



**1. To what extent were the Jahihiyya Arabs irreligious?**

- The Jahihiyya Arabs lived before the coming of prophet Muhamad (F.B.U.H).
- Their society was characterized by inappropriate behavioural patterns.
- The Arab society was infiltrated with religious multiplicity and in all those religious practices, the Jahiliyya Arabs were to a larger extent irreligious.
- They were mainly idolaters (idol worship).
- They had more than 360 idols around the kabah each was to be worshipped one day.
- Each house hold had an idol or idols to worship.
- Other idols were placed on historical places like the hills of safah and harwa.
- They could rotate around the Kabah to praise these idols while singing, dancing and clapping their hands while naked.
- They had religious teachers, priests and foretellers who were consulted on religious matters (divination)
- The priests had to receive sacrifices from their subjects
- They had superstitious beliefs and acts of bad omen
- They believed in earthly creatures like the trees, animals, rocks and mountains
- They also believed in heavenly creatures like the sun, moon, stars
- They believed that angels were sons and daughters of God
- They professed through idols as intermediaries
- There was a belief in zoroastrianism
- This was started by Zoroaster who believed through fire temples and they believed that their god was in the sun who was called Ahurahazdah
- The Christians also believed that God was three in one- Trinity, that he had a son whom he had sent on this world
- The Jews believed in Judaism. These were followers of prophet Musa (A.S.W)
- There was also the Hanits who were followers of prophet Ibrahim
- The Arabs also believed in ancestral worship. Those who died were praised.
- The spirits could be taken as good or bad depending on its benefit e.g the spirits of the Arable land became the beneficent diety to be caterers to, where as that of the Arid land the Maleficent the dection to be feared.
- The Arabs believed in magic. This means the system of trying to control events by calling spirits, sacred forces or forces beyond human understanding.
- The use of amulets or talents, anything one applies or puts on the body to protect him or her against any hostile with a belief that can make him stronger.
- However some irreligious practices were reformed by Isiah and adapted e.g:

- The irregular wind of fasting was made official.
- Those who used to move around the Kabah while naked were stopped and Isiah gave them Ihrah.
- Pilgrimage was also retorted and made official.
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## **2. Analyse prophet Muhammad's contribution to the transformation of the economic and political life of the Arabs.**

- He was born in Makka, He became a prophet in 610AD and he died 652AD.
- His mission lasted for a period of 23 years and he achieved a lot.
- His contributions to the transformation of the economic and political life of the Arabs were fundamental.
- Their economic and political life of the Arabs were Fundamental.
- Their economic life was characterized with a number of loopholes and irregularities which he modified or prohibited.
- In trade, he prohibited the selling of rotten goods which was a common practice.
- He prohibited selling in un certainties or goods which are not yet harvested.
- He prohibited the use of middle – Han ship and instead encouraged straight dealing.between the buyer and the seller he advised the buyer and the seller.
- He advised the buyers and the sellers or people in business to have written contracts. In order to avoid conflicts.
- He totally prohibited exploitation in form of interests or inflicting high prices and instead encouraged fair dealings and uniform prices.
- Though he accepted lending and borrowing, he advised people concerned to fulfil the agreed terms of payments and to lend money without interests.
- He totally prohibited bribery as a form of exploitation as it created income inequality which was economically bad.
- He prohibited hoarding and encouraged people in business to avail goods on markets for public use.
- He advised that women are allowed to engage in business freely and were given free participation.
- He totally forbade giving a strong weight and measurements and that Allah commissioned punishments in Islamic legislation.
- He stopped the selling of dead meat or animals as a way of earning a living.
- He forbade the grazing of animals on people' plantations without their notice or consent.
- He made it unlawful to grow intoxicating products.

