

THE FATIMID DYNASTY

RISE OF THE FATIMID DYNASTY

Question: **Examine the factors that contributed to rise of the Fatimid Dynasty.**

The Fatimid Dynasty was founded by Said bin Hussein in 909AD although he later assumed the title of Imam Ubaidullah Al-Mahd. The Dynasty took its name from Fatumah, the daughter of Prophet Muhammad (P B UH) from whom it claimed descent through Al-Hussein.

The Dynasty first operated in Tunisia before it shifted to a new capital at Mahdiah and later to Qahirah or the modern Cairo in 913AD. The factors that contributed to the rise of Fatimid Dynasty included the following:-

1. The treacherous actions of the Abbasids, in which they fought the Umayyads under the guise that they did so for the cause of the Shiites or Alids led to the rise of the Fatimid Dynasty. After the victory over the Umayyads, the Abbasids instead took over power. The Shiites felt frustrated and cheated; so they decided to establish a Fatimid Caliphate in North Africa hoping to challenge the Abbasids in Baghdad.
2. The Shiites had always wished to challenge other rulers of the Muslim Empire as they felt that they were the legitimate leaders of the Caliphate. So, they used all possible means like propaganda which weakened the political structure of the Abbasids in Egypt and helped them to establish on Fatimid Dynasty.
3. The failure of the Ikhshidid rulers in Egypt to control their viziers also contributed to the rise of the Fatimid Dynasty. The viziers had turned to oppress the people. The masses, therefore, hated them and their government. They went on to support the Fatimids against the Ikhshidid government which crushed under the weight of the Fatimids.
4. The Ikhshidid rulers in Egypt were also very weak. They could not organize a strong force to encounter the Fatimid uprisings. The Fatimids, therefore, found it easy to overthrow the Ikhshidids without any stiff resistance; and hence established the Fatimid Dynasty.
5. The Abbasid Dynasty had grown very large; yet the central power in Baghdad could not fully control distant provinces. Therefore, a number of uprisings were set which were difficult to suppress. The Fatimids took this as an opportunity to break off and establish a new dynasty in Egypt under the name of the Fatimid Dynasty.
6. By the time the Fatimids rose to power, there had existed conflicts between the Abbasids and the non-Arabs which resulted in unrest in the Abbasid Empire. The ambitious Shiites exploited this unrest to their advantage breaking away from the

main Abbasid stream to establish their own empire in the name of the Fatimid Dynasty.

7. The Kamathian invasion of North Africa also facilitated the rise of the Fatimid Dynasty. The Kamathians attacked the region, plundering it thoroughly; thereby when the Fatimids declared war on the region, the people of North Africa didn't have resources to put a strong resistance against the Fatimids.
8. The Abbasids' lack of interest in the expansive dynasty also led to the rise of the Fatimid Dynasty. The Abbasids were interested mainly in education as many of them spent their time engaged in literary activities; and as such neglected the maintenance of such an expansive dynasty.
9. The Fatimids were highly prepared for the invasion and on top of that, they were strongly and highly united; yet the inhabitants of North Africa were not and they always rivaled against each other. This level of unity and determination helped the Fatimids to fight and defeat their enemies; hence establishing the Fatimid Dynasty.
10. The invasion of the Shiites on Egypt was preceded by dangerous famine and plague. The two waves of calamity struck and devastated both the economy and lives of the people of North Africa. With this state of affairs, many people vacated North Africa; thereby leaving behind just too weak a population to resist the Shiites. With this victory, the Shiites established the Fatimid Dynasty.
11. The Shia propaganda also helped the Fatimids to rise to power in North Africa. Abu Abdallah Al-Hussein Al-Shii, one of the Fatimid adherents in the Abbasid ranks had spread the Shiite cause in the whole of North Africa that won the sympathy of many people, hence the Fatimids rose to power with the overwhelming support of the people.
12. The Shiites also had afore laid plan or base to capture North Africa. For example, they made good roads up to the borders of Egypt from Syria and wells to be constructed. Rest houses were also put in different places. This plan eased the work of the Shiites in capturing power in North Africa and to establish of Fatimid Dynasty there.
13. For a long period of time, the Shiites had penetrated the Abbasid ranks by having adherents therein. These Shia adherents could leak secrets to the Fatimids; thereby forming weakness in the whole Abbasid system. Some of the Shiites were chiefs and they must have used their positions or status to promote the Fatimid cause.
14. The support the Fatimids got from the Berbers also helped the Fatimids to establish the Fatimid Dynasty. The Berbers had allied with and supported the Fatimids in Egypt that won the whole of North Africa against the Abbasids. The Abbasids had oppressed the Berbers making them to join the Fatimids to fight to former and since the Berbers knew the geography of North Africa very well, it was easy for them and the Fatimids to defeat the Abbasids.

15. The Abbasids move to neglect their army also led to the rise of the Fatimid Dynasty as the army became uncontrollable and had lost sympathy over the Abbasids. Therefore, when the Fatimids declared war against the Abbasids, the latter did not have a strong army to suppress the Fatimids
16. The existence of a considerable number of Shia adherents, who held high offices in the Ikhshidid Dynasty, also helped the rise of the Fatimid dynasty. These Shia adherents could leak secrets to the Fatimids; thereby forming weakness in the whole Abbasid system. Some of the Shiites were chiefs and they must have used their positions or status to promote the Fatimid cause.
17. The Shia adherents were instrumental in giving the Fatimid rulers information regarding the political and financial conditions of the Abbasid state. Such information enabled the Fatimids to plan an effective campaign that helped them to rise to power
18. Most Abbasid caliphs were morally corrupt and spent most of their time enjoying pomp, music and relating with concubines. All these characters were against the moral teachings of Islam. This inspired the Fatimids to fuel their rivalry against the Abbasids and to open a campaign against them such that power could be passed over to people of the Prophet's lineage
19. The excellent preparation for the invasion of Egypt also contributed to the rise of the Fatimid Dynasty. The Fatimids put up a number of structures in form of rest or guest houses. These rest houses were used as centres in which planning meetings took place.

THE DELAYED ESTABLISHMENT OF THE FATIMID DYNASTY

Account for the delayed establishment of the Fatimid rule despite early development of the sect.

1. The treacherous act of the Abbasids contributed to the delay in establishment of the Fatimid rule. In their move to end the Umayyad rule, the Abbasids portrayed themselves as if they were fighting for the Shiite (from which the Fatimids descended) cause. However, when the Umayyads were defeated, the Abbasids instead usurped power.
2. The Fatimids rose with a deliberate move to challenge the leadership of the Umayyads and Abbasids. Therefore, as long as the two remained powerful, the Fatimid rule remained in oblivion. Thus, it was after the collapse of the Umayyad Dynasty and the decline of the Abbasid Dynasty that the Fatimid rule was established.
3. The Fatimids first resorted to secret moves against the former rules of the Umayyads and Abbasids in order to create a Shia Dynasty. However, this move proved to be very sluggish – for instance, the Shiites came into existence around 680AD after the murder of Hussein but only assumed power around 909AD.

4. The Fatimids had for long harboured the ambition of ruling the Islamic Empire. Such ambitions had started way back during the Umayyad rule, but the opportunity was not provided as they were suppressed from time and again by the Umayyads and Abbasids.
5. The Fatimids' move to join other disgruntled groups to oust the Umayyad rule also accounted for the delay to establish their rule. The Fatimids hoped to emerge as winners and rule the Islamic Empire, but their efforts were frustrated by the Abbasids, who established the Abbasid rule.
6. The Abbasids used the basis of lineage to seclude the Fatimids from their rule, although they had sought the support of the latter. Indeed, the Abbasids used the Fatimids in their move to oust the Umayyads but only to sideline them when they took over power from the Umayyads.
7. The Fatimids strongly upheld the Shiite doctrine and strictly adhered to these beliefs and principles; yet the area where they hoped to establish their rule was predominantly Sunni. So the Fatimids did not appeal to many people and therefore did not pull many people to their side in the beginning.
8. At first, the Fatimids were more concerned with the spiritual development of the people and the upright administration of the Islamic Empire; as such, they only prayed and hoped for that. However, they could not match the ambitious militant and opportunistic Abbasids and Umayyads, who vied for power and riches.
9. The hereditary system of administration employed by the Abbasids also delayed the establishment of the Fatimid rule. Much as the Fatimids desired leadership and hoped to achieve it by supporting and helping the Abbasids to oust the Umayyads. However, when the Abbasids ascended to power, they employed the hereditary rule which automatically sidelined the Fatimids.
10. The delay of the Fatimids to establish their rule was also caused by the absence of the Shura system of governance. The Shura System enabled leaders to be elected democratically by the general consensus of the Muslims. However, by the time the Fatimids came out, the Shura System was no longer in place.
11. The delay in establishment of the Fatimid rule was also attributed to the death of their leader Hussein, the son of Alin bin Abu Talib. Hussein was a determined leader who mobilised the populace for any cause. Therefore, when Hussein was killed in the famous Karbala incident, the Fatimid rule got a set back.
12. The invasion of North Africa by the Kamathians also delayed the establishment of the Fatimid rule. The Kamathians attacked the region and plundered it thoroughly; thereby scattering people. This, therefore, made it difficult for the Fatimids to mobilise the populace for the rule.

