



1. Examine the impact of Prophet Muhammad's mission on the political atmosphere of the Pagan Arabs.

- He defeated all his enemies in a number of battles for example Badr, Uhud, Hunain etc.
- He introduced laws in form of a constitution and rules on wars were introduced.
- He signed agreements to reconcile with his enemies.
- He introduced the idea of a spiritual leader being the head of the state.
- He was given the Quran as a constitution as a source of spiritual, economic, political, social and moral guidance.
- He set a good example of his personality for mankind to emulate.
- He conquered Mecca in 630AD with all its benefits.
- He left behind a well-trained group of leaders that took on the Islamic state.
- He invited other rulers, chiefs and kings to Islam through official documents and envoys.
- He spread Islam to other areas like Syria and Yemen with an attempt to control them.
- He left behind an idea of a legislature council "shurah and a consultation."
- Tribal conflicts were ended.

2. a) What justifications did the Meccans have to oppose Prophet Muhammad's mission?

- He preached against the priests who used to get sacrifices.
- He got more converts which annoyed the Meccans.
- The concept of brotherhood threatened the Meccans' pride i.e. the poor, slaves and women were considered inferior in status.
- The concept of monotheism totally opposed their beliefs i.e. idolatory and nature worship yet they were much believing in them.
- He preached against interest hence threatening their financial status by reducing the gap of income inequality.
- He denounced idolatory which the Meccans favoured and cherished.
- He preached against their social vices e.g. adultery, fornication, obscenity which they cherished.
- He condemned excessive polygamy and polyandry by regularizing marriages.
- He condemned class competition based on honor and superiority.

- The Meccans feared that he was taking their political power yet he came from a peasant family.
- He warned them about the heavy punishments in the hereafter which was worrying a big number of their supporters.
- He was considered too young compared to the old and capable men in mecca who were even richer than him.
- Hardness of the Islamic principles e.g. prayer, fasting were considered to be hard.
- He diverted a good number of prominent people and leaders in both social and economic fields e.g. Umar, Hamza.
- He was requested to stop his mission in exchange for wealth, power and women but he refused.
- He was illiterate at the time he got the message therefore they thought that he was mad, possessed and creating his own words for political motives.
- He was opposed even by some of his relatives implying that he had no strong base because of his humble background.
- His preaching was against temporary marriages which were for immediate relief of sexual desires.

b) How did he handle the situation above?

- The prophet regularly prayed to God and He blessed his struggle.
- The diplomatic assistance of his uncle AbuTalib helped him so much.
- Sought advice and encouragement from lady Khadijah.
- God sent His help directly to the prophet for example at Badr.
- Prophet sought assistance and help from Ansars.
- The prophet was more determined to continue preaching amidst problems.
- He also signed treaties of peace with his enemies for example Hudaibiyah.
- The prophet's character is known to be a trusted person.
- Angel Jibreel comforted the prophet in times of sorrow and hardship.
- The principle of equality preached by the prophet for example against master-servant relationship.
- The prophet's multi marriages cemented his relationship with other people.

3. Discuss the attempt made by caliph Abubakar to restore calm to the Muslim community.

- He fought false prophets like TalaihaSaya bin Harithath, Musailama etc.
- He fought zakat defaulters.
- He detected enemies of Islam from Syrian expedition, Roman and Persian campaigns, and conquests of Iraq etc.
- Disunity and divisionism among Arab tribes were settled.
- He solved the problem of internal revolts by the hypocrites led by Abdullah bin Ubayyi tribal and clan struggles.
- Declining Islamic morale was solved through preaching.
- Promoted justice.
- Appointed leaders on merit and paid them highly.
- He restored peace and security and well trained forces.
- Settled the problem of Apostate change of Islamic religion.

4. “It was the elevation of Muawiyah Bin Abusufiyan in key political positions that led to the emergence and consolidation of the Ummayyads dynasty”.

Assess the validity of the statement.

- Served under the three orthodox caliphs i.e. Abubakar, Umar and Uthman.
- Was appointed as top governors of Syria by Uthuman Bin Affan.
- Gained strength and experience.
- Served in Muslim army.
- Prophet elevated him to the position of chief usher for all prophets’ visitors.