- He prohibited any form of discrimination in business dealings e.g some people could not be permitted to come near commodities depending on their nature or physical appearance.
- He put in place work and labour ethics.
- Politically, he stopped dictatorship
- He prohibited hereditary system of leadership.
- He condemned an oppressive and poor political system.
- He brought to an end political discrimination of the women and the poor ones.
- He stopped tribal and clan differences that always resulted into wars and equality for all was put in place.
- He condemned foreign domination and influence.
- He created peace and harmony between communities that had formerly been at logger heads.
- He thought that a Muslim leader had to be transparent, guided by the Holy Quran, had to be fair, shrewd and charismatic.
- He stopped all forms of indiscriminate killing of the innocent ones.
- He introduced laws in form of a constitution and rules on wars were introduced.
- He signed agreements to reconcile with his enemies.
- He introduced an idea of a spiritual leader being the head of the state.
- He left behind a well-trained group of leaders that took on the Islamic state.
- He left behind an idea of the legislative council (Shurah) and a resort to democracy through consultation.
- Economically he abolished Ribbah (Usury).
- He discouraged begging and encouraged all people to work.
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**3. (a) The Sabahites were responsible for challenges faced by the caliphate of Uthumanbin Attan.Discuss.**

- The caliphate of Uthuman bin Attan started from 644AD.
- Uthuman ruled for 12 years, the first six years peaceful but the last six years upto 656AD were years of turmoil
- It's largely true that the challenges during his caliphate were caused by the sabahites
- But it's also clear that other issues partly caused the challenges
- The accusations which brought chaos were instigated by Abdallah bin sabah From Yemen and his supporters – Sabahites.
- IbnSabah had not converted to Islam whole heartedly.

- Ibn Sabah promoted discontents among the people into doubting Uthuman's judgement in administration
- He carried out secret campaigns in opposition against the caliph
- They sent out their people to disturb and spread malicious and false news against the caliph.
- The activities of some of his officials were used by the Sabahites to black mail him.
- The Sabahites incited people to forge complaints against the governors, officers and the Caliph as well.
- They sent forged letters expressing the injustice and violence thus the need to remove the caliph
- They caused the removal of governors from time to time through false propaganda
- However, there were other factors for the causation of the challenges
- Many Muslims became jealousy and the pagans who wanted to divide and destroy their Muslims
- There was emergence of tribalism and clan differences after the death of Umar bin al-Khattab.
- Umar was tough yet Uthuman was simple and kind nurtured. The Hashimites thus hated him.
- The struggle for leadership that emerged towards the end of Uthuman's reign
- The administrative changes introduced by Caliph Uthuman: introduction of tents at Mina and Arafah, shortening the prayers at Mina.
- The struggle for power and prestige i.e. between provincial governors.
- The vastness of the Islamic empire that created confusion in the distant areas e.g. in Egypt.
- Many of the Prophet's companions had become too old and they kept away from Muslim affairs.
- The Ansars became reluctant when they realized that their power and influence had been eroded.
- The Jews had grievances and became a source of disorder.
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**(b) How did he overcome the above challenges?**

- As a Caliph, Uthuman had an absolute right to appoint the governors of provinces by his own decision.
- There was no legal ruling banning the caliph from appointing his relatives.
- He continued to appoint and dismiss governors depending on the needs and circumstances at that time.

- He reacted to each of the allegations or accusations accordingly and came up with a realistic response.
- He ignored those who accused him of humiliating prominent companions that it was done with intent to start divisions.
- He had to maintain the tents he put at minah –muslim pilgrims had increased.
- The taxes he introduced on Horses boosted the state treasury.
- The return of his uncle al-hakah to madia was based on the fact that his punishment had come to an end.
- He remained firm on the republication of copies of the Holy Quran recitation.
- He achieved a lot in all leadership areas and this showed that he was not a weak leader e.g he built many roads, bridges and mosques.
- He sent Muslim teachers in the conquered areas.
- He appointed state officials on merit even though were relatives and treatments.
- He dismissed state officials who were corrupt and inefficient.
- He served Allah whole heartedly.
- His administration was characterized by simplicity and kind heartedness.
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**4. Assess the contribution of the 5<sup>th</sup> Umayyad caliph to the growth and prosperity of their dynasty.**