THE REIGN OF ABU MANSUR AL-AZIIZ AL-NIZAR (THE GOLDEN AGE OF THE FATIMIDS)

Question: **Assess the contribution of Abu Mansoor Nizar Al-Aziz as a prominent Fatimid caliph to the development of Muslim empire.**

The Fatimid dynasty was an Islamic Caliphate that was established in North Africa in 909 by people who claimed descent from Fatumah daughter of the Prophet

Abu Mansur Al- Aziz was the fifth caliph of the Fatimid Dynasty, who ascended to the throne in 975 AD. His reign that lasted between 975 & 996AD was considered the golden age of the Fatimid because of the following contribution of Abu Mansur Al-Aziz to the development of the Islamic Empire.

1. During Abu Mansoor Al- Aziz's reign, vast areas were conquered and added to the Islamic Empire Al-Aziz's reign saw almost the whole of North African region annexed by Muslims.
2. Al Aziz proved to be peaceful and the most tolerant of all the Fatimid caliphs. He made his people to live together in harmony irrespective of their religion. In fact he dramatized his reign by appointing a Christian to a post of vizier ,
3. He extended freedom of worship to all religions and there was equal treatment of all his subjects irrespective of their origins, races, and colour or age. This also made his people to live in harmony and to work for the development of the Dynasty.
4. Al Aziz extended good treatment to all his subjects in turn all people liked him so much that they always praised his name during Friday prayers from the Atlantic to the Red Sea, and in Yemen, Mecca, Damascus and Al-Mawsil.

5. He suppressed the Abbasids and made the Fatimids the strongest Muslim state in the Mediterranean region.
6. During Al-Aziz's reign, the Egyptian Caliphate did not only become strong rivals of Baghdad but even surpassed and eclipsed it and gained for itself the position of the only great Muslim state in the eastern Mediterranean region .
7. He tried to take over Spain as his predecessors had done but he was frustrated by the Amir of Cordova and the people of the same province as they had invested too much trust in and they were great supporters of the Umayyad Caliphate in Spain
8. During Al-Aziz's reign many mosques and Qur'an schools were built throughout North Africa. He also constructed canals, bridges and elegant palaces; infact he built Cairo city full of pomp.
9. Under his measure of tolerance and welfare, the Christians enjoyed good relations with Muslims, Jews and other people; a relationship people had never tasted before. In all these, he was being influenced by his Christian vizier, Isa bin Nastur and after he had married a Russian wife.
10. Al-Aziz took great care of and controlled the state treasury in that no single coin was spent with out his signature. In fact, during his reign the level of corruption went so down that it was hardly heard of in the Fatimid Caliphate.
11. Al-Aziz's reign was characterized by peace; where by, he created a peaceful environment that was enjoyed by every body apart from his enemies.
12. Al-Aziz gave much impetus to the spread of Islam in that during his reign Muslim clerics and missionaries were sent to different areas in and outside the dynasty to spread and teach Islam. In fact, during his reign, Islam reached the northern parts of Sudan as far as Khartoum and the greater part of Chad.
13. Al-Aziz consolidated Islam by enforcing and upholding Islamic culture and principles. He made sure that people fast the Holy month of Ramadhan. He also ordered that the call for prayers be made as loud as possible. People were also not allowed to do anything after the call was made not until after prayers. Women were encouraged to observe the Islamic code of Dressing and conduct.
14. To strengthen his administration, Al-Aziz imported Turkish troops into the Dynasty; though this policy partly led to the collapse of the Fatimid Dynasty. This was mainly because the Turkish soldiers began to conflict with the Arabs, Sudanese and Berber troops. This caused unrest in the Empire.
15. Al-Aziz succeeded in instituting and appointing provincial governors or Amirs who wonderfully executed state duties basing on Islamic principles. He went farther to

set a condition of one being well versed with the Qur'an and Hadith before he was appointed as an Amir.

16. Al-Aziz was a great poet and scholar, and among his outstanding achievements was the construction of the famous Al-Azhar Mosque, which later turned into an academy and later on a famous university.



17. During Al-Aziz's reign, great gates that still exhibit the grandeur of the Fatimid surviving structures were also built. These include Babu Zawiyah, Babu Nasr and Babu Futuh in Egypt. These have lived to become centres of attraction and tourism.

LIFE UNDER THE FATIMID RULE

Question: Examine the ways in which the Fatimid rule affected the lives of people in North Africa.

The Fatimid Dynasty was an Islamic Caliphate that was established in North Africa around 909 AD by people who claimed descent of Fatimah daughter of Prophet Muhammad.

The Fatimid Dynasty lasted about 265 years; that is, between 909 and 1174 AD, when it finally collapsed. However the Fatimid period saw their influence on the general lives of people in North Africa.

POLITICAL INFLUENCE

1. The Fatimid state followed the Abbasid way of Administration and their political aspect. The Fatimids maintained hereditary way of governance where the ruling caliph would nominate his son to succeed him.
2. The Fatimids appointed Amirs who were charged with executing state duties and they were divided into three ranks. The first rank was that of the Amirs and included the highest officers and sword-bearing escorts of the Caliphs.
3. The second categories of officers were put in the rank that comprised of officers of the caliph guard consisting of masters and eunuchs. The Eunuchs were castrated men used in courts of the ancient period but were adopted by the Fatimid rulers.
4. The third rank comprised of the different regiments which were given names after some caliphs, viziers or based on their nationality during the Fatimid rule. The following regiments were instituted; the Sudaniyyah, Hafiziyyah, Juyushiyyah and the like.
5. Under the Fatimid setting, there was a position of the vizier; though the viziers were of several classes. The highest class of viziers was "**Men of the Sword**" who were charged with the duty of supervising the army and war offices.
6. The second class among the viziers was the "**Men of the pen**" who included judges or Qadhis. The judge was the director of the mint, inspector of the state treasury and markets (Muhtasib) who supervised weights and measures. He also presided over the "Bayt ul-Mal" or "state treasury".
7. The lower class comprised the organ of civil servants. In this class stood clerks and secretaries of the various departments.
8. The Caliph position among the Fatimids was made absolute and their leadership was unchallenged as they were perceived to have derived authority from God. They were also given names always linked with God; like Azizullah.
9. The rise and existence of Fatimids were owed to the military ability of their soldier-founders and to the dilapidated condition of the Abbasid state.
10. The Fatimids lived by attacking the neighbouring states and annexing them to the Muslim Fatimid Dynasty. For instance, during the reign of Al-Aziz vast areas were conquered and annexed to the Islamic Empire.
11. For the defence of the Empire, the Fatimid imported mercenaries in the name of Turkish troops. This move was advantageous to the Dynasty in the beginning because the Turkish defended the Dynasty with a lot of zeal. However, later they caused chaos and disorder in the Dynasty when they conflicted with the Berbers.

12. The Fatimids offered security of lives of people and their property. They also protected people from further attacks in addition to spearheading the abolition of forced labour to North African people.

INTELLECTUAL IMPACT

1. The Fatimid Caliphate was characterized with great learning in educative science and literally works. For instance, the first outstanding patron of learning in the Fatimid Dynasty was Ibn Killis, who established an academy and spent on it thousands of Dinars per month.
2. During the Fatimid rule, the famous Al-Azhar mosque was constructed, which later turned into an academy and later on a famous university. To date, Al- Azhar University is one of the most outstanding universities in the world.
3. During the Fatimid rule, a hall science called Dar-Al-Hikmah was established and in it, research was carried out in all forms of science and literally works.
4. Works in historical studies and astronomy was also carried out during the Fatimid rule. This reform brought in great scholars in historical studies like Muhammad bin Yusuf Al- Kind.
5. The Fatimids also established a very big library which at one time contained about 200,000 books; covering different disciplines.
6. The Fatimids contributed to the field of Art and Architecture by putting up several structures and monuments, such as Al- Azhar mosque which was built in 972AD and has survived up to date.
7. The Fatimids contributed to construction of mosques, schools, universities in many areas throughout North Africa. This reform greatly led to intellectual development.
8. During the Fatimid rule, there was development of education and learning institutions with libraries stocked with large number of books which attracted Muslim students from different parts of the world especially Sudan and West Africa were established.
9. Stamping, book-binding and decorations which often appeared in mosques of North Africa and elsewhere owe their real pronouncement to the Fatimids. In fact the earliest known Islamic book bindings came from Egypt assigned to the Fatimid era.
10. The Fatimids are credited for having developed ceramic and metallic art. Weaving Qur'anic impressions of objects also flourished during the Fatimid era. The Fatimids curved several objects and improved on many existing ones.
11. During the Fatimid rule, works in Mathematics, optics, philosophy and other branches of medicine were compiled. In this field, Ibn Haythan was the most notable figure.

SOCIAL IMPACT

1. The Fatimids spent their private life enjoying luxury. They had an accumulated number of entertainment activities. For instance, the caliphal palace housed 30,000 persons of whom 12,000 were servants and 1000 horses and foot guards.
2. The Fatimid social life was also punctuated with a lot of pomp. For instance, Al-Mustansir was reported to be the richest caliph, who enjoyed too much luxury. He also erected a Kaabah- like pavilion in his palace where he used to drink to the accompaniment of stringent of music and beautiful singers.
3. The Fatimids established a new social life with Fatimid or Alid views, different from Abbasid thinking.
4. The Fatimids created close relations with the Berbers of North Africa and many races from the Middle East. This fostered social economic relations among the different people.
5. In the later years of the Fatimid years, the Fatimids eventually became hostile to Jews and all those people that upheld a non- Fatimid or non-Shiite thinking. This created tension in the Dynasty.