Other factors.

- Rise to power of Uthuman bin Affan.
- Death of Uthuman bin Affan.
- Muawiyah’s overwhelming ambition.
- Unity of the Umayyads.
- Weakness of Ali’s supporters.
- Long standing military strength of the Umayyads.
- Existence of internal problems among the Hashmites.
- Death of Caliph Ali.
- The weak character of Hassan and successor of Ali.
- Role of the Sabites in undermining the legitimacy of the Hashmites.
- Emergence of the Kharijites.
- The economic powers of the Ummayyads.
- The personality and simplicity of Ali also helped – accepted arbitration proposal.

- The cunning nature and cleverness of Amir Bin Aas Vs Abu-Musa Al Ashari.
- The peace agreement reached upon Muawiya and Hassan was perhaps a factor.

5. Examine the social and economic life of the Umayyads.

- The Umayyads dynasty was established by Muawiyah bin Abufyan in 661AD after the collapse of the orthodox caliphate of the four rightly guided caliphs.
- 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 economic system.

Socially the Umayyads were divided into four classes ie the ruling class, the rich Muslims, the non-Muslims and the slaves.

- Women enjoyed a high social status.
- Principles of Sharia concerning women were ignored.
- 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 bin Muawiyah had a beautiful singer called Salaah.
- They enjoyed hunting as part of their leisure time.
- Horse racing was the order of the day.
- Art flourished during the Umayyads regime.
- They enjoyed games of chances.
- there was a group of Muslims referred to as Neo-Muslims (Mawali)
- Other groups included the Persians, Syrians Berbers.
- Abdul Malik introduced the arabisation policy where everything was made Arabic.
- The ruling class loved entertainment and social intercourse e.g Yazid bin Muawiyah could import Yemenites, poets and musicians just to amuse him.

Economically, they got revenue from zakat, taxes and tributes.

- They decentralized revenue collection and expenditure, only surplus was sent to the central government.

- Those who could not manage to pay zakat could be forced.
- Collection of revenue was used for various purposes.
- War booty was collected and used to pay soldiers.
- Non-Muslims used to pay taxes for their welfare and protection i.e. the Jiziya tax. These include the Christians, the Jews and Serbians.
- There was payment of land tax (kharaj).
- Traders through the Umayyad land could pay taxes valued according to their goods.
- Some of the caliphs were extravagant which affected their economy.
- Supervision of the expenditure and revenue was done by the prominent Umayyad caliphs like Umar bin Abdul Aziz.

6. “He was not only a revivalist but also a freedom fighter”. How fitting is the above description to Caliph Abu Jaffer Al Mansur of the Abbasids?

- He was born in 101A.H at Humaima.
- He was the son of Muhammad Ibn Ali, son of Abdallah, son of Abbas the prophet’s uncle.
- He was nominated to the caliphate throne by Abu Abbas Al- Safah the first Abbasid caliph.
- He ruled between 754AD to 775AD.
- He did so many things which ultimately made him to be referred to as not only a freedom fighter but also a revivalist. Interalia;
- He had participated in the Abbasid movement and propaganda which overthrew the Umayyads in 750AD.
- He established the caliphal powers, laid foundation for its survival and consolidated the Abbasid regime.
- He liquidated Abdallah Ibn Ali who had been given governorship of Syria by Abbas and promised to be the next caliph but was later passed onto Al-Mansur, through Abu Musa who was fought and was imprisoned for seven years.
- He killed Abu Muslim governor of Khurasan who had declared himself independent by inviting him at his palace for peaceful negotiations but attacked him while in a meeting.
- The people in Khurasan revolted mainly the Shia and after killing Abu Muslim led Sinuad but he was also killed by Al-Mansur.
- He suppressed the Persian extremists who were trying to identify the caliph with God called Rawandiyyah.
- He fought and defeated foreign threats by recapturing back the Muslim areas from the Romans like Armenia and Al-Masisah.