- The 5<sup>th</sup> caliph among the Umayyad s was Abdul Malik bin Marwan
- He was a son of Marwan I, he became a caliph after the murder of his father
- He ruled between 685AD to 705AD (20years).
- In assessment of his contribution to the growth and prosperity of the Umayyad.caliphate he has been in fact referred to as the second founder.
- He liquidated Al- Mukhtar who vowed to avenge Hussein's murder basing from Iraq after being murdered by Musab, brother of Abdallah.
- He defeated Abdallah bin Zubair who had imposed his authority between Khurasan to Mesopotamia.
- He killed Amir binSaidi his cousin who opposed him when he invited him to his place and stabbed him.
- He suppressed the Berbers of North-Africa.
- Administratively he divided the government machinery into four departments i.eMinistry of land, of signature (for laws) for correspondence (provincial and communication and the ministry of (for) miscellaneous.

- Nationalization policy was put in place for easy administration- registers were changed to Arabic language.
- He minted and printed Arabic coins to replace Roman and Persian silver coins
- He exempted all Muslims from paying taxes except Zakat to encourage non muslims to convert to Islam.
- He restored men who had come from the villages to towns because of subsidies in the army to pay the taxes again.
- He improved on food production through digging canals and restoring big ones e.g between Rivers Euphrates and Tigris.
- He developed dialectical marks in Arabic orthography to distinguish similar letters.
- He systematized the Postal system.
- He developed a judicial system and acted as the supreme judge.
- He developed the art of building eg the great Dome of the rock and the mosque of Jerusalem.
- He expanded the Islamic empire e.g to central Asia.
- He conquered North Africa and western Europe e.g Egypt.
- He spread Islam in areas of influence.
- However, many people died when he suppressed those opposing his government because he used excessive force.
- His Nationalization policy re-awakened the policy of discrimination especially to the non Arabs.
- The state treasury became somehow weak when he exempted Muslims from paying taxes, however it led to an increase in the number of converts.
- The Berbers also hated his leadership.
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## 5. Discuss the social and political organisation during the Umayyad era

- The Umayyad dynasty was established by Muawiyyah bin Abu Sultyan in 661AD after the collapse of the orthodox caliphate of the four rightly guided caliphate
- It lasted for about 100 years up to 750AD when it collapsed.
- It was ruled by many leaders almost each one of them introducing a new aspect in the social and political system e.g
- Socially the Umayyads were divided into four classes i.e ruling class, the rich Muslims, the non Muslims and the slaves.
- Women enjoyed a high social status.

- Principles of Sharia concerning women were ignored by some regimes.
- Some women became prominent scholars who could even teach men.
- Some Umayyad Caliphs e.g. Yazid bin Muawiyah were luxurious, wine drinkers and they had concubines.
- Most of them were interested in self sustenance rather than public benefits.
- They enjoyed poetry and music e.g. Yazid had a beautiful singer called Salaama.
- They enjoyed hunting as part of their leisure time.
- Horse racing was the order of the day by the Caliphs as part of their leisure.
- Art flourished during the Umayyads' regime i.e. Arabic art and a number of beautiful art pieces were produced.
- They enjoyed games of chance.
- They had a class of people known as the Neo-Muslims.
- Arabisation policy that was started by Abdul Malik created a lot of discrimination.
- The ruling class loved entertainment and social intercourse e.g. Muawiyah could import Yemenite poets and musicians just to amuse him.
- Politically, they ruled through a hereditary system right from Muawiyah.
- However the system caused a lot of succession conflicts, disputes and enmity among the members of the royal family.
- They had a consultative council (Majlis al-Shura) but it was composed of the royal members and their close friends.
- The Caliphs lived a luxurious life apart from a few.
- They divided the central government into four departments or ministries i.e. the board of finance, the board of signature, and the board of military.
- They had a strong army that was divided into five major units.
- The army was later infiltrated by the non-Muslims e.g. the Christians and the Jews.
- They continued with the division of the empire into provinces.
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**6. To what extent was the Abbasid period of governance a new era.**