ECONOMIC IMPACT

1. Because of the establishment of the Fatimid rule, North Africans were relieved of the heavy taxation and tributes to the Abbasid Empire. Such taxation had been a burden to the North Africans for long.
2. During the Fatimid reign, many large cities were built like Alexandria and Fustat which had become the Fort City for Cairo, the Fatimid capital. In these cities, there was growth of commerce.
3. With the growth of cities, trade boomed in the Empire. This was also because the centralised power in Baghdad had declined and had its trade declined. Trade which was conducted both within the Muslim world and the Christian Empires of the West led to the growth and development of Egypt in the east and Tunisia in the West.
4. The Fatimids also encouraged commerce because of their low tariff policy and their non interference in the affairs of the merchants which helped restore Egypt as a great international entrepost.
5. As regards internal trade, the Fatimids made shopkeepers to sell at fixed prices, and if one cheated, he was paraded on a camel through the streets ringing a bell and confessing his fault. This saved people from exploitation.

6. During the Fatimid rule, stealing was unknown as the shops of jewelry and money changers were left unlocked.
7. During the Fatimid rule, great gates that still exhibit the grandeur of the Fatimid surviving structures were also built. These include Babu Zawiyah, Babu Nasr and Babu Futuh in Egypt. These have lived to become centres of attraction and tourism.

SPIRITUAL IMPACT

1. The Fatimids propagated the Official doctrine of Ismail Shiism outlawing Sunnite Islam, though the Muslim population of Egypt remained predominantly Sunni throughout the Fatimid period.
2. Regarding the non-Muslims, the Fatimids were known for their tolerance and the Copts (non-Muslim Egyptians) continued to serve in the bureaucracy. Several Copts held high administrative posts without changing their religion. The Jews also featured prominently in government.
3. Several mosques were constructed during the Fatimid period; notable among them was the famous Al-Azhar Mosque which was built in 927AD and has survived to date.
4. The Fatimids, especially during the reign of AL-Aziz, extended freedom of worship to all religions and there was equal treatment of subjects irrespective of their religions and faiths.
5. Fatimids Caliphate resulted in expansion of Islam in North Africa and eventually to a large part of West Africa. This was because of the much impetus given to the spread of Islam when Muslim clerics and missionaries were sent to teach Islam.
6. The Fatimid caliphs appointed Amirs who executed state duties basing on Islamic teachings and principles.

THE COLLAPSE OF THE FATIMID DYNASTY

Question: **Account for the collapse of the Fatimid Dynasty.**

Qn. The Fatimid Dynasty was established in 909AD by people who claimed to be descendants of Fatimah, daughter of Prophet Muhammad and from whom they derived its name.

The Fatimid Dynasty operated in the present day Egypt and lasted for 256 years and by 1174AD the Dynasty had already collapsed. The factors that facilitated and led to this state of affair included the following:-

1. The importation, involvement and reliance on foreign troops like the Berbers, Sudanese and Turks contributed to the collapse of the Fatimid Dynasty. These foreign troops naturally started conflicting due to nationalistic sentiments; thereby causing internal instability in the state. These conflicts weakened the Dynasty and eventually led to its collapse.
2. Mistreatment of the Jews and Christians by some Fatimid Caliphs prompted the alienated victims to start working with the enemies of Islam to overthrow and destroy the Fatimids. For instance, Caliph Abu Al Mansur Al-Hakim oppressed Christian viziers, destroyed churches and forced Christians and Jews to display big crosses dangling from their necks.
3. The Fatimids lived a life punctuated with pomp and luxury. Most of the Caliphs palaces were centres of drinking wine and concubinage. Such enjoyments depleted the state treasury weakening the economy of the state. The continuity of the Dynasty was thus undermined, leading to its downfall.
4. In an attempt to maintain their extravagant life style, the officials and caliphs resorted to imposing heavy taxes on the already weakened subordinates. The result of this was constant revolts which weakened the Fatimid Dynasty leading to its collapse.
5. The Dynasty was also weakened by persistent famine and plague that hit most parts of the Empire. The result of the two calamities resulted into crippling of the economy of the Empire. In order to supply constant money, the insatiable greedy caliphs and soldiers imposed heavy taxes on the already weakened subordinates. This explains the outbreak of constant revolts in the last years of the Fatimid rule. No wonder the Fatimid Dynasty collapsed.
6. The invasion of the Banu Hilal and Sulaym, formerly residents of Najid in Arabia, also contributed to the downfall of the Fatimids. These were troublesome Arab tribes who in 1052 AD moved westwards from Upper Egypt destroying several areas and constraining trade activities. Their actions crippled the economy rendering the Fatimid Dynasty weak; and eventually the caliphate collapsed.
7. The Crusade Movements from Europe and their attacks on North Africa also had great impact on the down fall of the Dynasty. The Crusaders had desired to end Muslim glory who had dominated the Christians for years. They, therefore, attacked the Muslims, capturing territories after territories from the Muslims. This eventually led to the collapse of the Fatimid Dynasty.
8. The Fatimids had over relied on Shia teachings yet they were operating in areas originally dominated by Sunni Muslims. Due to their ideological conflicts that antagonized that of the Shiites, the Sunnis started to carry out underground movements that undermined the Fatimid authority leading to the collapse of the Fatimid Dynasty.

9. The Sunnis also hated the Fatimids for following Shiite doctrines that antagonized theirs. They, therefore, helped the enemies of the Fatimids to overthrow the Fatimid Dynasty.
10. Leadership wrangles among the Fatimids themselves weakened their dominance leading to their downfall. For instance, the Fatimid rule was marked by continuous struggle for power among different princes. These struggles for power undermined the unity of the Fatimid and thus disintegration was inevitable.
11. The role of the Fatimid soldiers in the power struggles made matters worse. The Fatimid soldiers would always back one side against the other causing internal disorder in the Empire leading to its downfall.
12. Most of the Fatimid Caliphs who came to power especially after the death of Al-Aziz were either young or weak that could not shoulder the burden of the Caliphate, and thus could not maintain it; for instance Al-Hakim (996-1021AD) was eleven years; Al-Zahir (1021-1035AD) was sixteen and Al-Mustansir became a caliph at the age of only eleven years. These lacked independent decisions.
13. The widespread revolts especially during the reign of weak caliphs who could not take firm stands in decision making also led to the collapse of the Fatimid Dynasty. The revolts weakened the state as they depleted its resources and eventually it had to collapse. It was said that Caliph Hafiz was so weak to the extent that by the time of his death, his power hardly extended beyond his palace.
14. The collapse of the Fatimid Dynasty was also influenced by leadership struggle between the viziers themselves and between the Fatimids and the viziers; all these struggling for power within the administration of the Empire. These struggles caused internal disorder at provincial levels and gave the enemies of the Fatimids opportunity to plan for the downfall of the Caliphate.
15. Leadership struggle between viziers resulted in many provinces to start breaking away from the main stream and the weak caliphs were helpless. Because of the break-aways, time came when the Fatimid influence was only confined to Egypt and later only within the palace of the caliph. In such an affair, the Caliphate had to collapse.
16. The regaining of strength by the Sunni Movement in the 11th Century challenged the Fatimid Shiaism and as the Sunnis gained influence, the Fatimid provincial governors were expelled. This limited the scope of authority of the Fatimid rendering the Empire weaker and hence its collapse.
17. The growing discontent from the various people resulted in the army taking advantage to increase their importance in state affairs. This worsened the situation because the army was largely suffering from tribal prejudice. This ended in anarchy and hence the collapse of the Fatimid Dynasty became eminent.

18. The rise of Salah Al- Diin bin Ayyub gave the final blow to the survival of the Fatimid Dynasty. Salah Al-Diin was anxious to replace the Shia rule with Sunni autonomy. He began his propaganda against the Fatimids and was greatly supported by the Sunni Muslims. In the long run, Salah Al- Diin dethroned the last Fatimid Caliph, hence ending the Fatimid influence in Egypt.
19. The invasion of the Banu Hilal and Sulaym people of Najid in Arabia forced several people to migrate to other areas outside the Fatimid Dynasty. This rendered the Dynasty weaker following depopulation of its areas resulting in its downfall.
 1. Account for the delayed establishment of the Fatimid rule despite early development of the sect.
 2. Examine the factors that contributed to rise of the Fatimid Dynasty in Egypt.
 3. It was an excellent preparation for the invasion of Egypt that helped the Fatimids rise to power. Discuss.
 4. To what extent did the Fatimid rulers fulfill the aims of the founders of the Dynasty?
 5. Assess the contribution of Abu Mansoor Nizar Al-Aziz as a prominent Fatimid caliph to the development of Muslim empire.
 6. Discuss the contribution of Abu Mansoor Nizar Al-Aziz to the prosperity of Fatimid Caliphate.
 7. Discuss the contribution of the prominent Fatimid caliphs to the development of Islamic civilization.
 8. Discuss the view that the reign of Abu Mansur A-Nizar marked the climax [Golden Age] of the Fatimid Dynasty.
 9. Examine the ways in which the Fatimid rule affected the lives of people in North Africa.
 10. Assess the contribution of the Fatimids to Islamic civilization.
 11. Examine the development of intellectual life in Egypt under the Fatimid rule.
 12. Describe the political and social life in Egypt under the Fatimid rule.
 13. Examine the ways in which the Fatimid rule affected the social and economic life of the people in North Africa.
 14. To what extent were the Fatimids responsible for their downfall?

