

South Asia and Southeast Asia, 600–1450 C.E.

Where do you search me?
I am with you
Not in pilgrimage, nor in icons . . .
Not in temples, nor in mosques
Neither in Kaba nor in Kailash . . .
Not in yogic exercises . . .
In but a moment of search
Says Kabir, Listen with care
Where your faith is, I am there.

—Guru Kabir (lived 1440–1518)

The devotional poem by *Guru Kabir*, an Indian mystic, illustrates a major cross-cultural interaction: the mosques and Kaba [Ka'aba] of Islam appear side by side in the poem with the temples and the sacred mountain known as *Kailash* of Hinduism. The juxtaposition in the poem mirrors the interaction between the two faiths in history. Although Hindus and Muslims did not always enjoy peaceful relations in South Asia and Southeast Asia, the interactions of cultures and peoples created dynamic changes not only in religious thought, but also in politics, economics, art, and architecture.

Political Structures in South Asia

Political centralization was not common in South Asian history. After the Gupta Dynasty that had dominated South Asia collapsed in 550 C.E., ending the so-called Golden Age or Classical Era of Indian history, disunity returned to most of the region for most of the next 1,000 years. Northern and southern India developed separate political structures, while local rulers in all parts of the subcontinent created strong power bases for themselves. The power of local rulers made it difficult for centralized rule to exist, but easy for wars to occur. Not until the rise of the Mughal Empire later in the sixteenth century would a single empire, and peace, dominate the area (See Chapter 19).

Political Structures in Southern India Southern India was more stable than northern India. Two centralized governments did manage to succeed in overcoming political regionalism and fragmentation for periods after the fall of the Gupta.

The first, the *Chola Kingdom*, reigned over southern India for more than 400 years (850–1267 C.E.). During the eleventh century, the kingdom extended its rule to Ceylon, the large island just south of India that is today known as Sri Lanka. Its geographic location allowed its navy access to the waterways of the Indian Ocean and the Bay of Bengal. At the height of the Indian Ocean trade, the Chola Kingdom's ships were traveling as far east as the South China Sea, a distance of more than 3,000 miles. The kingdom's power began to wane when natives of Ceylon, who were ethnically Sinhalese, drove out the Chola invaders. This dealt a fatal blow to Chola rule, reducing it to a small-scale, regional kingdom.

The second kingdom was in the northern region of southern India, known as *Vijayanagar*, a name that in English means "the victorious city." Vijayanagar had its roots when the Delhi Sultanate based in Delhi (which is discussed below) sent two brothers, Harihara and Bukka, to extend its rule to southern India. These brothers had been born as Hindus and converted to Islam for the sake of upward mobility. When they left the region controlled by the Delhi Sultanate, they took this opportunity to return to the religion of their birth and to establish their own kingdom. Vijayanagar existed from the mid-1300s until the mid-1500s, when a group of Muslim kingdoms overthrew it.

Political Structures in Northern India Northern India experienced a great deal more upheaval than did southern India. While the Himalayas protected India from invasions from the north and east, numerous mountain passes in the northwest allowed four separate invasions by Muslim armies. Each of these attacks created instability and disruption in a region that had been mostly Hindu and Buddhist. Over time, the Islamic presence in the region grew.

One of the first invasions came in the eighth century C.E. Soldiers from Umayyad Empire descended upon *Sind*, a region of northwestern India in present-day Pakistan. However, unlike the Umayyad expansion into northern Africa and Spain, the Umayyad incursion did little to change the everyday lives of the Hindus, Muslims, and Zoroastrians in the region. The Sind's geographic location, on the eastern fringes of the *Dar al-Islam*, kept it isolated from the seat of empire in Damascus. Its regional princes were also adept at wielding their local power when necessary, thus limiting the Muslim conquerors' influence.

A second invasion came three centuries later, and it had greater impact. *Mahmud of Ghazni* conquered the *Punjab* region, controlling much of what is present-day Afghanistan and Pakistan. During the eleventh century, Mahmud's armed forces plundered northern India's Hindu temples and Buddhist shrines for their riches and erected mosques on Hindu and Buddhist holy sites—actions that did little to endear Islam to the Indian people. Mahmud's efforts to convert Indians did not succeed.

Almost 150 years after his death, Ghazni's successors managed to conquer Delhi and much of South Asia north of the Deccan Plateau. Their *Delhi Sultanate* reigned for 300 years, from the thirteenth through the sixteenth centuries. *Delhi*, located in north-central India, was the sultans' seat of power. India's present-day capital city, New Delhi, is located near this older city. However, the sultanate

never organized an efficient bureaucracy in the style of the Chinese, which made it difficult for the sultans to impose their policies in a land as vast and diverse as India. The sultans attempted to extend their rule to southern India, but in the late thirteenth century they became more focused on defending themselves from an onslaught by the Mongol army from the northwest. The Mongols had already demolished the Abbasid Empire and its once-magnificent imperial city of Baghdad. Although the Mongols never managed to conquer South Asia, the sultans of Delhi did not maintain control of northern India forever. The Mughal Empire, yet another foreign Islamic empire, rose to power in India during the middle of the sixteenth century. (Test Prep: List the similarities and differences between the Delhi Sultanate and the Mughal Empire. See page 353.)