- The Abbasid dynasty existed after the collapse of the Umayyad dynasty.
- It started in 750AD and lasted for over 500 years until 1258AD when it collapsed.
- They had over 37 caliphs and all these partly created a new era in what they did.
- They maintained the position of the Caliph as the highest with all powers vested in him.

However, they could delegate their powers to ministers, judges and army officers unlike the Umayyad.

- The Caliphs were both political as well as religious leaders.
- The Caliphs led Friday prayers in the state mosque emulating what was done by the first orthodox Caliphs.
- They created a position of thechambalainthat was responsible for foreign duties
- There was a post of the vizier (chief minister) who apost of the vizier(chief minister) who appointed and dismissed governors and judges with the consent of the caliph.
- The vizier was to preside over the council of various heads of departments e.g revenue, police e.t.c
- There was a post master officer, he headed the post office and espionage network acted as an inspector general and a dorect secret agent.
- They implemented justice and it was entrusted to members of the Faqih theologian class headed by a chief Qadhi.
- A judge was appointed on merit based on sanity, maturity, sound character and good health.
- Non-Muslims were judged by their own laws with freedom of worship granted
- The judges were paid highly to avoid corruption and bribery.
- The army was excellently looked after in terms of its welfare.
- The Abbasids were predominantly international, their army was composed of very many groups of people e.g the Mudharites, Yamanites, new converts and the Turks
- They divided the state into provinces led by governors.
- Economically they promoted international trade, traders moved to China, Spain and North Africa.
- They developed trading centres in the different areas e.g Alexandria, Cairo, Basia etc.
- There was emergence of paper industry that originated from China.
- They also developed a mining industry facilitated by minerals like gold silver
- They promoted agriculture and made it the chief source of income
- Government expenditure was divided into two ie Zakat to its recipients and revenue spent on social infrastructure e.g roads, bridges etc.
- However some of them used excessive force and terrorized the people e.g Abu Abbas was named Al-Saffah the blood shedder.
- They failed to bring all parts of the empire under their control eg Syria was in constant instabilities, other quasi dynasties emerged etc
- Rebellions suffocated their administration e.g by people in Khurasan and other areas the Ahids\Shiates, Romans etc.
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**7. To what extent was the invasion of the mongols in Persia a death blow to the existence of the Abbasids dynasty.**

- The invasion of the Mongols were instigated by the murder of the Mogol traders
- They were spearheaded by Halagu, grandson of Chingiz Khan
- Coming from the East, by 1220AD the Mongols had started destruction of the Abbasid caliphate.
- To a larger extent they created a death blow to the Abbasid dynasty
- The spread Havoc and destruction e.g in 1220AD describing himself as “the scourge of God sent to men as a punishment for their sins” he destroyed the famous mosque of Bukhara which served as stables for the Mongolian horses
- They killed many natives of Samarkand and Balkh, others were taken as captives
- The climax of the Mongols’ destruction came in 1258 when the last Abbasid caliph was killed Al- Mutadid.
- The invasions led to the shift of the Abbasid headquarters from Baghdad- Iraq to Istanbul- Turkey.
- Leadership shifted from the Muslim Abbasids to the non-Arab Muslims
- The Mongol invasions led to the rise of the Mamluks in Egypt.