15. Account for the eventual collapse of the Fatimid Dynasty in Egypt.
16. To what extent was Al-Hakim's attitude towards non-Muslims responsible for the stagnation of civilization under the Fatimids?
17. The weaknesses of the last Fatimid caliphs were responsible for the collapse of the Fatimid Dynasty. Discuss.
18. Discuss the role played by the Fatimids in civilizing North Africa.
19.
 - a) Discuss the hinderances to the rapid expansion of the Fatimid rule.
 - b) How did they overcome the above problems?
20. "The importation and reliance on foreign troops were responsible for the collapse of the Fatimid Dynasty. Discuss.

THE CRUSADE MOVEMENTS AGAINST THE MUSLIM WORLD

Question. Examine the factors that led to the launching of the Christian Crusades against the Muslim World between the 11th – 13th centuries

The Christian Crusades were a movement that represented a reaction of the Christian Europe against the Muslims Asia, which had conquered European Empires as far back as 632AD during the period of the Orthodox Caliphate through Syria, Asia, Spain, and Sicily.

The Cross of the Christ was the official badge used by those who joined this great Christian expedition of military movements. These wars and expeditions were sanctioned by the church and were launched around 1092AD, and extended first to 1144AD when the Christians were finally expelled from their base in Syria.

LAUNCHING OF THE CRUSADE MOVEMENTS

The reason behind the Crusaders attack on the Muslims was political, economic, social and partly religious, and they include the following:

1. The Christians through their Crusade movement, wanted to win back the Holy Land of Palestine from the Muslim people the Christians called the “Wrecked Race”.
2. The desire by the Christians to revenge on the Muslims, who had dominated the Christian World for many centuries also led to the launching of the Crusade Movements. The Muslims, during the period of the Orthodox Caliphs, had conquered several territories from the Christians. For example the Muslims had taken over Spain, Asia Minor, among other areas. The Crusaders then launched their movement in the campaign to regain these territories.
3. Some leaders of the Crusade Movement had political motives; For instance Bahemond hoped to get principalities in Middle East in case their attacks of the Middle East proved successful.
4. The need to eradicate the Muslims from the market also led to the launching of the Crusade Movement. At the close of the 11th century, there was an economic revival in western countries and therefore, there was need to get markets for their goods. However, the Muslims were dominating the Mediterranean waters, hampering efforts for the Western countries to search for new trade outlets.
5. The Muslims capture of Antioch in Syria in 1085 also led to the launching of the Crusade Movement. The capture of Antioch was a big blow to the Byzantine prestige. The Byzantine Empire was surrounded and many areas like Asia Minor and Nicaea fell into the Muslim Turkish hand by 1092. Emperor Alexious

Commenicus sought aid from the West, and the West responded by launching the Crusade Movement.

6. The need to spread the gospel of Christianity to the already converted Christians in the Muslim conquered areas also accounted to the launching of the Crusade Movements. There had existed Christians since the rule of King Negus of Abyssinia but had lost touch with the gospel because Muslims had dominated their land.
7. During the time the Crusaders called for their movement, there was wide spread unemployment in Europe and the immediate surrounding areas resulting from land being distributed only to the landlords. As a result, when the Crusades were announced many people sought security therein.
8. The appeal made by Pope Urban II after realizing that Islam had spread far and wide was yet another reason the launching of the Crusades. The Pope called for unity of the Roman and Greek churches and to mobilize Christians to recover all areas overran by the Muslims. After the Pope's call, over 150,000 men joined the Crusades using the Constantinople as the centre of operation.
9. The criminals in Europe saw the Crusades as an opportunity through which they could exert self-punishments on themselves by serving in the name of God as pope Urban II made the request. Therefore, among the Christian criminals in Europe, the Crusade movement was a sign of repentance.
10. The restless and adventurous looked at the Crusade movement merging from West to Asian countries as an occasion and a way of tripping to far distant areas. So, on their part, they jumped on the bandwagon of the movement in order to satisfy their self-interests.
11. Some people in Europe joined the Crusade movement so as to avoid problems at home. In this respect the great masses of the people in France, Lorraine and Sicily who had pressing economic and social problems saw the opportunity of taking the cross as a relief rather than a sacrifice.
12. The crusade movements were also launched, as there was a need to liberate the former Christian Pilgrimage places, like Rome, which had tombs of Saint Peters and Saint Paul, Santiago De Compostela in northern Spain and Jerusalem from the hands of the Infidel Muslims who were believed to worship Muhammad as their God in the Holly places of the Christians.
13. The merchants of Pisa, Venice and Genoa hoped to boast their economic positions through launching such Crusades. Such people who had commercial interests felt that by joining the Crusades, they would get a chance of exploring and exploiting the markets in the East.

14. Some people took the Crusades as an opportunity to save their Christian brothers from oppression and torture by the Muslims. Many Christians who lived in Muslim conquered lands were denied freedom of worship while others especially in the Fatimid Dynasty were forced to display big crosses dangling from their necks.
15. The destruction in 1069 by Al-Hakim of the Fatimid Dynasty of the Church of the Holy Sepulcher, the object of pilgrimage for thousands of Europeans, largely contributed to the launching of the Crusade movements. The Jews and Christians joined hands by launching the Crusades to overthrow and destroy the Muslim Fatimid Caliphate.
16. The hardships to which pilgrims to the Holy lands of Jerusalem passing through the Muslim Asia Minor were subjected to forced the Christian pilgrims to launch the Crusades. The Muslims had denied the pilgrims easy and free passage in their lands in addition to refusing them to carry out religious rites that antagonized the teaching of Islam.
17. The launching of the Crusade movements was also facilitated by the importance the Christians had attached to Jerusalem in regard to the wide spread belief that the end of the world was eminent and near. Therefore, the Crusades were launched to clear Jerusalem of the Infidel Muslims before the end of the world comes.
18. The launching of the Crusade movements was also facilitated by the weakening influence of the Fatimid Dynasty. The Christians had for a long time desired to end the Muslim glory who had dominated them for several centuries. Seeing the Fatimids at their weak point, the Crusaders sent their soldiers who captured territory after territory from the Muslims.
19. The condemned prisoners in European Gaols offered themselves to the Crusade Movements as a way of freeing themselves from the prisons. When Pope Urban II made the call for people to join the movements, the prisoners readily joined in order to buy their freedom.

THE COURSE / CONQUESTS OF THE CRUSADERS

Question. Describe the course of the Crusades in the period between 11th and the 13th centuries.

The word Crusade is a Latin word, which means a cross; however, the Crusade Movement represented a reaction of the Christian Europe against the Muslim Asia, which had dominated the Christians for a long time.

The Cross of the Christ was the official badge used by those who joined the great expedition of the military movements aimed at winning back the Holy land of Palestine between the 11th – 13th Centuries.

The church in 1092AD sanctioned the Crusades after the call of appeal made by Pope Urban II, after realizing that Islam had spread far and wide. The Pope wanted to unite the Roman and Greek churches and to mobilize Christians so as to recover all areas overran by the Muslims.

In his speech, the Pope called on the faithful Christians to rise and fight for the Holy church and rescue it from what he called the Wrecked Race.

After his speech, over 150,000 men were ready to take up the task, hence launching of the Crusade movement, using Constantinople as the centre of operation.

The first Crusade was launched in 1096 in Constantinople and consisted of four major contingents.

The first group of the Crusade was dispatched from Constantinople to Asia Minor, the under the Seljuk. The Crusaders besieged Nicaea for a month and on July 1st 1097 they captured the capital after a serious fight.

The second contingent of the Crusaders was led by Baldwin; this crossed the Taurus Mountains north of Beirut and captured Armenia in 1098. They put their settlements there and Baldwin became the first Prince of the area.

The third contingent had forces under Norman Tancred. These forces proceeded from Constantinople to Cilicia, captured the birthplace of Saint Paul, and reached Antioch, which fell in 1098AD. After the siege of seven months, it was liquidated.

The Muslims, basing at Aleppo, tried to repulse the Christians but in vain, thereby leaving them to control Antioch for about 150 years.

The fourth contingent was led by Bohemond, and this group was responsible for conquering the rest of all the northern areas of the Muslim world.

The Crusaders, then, continued southwards being led by Raymond to Jerusalem. The Fatimids were the controllers of Jerusalem, but their garrison had men who were no match for the Crusaders, thus, the Crusaders besieged the city for a month. On July 15th, they stormed the city and killed every body they came across.

With this success, Godfrey became the King of Jerusalem and its near by areas. He took the title of Jerusalem and its near by areas. He took the title of the Defender of Holy Sepulcher.

After this success, many Crusaders and pilgrims considered their vows now fulfilled returned home Group of loyals called “**The Crusading Orders**” were left behind to defend the Kingdom of Jerusalem against Muslim attacks.

From then on, many Crusader states were created and those included the country of Edessa, which consisted mainly of the Armenians and Syrians, was established by Godfrey's brother – Baldwin, and Antioch which was ruled over by Bohemond.