- He stretched the raids further and annexed Sassanid Empire that went to as far as Kashnir and reaching Himalaya valley.
- He fought the Shiates led by Mohammad Al-Nafsi and Al-Zakiya in 762AD and killed him but he was succeeded by Hassan's grandson Ibrahim who was killed in 762AD to end the Shiates opposition.

Domestically, he built a strategic palace on the west bank of R.Tigris which was economically important in easing transport up to the capital.

- He built other palaces that were economically important like Qasr which had good gardens that could attract people.
- Established Abbasid rights to exercising supreme powers with titles.
- He employed the Persians in the army, paid them highly compared to other jobs hence safe guarding the security.
- He employed people on merit including the non-Muslims who occupied high posts in the caliphate like his personal doctor was Christian.
- He allowed freedom of worship and conscience.
- He encouraged intellectual developments by translating all books written in different languages to Arabic e.g. he ordered Muhammad bin Ibrahim to translate Greek books of astronomy thus enhancing the study of astronomy.
- It was during his reign that the direction of the Kaabah was fixed by the use of the compass to detect the Qibla.
- he founded the city of Baghdad widely known as Madina-tul-Salaama (city of peace)
- He established the Abbasid right to exercise supreme policy/powers and maintained the dynasty as a theocratic state in which the supreme power lay in the hands of the learned men.
- He created a huge army whose officers had to be paid highly, that is why he was able to quell revolts.
- He was over tolerant to the non-Muslims.
- During his reign, the Vizierate, a Persian office appeared for the first time in the Islamic government and Khalid Ibn Barmak was the first incumbent of that high office.
- During his reign the Persian influence soften the rough ages of the primitive Arabian life and paved way for a new era distinguished by cultivation of science and scholarly pursuits.
- He died in 775AD near Makka while performing pilgrimage at 60years but 100 graves were dug and he was secretly buried in one of them to avoid exhuming his body his enemies.

7. Discuss the political, science and education reforms put in place by the Abbasids.

- The dynasty followed the Umayyad caliphate. It was started by Abu Abbas Al-Saffah in 750AD.
- It lasted for about 500 years up to 1258AD when it collapsed at the hands of the Mongols from the Far East probably China.
- It had about 37 caliphs appointed through a system of Heredity.
- Politically they had a caliph at the top of the administrative hierarchy and he had absolute powers.
- The caliphs also acted as religious leaders.
- The system of succession was heredity, but characterized by succession disputes.
- The system attracted ministers in their political system.
- The chief minister was below the caliph who was known as the Vizier. He had powers to appoint and demote governors and presided over various councils and departments.
- Below the Vizier was the chamberlain also known as Hajib but he had more powers than the Vizier.
- Sidelining or double crossing was a common political practice i.e. a legitimate successor could be failed through manipulation for another person e.g Muhammad Al-Mahad son of Abu Jafar Al-Mansur double crossed Isa bin Musa.
- Tolerance did not exist thus some caliphs were dictators. That's why many learned men ended up imprisoned or met their death e.g Imam Abu Hanifah.
- Justice was administered through department of judiciary which was entrusted by Al-Faqih (members of the theologian class)
- Militarily the Abbasids never maintained a large army intend a regular army which was regularly paid.
- The army was very accommodative in nature of its composition ie it comprised of people from other areas.
- The empire was equally divided into various provinces for effective and efficient administration. Each province was under a governor.
- The various provinces enjoyed some degree of independence at the level of the governors.

Scientifically, they developed medicine, first with the study of eye disease. Subjects for dissection were practiced on apes got from Africa.

- They developed pharmacy shops and revived pharmacological studies and books beginning with that of Jabil Ibn Hayyah.