**Other factors**

- Inability of the Abbasids to complete and consolidate their original conquests.
- Neglect of the state duties by some caliphs coupled with moral degeneration of the later caliphs.
- Poor administration of the Abbasids which was not in conformity with its stability and continuity
- Jealousy and racial enmity especially between the Arabs and non-Arabs
- Neglect of the military sector by the later caliphs which led to loss of morale and confidence of the army
- Existence of notorious religious conflicts e.g. Shiites, Qarmatians, Ismailites etc.
- Poor economic policies coupled with economic constraints
- High taxes discouraged agriculture
- The vast state at the hands of weak caliphs
- The problem of natural calamities arising from floods which led to periodic rounds of famine and destruction of poverty.
- The effects of the Christian crusades constant engagement weakened the Muslims
- Power struggle and succession disputes created divisions within the Abbasid house
- Rise of independent\ quasi states e.g. Fatimids in Egypt, Normans in North Africa etc.
- The role of the Romans in attacking areas belonging to the Abbasids e.g. during the reign of Mutassim.
- Existence of weak and young caliphs in the empire.
- Brutality of some Abbasid caliphs e.g. the reign of caliph Muqtadr.
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**8. Analyse the contribution of Abu Mansur to the glory and prosperity of the Fatimids in Egypt.**

- Abu Mansur was the 5<sup>th</sup> caliph of the Fatimids who ruled between 975AD TO 996AD after his father Al-muizz.
- His names were Abu- Mansur nizar Al-aziiz his reign was referred to as the golden age of the Fatimids.
- His name was praised during Friday prayers from Athantic oceans to the red sea, Yemen, Makka which made the Fatimids to be feared thus consolidating themselves.
- He conquered vast areas including African countries hence spreading the Fatimids influence.
- He erected a 2 million dinar palace in Cairo to house his Abbasid rivals whom he hoped to seize after the capture of Baghdad thus consolidating their administration
- He constructed canals, bridges, roads which improved transport and communication and the spread of the Fatimids influence.
- He took great care of the state treasury and no single coin was spent without his signature which boomed the treasury.
- The improved the military power by forming a strong army, training it and equipping it and to protect the Fatimids.
- His reign was characterized by peace as people co-existed i.e.Muslims and non-Muslims due to equal treatment. This hindered the would be revolts.
- He paid his officials and servants high salaries e.g. judges which curbed down corruption as they were contented.
- He enforced Islamic principles of brotherhood, prayer, fasting which promoted unity.
- He defeated the rebel groups of Aftakins and karantwa who threatened the Fatimids rule.
- He improved and uplifted the welfare of his people in the empire.
- He maintained freedom of worship which had been initiated by his father Al-muizz he thus acquired popularity.
- He encouraged and promoted education e.g. he transformed Al-azhas mosque into a university i.e.Azhar university in Cairo.
- He promoted appointments of officers on merit.
- However he had some weaknesses.
- By allowing his name to be praised on Friday prayers across the empire elevated him to the level of a saint which undermined the teachings of Islam.
- The importation of foreign troops into the Fatimids army caused conflicts and chaos with in the cony.
- He was too tolerant to the non-Muslimse.g one time his chief minister (vicier) isa bin nastur was a Christian.
- He entertained luxurious living e.g when he constructed a pomp palace.
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**9. Discuss the constraints encountered by the caliphate of the Fatinids in Egypt**

