



JINJA JOINT EXAMINATIONS BOARD

MOCK EXAMINATIONS 2022

IRE P235/3

MARKING GUIDE

1.Examine the impact of the advent Islam on the different aspects of life in Arabia.

The achievements of Islam existed from 610 AD by Prophet Muhammad, which brought a lot of changes in all aspects of life namely; social, political, religious and economic ones.

The changes are: -

Political life.

- Following the Islamic constitution.
- Centralised government.
- Election of leaders on merit.
- Formation of the Shurah council.
- Women participation in politics.
- Democracy in the state.
- Reduction of tribal differences.
- Fighting of different battles.
- Loss of life and property.

Economic life.

- Transactions involving interest were prohibited.
- The equality in business emphasised.
- Modification of trading terms.
- Agriculture was improved.
- Madina became famous as city of farmers.
- People were encouraged to work for themselves, reducing on over dependence on others.
- Pastoralism was improved.
- Reduction of income inequalities
- Payment of zakah.
- Commercial activities.

Religious aspects.

- Monotheism was introduced and emphasised.
- Idolatry was reduced and prohibited.
- Islamic principles which existed were modified e.g. zakah, fasting, prayers, pilgrimage etc.
- The existing religions respected Islam.
- Sacrifices were dedicated to only god.
- Cultural beliefs were reduced.

Social life.

- Social classes were reduced by equality and brotherhood.
- Position of women was elevated and recognised.
- Literacy was improved.
- Marriage system was improved and formalised.

- Social vices like tribalism, racism, slavery were reduced and forbidden

Each aspect 6x1(pol.,econ.socaial and religious

2. Account for the prophet's success in his mission.

The candidate is required to give a background of the Prophet and the factors which helped his mission to succeed, thus;

- Revelations from God guided the Prophet in a number of issues.
- The Prophet regularly prayed to God and he blessed his struggle.
- The diplomatic assistance of his uncle Abu Talib.
- Before her death, Khadijah used to encourage the Prophet in his mission.
- The place where Muhammad's mission was first delivered was also favourable i.e. Mecca.
- Mecca was a centre of commerce and religious practices.
- Sometimes God sent his help directly to the Prophet e.g. Badr.
- The majority of the Arabs were traders: desert wanderers i.e. could spread Islam easily to other parts of Arabia.
- With the exception of Mecca where idol worship was strong, in other parts of Arabia, the religions were weak.
- The similarity of religious practices between Islam and other religions earned him success e.g. polygamy, pilgrimage.
- The role of Muhajiruns i.e. they preached to others and used their wealth for the sake of Islam and fought in all battles in defence for Islam.
- The role of Ansaris in providing shelter to the Prophet and the companions.
- The Prophet's determination to continue preaching amidst problems i.e. opposition and persecution.
- He also signed treaties with his enemies e.g. Hudaibiyya.
- The fall of Mecca in 630 AD i.e. cradle of Islam brought onto fold of Islam.
- The improvement of Muslim economic power after migrating to Madina.
- The Prophet's character i.e. known to be a trusted person.
- The role of Waraqah bin Naufal i.e. confirmed the prophet hood of Muhammad.
- The role of Jibril in comforting the Prophet in times of hardship and sorrow.
- The permission granted to the Muslims to defend themselves i.e. the authority to fight in the cause of Allah.
- Solidarity of the Banu Hashim.
- The role of king Negus of Abbysinia in giving asylum to Muslims.
- The unity and Islamic brotherhood established by the Prophet.
- The principle of equality preached by the Prophet i.e. against master-servant relationship, racial, gender discrimination.
- Through sending missionaries e.g. Musab bin Umayyir in Yathrib.
- The Prophet's multiple marriages cemented his relationship with other people.

$16 \times 1\frac{1}{2} + 1 = 25$ MARKS

3.Explain the factors that contributed to Umar's conquest of the Persian and Byzantine territories (634-644 AD).

Umar bin al-Khattab was the second Orthodox Caliph. He became Caliph in 634 AD and ruled up to 644 AD. He made many conquests and defeated many enemies especially in the Roman and Persian empires.