Using the Crusader states, a series of encounters were launched against the Muslims in which Tripoli in North Africa was captured and added to the Crusade Kingdom of Jerusalem in 1109AD.

Thus, by the year 1115AD, many areas had been captured by the Crusaders to the extent that they built a strong Fortress called Al- Shawback, which commanded the desert road from Damascus to Hijaz and Egypt.

In the lands they captured, the Crusaders upheld a notion that they were superior to the Muslims whom they considered Idolater, worshipping Muhammad as God. Thus at first, after their conquest, the Crusaders mistreated the Muslims, though with passage of time, the two parties started living together peacefully.

However, most areas the Crusaders conquered from the Muslims were those along the Mediterranean coastline from Tripoli to Beirut and then to Asia Minor. The Crusaders did not go deep inside the Muslim World as they were few, and hence feared bitter consequences.

MUSLIM REACTIONS TO THE CRUSADERS

Question. **Given an account of the Muslim reaction against the Crusade movements of 11th 13th centuries.**

The Crusade Movements represented a Christian reaction against the Muslims who had dominated the Christian World for many centuries. The movements was aimed at winning back the Holy land of Palestine from the Muslims they considered infidels.

Right from the time the Crusaders took over the Muslim conquered areas, and with all the atrocities committed against the Muslims and the people they ruled, the Muslims rose to resist Crusade overlordship because it was harsh though the Crusaders always took an upper hand in all encounters they had with the Muslims.

The time of revenging against the Christian crusaders did not come until the rise of Imad-Al -Diin Zangi in 1127, who accrued himself a principality around Aleppo, Harran and Al- Mawsir where he founded the Zangid Dynasty, which lasted between 1127 and 1262AD.

With the Zangid Dynasty in place, Imad al- Diin launched an attack against the Crusaders at Al-Ruhr. The capture of Al- Ruhr by Zangi made communication and movements of Muslims between Baghdad Mesopotamia and the Mediteranean, and then between Iraq and Spain easy.

The capture of Al-Ruha was a shock to the Crusaders in Europe, who organised a second Crusade in 1147, led by Conrad III of Germany and Louis VII of France and soon surrounded Damascus. Unfortunately, the Crusaders met only defeat and returned without accomplishing their mission.

Imad Al-Diin, who had championed the Muslim cause against the Crusaders died in 1150AD and was succeeded by his son Nurdiin Muhammad who vowed to further the cause of Islam against the Crusaders.

In 1151AD, Nur-Diin captured areas around Al-Ruha followed by Damascus in 1154AD; Nur-Diin also reduced parts of Antioch with its ruler Bohemond III captured in 1164 together with his ally Raymond III in Tripoli. They were, however, both released on payments of ransom.

The Muslims then attempted to resist the Crusade rule in Palestine, which had remained a very stronghold of the Christians, but were crushed by Baldwin III of Jerusalem.

However, Shirkuh, Nur-Din's lieutenant and successor took over and managed to influence the last of the Fatimid Caliphs in Egypt to their side and against the Crusaders. Unfortunately, Shirkuh died before he could do anything much; and he was succeeded by his brother Salah Al- Diin bin Ayyub.

The rise of Salah al-Diin furthered the cause of Muslims against the Crusaders and the Muslims started to register a lot of success though a number of attempts were made to kill him by his Muslim enemies.

After a successful liquidation of his rivals, Salah al- Diin turned to the Franks and victory followed after victory until 1187AD when he captured Jerusalem and liberated the Mosque of Aqsa. In Aqsa Mosque, the call for prayer replaced the Christian Gong and the Golden Cross which they hung on the Dome of the Rock was torn down.

The fall of Jerusalem was followed by the collapse of several cities in the control of Salah Diin except Antioch, Ryre and Tripoli, which by 1189 were still under the Christian control.

The fall of the Holy City (Jerusalem) aroused Europe. Therefore, in 1189AD, the kings of France and England and the Emperor of Constantinople forgot their local quarrels to try to win back the Holy city but their attempts all failed.

On realizing that Jerusalem could not be easily captured, Richard, the king of England, decided to use friendly tactics. He proposed that his sister be married to Salah's brother Malik bin Adil and that the two should receive Jerusalem as a wedding present.

Salah al-Diin agreed to the suggestion as he was not interested in fighting; thus ending the strife between Christians and Muslims. An agreement was enacted on 2nd November, 1192 but on condition that the Muslims controlled the interior and that Christian pilgrims were not to be tortured or molested.

However, Salah al-Diin did not live to enjoy the fruits of the peace he had created when he died on 19th February 1193 AD at the age of 55. His tomb in Damascus is, however, still one of the attractions of the Syrian capital.

After Salah al-Din's death, fighting between the Crusade Franks and the Muslims resumed. This was because the Crusader's struggle to acquire Jerusalem was not yet over. To the Crusaders, it was not pleasing God until they achieved complete control over Jerusalem.

Emperor Fredrick II, acting on request of Pope Innocent III, decided to organize a mass movement which included even children to go and liberate Jerusalem. These movements came to be known as the Children's Crusade. It was launched in 1219 AD and the Crusaders soon took control over Jerusalem with the exception of the Dome of the Rock and Aqsa Mosque which were still held by the Muslims.

In 1244AD an attempt by the Muslims to regain Jerusalem failed; and Muslims sought help from the Turks. Therefore, the friction between the Crusaders and the Muslims continued.

With the death of Salah al-Diin, his mother became the queen of the Muslims, sharing power with a six-year old child of Mamlukes called Musa. This joint sovereignty later gave birth to the Mamlukes Dynasty with Musa as its founder.

The Mamlukes leaders played a big role in defeating and dealing the final blow to the Crusaders' cause through fighting several battles with them. Among the Mamlukes leaders was Malik al-Zahr Baybars, the forth leader of the Mamlukes. He set a precedent for the success of the future Mamlukes leaders against the Crusaders.

In 1263AD, Baybars demolished the church of Nazareth, captured Antioch and several other stronghold cities of the Crusaders in the vicinity.

Another leaders of the Mamlukes who weakened the Crusaders was Qalawun (1279 – 1290AD) the successor of Malik al-Zahr. He continued from where Al-Zahr had stopped, farther weakening the Crusaders' influence in the Middle East. In fact by the year 1290AD, only the city of Akka was remaining as a strong hold of the Crusaders.

However, before conquering Akka, Qalawun died and was succeeded by his son Al-Asharaf (1290-1293) who commenced where his father had left off; and in 1291, Akka fell after a month's siege. The capture of Akka was followed by the fall of other coastal cities like Tyre and Beirut; thereby marking the end and closing the chapter of the Crusaders in the Middle East.

RESULTS OF THE CRUSADE MOVEMENT

Question. Examine the effect of Crusade Movements on the lives of the people of Asia Minor between 11th- 13th century.

The Crusade Movement represents the reaction of the Christian Europe against the Muslim Asia which had been on offensive since 632 not only in Syria and Asia Minor but also in Spain and Sicily.

The Crusaders launched their expeditions in 1096AD in Constantinople and by the year 1115AD, Jerusalem and many Muslim areas in Asia Minor and those along the Mediterranean coastal line had been captured by the Crusaders.

The conquest and eventual occupation of the Muslim areas by the Crusaders had far reaching effects on the peoples of the conquered areas:-

1. The Crusade Movements led to death tolls among Muslims. For instance, during the conquest of Jerusalem, in 1099AD, the Crusaders stormed the city and carried out an indiscriminate massacre that saw heaps of heads, hands and feet scattered in streets of the city.
2. During the Crusade Movements, the government of France at the time ruled over parts of the Muslim areas.
3. The Crusaders came with new plants to the areas from Europe. These plants included sesame, Carob, millet, rice, lemons, melons, shallots, apricots and many others. These plants became a basis for trade in the area.
4. Due to the activities of the Crusaders, many activities, both internal and international trade increased as the Crusaders kept on moving to and from the Middle East.
5. The Crusaders intermarried with the people of the Middle East giving birth to a new breed of people in the Middle East with blue eyes and fair hair.
6. Since the Crusaders had economic orientations during their executions, Muslims were economically exploited. This was because the Crusaders took over trade in the area and controlled it.
7. The Crusaders brought with them the knowledge of military machinery as well as building masons, castles and churches which mainly came from Italy.

8. There was increased spread of Christianity in Muslims areas; for instance, some Christian families in Middle East today, have preserved traditions of the descent from the Crusade ancestry.
9. Many historical mosques in Middle East were destroyed by the Crusaders, while others like the Dome of the Rock and Aqsa Mosque were turned into churches.
10. The Crusaders occupation of the Middle East resulted into the introduction and improvement on siege tactics and the use of various explosives during gun-fire.
11. By the time of the Crusaders, there was a lot of civilization in the East relative to the west; for instance, paper industry and better methods of farming had been developed. The Crusaders went back with such knowledge to their homes; thus, this might have influenced the period of Renaissance of the 18th century.
12. The Crusaders learned many lessons in warfare which were later used by European countries. The improvement of fortification and siegecrafts during the feudal age resulted from the experience of the Crusaders.
13. The Crusade Movements created and enhanced enmity between the Muslims and Christians which enmity has lived to be experienced even up to date.
14. With the Crusade movement, the Western Crusaders came to prove that conversion could not be forced on people but accepted that wars can be used to remove obstacles in a way of propagating one's mission.
15. The crusaders also brought the knowledge of using cross-bows, wearing of heavy military mail by knights, horse and the use of cotton pads under the armour
16. The crusaders hastened the growing powers of Western Europe by bringing profit and prosperity to the Italian trading cities.
17. Interest in travel and exploration quickened as men learned to make and use better maps and people in Europe took new interests in lands to the east.