The presence of Islam in northern India dominated the political history of the era. These “foreign” rulers may have created resentment among native Indians. For example, the Delhi Sultanate imposed a *jizya*, or tax, on all non-Muslim subjects of the empire. For some Indians, the tax was an incentive to convert to Islam. But despite the strong Islamic presence in the region, local kingdoms continued to play a major role in India’s decentralized political landscape.

Economic Structures in South Asia

Dar al-Islam might be considered the world’s first global empire. Its vast reach connected societies from Northern Africa to Eastern Europe, from Southwest Asia to South Asia. Even before missionaries and imperial armies spread Islam around the world, Islamic merchants traveling to non-Muslim lands in search of trading partners were paving the way. In fact, Arab merchants had been traveling to South Asia for centuries before Islam began expanding. Islamic merchants’ connections to the Dar al-Islam combined with developments in sailing technology to transform the Indian Ocean into an economic hot spot during the post-classical era. South Asia, with its location in the center of the Indian Ocean, benefited enormously from the trade in the *Indian Ocean Basin*. (Test Prep: Write a paragraph comparing the Islamic global empire with the later British Empire. See page 465)

Merchants in Diasporic Communities		
Merchant Community	Region(s)	Products
Muslim	China, Indian Ocean Basin, Europe	Silk, paper, porcelain, spices, gems, woods, gold, salt, amber, furs
Chinese	Southeast Asia, Africa	Cotton, tea, silk, metals, opium, salt
Sogdian	Main caravan merchants along Silk Road, China	Silk, gold, wine, linens
Jewish	China, India, Europe	Glass beads, linens, dyes, spices

Source: Iranica Online. “Sogdian Trade” <http://www.iranicaonline.org/articles/sogdian-trade>

Trade in the Indian Ocean Basin Although the Indian Ocean trade had existed as early as 200 B.C.E., the expansion of Islam connected more cities than ever before. Trading partners existed in East Africa, East and Southeast Asia, and South Asia. Muslim Persians and Arabs were the dominant seafarers and were instrumental in transporting goods to port cities across the Indian Ocean. Cities on the west coast of India, such as *Calicut*, Quilon, and Cambay, became thriving centers of trade due to interactions with merchants from East Africa and Southwest Asia.

Calicut, especially, became a bustling port city for merchants in search of spices from southern India. Foreign merchants from Arabia and China met in Calicut to exchange goods from the West and the East, respectively. Local rulers welcomed the presence of Muslim and Chinese merchants, as it brought the city wealth and prominence in the Indian Ocean Basin.

Specialized Products As the Indian Ocean trade grew, so did the demand for specialized products. Every region involved in the trade had something special to offer their trading partners.

- India became known for the high quality of its fabrics, particularly cotton. In addition, merchants traveled to India in search of meticulously woven carpets as well as high-carbon steel (used for knives and swords), tanned leather, and artisan-crafted stonework. Merchants also sought pepper from India’s southern coastal cities.
- Modern-day Malaysia and Indonesia became known as the *Spice Islands* because of the fragrant nutmeg, cinnamon, cloves, and cardamom they exported.
- Slaves, ivory, and gold came from the Swahili coastal cities of Mombasa, Mogadishu, and Sofala.
- China exported silks, and Chinese porcelain became coveted worldwide, which is why people in the West still refer to their fancier dishes as “fine china.”
- From Southwest Asia came horses, figs, and dates.

Monsoon System and Sailing Technology Knowledge of *monsoon winds* was essential for trading in the Indian Ocean. In the winter months, winds originated from the northeast, while in the spring and summer, they blew from the southwest. Thus, merchants had to time their voyages carefully, often remaining in port cities for months at a time, depending on when favorable winds would come their way. As a natural consequence, these merchants interacted with the surrounding cultures and peoples of the region. In fact, many Arab and East African merchants stayed in western Indian port cities permanently because they married the women they met there. Thus, these merchants from the Dar al-Islam were the first to bring Islam to southern Asia, not through missionary work or conquest, but through intermarriage. Their children would generally be brought up as Muslims.