The following were responsible for Umar's victory over his enemies;

- Both eastern Roman Empire and the Persian Empire were declining by the time Umar rose to power due to succession disputes.
- Emergence of religious sects in Persia e.g. Mazdak which depended on heresy and Atheism, split and weakened the empire.
- In eastern Roman Empire, the various Christian religious sects created disputes and divisionism which weakened the empire further.
- Umar and his followers used the enthusiasm, resolution, steadfastness, courage, which the Prophet had instilled in Muslims, which qualities the Romans and Persians lacked.
- The virtues of honesty and fairness practised by the on the conquered people.
- The oppressive and tyrannical rule of the Romans in Syria and Egypt facilitated Muslim victory i.e. seen as liberators.
- People in external territories hated the existence and dominance of feudal lords and grandees especially in Persia.
- The existence of large Arab elements in the populations of Iraq and Syria who fraternised with the Muslims leading to their victory.
- Caliph Umar's courage and ambition to further the cause of Islam against all odds.
- Umar's ability to mobilise and command men at the battle field.
- Caliph Umar had adequate knowledge of the geography of Syria and Persia hence planned accordingly.
- The Prophet's companions had strong respect and confidence in Umar.
- He attended to most of the social problems of the non –Muslims.
- Companions were united for a common cause of pleasing Allah.
- Caliph Umar used to appoint men of talent in both military and other forms of civil administration.
- He had a strong Shurah which he regularly consulted in planning and avoiding mistakes.
- The Persians and Romans were used to pomp, extravagance and arrogance, which could not enable them fight Muslims that enjoyed simple life.
- Umar was very intelligent and far-sighted, qualities which enabled him to plan successfully against his enemies.
- He had extraordinarily able, charismatic, strong and dependable commanders e.g. Khalid bin Walid.

$16 \times 1\frac{1}{2} + 1 = 25$ MARKS

4. DISCUSS THE POLITICAL LIFE OF THE Umayyad Caliphate.

- Yazid Ibn Muawiyah was the successor of Muawiyah bin Abu Sufyan (Muawiyah I), the founder of the Umayyad dynasty after the breach of agreement between Hassan and Muawiyah.
- The people of Madina rejected Yazid as a usurper of power and struggle broke out between Yazid and Hassan.

- Yazid's administration was based on hereditary rule e.g. Yazid made his son Muawiyya II to succeed him (though he only ruled for 3 months).
- Yazid became the first Muslim leader to be nominated by his father hence a breach of agreement and an innovation in Islam. I.e. Muawiyya nominated Yazid as his successor before he died.
- The leadership of Muawiyya was characterised by luxury, alcoholism, womanising i.e. he was nicknamed **Yazid the drunkard**, hence considered an insult to Allah.
- There was dictatorship and lack of consultation on major issues of the state which led to the murder of Hussein by Yazid's commanders.
- Yazid harassed pious and educated Muslims.
- He didn't make commendable conquests but instead occupied by internal strife from supporters of Ali and his family i.e. Hussein who refused to acknowledge his leadership.
- There was no progressive public works put in place during his reign.
- He failed to unite the Muslims.
- Public funds were swindled in proportions during his reign.
- There was increased insecurity which undermined economic activities of the state.
- There was increased unrest especially during the murder of Hussein bi Ali, as Shiite opposition intensified against Yazid.
- The ensuing unrest led to the plunder of the Prophet's city of Madina by Yazid's forces leading to massacre of Muslims who had rejected Yazid.
- Yazid's forces also attacked Mecca, raided and damaged the Ka'aba e.g. the black stone was split in the process and loss of lives.
- Yazid continued with the practice of cursing Ali bin Abu Talib initiated by Muawiyya during the Friday sermons.
- His reign was characterised by nepotism, arbitrary imprisonment etc.
- He divided the state into provinces and central government into ministries and departments e.g. finance, correspondence etc.
- The judiciary was headed by a judge or Qadhi appointed by the Caliph.
- Militarily, there was a strong army where all Muslims were eligible for service and had to contribute to war expenses.
- A strong naval force was developed which was used to conquer most of the islands in western Mediterranean Sea and Spain.
- He maintained the royal guard of his father.
- He maintained the royal throne.