THE COLLAPSE OF THE CRUSADE MOVEMENTS

Question: To what extent did the Crusaders contribute to the down fall of their movement?

The Crusaders were people who rose to in the wards that were fought in the Holy lands of Palestine by European Christians against the Muslims who had conquered European Empires as far back as during the period of the Orthodox Caliphate through Syria, Asia Minor, Spain and Sicily.

The Cross of the Christ was the official badge used by the Crusaders and those who joined the great expedition of the military movements aimed at winning back the holy Land of Palestine between the 11th -13th Centuries.

The Crusade wars and expeditions were sanctioned by the church around 1092AD when Pope Urban II, after realizing that Islam had spread far and wide, wanted to unite the roman and Greek churches to mobilize Christians so as to recover all areas the Muslims had over run.

The Crusaders launched their expeditions in 1096AD in Constantinople and by the year 1115AD Jerusalem and many areas in Asia Minor and Mediterranean coastal line that the Muslims had occupied had been captured by them.

However, after some time, the Crusade movements collapsed; and factors that contributed to these include the following:-

1. Many Crusaders had come to the Middle East with different objectives; for instance, some Crusaders wanted mere tripping, others wanted to procure economic gains and others. Hence the crusaders could not unite for a common cause for a long time; this led to their downfall.
2. The Crusaders were small in number compared to the people they were fighting against. This situation was complicated by the return home of many Crusaders after the fall of Jerusalem. The few that remained would not match the Muslims.
3. The Crusaders did not take strong measures to convert Muslims to their faiths and as a result the Muslim faith could not accommodate that of the Christians.
4. The Crusaders' home being far from the Middle East, supplies could not reach in time and eventually they had to lose ground; hence their downfall.
5. During their conquests, the Crusaders concentrated on coastal areas, and as the Muslims in the interior remained somehow strong. They later re-organised themselves and chased away the Crusaders.

6. The role of strong Muslim men like Salah al-Diin, Baybars and many Mamluke leaders could not be overlooked. These courageously fought and ended the Crusade chapter in the Middle East.
7. Language barrier was another factor that acted against the Crusaders and eventually contributed to their downfall. The area the crusaders were operating in was predominantly Arabic. Many Crusaders could neither speak nor understand Arabic language which made their work very difficult.
8. When the Crusaders took over Muslim areas, they resorted to massive massacre of the Muslims they would come across. The atrocities and killings made by the Crusaders during the wars, made the majority of the population to resist them. Therefore the masses worked for their downfall.
9. The rise of Salah Diin bin Ayyub also contributed to the downfall of the Crusade Movement. Salah Al-Diin rose with a major aim of organizing and mobilizing the Muslims to resist the Crusaders; and with time the conquered areas started gaining independence.
10. The geographical uncertainty of the Middle East also contributed to the collapse of the Crusade Movement. The Crusaders lacked enough Geographical knowledge of the areas that they confined themselves only to areas along the coastal areas of the Mediterranean Sea, where they were easily attacked and defeated by the Muslims.
11. The desert climate especially in the Middle East and North Africa also worked against the Crusaders' stay in the area they had conquered from the Muslims. The area proved very hot to the Crusaders when compared to the cold European climate. The hot climate was not friendly to the Crusaders, rendering them uncomfortable and weak.
12. The rise of the Ottoman Empire and their influence in the Middle East and Asia Minor also weakened the Crusade Movements. The Ottomans always engaged the Crusaders in constant wars; and the Crusaders being fewer in numbers compared to the Ottoman forces, were defeated over time.
13. The effect of natural calamities and climatic effects also contributed to the collapse of the Crusaders Movement. Calamities like drought, famine and plague that constantly hit the Middle East coupled with inconsistency in the smooth flow of supplies from Europe rendered the Crusaders weak; and hence vulnerable to defeat by the Muslims.
14. The poor administrative structure used by the Crusaders to govern the Muslim conquered areas also led to the collapse of the Crusader Movements. After defeating the Muslims, many Crusaders returned home leaving the kingdom they had created to be defended by groups of locals called the Crusading orders. These were, however very few and could not match the already determined Muslims.

REVISION QUESTIONS

1. Examine the factors that led to the launching of the Christian Crusades against the Muslim World between the 11th – 13th centuries
2. Describe the course of the Crusades in the period between 11th and the 13th centuries.
3. Examine the effect of Crusade Movements on the lives of the people of Asia Minor between 11th- 13th century.
4. To what extent did the Crusaders contribute to the down fall of their movement?
5. “The Crusaders were nothing but a guise to Europe’s territorial expansion.”
Comment
6. It was a combination of religious fanaticism and the desire for expansion of their sphere of influence on the part of Europeans that led to the Crusades. Discuss.
7. Account for the failure of the Crusades to achieve their objectives in the 11th to 13th Centuries.
8. What impact did these Crusade Movements have on the Muslim World?
9. Explain the challenges faced by the Crusaders in their attempt against the Muslim worlds.
10. How were the Muslims affected by the Crusade Movements?

THE SAFAVID DYNASTY

Question: Examine the emergence of the Safavids.

The Safavid Dynasty was an Iranian Shia dynasty of mixed Azeri and Kurdish origin which ruled Persia between 1501 to 1722AD.

Unlike many other dynasties founded by warlords and military chiefs, the Safavids owe their origin to the Islamic Sufi Order called Safawiyyah, which was established in the city of Ardabil in the Azerbaijan region of Iran.

The Safavids originally were not Shia but were from the Shafii branch of Sunni Islam, only proclaiming Shia the official religion in order to legitimize their power in the Shiite Muslim world claiming descent from Prophet Muhammad.

The Safavids claimed to be Sayyids, family descendants of Prophet Muhammad, although a consensus among scholars have it that the Safavid family hailed from Persian Kurdistan and later moved to Azerbaijan, finally settling at Ardabil in the Fifth (5th) Century.

However, the Safavid Dynasty was founded by Yaqub Ibn al-Layth al-Safar who was a coppersmith by profession. Yaqub had been entrusted with the command of the troops by the King of Sijistan.

Yaqub then used the powers that had been entrusted to him to come up with his own independent group of people with specific beliefs and customs – the Safawiyyah which was coined from Al-Safar, but was pronounced as Safavid by Europeans.

Later, after the death of Yaqub, Ismail became the spiritual leader of the Safavid order. Ismail was a brave and charismatic youth, zealous with regards to his Shia faith and believed himself to be of divine descent.

Wanting to avenge the death of his father, Ismail, a sixteen year-old youth then, went on a conquest campaign, capturing Tabriz in July 1501, where he enthroned himself the Shah of Azerbaijan, minting coins in his name and proclaiming Shiism the official religion of his domain.

The Safavids then won the struggle for power in Persia which had been going on for nearly a century between various dynasties and political forces, capturing Tabriz in July 1501.

FACTORS FOR THE RISE OF THE SAFAVIDS

Question: Account for the rise of the Safavids in Persia.

1. The trust given to Yaqub Ibn al-Layth al-Safar by the king of Sijistan led to the rise of the Safavids. Yaqub used the powers entrusted to him to come up with his own independent group of people – the Safavids under the Safawiyyah Sufi Order.

2. The bravery and charismatic nature of Ismail also led to the rise of the Safavids. Ismail I was a brave and zealous youth who was able to mobilize a group of Muslims who rose as the Safavid order.
3. The desire by Ismail I, a sixteen year old youth, to avenge the death of his father at the hands of Al-Kujjid made him mobilize a force of independent people called the Safavids.
4. The struggle for power that had been going on in Persia for nearly a century between various political forces also accounted for the rise of the Safavids. The Safavids won this struggle and established complete control over the whole of Persia.
5. Unlike many dynasties which were founded by warlords and military chiefs, the Safavids owe their origin to the Safawiyyah Sufi that, in its activities, won many people into the order and rising as the Safavid Dynasty.
6. The influence of Turkish Shiism during the fifteenth century, as a force among various Tariqa orders, resulted into a movement that was joined and attracted to many Muslims and later came to be known as the Safavids.
7. The imposition of Shia creed on the masses with vigorous persecutions, made a cross-section of people to split to form an independent movement called the safavids.
8. The conquest campaign announced by Ismail also led to the rise of the Safavids. By 1503, Ismail not only controlled Azerbaijan, where he placed his capital at Tabriz, but also all western Iran and the Tigris-Euphrates basin.
9. The presence of the Safavid Shia adherents called Kizilbash in the Abbasid ranks helped the Safavids to the rise as an independent force. The adherents used to spread the Safavid cause and propaganda that won the sympathy of many people; hence, the Safavid rose to power with overwhelming support of the masses.
10. There was the role of individuals, like Shah Ismail I, who vigorously spread the Safavid doctrines and propaganda to the population in Egypt, Turkey and the Persia area, winning the hearts of many people.
11. The death of Caliph Al-Ma'amun, one of the strongest Abbasid caliphs, brought about weak caliphs who could not shoulder the burden of the dynasty; thus giving a chance for the rise of independent states like the Safavid Dynasty.