Travelers needed ships capable of navigating the Indian Ocean's winds. Arab sailors used sailing technology to aid their travel. It is debatable whether Arab sailors invented the triangular *lateen sails* that they used, but the sails were popular because sailors found that the triangular shape could easily catch winds coming from many different directions. Chinese sailors during the classical period had invented the *stern rudder*, which gave their ships more stability and made them easier to maneuver. Their small wooden dhows dominated the seas during the post-classical era. Trade facilitated the rapid spread of sailing technology across the many lands bordering the Indian Ocean in this period.

Religion in South Asia

Religion has always held a dominant place in South Asian history, and the post-classical era was no exception. Prior to the arrival of Islam, the majority of South Asians practiced Hinduism, while a smaller number identified themselves as Buddhists. South Asians encountered a starkly different religion when Islam arrived. While Hindus pray to many gods, Islam is strictly monotheistic. Hindu temples and artwork are replete with pictures of deities, while Muslims disapprove of any visual representation of Allah. While Hindus have a hierarchical caste system, Islam calls for the equality of all believers. Hindus interpret their religion loosely, in part because there are several sacred texts. Muslims need only look to the Quran for spiritual guidance.

The Arrival of Islam The relationship between Hindus and Muslims has shaped the history of South Asia since the seventh century, and it continues to shape regional culture and politics today. Islam entered India both forcefully and peacefully. Mahmud of Ghazni destroyed Hindu and Buddhist shrines as he spread Islam. But while Islam was a *proselytizing religion*, meaning that it actively sought converts, Muslim rulers found early in their reign that forcing their Hindu and Buddhist subjects to convert was not successful. Thus, most converts came to Islam voluntarily. As discussed, many Muslim merchants in the Indian Ocean trade moved to Indian port cities and married. Their wives often ended up converting to their husband's religion.

With its emphasis on the equality of all believers, Islam also attracted low-caste Hindus who hoped that conversion would improve their social status. In this sense, Islam in India was like Christianity in the Roman Empire. Each had special appeal to the people who suffered the most under the existing social structure.

The largest numbers of converts, however, were Buddhists. Corruption among the monks and raids on monasteries by early Muslim conquerors left the Buddhist religion disorganized. The spread of Islam helped make Buddhism a minority religion in its place of birth. (Test prep: Make and outline comparing the spread of Islam in South Asia to the spread of Buddhism in China. See page 182.)

Interaction of Islam and Hinduism The most successful messengers of Islam were *Sufis*, who converted large numbers of people to Islam. Sufis were mystics who did not focus on the strict doctrines of the religion, instead

emphasizing an individual's personal connection to a higher power. Sufis even allowed converts to continue certain rituals not at all recognized by Islam. Their sincerity and openness to all faiths made Sufi mystics effective missionaries.

Perhaps due to the popularity of Sufism, Hinduism began focusing on personal devotion to God. Devotional groups developed during this period. They focused on a person's spiritual connection or devotion to an individual god, the lord Shiva or Vishnu, for example. The cults became popular also because they preached personal salvation.

In the twelfth century, the *Bhakti Movement* emerged in southern India, emphasizing love and devotion to God. This movement was especially appealing to many believers because it did not discriminate against women or people of low social status. *Mira Bai*, a female poet of the sixteenth century, became one of the most famous figures of the Bhakti Movement. Her songs of devotion to the Hindu lord Krishna are still popular in India.

The only Bhakti poet who became famous than Mira Bai is the one whose words open this chapter. Guru Kabir reminded those who seeking religious truth to look to themselves. He stressed that conventional sources of spirituality, whether Hindu or Muslim, were not the true sources of religion. Instead, he insisted that people focus on their personal faith and develop an emotional connection to God.