$16 \times 1\frac{1}{2} + 1 = 25$ MARKS

5. Assess the contribution of the umayyads to the advancement of science.

- By the time of the Arab conquest of western Asia, Greek science was no longer a living force.
- It was rather a tradition in the hands of Greek or Syrian-writing commentators and practitioners. The court doctors of the Umayyads belonged to this group.
- Outstanding among them were Ibn-Uthal, the Christian physician of Muawiyya and Tayadhuq, the evidently Greek physician of al-Hajjaj.

- Umar II is said to have transferred the schools of medicine from Alexandria, where Greek tradition flourished to Antioch and Harran.
- Alchemy, like medicine, one of the few sciences in which the Arabs made a distinct contribution, was one of the disciplines earlier developed.
- Khalid son of the second Umayyad Caliph Yazid was the first in Islam to have translations made from Greek to Coptic books on Alchemy, Medicine and Astrology e.g. *Decompositione Alchemia*.
- The astrological and alchemical treatises ascribed to Jafar al Sadiq (700-765 AD) have been discredited by critical modern scholarship.
- The father of Arabic alchemy was Jabir Ibn Hayyan (776) credited with discovery of several chemical compounds by the West.
- Jabir described scientifically, the two principle operations of chemistry: calcinations and reduction.
- He improved on the methods of evaporation, sublimation, melting and crystallisation.
- Unfortunately, the intellectual exploits of the Umayyads, left few traces in the form of documents from which it can be evaluated.
- In the field of architecture; the Mihrab, Minaret and Makshura were introduced in mosques.
- The Mihrab i.e. a niche or extension in the wall, borrowed from the church was introduced by Caliph Umar bin Abdul Aziz and built in Madina mosques reserved for Imams.
- The Makshura, introduced by Muawiyya as a fenced off part in the interior of the mosque reserved for the Caliph (protection)
- The Minaret (watch tower) borrowed from Syria and also the Christians.
- In Egypt, Minaret is said to have been introduced by a governor of Muawiyya who provided each of the four corners of the mosque of Amr al Fustat with a Minaret.
- In Iraq, the Basra mosque was provided by Muawiyya's governor Ziyad with a stone Minaret.
- When Abdul Malik felt the need for a centre of worship that could outshine the sepulchre, he built in 691 on the same site in Jerusalem where once stood the Temple of Solomon, the Dome of the Rock.
- Abdul Malik used materials derived from the Christian buildings that had stood before they were destroyed by Chosroes II in 614 AD and employed native craftsmen some of whom may have been Byzantine origin.
- They built special hospitals for chronic diseases.
- They established textile industries for production of clothes.
- They drained, cultivated and reclaimed land.
- They constructed canals e.g. the one between R. Tigris and R. Euphrates still exists.
- They organised printing and minting of Arabic coinage.

$16 \times 1\frac{1}{2} + 1 = 25$ MARKS

6. How far extent did the abbasid's weaknesses pave way for the emergence of independent muslim dynasties?

- Laxity of some Abbasid rulers e.g. Amin gave governors chance to dominate leadership and their subjects to under look them.
- The hereditary system of leadership adopted together with the associated unfairness in it, meant, other people could never get chance to leadership, thus breaking away.
- Failure to contain succession disputes.