- Certificates were given to quality scholars as physicians.
- The first hospital was established in Isaghdad by a scientist under Haruna Al-Rashid.
- Mobile clinics came up and medical libraries were attached to hospitals.
- Astronomy was developed, books translated from Indian to Arabic and Al-Mahun built an observatory and a Bait al-Hikhma under the dictatorship of Sind Ibn Ali Al-Yahya.
- Arabic mathematics was started, Arabic numerals were developed by Khawazin, Astronomical tables and arithmetics.
- Calculations, integration and equation came up which was used by universities up to 16th century.
- Philosophy and religion development hand in hand. This resulted into theology. Theologians like Al-Ghazali emerged.
- Geography developed e.g determining the direction of the Kaabah. Thus astrology developed to determine longitudes and latitudes thus Muslims could reach China and Zanzibar.
- History was developed based on oral legends e.g they wrote the biography of prophet Muhammad (PBUH).
- Historical facts were ascertained by a person's age, eye witness, character of the narrator and continuity of the chain, historians included Qutayba al-Zaman and Abu Hassan.
- Literature was developed through scholarly works of Badi al-Zaman (wonder of the age) Al-Hamad Taqri (creation of assembly) etc.
- Education of the children started at home but with no specific curriculum.
- Elementary schools were developed i.e. mosques and the curriculum included Quranic recitation, writing, Arabic grammar, Hadith of the prophet etc.
- Qins could join for education though their focus was mainly domestic.
- For the children of the rich, they were given private tutors.
- The caliphs took education seriously e.g. Haruna Al-Rashid instructed the tutors of his son Al-Amir to use force i.e. a stick.
- Teachers of elementary schools were called Faqih Muslims but had a low status.
- Higher institutions of learning were started e.g. Baitul-Hikmah (house of wisdom) by Al-Ma'mun.
- Lecturers had two teaching assistants to preside over lectures.
- Adult education was done in mosques guided by an Alim. These classes were called Halqah mosques.
- Bookshops later developed to meet common education desires.

- Common writing materials were parchments and papyrus and later Chinese paper bought in the 3rd century into Iraq.
- Islamic jurisprudence flourished e.g. the sources of sharia introduced.
- Papers were later manufactured.
- Formal education became more pronounced and mosques became classes.
- The first Arabic dictionary was compiled.

8. “It was a combination of political ambitions and religious zeal that helped the Fatimid to rise to power in Egypt”. Discuss.

- The dynasty was founded by Said Ibn Hussein who later became Imam Ubaidullah Al-Mahad in 90AD,
- It first operated from Baghlabid, Raqqadah near Qayrawan in Tunisia.
- It shifted to Madiyan in 920AD later to Qahiran (Cairo) by Jawfar in 973AD and it collapsed in 1171AD.
- The factors for the rise of the Fatimids were so complex, political ambition and religious zeal on the one hand, but also other factors.
Interalia;
- The Shiates had for a long time wanted to rule. They had strong ambitions.
- The Shia propaganda. This was by Abu Abdullah Al-Hussein Al-Shii who organized a very strong army stronger than that of the Abbasids.
- The earlier preparations and organisations by the Shiates e.g they had constructed roads from Syria to Egypt, wells and rest houses were put in place. This was done by a Shia governor who operated with in Arabia.
- The Shiates for a long time had accessed the Abbasids secrets some were indirectly used to fight the Abbasids.

However, there were other factors.

- Egyptians (North Africa) was so distant from Baghdad the capital of the Abbasids hence difficult to control amidst domestic problems.
- The weakness of the rulers in Egypt i.e. failure of the Ikhshidid to control their Viziers who were oppressive.
- The weak economy in Egypt caused by the plunder of the Karmathians in North Africa.
- The effects of famine and plague, the waves of calamities stuck the economy and the lives of people.
- The Fatimids were highly vis-a-vis the rivalries between the Egyptian communities.
- The reluctance of the Abbasids to lead a large empire. This led to provinces to operate independently.

- The Berbers in North Africa supported the Fatimids against the Abbasids who were oppressive.
- The negligence of the army by the Abbasids.
- The Karmathians had weakened North Africa through plunder and the Fatimids took advantages.
- The crusade movements from especially the Christian Europe weakened the Abbasids giving opportunity for the Fatimids to rise to power.
- The Abbasids were less interested in an expensive dynasty. Their interests were mainly in education.
- The expulsion of the Fatimids from Morocco by Abdul-Rahman III of the Umayyad dynasty in Spain forced them into Egypt.
- injustice committed by the Ekhishidid dynasty after the fall of the Tulunid dynasty formed by Muhammad Ibn Tuluni e.g especially the reign of Ibn Furat who established a despotic rule.
- Succession disputes among the Abbasids made them to neglect independently rising leaders.
- The Fatimids established their dynasties almost at the same time as the Safauids in Persia and Moghuls India. This fragmented the once united powerful Abbasids caliphate.
- The long term desire to revenge by Fatimids. The Abbasids had been supported by the Fatimids but forgot when they came to power.