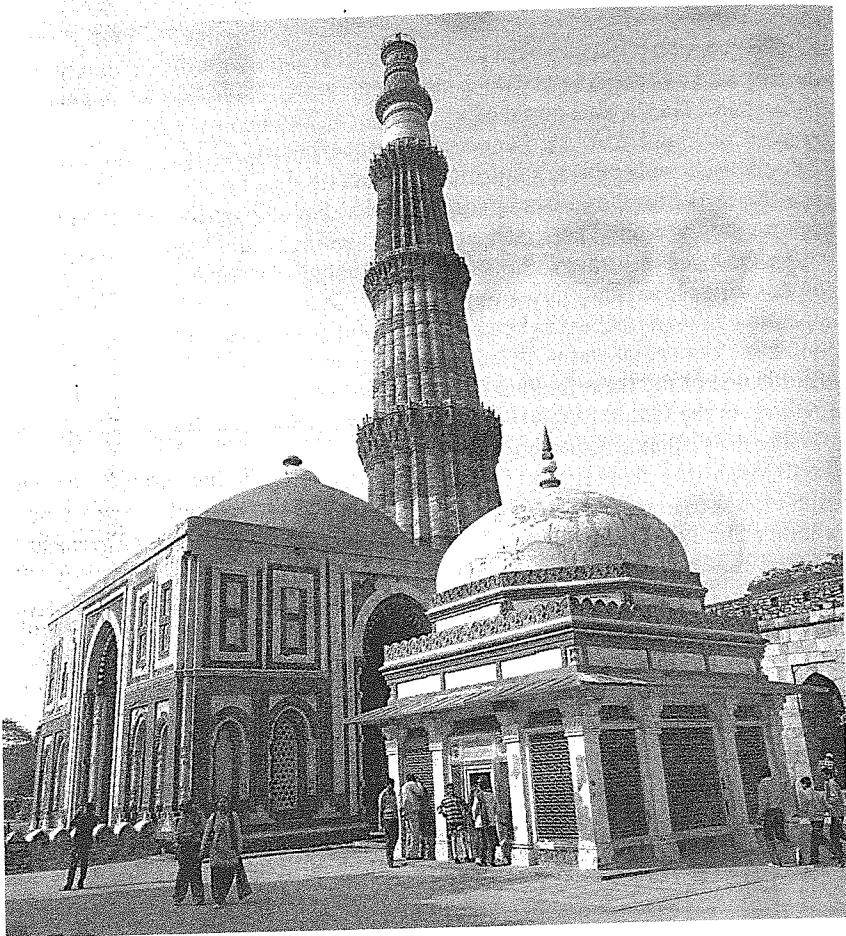
Though Kabir was born a Muslim, his beliefs did not fit comfortably within any particular religion. By the end of his life, he was preaching that a single God came in many forms—as Allah, Shiva, or Vishnu. Bhakti devotees failed to meld Hindu and Muslim beliefs, but they, as well as the Sufis, attempted to build bridges between the two religious communities.

Social Structures in South Asia

The arrival of Islam did little to alter the basic structure of society in South Asia. India's caste system is its strongest historical continuity. While obviously inequitable, it lent stability to a politically decentralized land. The caste system was quite flexible and able to accommodate newcomers. Muslim merchants and migrants, even though they were not Hindu, found a place for themselves within the caste hierarchy based on their occupation. These *jatis*, or subcastes, operated like workers' guilds, soon becoming absorbed into the social fabric of Indian society. (Test Prep: Write a paragraph comparing the caste system with its original structure. See page 92.)

At the same time, most of those who tried to escape the grip of the caste system failed. The low-caste Hindus who converted to Islam as a way to improve their social status usually did not achieve that goal. Although they may have found spiritual peace with Islam, low-caste individuals required more education and opportunities for better jobs, not just a new religion, to help them escape their low status in life.

Likewise, Islam did not alter gender relations greatly in South Asia. Women in the Hindu tradition were confined to a separate social sphere, and Islamic women received similar treatment. In Southeast Asia, however, women



Source: Thinkstock

Religious structures in India often demonstrate syncretism in architecture. This one combines towers common in Hindu temples with domes common in Islamic mosques.

enjoyed more independence. In spite of the differing expectations about gender norms, Islam's arrival did little to change the way women were treated.

It should be noted that as Islam spread, the ways in which it was practiced varied, depending on the cultures of the people who converted to the religion. Thus, converts in South and Southeast Asia found ways to accommodate a new faith, but most people did not jettison their time-honored traditions in the process.

Cultural Achievements in South Asia

Indian cultural and intellectual achievements had a profound impact on the Islamic world. Indian scientific learning, particularly in algebra and geometry, was translated into Arabic. Mathematicians from India traveled to Baghdad to instruct the Abbasids on the finer points of Indian intellectual achievements, and Arab

astronomers and mathematicians added to the body of knowledge begun by their Indian counterparts. The number system we now use, which is often referred to in the West as “Arabic numerals,” in fact originated among Indian mathematicians.

In India itself, sultans erected buildings melding the intricate artistic details of Hindu art with the geometric patterns preferred by Islamic architecture. The city of Delhi is replete with examples of Islamic architecture built during the Delhi Sultanate. One famous example, the *Qutab Minar*, still stands in the southern part of the city. Rulers from the Delhi Sultanate built an elaborate mosque on top of a Hindu temple, and used materials for the mosque from nearby Hindu and Jain shrines. Towering over the mosque is the Qutab Minar itself, a gigantic leaning tower, the tallest structure in India today. Historians debate the reason for its construction; one obvious function is its presence as a symbol of Islamic influence and, at one time, dominance of northern India.

An entirely new language developed among Muslims of South Asia: *Urdu*. It had influences from Sanskrit-based Hindi, as well as from Arabic and Farsi, a Persian language. Urdu takes the grammatical pattern of Hindi, spoken among North Indians, and melds it with much of the vocabulary of Arabic, with some Farsi as well. Spoken today, Urdu is the official language of Pakistan. Its elegant sound works well with spoken literature and poetry, and its creation is a testament to the cultural interactions that took place within South Asia during the Delhi Sultanate.