- Inability of weak Abbasid caliphs to completely wipe out unstable conditions led to establishment of independent dynasties e.g. Seljuk in Iran, Almoravids in Morocco etc.
- National economic decay due to luxurious living of some caliphs, over taxation of the subjects, non payment of the army and poverty of subjects all resulted into break aways.
- The inability of the Abbasids to complete and consolidate their original conquests thus break away of the earlier conquered territories.
- The administration method of the Abbasids was not in conformity with stability and continuity; being exploitive, harsh and selfish. Hence naturally alienating their subjects from their rule.
- Failure of the Abbasids to unite different social groups under one entity e.g. the Arabs, Persians, Berbers, Turks, Iranians etc.
- Neglect of tribal conflicts e.g. Qaisites and Yamanites.
- They recruited different tribes into the army and failed to control them.
- They were over aggressive leading to constant riots and rebellions.
- They mistreated the Jews and Christians.
- They were hostile to Arabs.
- Caliphs neglected their duties due to moral degeneration.

However, besides the Abbasid's weakness, there are some other factors that paved way for the emergence of independent Muslim dynasties.

- Over enlargement of the Abbasid Empire led to distant territories to emerge as independent dynasties e.g. Fatimids in North Africa.
- The role of Turkish and Persian soldiers who after becoming extremely powerful defied the authority, hence established their own rule.
- Hatred against the Umayyads. This made the Umayyads to migrate and establish their empire in Spain.
- The betrayal of the Alids (Fatimids) by the Abbasids, who took themselves as legitimate leaders of the caliphate hence emergence of the Fatimid rule in Egypt (North Africa).
- Their outward looking policy of Internationalism to capture skills accommodated all kinds of people and gave them equal chance, giving way to independence and emergence of independent states.
- Influence of Christian forces (crusades).
- Tolerance of a variety of Muslim religious sects e.g. Shias, Fatimids, Baabi sect of Persia, hence breakaways.
- Neglect of the military sector by later caliphs, which gave chance to the conquered areas to reorganise to gain independence.
- Natural calamities e.g. floods, famine, plague, malaria, small pox and etc made people homeless, helpless and hopeless and could not persist the Mongol's invasion.
- Invasion of the Mongols from the far east

$16 \times 1\frac{1}{2} + 1 = 25$ MARKS

7. “Umar bin Abdul aziz was a revivalist of the caliphate institution which had been weakened by previous umayyad caliphs”. assess the validity of this statement.

- Umar was born in 684 AD in Egypt. His father was Abdul Aziz and mother Ummu Asim, a granddaughter of Umar bin Khattab.
- He was pious and honest, exhibiting the faith and favours of the quality of early Orthodox Caliphs.
- The caliphs who served before Umar II included Muawiyya, Yazid I, Muawiyya II, Marwan bin Hakam, Abdul Malik bin Marwan, Walid bin Abdul Malik, Sulaiman bin Abdul Malik etc.
- However his becoming Caliph and his reforms opened a happy atmosphere for the people and entire empire.

Reforms and changes put in place by Umar II that make him a revivalist, included the following;

- He appointed new men in offices of responsibility purely on merit. He considered piety, honesty, hard work and efficiency, while previous Umayyad caliphs considered tribes and clans.
- He stopped the evil act of cursing Caliph Ali and his descendants on Friday, an act introduced by Muawiyya and upheld by subsequent caliphs.
- He returned the gardens of Fadak to the family of the Prophet, which had been confiscated by Marwan, thereby ending the discontent with the Alids.
- His reign marked the departure from luxurious display and way of life of the Umayyads.
- When he was appointed Caliph, a variety of horses, donkeys, camels befitting the office were brought to him. He chose to keep two donkeys and returned the rest.
- He sold the horses of the royal house by public auction and the proceeds deposited in the state treasury.
- He returned the property and money previously snatched by previous caliphs from the people to the rightful owners.
- He asked his wife to surrender all her jewellery and valuable gifts received from her father and brothers to the state treasury.
- He called upon the Umayyads, to surrender their properties for the state.
- He stopped wars on non-Muslims and all rebels and resorted to using passive persuasive means.
- He exempted Muslims from payment of all taxes except zakat.
- He prohibited the practice of testing the genuineness of the new converts by their willingness to get circumcised.
- He elevated the new converts of Mawalis (non-Arab Muslims) i.e. ordered that Mawalis be placed on equal footing with Arab Muslims. NB: Abdul Malik and Marwan had widened the gap between Arabs and Mawalis.
- He was the first ruler to order for the Hadith of the Prophet to be officially collected and compiled. The previous caliphs had no intention of promoting compilation of Hadith.
- He was very just and kind in his administration. He warned his governors to either deal justly or quit office.
- He restored pensions to the children of the fighting Arabs, a policy which had been stopped by Muawiyya I and withheld by Abdul Malik bin Marwan.
- He exempted the Mawalis from paying taxes on Kharaj and Jizyah and they were also to receive pension from state treasury and this led to many conversions.