12. The decline in strength of the Abbasid Dynasty resulted into the emergency of many independent quasi states that split from the main stream of Abbasid Dynasty; among them was the Safavid Dynasty.
13. Time came when the Abbasid Dynasty remained only a caliphate in name; yet this was the time when dynastical rule had become the order of the day. The Safavids also exploited the decline of the Abbasids to rise as an independent dynasty.
14. The daring and zealous character of some leaders like Yaqub and Ismail I also led to the rise of the Safavids. These leaders went into conquest campaigns that annexed many territories and proclaimed them a Safavid domain.
15. The Safavids used the conflict between Salim I of the Ottoman and the Mamlukes of Egypt to rise to power. The conflict took concentration of the two groups for many years giving the Safavids a chance to exploit this conflict to their advantage by conquering areas off the centre of the conflict and proclaiming them as Safavid domain.
16. Innovations in the divine doctrines by the Fatimids and Abbasids especially during Juma prayers had started to show up. These created a religious difference and later independent groups like the Safavids emerged to oppose such innovations.
17. Political interests under the umbrella of religion led to some individuals like Ismail to spread propaganda against the Shia beliefs in Egypt and Turkey to the empires previously controlled by the Fatimids. Such statements created independent group of people called Safavids.
18. The Safavids got assistance from Egypt, Spain and Persia, which for long had wanted to bring down the Fatimid Dnyasty. The assistance helped the Safavids to rise as an independent dynasty.
19. The rise of the Safavids was also due to the inability of the Abbasids' to complete and consolidate their original conquests. Most of the territories conquered remained unruly and as a result broke away as independent states; the Safavids inclusive.
20. The sons of Iran and the people of Persia were ever mindful of their ancient national glory and never reconciled entirely with the Abbasids. When people like Yaqub and Ismail mobilized them, they readily joined in a movement called Safavids.
21. There had existed Sunni Tariqa groups, like Jamal-Sunni Tariqa and Sunni Wama; however, these were very weak and could not control the new force, the Safavid that had emerged.

22. The Shia groups in East Arab and Syria had been organizing rallies that were opposed by a group of people. Such a group of people did not want the Shia ways of conducting religious doctrines. As such, they formed their own group of Safavids.
23. The long reknown historical resistance from the Persians weakened the Abbasids and gave chance to independent groups like the Safavids to exist in Persia.
24. The weakness of the Abbasid Caliphs was another factor for the rise of the Safavids. The weakness of the Abbasid Caliphs gave provincial governors an opportunity to defy the central authority in Baghdad and people like the Safavids declared their own independence.
25. The move by Persia to regain its independence also contributed to the rise of the Safavids. Persia was known as an independent nation before it was overrun by the Abbasids. Therefore the tendency to restore their past glory had remained a matter of fact and was realized when the Abbasids started to decline.
26. The employment of the Persian troops in the Abbasid ranks during the reign of Ma'amun led to the rise of the Safavids. When Ma'amun died, the Persians under the Safawiyyah Order became determined to have their own autonomy and self rule.

IMPACT OF THE SAFAVID RULE

Question: Discuss the impact of the Safavid rule in Persia

1. Despite their demise in 1722, the Safavids left their mark down to present era by establishing and spreading Shia Islam in major parts of West Asia especially in Iran.
2. The struggle that ensued between the Safavids and the Ottomans led to the death of many prominent leaders from both sides; like Yaqub and Ismail.
3. At the height of their existence, the Safavids adopted Persian and Shiite form of Islam as their national language and religion respectively.
4. The Safavids ensured the continuance of various ancient and traditional Persian institutions; though they transmitted these in a strengthened and more national form.
5. The struggle between the Safavids, who believed in Shia Islam as their religious creed and the Ottomans, who were Sunnis resulted into continuous conflicts between the Sunnis and Shiites that have prevailed to the present day.
6. The Safavid rule resulted into an alliance between the Safavids and Mamulukes against the Ottomans

7. The struggle between the Safavids and the Ottomans also affected the existence of the Mamlukes in Egypt. By 1514, the Mamlukes had already been defeated and the Ottomans taken over the whole of Egypt.
8. During the Safavid era, Persian architecture flourished and saw many new monuments coming up; such as the Naghsh-e Jahan square, the biggest historic square in the world.



9. Even after the fall of the Safavids in 1722, their cultural and political influence endured through the era of succeeding dynasties into the modern Islamic Republic of Iran.
10. The safavids had proved to be good traders and as such moved from one place to another in different parts of Egypt, Iran, Sijistan and Turkey. This movement of the Safavids led to development of economy of such areas.
11. There had existed the Shia domestic policies under the hands of Safavids which were opposed to the Sunni beliefs of the Ottomans and this worsened the situation between the Safavids and the Ottomans.
12. The rise of the Safavids resulted into the invasion of Iran by the Ottomans which led to destruction of property in Iran and Egypt.
13. At their zenith, the Safavids had risen to comprise of Iran, Iraq, Armenia, Azerbaijan, Georgia and parts of Uzbekistan, Afghanistan and Pakistan.
14. The Safavids led to Persia and more so Iran become a feudal theocratic state with the Shah being held to be the divinely ordained head of state and religion.
15. The religious stance that was introduced by the Safavids cemented both Iran's internal cohesion and national feelings although provoked bitter attacks by its Sunni neighbours.
16. During the Safavid period, the Shia Ulama's power increased and they were able to exercise a role independent of or compatible with the government.

17. There was development of international trade in the Dynasty in the 16th Century when Abbas I supported direct trade with Europe. Exports included Persian carpet, silk, textiles, horses, goat hair, pearls and almond. The main imports were European textiles, metals, coffee and sugar.
18. Artisan products which provide much of Iran's foreign trade today evolved from the Safavids. In the Safavid period, handicrafts like tile making and pottery developed and great advances were made in miniature painting, book binding, decoration and calligraphy.
19. It was during the Safavid era that carpet weaving evolved from a nomadic and peasant craft to a well-executed industry with specialization of design and manufacturing.
20. Extensive development of architecture developed during the Safavid rule and took form in the design of schools, baths, houses and other urban spaces such as bazaars and squares.
21. The Safavids started the idea of conservation of natural elements, like water and plants, within cities and courtyards. This was as a result of the Safavids' desire to improve base patterns in geometrical network in the development of cities.
22. During the Safavid rule, traditional architecture evolved in patterns and methods that left its impact on architecture of the following periods. For example, the dome-shaped structures seen mostly on mosques and other decorated houses owe their origin to the Safavid era.
23. It was the safavids who made Iran the spiritual bastion of Shiasm when they protected the Shia way of life and belief when it seemed that it might disappear in the hands of the onslaughts of Orthodox Sunni.

DECLINE OF THE SAFAVIDS

Question: Account for the decline of the Safavids in Persia.

1. The Safavids had their dynasty situated in the heart of the collapsing Abbasid Dynasty and the rising Ottoman Empire. This made it vulnerable to attacks from both the desperate Abbasids and the determined Ottomans; thus weakening the Safavid sovereignty.
2. The decline in trade activities also led to the decline of the Safavid Dynasty. By the Seventeenth Century, trade routes between the East and the West had shifted away from Iran, causing a loss of commerce and a slump in the economy weakening the Dynasty.

3. The death of Yaqub, the founder of the Safavid Dynasty also accounted for its decline. Yaqub was an energetic and determined leader always ready to defend the dynasty. Hence, his death meant that the dynasty was exposed to attacks from other dynasties that weakened it.
4. The decline of the Safavid Dynasty was also attributed to the death of its strong leaders like Ismail I and Tahiri. These had significantly contributed to its consolidation and their death meant that the dynasty was robbed of its great leaders and its decline became inevitable.
5. The Safavid rulers who came after Yaqub, Ismail I and Abbas I were so weak, unbothered and ineffectual that they could not shoulder the burden of the Dynasty. In fact, the death of Abbas I in 1666 marked the beginning of the decline of the Safavid Dynasty.
6. The later Shahs of the Safavid Dynasty were so extravagant that they lived lavish and luxurious life styles at the expense of state funds. Shah Sultan Husain (1694 – 1722) in particular was known for his love of wine and disinterest in governance.
7. The Safavid Dynasty was also weakened by the emergence of numerous sects like the Shiites and the Karmathians among others. This distablised the dynasty and robbed it of its unity. Thus, when the dynasty was attacked, the Safavids could not raise a strong united force to fight the attackers.
8. The weakening of the army also led to the decline of the Safavid Dynasty. The Dynasty had been established and radically maintained due to its strong military arsenal and loosely by the force of arms. So when the power of the army relaxed, the decline of the Safavids became inevitable.
9. The existence of religious conflicts especially between the Sunni and the Shia could not spare the continuity of the Safavid Dynasty. These groups represented more than religious sects that divided the populace along theological and political lines and this weakened the Dynasty.
10. The Safavid Dynasty weakened because of over-reliance and employment of Turkish soldiers. With passing time, the Turkish gained a lot of influence in the Dynasty to the extent of influencing political decisions. At one time, the Turkish broke away from the main Safavid stream to establish the classical Ottoman Empire under Sulaiman I.
11. The determination of the Safavids to establish Shia Islam and the over-inclination on Shia doctrines in areas originally dominated and surrounded by Sunnis contributed to their decline. The Sunnis always revolted against the Shia rule undermining its existence.