9. To what extent was economic constraints responsible for the downfall of the Fatimids dynasty?

- The Fatimids dynasty was founded by Said bin Hussein who later assumed the title of Imam Ubaidullah.
- Economic constraints were a result of rounds of persistent famine and plague which hit the economy.
- In return the Fatimids imposed heavy taxes on already weakened subordinates.
- Such constraints made the state very weak and unable to support the different ministries.

Other factors

- The importation of foreign troops into the Fatimids Empire.
- The mistreatment of the Jews and Christians by some Fatimid caliphs.
- The Fatimids lived a life punctuated with pomp and luxury.
- The havoc created by the Banu Hilal and Sulayn formally residents of Najid.
- There were repeated rounds of attacks by the crusade movements.

- The over inclination of the Fatimids on Shia doctrines in largely Sunni area.
- The appointment of young caliphs led to their downfall.
- Leadership struggle between the Viziers and between Fatimid and the viziers.
- The wide spread revolts especially during the reign of weak caliphs.
- The breakaway of many provinces at the hands of weak caliphs.
- The rise of Salah Al-Din gave a final blow to the caliphate.

10. a) Account for the outbreak of the crusade movement of 11th and 13th centuries.

- Crusade movements were Christian wars by Christians of Europe against Muslim Asia aimed at winning back their holy lands that had been taken by the Muslims.
- These crusades were in a series and reached many areas right from 1092AD – 1144AD.
- Reasons for outbreak of the crusade movement include the following.
- Desire to avenge the Muslim dominations.
- Need to spread the Christian gospel.
- Desire for political interests on Muslim lands.
- Desire criminals to exert self punishment.
- Economic revival and struggle for market.
- Desire to escape problems in Europe by the disadvantaged.
- Desire for adventure.
- Need to recover and restore Christian holy sites e.g holy sepulcher.
- Need to liberate pilgrim sites e.g Santiago.
- Desire by crusades to protect fellow orthodox Christians.
- Pope's over call.

(b) What impact did they have on the Muslim community?

There were both positive and negative impacts.

Among the positive impacts include the following.

- Population increase due to intermarriages.
- Development of international trade.
- Introduction of new crops e.g. watermelon.
- Acquisitions of new military techniques.
- Increased spread of Islam across borders.
- Development of new towns due availability of markets.
- Increased rate of industrialization.
- Infrastructural improvements e.g. construction of very wide roads.

- Initial defect of Muslims made them unite.
The negative impacts include the following;
- Death of many people especially Muslims.
- Excessive exploitation of Muslims economically.
- Sharpening enmity between Muslims and non-Muslim's.
- Increased spread of Christianity.
- Destruction of property.

11. a) Analyse the political organization of the Ottoman Empire.

- The empire was established in 1299AD IN turkey.
- The empire had a centralized system of government with the Sultan as the head.
- Sultan was therefore the title accorded to the leader of ottoman family.
- The sultan had absolute powers in the empire on all issues except those issues that concerned Sharia e.g. he had power to appoint and demote officers, control finance etc.
- Just like in the preceding empires, leadership in the Ottoman Empire was also hereditary; the reigning Sultan could appoint his son or sons to succeed him after death.
- Below the Sultans were ministers with the title Pasha and Basha were headed by the prime minister or secretary of states. The prime minister would represent the Sultan in settling disputes, commending military operations.
- Daftar clarr was the minister for finance who could always check the services of financial controllers at the meeting place diwon (meeting department).
- The empire boosted a strong judiciary which was headed by one known as Sheikh Al-Islam
The judges were highly knowledgeable and trained in Islamic law.
- Similarly the sheikh Al-Islam was charged with giving legal decisions in the empire.
He would ensure that all government programmes were being done in line with the teachings of Islam.
- The non-Muslims who had lived under the protection of the Islamic state were allowed to be judged according to their respective religious scriptures administered by their own religious leaders.
- The empire was divided into provinces for easy and effective administration.