- He removed the burdens of oppression imposed on the people of Khurasan and Sind by Hajjaj bin Yusuf, during the reign of Abdul Malik bin Marwan.
- Poets and orators found no favour at his court and their places were occupied by divines and men leading very simple lives reading the Quran.
- He put more importance to the Qadhis (Muslim judge) than to the governors, yet the previous caliphs had elevated the governors over Qadhis.
- He prohibited land ownership by Muslims in foreign lands arguing that it speeded up migration of the people of those areas to towns.
- He was not in favour of the employment of the Jews and Christians to government service even when well versed in Arabic.
- He ruled that a Muslim whether pure blooded Arab or Mawali, need not to pay tribute.
- He forbade Muslims to devote themselves to agricultural pursuits in foreign lands, as their efforts would be undermined in case such areas were taken away but the enemies.
- Some scholars claim that Umar is the fifth rightly guided Caliph.
- He handled the complaints of the Arabs of Samarqand with fairness and justice.
- He persuaded the Iraqi rebels to abandon the rebellion.
- He ordered for the construction of lodges and welfare stations for the poor and needy travellers.
- He abolished the death penalty that was not sanctioned by Shariah.
- He was not a lavish spender and he used to spend two dirhams a day.
- He was simple in his dress like maternal grandfather, Umar bin Khattab.
- Some scholars considered Umar a Mujaddid (reviver) i.e. according to a Hadith, at the close of every 100 years, God sends a Mujaddid.
- There were no ugly incidents throughout his rule except the arrest of Yazid bin al Muhallab.
- He wrote to the rulers of Sind inviting them to Islam, which they embraced and adopted Arabic names.
- Umar stopped military campaigns aimed at conquering new territories. He instead embarked on educating people of the already conquered territories and dispatched ten scholars for this task.

However, despite his reforms, he also had weaknesses.

- His fiscal policy wasn't successful because it highly depleted the state treasury due to massive tax exemptions amidst ever increasing conversions.
- He abandoned the idea of expansions and conquests, a policy began by his predecessors, hence weakening the army.
- His apologetic compromise with the Mawalis and Shiates was politically dangerous to the Umayyad dynasty.
- His liberal stance on freedom of worship was criticised e.g. restoration of Jewish and Christian synagogues and churches which had been wrongfully taken by the previous caliphs.

25x1=25 marks

8. Examine the ways in which the Fatimid rule affected the social and economic life of the people of north Africa.

- The Fatimid dynasty started in 909-1171 AD. It was founded by Sheikh Said bin Hussein who later became Imam Ubaidullah al Mahd.

- The Fatimids took over their name from Fatuma bint Muhammad (PBUH).
- The Fatimids established a new social life with Fatimid/Alid views different from Abbasid thinking.
- They spread Islam and cultivated Islamic values further, based on Shia thinking.
- Fatimids offered security of lives and property, protection from further attacks to people of North Africa.
- They contributed to the construction of mosques, schools, madrasahs, universities and generally intellectual development.
- Fatimids spearheaded abolition of forced labour and freedom of worship to North African people.
- Many large cities were built e.g. Alexandria, Fustat, with great palaces e.g. by al Aziz.
- For defence of the empire, Turkish troops were imported. This was advantageous in the beginning though eventually they caused chaos and disorder.
- Fatimids created close relations with Berbers of North Africa, the Middle East and the North, thus fostering social–economic relations.

However, Fatimids eventually became hostile to Jews and people that upheld non- Fatimid or non-Shiate thinking and thus created tension.