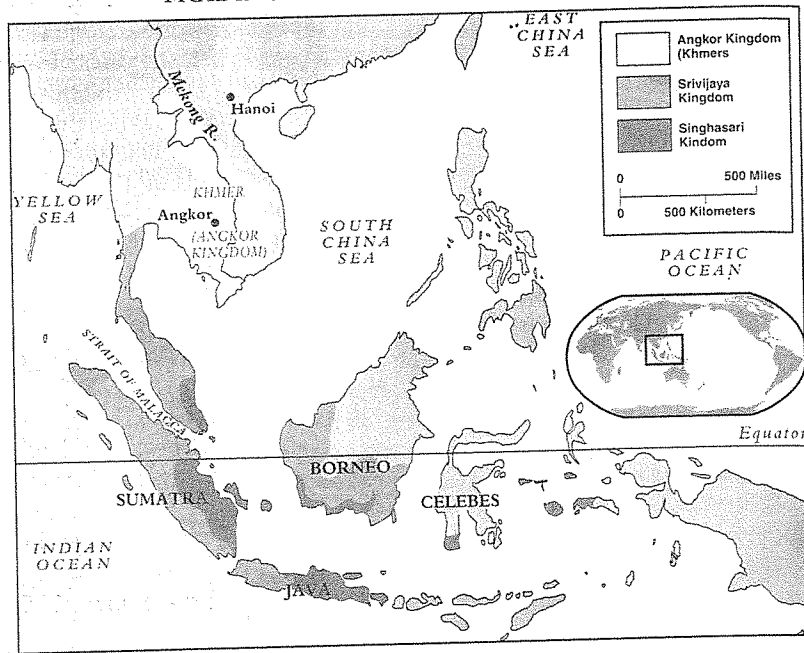
Southeast Asia

The lands of Southeast Asia—now the modern countries of Indonesia, Malaysia, Cambodia, Thailand, Laos, and, to a lesser extent, Vietnam—were all heavily influenced by South Asia. Indian merchants had contact with these Southeast Asian lands as early as 500 B.C.E. The merchants introduced Indian goods such as gold, silver, metal goods, and textiles to the region and brought back its fine spices.

Through trade, Southeast Asia was also introduced to the Indian religions of Hinduism and Buddhism. The *Ramayana* and *Mahabharata* epics were especially popular among the *Funan* rulers of the first century to sixth century C.E., because the epics served to reinforce ideas of kingship. These rulers—whose kingdom included parts of modern-day Vietnam, Cambodia, and Thailand—conducted royal business in Sanskrit and even adopted the Sanskrit word for king, *raja*, as a way to refer to themselves. Though most of their subjects worshipped local deities or spirits associated with nature, over time Hinduism came to be accepted in the larger culture. Funan rulers profited from the India-China trade by controlling a thin stretch of land on the Malay Peninsula that many merchants used as a shortcut between the two countries. The rulers extracted a fee from all traders who used it. The Funans developed an extensive irrigation system on their lands that helped increase agricultural production. The system was destroyed, however, after peoples from the north—the Chams and *Khmers*—invaded and occupied the Funan kingdom.

During the post-classical period, several kingdoms attempted to control Southeast Asia, including the Srivijaya (670–1025), Singosari (1222–1292), and

TRADING EMPIRES IN SOUTHEAST ASIA



Majapahit (1293–1520). However, the *Angkor Kingdom*, also known as the Khmer, situated near the Mekong River, was the most successful of all. The reasons for Angkor's success have been debated by historians. A leading theory states that the kingdom's sophisticated irrigation and drainage systems led to greater economic prosperity. Irrigation allowed farmers to harvest rice crops several times a year, and drainage systems reduced the impact of the heavy monsoon rains. The Angkor kingdom lasted for more than 500 years (889–1431), controlling land in what is now Cambodia. Its capital was *Angkor Thom*.

The royal monuments at Angkor Thom are evidence of Indian cultural influences on Southeast Asia. Founded by rulers in the eighth century with the help of Indian advisors, the city of Angkor Thom was built to house the king and display the grandeur of his rule. Hindu artwork and sculptures of Hindu gods abounded in the royal city. Building resumed in the twelfth and thirteenth centuries, when Khmer rulers, who had become Buddhist, added Buddhist sculptures and artwork to the complex without destroying any of the Hindu artwork. The entire complex covered about two square miles and was surrounded by a large moat.

During the same period, the ornate and majestic Buddhist temple complex of *Angkor Wat* was constructed, one-half mile from Angkor Thom. In 1451, the Thais invaded the area, forcing the Khmers out. Nevertheless, ruins of the magnificent structures in Angkor Thom and Angkor Wat still stand, testifying not only to the greatness of Southeast Asian culture, but also to the powerful influence of Indian culture on the region.