- It started in 909AD in North Africa.
- It was started by Sheikh Hussein bin Saidi who became Iman Ubaydullah
- It took its name from Fatuma bin Muhammad (P.B.U.H) it first operated in Tunisia later to Cairo.
- By the time of its collapse it had experienced several constraints
- The state treasury had been depleted because the caliphs lived luxuriously e.g wine drinking which stifled the economy.
- Mistreatment of the Christians and the Jews e.g. Al-hakim abu Al-mansur who even demolished some churches e.g. in 100AD the holy places of sepulcher created hatred from the Christian world.
- Appointment of young and weak leaders e.g. Al-mustasir (1035AD-1094AD) was 11 years, Zafir (1154AD-1160AD) was 4 years Hafiz 1130-1149AD etc.
- The over taxation of the subordinates created hatred.
- The over- reliance on foreign troops by the weak caliphs failed the dynasty.
- The powers of the caliphs were confined within their palaces e.g Caliph Hatiz 1130AD to 1149AD.
- The powers of the Caliph were placed with in the hands of the viziers, some of them later claimed independence hence dividing the empire.
- The caliphs neglected state duties and they took alcohol.
- The wide spread revolts due to the weaknesses of the Caliphs.
- The Caliphs were puppets to the army which was also on rampage due to tribal prejudice especially during the reign of Al-Hakim.
- Persistent famine and plague that hit most parts of the empire and crippled the economy
- The invasions of Isamu Hihal and Sulgyhan, residents of Najid in Arabia who destroyed several areas strained the trade activities and forced people to migrate
- The crusade movements from Europe.
- The over inclination of the Fatimids on Shia teachings angered the Sunni Muslims
- Leadership struggle between the viziers and Fatimid caliphs.
- The breaking away of some provinces.
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**10. (a) Discuss the causes of the physical combatancy between the Christians of Europe and the Asian Muslims in the 11<sup>th</sup> to the 13<sup>th</sup> centuries.**

- Those were crusade movements that occurred from 11<sup>th</sup> century to the 13<sup>th</sup> centuries
- They were Christian movements of Europe against Muslim Asia
- The Christian movements aimed at winning back the holy land of Palestine

- The desire to avenge the Muslims who had dominated European regions for some time
- The need to spread the Christian gospel
- The growth of Christian enthusiasm
- The need to re-establish Christianity in areas where it had been banned eg Al-hakim banned it from the Fatimid dynasty
- Destruction of the holy sepulchre the burial place of Jesus
- The Christian strong attachment to Jerusalem as a holy city
- The need to recover Antioch that had been taken by the Muslims
- The Christians' need to answer the call of pope urban II to the entire Europe against Islamic threats so as to unite the Greeks and Roman churches.
- The need to secure former pilgrimage areas like Rome with tombs of St.Peters, St.Paul and Santiago-de-campo Stella in Northern Spain.
- The political motives of the crusade movements' leaders e.g.Isohemond
- The military advancement in Europe.
- The strategic nature of Middle East
- The desire by criminals to exert punishments
- Economic revival and struggle for markets
- The desire to escape from problems in Europe by the disadvantaged
- The desire for adventure
- The European criminals wanted to participate so as to be paid.
- The need to exploit minerals in the Arab world.
- The Venice andGeenoaMerchants hoped to boast their economic positions
- Arm's race to test guns and weapons by the Europeans on the Muslims
- They had prophesized the coming to an end of the world, so they hoped that it would find them in the Middle East which they perceived as a holy land.
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**(b) How did the above physical combatancy affect the Muslim community?**

- The combatancy affected the Muslim community negatively as well as positively
- They immensely mistreated the Muslims, they were thus hated and the mobilization by the Muslims to courageously fight against them
- Loss of lives e.g. in 1099AD during the conquest of Jerusalem, indiscriminate massacres were carried out through beheading people.
- They destructed the property of the Muslims.