- Fatimids developed the fertile agricultural lands in North Africa.
- Influence of Persian culture became paramount.
- North Africans were relieved of heavy taxation and tributes to the Abbasid Empire which were a burden for long.
- In education, they were characterised by learning and literary works.
- Introduction of science subjects e.g. chemistry, psychology.
- Works on historical studies were carried out e.g. historians like Muhammad Ibn Yusuf al Kindi.
- They established the Dar ul Hikma or Dar al Ilm (Hall of wisdom or science) by al Hakim in 1005 AD.
- Al Hakim built al Muqattam, an observatory for astronomy studies.
- They carried out works on mathematics, optics, philosophy and medicine.
- Put up several artistic works and architecture especially in structures and monuments e.g. al Azhar mosque, which later expanded to al Azhar university.
- Metallic and ceramic works flourished e.g. Chinese porcelain.
- The Fatimid caliphs were luxurious and lavish spenders, which impoverished the economy.
- The Shia doctrine was promoted and spread in N. Africa i.e. sympathisers of Ali's family.
- This was founded on the Tunisian coast 16 miles South East of al Qayrawan and named it after himself.
- He pursued a policy of aggression and expansion e.g. a fleet was sent to the Southern Coast of France which took Genoa.
- All expeditions led to no permanent conquest.
- Ubaidullah was called al Mahdi.
- He started a caliphate that had 14 caliphs running from 909 to 1171 AD.
- He died in 934 AD.
- He was succeeded by his son Abul al Qasim Muhammad.

9.Account for the fall of Fatimids in Egypt.

- The Fatimid dynasty was founded by said bin Hussein in Egypt and claimed descendency from Fatuma, daughter of the Prophet.
- The dynasty was established in 919 AD and by 1171 AD it had collapsed.

The fall of the Fatimids was due to the following factors;

- Importation of foreign troops in the dynasty e.g. Sudanese, Berbers, Turks who harboured nationalistic sentiments hence creating confusion thus downfall.
- Luxurious living and concubinage by some Fatimid caliphs made them lose popularity.
- Persistent famine and plague hit most areas leading to death of many, already impoverished by taxes, hence collapse.
- Havoc created by troublesome and notorious Arab tribes of Banu Hilal and Sulaym, formerly residents of Najid.
- Repeated rounds of attacks by the crusade movements from Europe.
- Over inclination of the Fatimids on Shia doctrine yet the areas where they operated from was originally dominated by Sunni Muslim.
- Emergence of young and weak caliphs, especially after the reign of Azizullah e.g. Caliph al Hakim successor of al Mustansir was 11 years old, Zahir was 4 years old, hafiz was the weakest.
- Leadership struggle between the viziers themselves and between the Fatimids and viziers.
- Break away of some provinces during the time of weak caliphs.
- Wide spread revolts especially during the reigns of weak caliphs weakened the state as they depleted the resources hence collapse.
- Hostility of some caliphs e.g. al Hakim against Jews and Christians for example, he demolished churches, killed many of Christians viziers confined Christians and Jew to wearing black robes, riding on only donkey.
- The vastness of the empire in the hands of the young and weak caliphs coupled with the small administrative numbers of Fatimids, led to collapse.
- Tribal prejudice that befell the army i.e. multi-ethnicity in the army led to mutinies, hence collapse.
- The Fatimids lifestyle was punctuated by pomp and luxury, which depleted the treasury, hence collapse.
- The rise of Salah al Din with the mission of replacing Shia rule with Sunni autonomy, dealt the Fatimid dynasty a final blow i.e. advocated for recital of names of Abbasid rulers instead of Fatimid rulers during Friday prayers.
- The caliphs over taxed their subordinates, already weakened by famine and plague

12x2+1=25 marks

10. To what extent did the conflicting objectives of the crusaders undermine their mission?

- Crusaders were Christians of Europe who engaged themselves in Christian wars against Muslim Asia, aimed at winning back their holy lands which had been taken over by Muslims.
- The crusaders mission of winning back what had been taken over by Muslims failed because of their multiple and conflicting objective.
- Whereas some had that religious objective, others had economic objectives in the Middle East i.e controlling trade.
- Besides others had social objectives such as adventure, escaping social-economic problems in Europe etc.