Source: Thinkstock

The great temple complex at Angkor Wat, in both its architecture and its use, reflects the interaction between Hinduism and Buddhism in Southeast Asia.

Islam A discussion of Southeast Asia would not be complete without a discussion of Islamic influences. Islam's movement into the Indian Ocean region was not very different from its expansion elsewhere. The first Southeast Asian Muslims were local merchants who converted in the 700s, in hopes of having better trading relations with the Islamic traveling merchants who arrived on their shores. Islam was most popular in urban areas at the time. Over the centuries, Islam spread to Sumatra, Java, and the Malay Peninsula.

Sufis did their missionary work in Southeast Asia, as well. Because of Sufis' tolerance for local faith traditions, many people of Indonesia, for example, felt comfortable converting to Islam because they were still allowed to honor local deities.

One Muslim city-state, *Melaka*, also spelled Malacca, became wealthy by building a navy and by imposing fees on ships that passed through the Strait of Melaka, a narrow inlet that many ship captains used to travel between ports in India and ports in China. The Sultan of Melaka became so powerful in the 1400s that he expanded the state into Sumatra and the southern Malay Peninsula. Similar to city-states in East Africa, Italy, and the Americas, Melaka's prosperity was based on the trade rather than agriculture or mining or manufacturing. The sultanate ended when the Portuguese invaded the city in 1511.

HISTORICAL PERSPECTIVE: DID ISLAM ALTER INDIAN CULTURE?

The entrance of Islam into the predominantly Hindu land of India beginning in the seventh century has led to a debate among historians about how Islam affected traditional Hindu culture. The debate is similar to ones over other cases when a group of migrants or invaders introduce a new culture into an existing one. For example, historians debate how much Bantu-speakers influenced the cultures they encountered as they migrated through Africa, or how much American Indian culture shaped the culture of the Europeans who settled in the Americas after 1492.

Historian Graham Fuller is among those who argued that the impact of Islamic culture on India was large: "An India without its Mughal fusion civilization would have been a culturally far less rich place." This fusion can be seen most clearly in how people express themselves: in the music, art, and architecture of India. Several scholars have noted that the first image that comes to mind for many people when they think of India is the Taj Mahal, which was built by a Muslim.

Other experts downplay the impact of Islam on Indian culture. For example, Brookings Institution scholar Stephen P. Cohen was struck by the contrast between how India reacted to Islam and how other countries reacted. According to Cohen, Islam overwhelmed many of the other cultures in came into contact with as it moved across Northern Africa and through Asia. For example, in parts of the Middle East and Northern Africa, only traces of pre-Islamic culture remain. In contrast, Cohen claims that India kept much of its traditional culture: "Islam did not destroy Indian civilization." India, despite centuries of rule by leaders who practiced Islam, remained a predominantly Hindu land. "The absorptive power of Indian society has always been impressive," Cohen concluded.

Puja Mondal, writing about the impact of Islam on Indian society took a middle position. "Islamic and Hindu traditions have interacted, synthesized, and also remained insulated." The two religions and cultures have existed side by side in India for hundreds of years, each influencing the other in ways large and small, but they have remained separate. The division between the Hindu majority and the Muslim minority continues to be a key issue in Indian politics today.

KEY TERMS BY THEME

GOVERNMENT

Dar al-Islam
Chola Kingdom
Vijayanagar
Sind
Mahmud of Ghazni
Punjab
Delhi Sultanate
Delhi
jizya
Funan
raja
Khmers
Angkor Kingdom
Melaka

ENVIRONMENT

monsoon winds
lateen sails
stern rudder

CULTURE

Kailash
Guru Kabir
proselytizing religion
Sufis
Bhakti Movement
Mira Bai
Qutab Minar
Urdu
Ramayana
Mahabharata
Angkor Thom
Angkor Wat