- The crusades failed to convert Muslims to Christianity e.g. mosques, monuments etc.
- The emergence of able leaders among the Muslims who mobilized and fought the crusaders
- Muslims were excessively exploited by the crusaders especially after capturing Muslim commercial areas
- There was sharpened enmity between Muslims and the Christians
- The Muslim preachers were demoralized due to increased insecurity
- The Muslim army was weakened which was used as a major weapon in spreading Islam
- The crusaders increased the spread of Islam in various parts of Europe by Muslims who were dispersed
- New crops were introduced in the middle east e.g. melons, rice, which later served domestic and commercial purposes
- Muslims acquired new modern tactics of fighting to be used in future
- Intermarriages were later made resulting into blue eyed breed of people
- International trade developed with the input of the crusaders
- They improved transport and communication systems which later Muslims used to spread Islam
- The animosity between the Muslims and the Christians that had stretched right from the era of the prophet was accelerated
- Later Christians Europe supported all nationalistic movements in the Muslim world with a view to undermining the unity of the Muslim world
- Although the physical battle between Europeans and Muslim over the holy land has seemingly stopped, the ideological combatancy continues.
- The Muslim world has always been suspicious of the intentions of Europe and the crusades sharpened /increased this entity.
- Jerusalem which was the target of Christian Europe is now under the European influence though initially controlled by Muslims.
- Some parts of the Muslim empire were taken over by the king of France during the crusades.
- They brought the knowledge of using cross bows, wearing of heavy military mail by knights, horses and use of cotton pads under the armour.
- Skills of manufacturing were acquired e.g manufacture of paper.
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**11. Discuss the factors for the emergence of the safavids in Persia**

- The Safavid dynasty was started by Yakub Ibn Al-Layth al-Jaffari in Sijistan (Persia) who was a copper smith by profession.
- It was officially established in the 15<sup>th</sup> century and the following were the factors for its emergence
- It was influenced by the Turkish Shia from whom were brought as foreign troops in the Fatimid dynasty and they later formed a movement.
- It was started in order to oppose the various Tariqa orders in West Africa.
- Ishmail's need to revenge the death of his father who was killed by Al-Kujjidi group.
- The imposition of the decree to the masses and the various persecutions resulted into opposing groups among them was the Safavids
- The desire by the Safavids to gain political power from the lands of the Shiites under the umbrella of Islamic revivalism.
- Constant attacks made by Ishmail in areas of Azerbaijan, Iraq, Tigris and Euphrates gained him support.
- Some innovations in divine doctrines by Fatimids and Abbasids especially during Juma prayers created a religious difference and later independent groups like Safavids to oppose such innovations.
- The support from the Ottomans to Ishmail the initiator to organize his group
- Determination and ambitious nature by the Safavid leaders e.g. Ismail and Yakub
- Weakness of the Juma Suni Tariqas and original summing group who could not stop the Safavids.
- Opposition from the East Arabs and Syrians against the Shiites was an advantage for the Safavids to take over.
- Assistance from Egypt, Spain who for long had wanted the Fatimids to collapse
- The conflicts between Salim of Ottoman and Manluk of Egypt was used as an umbrella by the Safavids to organize
- The decline of strong dynasties like the Umayyads, Abbasids, gave chance to other independent dynasties to rise to power
- The Safavids wanted to control trade and industrialization with Persia and beyond. In the end the reform program succeeded in most of its goals of order re-organizing the central and provincial bureaucracy, restricting the military and building infrastructure for trade and transport less auspicious was its progress towards justice while law codes were rationalized.
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**12. (a) The period between 1520AD to 1566AD was a golden period of the Uthumanic Empire. Discuss**