- Each province was under a governor who was directly appointed by the Sultan, whose duties among others was revenue collection. These provinces had self-control but answerable to the Sultan.

(b) Explain the factors for its downfall.

- The increased power of the Christian forces. During the reign of some Sultans especially the weak ones.
- Corruption and nepotism, when Christians gained influence in the Ottoman Empire, evils of corruption and nepotism came into existence to all levels of administration.
- Economic difficulties. In the later years of the empires life span, many economic difficulties were faced largely due to some Sultan failure to control such a vast empire.
- The influence of external forces, it should be noted that the internal squabbles in the empire weakened its defensive mechanism making it vulnerable to many external forces.
- The rise of local rulers, following the external attack against the Ottomans, the Sultan's attention was diverted to countering external attackers. This led to some breakaways and independence.
- Resistance to change, the ottoman authority held the belief that it could not be challenged by any forces whenever they could be defeated arguments could come up amongst themselves about tactics.
- The rise of nationalism by 1912, the spirit of nationalism had spread to different conglomerate groups of the Ottoman Empire territories started advocating for self-determination.
- The outbreak and effects of World War I relevant to the downfall of the empire. World War I increased European desire for colonial acquisitions.
- The declining power and authority of the Sultans was a turning point because the strength of the empire was determined by the strength of the Sultan and the reverse was always true.
- Vastness of the empire, it had grown too big for the existing Sultan to control.
- Rise of the Wahabi movement which splited over many parts of the empire.
- Weakness of the Ottoman Sultans especially later Sultans causing people's disloyalty hence collapse.

12. Assess the impact of the Moghuls on the development of Islam in central Asia and India.

- Like other societies in history, South Asia had been attacked by nomadic tribes throughout its long history.
- In evaluating the impact of Islam on the subcontinent, one must also note that the sub-continent was a frequent target of tribes from Persia and Central Asia.
- With the fall of sasanids and the arrival of the caliphates domination of the region these tribes began to contest with the new power and were subsequently integrated into it giving rise to Muslim dynasties of central Asian heritage, generally Turkish-Moghuls.
- The Moghul emperors were Muslims and direct descendants e.g Genghis Khan through Chagatai Khan and Timur.
- At the height of their power in the late 17th century and early 18th century, they controlled most of the subcontinent extending from Bengal in the East to Balochistan in the west, Kashmir in the north to the Kaveri in the south.
- The “classic period” of the empire started in 1556 with the accession of Akbar the Great.
- Under his rule India enjoyed much cultural and economic progress as well as religious harmony.
- Akbar was a successful warrior; he also forged martial alliances with several Hindu Rajput kingdoms.
- Some Rajput kingdoms continued to pose a significant threat to Moghul dominance of north western India but they were subdued by Akbar.
- The reign of Shah Jahan the 5th emperor was the golden age of Moghul architecture and the arts.
- He erected many splendid monuments, the most famous of which is the legendary Taj Mahal at Agra.
- He also erected the pearl mosque, the Red fort, Jama Masjid and the Lahavo fort.
- The Mughal Empire reached its zenith of its territorial expansion during the reign of Aurangzeb.
- During his life time, victories in the south expanded the Moghul Empire to more than 1.25 million square miles ruling over more than 150 million subjects nearly a quarter of the world’s population by then.
- In 1739 a weakened Mughal empire was defeated in the battle of Kamal by the forces of Nader Shah.

- Most of the Moghul leaders lived a primitive life based on Islamic doctrines ie they were not extravagant as it was partly the case to some earlier caliphs in the dynasties.
- Moghuls influenced the Hindus to integrate their culture with Islam which led to easy development of Islam in India.
- The current religious levels of India and the whole of central Asia was influenced by Moghuls. By the end of the 17th century most parts of central Asia had been Islamized.
- During the Moghul rule a new form of language which was eventually given its own name Urdu. The Urdu language drew its vocabulary from Arabia, Persian and Turkic languages.