SOCIAL STRUCTURE

jatis

ECONOMICS

Indian Ocean Basin
Calicut
Spice Islands

MULTIPLE-CHOICE QUESTIONS

1. One major difference between the political structures of South Asia and East Asia in the six centuries following 600 C.E. was that
 - (A) South Asia was often fragmented under several governments, while East Asia was often ruled by one centralized government
 - (B) South Asian governments attempted to expand their borders, while East Asian governments were content with the size of their territory
 - (C) South Asian societies isolated foreigners while East Asian societies promoted interaction with non-Asians
 - (D) South Asia was dominated by secular rulers while East Asia was controlled by religious leaders
2. Which was a result of Northern India being invaded more frequently than Southern India after 600 C.E.?
 - (A) Northern India developed a centralized government before Southern India did.
 - (B) Northern India was more motivated to develop a large standing army.
 - (C) Northern India was less politically stable than southern India was.
 - (D) Northern India became impoverished from lack of trade.
3. The primary reason merchants were so successful at increasing the size of Dar al-Islam by moving into South Asia and Southeast Asia was that
 - (A) invading soldiers helped them force people to convert to Islam
 - (B) members of the upper classes were attracted to Islam's emphasis on equality
 - (C) intermarriage with local women helped spread the faith
 - (D) Muslim traders exported newly converted African slaves into the region
4. How did contact with China assist Muslims in the spread of Islam across South Asia and Southeast Asia?
 - (A) Repeated attacks by Chinese military forces in South Asia weakened the empires there.
 - (B) Chinese merchants introduced Muslim merchants to the Khyber Pass, the historic invasion route into the subcontinent.
 - (C) Many Chinese converted to Islam and became allies with armies from the Middle East.
 - (D) The adoption of Chinese sailing technology by Muslim traders allowed them to increase their activity in the Indian Ocean.

5. Buddhism declined in South Asia after
 - (A) Islam was introduced from the west
 - (B) Hinduism adopted many of its features
 - (C) Jainism developed into a separate faith
 - (D) Zoroastrianism spread throughout northern India
6. Urdu is similar to Swahili because each one was
 - (A) spoken widely in the past, but no longer is
 - (B) developed to help people read the Koran
 - (C) created by blending Arabic with one or more other languages
 - (D) used primarily by poets who were Muslims
7. The surviving buildings in the Angkor Kingdom display a melding of which two religions?
 - (A) Buddhism and Islam
 - (B) Islam and Hinduism
 - (C) Hinduism and Buddhism
 - (D) Buddhism and Daoism

Question 8 refers to the excerpt below.

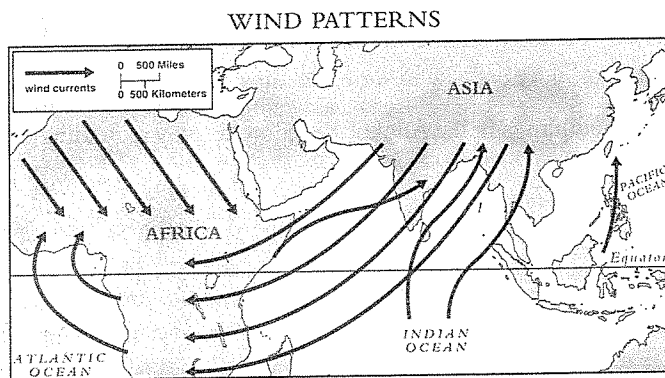
The Hindus believe that there is no country but theirs, no nation like theirs, no kings like theirs, no religion like theirs, no science like theirs. They are haughty, foolishly vain, self-conceited, and stolid. They are by nature niggardly in communicating that which they know, and they take the greatest possible care to withhold it from men of another caste among their own people, still much more, of course, from any foreigner. . . . Their haughtiness is such that, if you tell them of any science or scholar in Khorasan and Persia, they will think you to be both an ignoramus and a liar. If they traveled and mixed with other nations, they would soon change their mind, for their ancestors were not as narrow-minded as the present generation is.

—from *Alberuni's India* by Al-Beruni, Muslim scholar
at the court of Mahmud of Ghazni, early eleventh century,
translated by Edward C. Sachau

8. Based on the excerpt, which statement best reflects Al-Beruni's opinion about Indian society in the eleventh century?
 - (A) The Hindu caste system encouraged a free exchange of ideas.
 - (B) Hindu scholars had little knowledge outside their own culture.
 - (C) Hindu scholars had nothing of value to offer to Muslim scholars.
 - (D) Hindus placed little value on learning.

9. The Funan rulers of Southeast Asia appreciated the scriptures of Hinduism, including the *Ramayana* and *Mahabharata*, because they
- encouraged ideas of kingship
 - encouraged trade with other lands
 - respected local deities
 - served as a bulwark against the Islamic faith

Question 10 refers to the map below.



10. Which statement is best supported by the information on the map?
- Strong wind patterns prevented desertification in Africa and Asia.
 - Indian Ocean traders needed knowledge of wind patterns to time their voyages.
 - Varying wind patterns prevented airborne diseases from spreading in the Indian Ocean Basin.
 - South Asia was less affected by monsoon winds than Europe was.

CONTINUITY AND CHANGE-OVER-TIME ESSAY QUESTIONS

Directions: You are to answer the following question. You should spend 5 minutes organizing or outlining your essay. Write an essay that:

- Has a relevant thesis and supports that thesis with appropriate historical evidence.
- Addresses all parts of the question.
- Uses world historical context to show continuities and changes over time.
- Analyzes the process of continuity and change over time.