- The empire derives its name from Uthuman who is regarded as the founder of the empire in 1299AD.
- 1520AD-1566AD was a period of sultan Sulayman who did a lot thus a golden period.
- In 1538 he sent a Naual fleet which captured Muscat and Aden after a fierce battle with the Portuguese.
- He conquered Iraq and Baghdad and created a very strong organized city. This was done to bar the expansion of the Safavid influence under their leader shah Ismail
- He organized the ottoman administration in Iraq an imperial treasury in charge of collecting and spending the imperial reserve was streamlined
- He brought wealth to the Ottoman Empire this was through tributes and taxes from conquered areas that is why he was regarded as the greatest sultan the ottoman had ever produced
- He was nick named Al-Qanuni the law maker and giver. He also assisted in implementation of laws in the different provinces. He was assisted by sheikh Al-Islam and the Ulama.
- He launched a number of attacks on Yemen and captured most of its major parts e.g.Hudaidah, he exploited the power struggle there cold captured its capital Sannah and extended to as far as the red sea.
- He improved architecture and poetry.
- He conquered Maghrib and united it politically i.e. Tunis, Algeria, Morocco. This was done with the assistance of Salin I who was in Egypt against the Spanish naval attacks.
- He put in place courts of law
- He equipped and beautified the capital and other cities, schools, hospitals, bridges and mosques were built
- He improved on the ottoman culture by introducing Turkish boats, school system to teach culture, Islamic and Arabic cultures
- He answered the call of Hair-al-biin by giving bin assistance of 2000 Turkish soldiers with their famous canons and 4000 men as volunteer army Hair al-bin managed to consolidate the ottoman rule in maghrib
- He brought many areas in the Arab world under the ottoman control. He was thus named the magnificent by the Europeans
- He introduced coinage in the empire which earned him popularity and fame in the empire and around the world. This brought a systematic financial system.
- He ordered great scholars, Ibrahim and al-harabi of Aleppo to compile a book called Multaqa- Albliur (The confluence of the seas)
- He established the magnificent mosque named sulaymaniyyah. The greatest master piece of the time and he also designed the eclipse of santa-sophia which attracted the tourists thus revenue

- He made educational progress e.g. he emphasized the teaching of science and religion
- He promoted unity among the multi-racial Turkish population
- He put up strong measures to check and curb bribery and corruption. He did this by appointment of trust worthy officials into offices thus effective service delivery
- He revived the military glory of the empire which had declined in the times of earlier caliphs.
- He installed lights all over the streets of his capital thus beauty and security.
- He improved the welfare of his people in the empire e.g. he constructed beautiful residential houses for his provincial governors and ministers.
- He also ordered the Ibrahim al-Halabi to compile another book on laws which remained the greatest work on Ottoman law for centuries.
- He greatly promoted the Turkish culture based on unique and diverse elements they had borrowed from Persians.
- He calmed down the impending instability in Syria following the death of salin in 1520AD.
- He promoted the Islamic practices and rituals like fasting, prayer and paying Zakat which earned him the title “shadow of God on earth”.
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(b) Why did the empire after 1566AD and eventually collapse?

- The military superiority of the Western Europe e.g. the Russian increased attacks
- Weakness of the ottoman sultans, causing peoples disloyalty to them in favor of the wazirs
- The increasing power of the Christian forces, most of whom had been recruited in the Turkish forces who later took advantage
- Rampant corruption nepotism and favoritism. This created political parties in the later stage that stood to challenge the Ottoman Empire
- The decline in state revenue due to the sultan’s Failure to control outlying areas of the empire.
- Competition due to industrial revolution
- Social disorder due to influx of people of different back grounds into the empire hence famine and other economic crises
- The rise of rebellions of local and provincial rulers e.g. Muhammad Ali of Egypt
- The rise of nationalism as each race under the ottoman started fighting for their independence e.g. the Serbs, Hungarians, Croats, and Iranians



- Failure of the reforms which were aimed at safe guarding the empire i.e. advice only sought from Europeans due to western influence
- Rise of the wahabi movement which spilled over many parts of the ottomans empire
- Resistance to change ottomans could not adjust to the tunes of the day as they thought that they were superior
- Vastness of the empire. It was too big for the existing sultan to control
- The rise of Mustafa Kanak Ataturk and his modernization policies
- External forces of the Europeans, after realizing that the caliphate had weakened they started fighting to regain their lost territories e.g. Serbia, Balkan states
- The outbreak of the First World War at the end of the war a resolution took place in turkey which completely eroded the Ottoman Empire and declared turkey a republic.
- Existence of weak leaders after Sulayman in around 1560's.
- French support to the Egyptians against the Ottomans.
- The use of brutal means by the Ottoman to suppress internal rebellions further forced European powers to intervene.
- Multi- Racial composition of the empire made it possible to command loyalty and allegiance from all races e.g. the Greeks Slaves, Serbs, Arabs, Europeans etc.
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**END**