- Some also had political objectives such as wish to dominate and control the Middle East, acquiring territories – the middle east etc.
- Because of their failure to stick to one religious objective which they seem to have fronted in the end they failed.
- However, it was not only the conflicting objectives that led to failure, there were also some other factors such as;
- Over concentration of crusaders on coastal areas, ignoring the interior which had bigger population.
- The long distance between Europe and Middle East hence failing continuous supply of provisions.
- The effect of language barrier.
- Crusaders were few in number compared to the indigenous Muslims.
- Mistreatment of Muslims by the crusaders hence generating enmity.
- Failure of crusaders to convert Muslims to Christianity.
- The unfriendly desert climate of the middle east against the crusaders
- Effect of natural disasters against the crusaders.
- Geographical unfamiliarity against the crusaders.
- Rise of Salah din who mobilised Muslims to resist crusaders and this made some of the earlier conquered areas to regain independence.
- Rise of Monghuls in India which also affected further advance of crusaders.

11.Account for the downfall of the safavids

- The safavids empire was established in Persia founded by yaqub-bin-saffa who was a copper smith by profession
- The downfall of the safavids empire was due to the following:
- Death of yaqub which made the empire prone to many attacks from other dynasties
- Death of strong military leaders like Tahiri who had significantly contributed to the establishment of this empire
- Establishment of aghlabis dynasty. This haunted the existence of the safavids
- Lack of enough men of outstanding personal influence and charisma, that is why when the founder died,, the empire started diminishing
- Employment of Turkish soldiers. These worked for the establishment of the ottoman empire hence undermining the existence of safavids
- Radical establishment of safavids empire. It was established loosely by force of arms. So when the power of the army relaxed it collapsed
- Many safavid rulers were intruders which undermined the empire. In the end the unity of the army was affected hence collapse

- The disadvantaged position of the safavid empire. It was situated in the heart of the declining Abbasid empire which influenced it as well.
- Emergence of numerous sects g shiates, qaramatians etc which disturbed the safavids state
- Extravagancy of some safavids leaders which led to economic problems

Any 12 X2 +1=25 mks

12. Examine the factors that led to collapse of the Ottoman Caliphate.

The candidate should explain the causes for the collapse of the Ottoman empire.

- Internal problems i.e weak caliphs and shifting of power to the grand Wazir.
- Increased power and influence of the Christian forces in the empire.
- Corruption, nepotism and favouritism across all administrative levels from central to provincial palaces
- Financial crisis resulting from decline in state revenue due to failure of caliph to control entire caliphate, abandonment by the Europeans of the Ottoman trade routes leading to loss of tax revenue.
- The industrial revolution led to production of better quality goods compared to the poor quality goods in Turkey.
- Social disorder due to influx of various people with different social background leading to rural-urban migration with all its bad effects .
- External forces of the Europeans in order to regain lost territories e.g Serbia, Balkan states.
- Rise and rebellion of local and provincial rulers. Due to external problems, sultan's attention was diverted from international issues giving chance to local rulers e.g Muhammad Ali of Egypt.
- Rise of nationalism whereby various races and ethnic groups started advocating for self expression e.g Serbs, Hungarians , Croats, Iranians, Turks (pan Turkism)
- Failure of the reforms aimed at safeguarding the empire e.g attempts to revive the army but seeking advice from Europeans at a time of a lot of western influence, hence disloyalty
- The rise of the Wahabi movement i.e gained support from Mecca and Medina plus Iraq claiming that the Sultan's authority did not derive from God.
- The influence of western forces and increased interest in the empire.
- The outbreak of the first world war dealt a final blow to the Ottoman Dynasty.
- The resolution in Turkey eroded the Ottoman empire leaving only Turkey which was greatly influenced by Europeans, hence Islam ceased to be the official religion in the state of Turkey.

END