- Analyze continuities and changes in the practice of religion in ONE of the following regions between 600 and 1450:
 - South Asia
 - Southeast Asia

Questions for Additional Practice

- Analyze continuities and changes in the social structure of South Asia between 600 and 1450.
- Analyze continuities and changes in the trade in the Indian Ocean Basin between 600 and 1450. Address both economic and cultural interactions.

COMPARATIVE ESSAY QUESTIONS

Directions: You are to answer the following question. You should spend 5 minutes organizing or outlining your essay. Write an essay that:

- Has a relevant thesis and supports that thesis with appropriate historical evidence.
- Addresses all parts of the question.
- Makes direct, relevant comparisons.
- Analyzes relevant reasons for similarities and differences.

- Analyze similarities and differences in the governments of TWO of the following states between 600 and 1450:
 - Chola Kingdom
 - Delhi Sultanate
 - Angkor Kingdom

Questions for Additional Practice

- Analyze similarities and differences in the political structures or the role of religion in TWO of the following cities in the period 600 to 1450 C.E.:
 - Calicut
 - Delhi
 - Angkor Thom
- Analyze similarities and differences between Sufism and the Bhakti Movement between the arrival of Islam in India in the seventh century and the high point of the Bhakti movement in the twelfth century.

THINK AS A HISTORIAN: PRACTICE USING HISTORICAL PERSPECTIVE

When analyzing a source, identify and then evaluate the perspective of its writer. A writer's age, gender, wealth, and ethnicity are among the many influences that shape his or her view of the world, and each of these helps determine what the writer considers worth recording.

- Which perspective about religion would a Sufi most likely express?
 - The obliteration of sacred Hindu sites by Muslims will result in an increase of converts to Islam.
 - Religion is an intimate and personal bond between an individual and a higher power that does not necessarily subscribe to a doctrine.
 - Connecting to a specific god in a polytheistic religion can help people reach personal salvation.
- Which perspective about the social hierarchy would a person of a lower caste in India most likely have?
 - Converting to Islam might increase the opportunity to receive equal treatment.
 - Trade is a significant aspect to the lives of people in this caste.
 - Women who practice Hinduism receive better treatment than Muslim women.

WRITE AS A HISTORIAN: CONSIDER PATTERNS OF CONTINUITY AND CHANGE

A key to understanding the past is recognizing patterns of continuity and change over time. Patterns can encompass anything from the founding of empires to the quest for minority rights. *Which of the following statements would be most useful in an essay that emphasizes continuity over time and which would be best used to emphasize change over time?*

- The Chola Kingdom and later the Vijayanagar Kingdom—each ruled large portions of Southern India.
- Starting in the eleventh century, Muslim armies brought new religious beliefs to Northern India.
- Religion has held a dominant place in South Asian history for more than 3,000 years.
- One sign of this process was that Funan rulers adopted the Sanskrit word for king, *raja*, to refer to themselves.

Western Europe After Rome, 400–1450 C.E.

I should not wish to be Aristotle if this were to separate me from Christ.

—Peter Abelard, Letter 17 to Heloise (1141)

Following the breakdown of the Roman Empire in 476 C.E., Western Europe entered a period of chaos known as the Middle Ages or the medieval period. Roman rule was replaced by a collection of Germanic tribal kingdoms that fought one another for power and territory. The first 500 years of the medieval period, until 1000 C.E., are often referred to as the Early Middle Ages. Some historians, however, call this period the “Dark Ages,” because learning was less widespread than in Roman times and cities were in decline. Moreover, roads were in disrepair and the ancient practice of barter returned to replace the Roman coinage system. Nevertheless, Western Europe remained somewhat connected to the wider world in this period; coastal towns still participated in global trade by way of the Mediterranean Sea.

The years 1000 to 1450 are often called the High Middle Ages. In this later period, European learning and trade began to flourish once again. The French thinker Peter Abelard (1079–1142) quoted above exemplified this rebirth of learning in European society. Although he was the son of a knight, he chose to study philosophy, especially the logic of Aristotle. As a monk and theologian, Abelard used these logical methods to address seeming contradictions in Roman Catholic Church teachings and practices. In spite of his critical writings, Abelard remained faithful to the Church throughout his life.

Political and Social Structures of the Early Middle Ages

In contrast to the large Roman Empire of the past, smaller, less-centralized states developed in the Early Middle Ages. The *Franks*, despite their name, were not French at all but Germanic. They established an early capital in Paris. *King Clovis* (ruled 481–511) became the first monarch to unite all the Frankish tribes and was also the first Roman Catholic ruler of the Franks. However, government under his heirs was unstable. In a recurring historical pattern, succession problems haunted those who tried to establish a centralized monarchy in Western Europe. (Test Prep: Write a paragraph comparing the succession problems in medieval Europe with those that followed the death of Alexander the Great. See page 62.)