12. The Safavid frontiers were repeatedly attacked by foreigners – for example, the Ottomans in 1514, The Balock tribesmen in 1698, the Afghans in 1715 and constantly by the Peninsular Arabs. These raids and attacks inevitably weakened the Safavid Dynasty.
13. The emergence of the Zand Dynasty also led to the decline of the Safavid Dynasty. The Zand Dynasty had seceded from the Safavid Dynasty but re-appointed the Safavids as Shahs in order to lend legitimacy to the nascent Zand Dynasty. This however was a puppet regime which officially ended the Safavid rule.
14. The widespread revolts especially during the reign of weak caliphs depleted the dynasty of its resources and eventually weakening it. For example, Mir Wais led rebellions against the Safavid governors in Georgia and Kandahar and defeated the Safavid army around 1720AD.
15. The Safavids lacked enough men of outstanding personality and personal influence and charisma. In fact, after the death of strong leaders like Ismail I, Yaqub and Abbas I, the dynasty started declining.
16. The establishment of the Aghlabid Dynasty also haunted the existence of the Safavid Dynasty. The Aghlabids spread propaganda that alienated the Safavids from their subject which created continuous rivalry and instability in the Dynasty.
17. Lack of nationalism in the Persian Land and rise of nationalism on the side of Safavid subjects was another blow to the Safavids. By 1690, various ruled races had started fighting for their self rule and became resistant to their rulers. This caused instability that weakened the dynasty.
18. Economic problems within the Safavid Dynasty also led to its decline. The Safavid rulers had become extravagant and used state funds lavishly. This strained the economy of the state and rulers resorted to imposing heavy taxes on the masses which undermined their popularity.

REVISION QUESTIONS

1. Account for the rise of the Safavid Dynasty in Persia at the time other dynasties were emerging in different parts of the Muslim world.
2. Examine the effects of the competition for dominance between the Safavids and their neighbours.
3. Examine the factors that favoured the emergence of the Safavid Dynasty.
4. Assess the impact of the Safavid rule on the people of Persia.
5. Examine the factors that were responsible for the decline of the Safavid Dynasty.

THE OTTOMAN EMPIRE

SULTAN UTHMAN AND THE RISE OF THE OTTOMAN EMPIRE

Question: Assess the role of Uthman in laying the foundation of the Ottoman Empire.

Ottoman is a dynastic application derived from the Arabic “Uthman”, who is considered the founder of the great Ottoman Empire; Ottoman being an Italian corruption of Uthman.

The Empire first operated in **Turkey** with its capital at Anatolia. It was the second Muslim Empire to be established in Europe after the Umayyad Dynasty in Spain.

The area that served as the springboard for the emergence of the Ottoman Empire and other areas it conquered after its establishment was under the sovereignty of the great Byzantine Empire whose capital was **Constantinople**.

The Ottoman Empire was established in 1299 and lasted for six centuries until 1923 when Turkey, which served as the base for the Empire, was declared independent. It lasted longer than any Muslim Empire ever established.

The Empire owes its origin from the Turkish fighters, who were incorporated into the Islamic State by the Abbasid caliphs. When the Abbasids became weak, the Turkish, who were the main architects in the Abbasid army, became unruly and divided themselves into fighting and raiding groups called “**Ghazis**”.

Uthman emerged as a prince (Amir) of the border principality of Bithynia and as such commanded one of the Gazhis; thus, he fought against the Byzantines in that area.

Ottoman, as an empire was founded by **Uthman (Osuman) Ghazi** as a small dynasty of Konya in 1299 AD. Using Konya as a base, Osuman vested a lot of life in the dynasty when he managed to conquer a number of cities, like Eskişehir, from the Romans, where he set his first capital. He then conquered city by city until such a time when whole of Asia Minor was under his control.

As a person, Uthman was strongly spirited and his blood character heavily counted in forging successful and firm bands of fighters that worked for the creation of the Ottoman Empire.

Uthman was able to set up a band of men and lieutenants who were devoted and loyal to him. These set up a formidable force that captured several towns formerly under the Byzantine Empire, like Eskişehir, Inönü, Belajik and many others that formed the initial nucleus for the creation of the Ottoman Empire.

Uthman, using a small principality of Bithynia, which he renamed Konya Dynasty as a base, he managed to conquer a number of cities, including Eskişehir from the Romans,

where he set his first capital. He then conquered city by city until such a time when the whole of Asi'a Minor was under his control.

Uthman became very famous though his fame caught the jealousy of the ceasar of Constantinople who reacted by inducing the Mongols from the east to stage an attack against Uthman.

Uthman responded by organizing a very big army under the command of his son Orkhan, who managed to push the Mongols backwards until when he captured their country of Bursa, which he made his new capital.

Uthman also used the assimilationist and accommodative policy of welcoming various fighting groups to join him in his cause. He was, therefore, in position to form a strong multinational army upon which he based to conquer many areas.

Uthman also recruited the nomads and the urban unemployed to create an even more powerful army that helped him fight the Byzantines in their territories bordering Bosparus and sea of Mamara taking them over.

Unfortunately, before the news of this conquest reached his palace, Uthman had died. Thus, his son Orkhan succeeded him and made Bosporous the new capital of the state. His father Uthman was also buried there.

The death of Uthman, in 1326 at the age of 69 years, however, set ground for his son Orkhan and other successors to consolidate the Empire under the name of Ottoman Empire as an attribute to Uthman, its founder, replacing the old name Konya Empire.

At the climax of the conquest, the Ottoman Empire comprised of the Eastern Europe, the Balkans, Asia Minor, Maghrib states, the states of the Arabian Peninsular like Hijaz, Iraq, and the like.

THE RISE OF THE OTTOMAN EMPIRE.

Question: Examine the factors that contributed to the rise of the Ottoman Empire.

Ottoman is a dynastic application derived from the Arabic "Uthman", who is considered the founder of the great Ottoman Empire.

The Ottoman Empire was established in 1299 by Uthman (Osuman) Ghazi. It was the second Muslim Empire to be established in Europe after the Umayyad Dynasty in Spain and lasted for six centuries until 1923 when it finally collapsed. It lasted longer than any Muslim Empire ever established.

There were a number of factors that contributed to the rise of the Ottoman Empire; among which included the following:

1. During the Abbasid period, many Turkish soldiers were recruited in the army. With passage of time, the Turkish influence especially during the Caliphateship of weak caliphs rose. The Turkish exploited their involvement in the leadership to their advantage when they broke off from the Abbasid Dynasty to form the Ottoman Empire.
2. The elevation of the Turkish by Abbasids using them as their dependable soldiers was yet another factor of the rise of the Ottoman Empire. With the elevation, the Turkish gained a lot of power to the extent of influencing political decisions. When the last Abbasid Caliphs became extremely weak, the Turkish troops took advantage to break off from the Abbasids and consequently emerged as a dynasty in the names of Ottoman Empire.
3. The courageous and undaring personality the Osuman also led to the rise Empire. As a person, Osuman was strongly spirited and his blood character heavily counted in forging successful, firm and successful bands of fighters that started the initial nucleus for the creation of the Ottoman Empire.
4. The decline of the Byzantine Empire also led to the rise of the Empire. By 1250 AD, the political, social, economic and military position of the remains had greatly declined. This enabled people like Osuman Ghazi and the Turkish soldiers to capture lands formerly under the Byzantine Empire to establish the Ottoman Empire.
5. The reluctance of the Abbasid caliphs to govern an expansive empire especially during the time of weak caliphs also contributed to the rise of the Ottoman Empire. The Turkish exploited this state of affair to take away distant territories from the Abbasid and hence created the empire.
6. The disorder in the Muslim World in the late years of the Abbasid caliphate that brought about secretarianistic tendencies also helped in the emergence of the Empire. Secretarianism was at a high rate in the late years of the Abbasid caliphate that left the populace divided. The stakeholders in the Ottoman Empire exploited this division to establish their own empire.
7. The restoration of peace in Asia Minor by the Turkish also enabled the growth of the empire. This enabled people of various expertises to flock the areas, like artisans merchants, Jurists, bureaucrats and the like. All these put their hands together to establish the Ottoman Empire.
8. The Mongols from east had conquered the Abbasid Dynasty and had wanted to expand their influence to the west and as far as Turkey where the Seljuk-quasi Dynasty had been established The Mongols defeated the Seljuks in 1293 but was not powerful enough to take full control of the area. They were fought and defeated by the Turkish, who established the Ottoman Empire.

9. The Crusades of the 11th and 13th Centuries that had been intended to crush the Muslim so as to restore Christian rule in the Holy lands of Palestine also led to the emergence of the Ottoman Empire. This was because the Christians, themselves, could not exercise full control of the area as they were fought and defeated by the Turkish soldiers; thus the rise of the Ottoman Empire was greatly favoured.
10. The emergence of the Konya Dynasty by Ghayathudin Khasur also accounts for the emergence of the Ottoman Empire. Khasur was succeeded by the Osuman Ghazi, who used Konya as the base to conquer towns formerly under the Christians of the Byzantine Empire. This facilitated the emergence of the empire.
11. The emergence of the Ottoman Empire was favoured by the Christian allies of the Ottoman. In regard to their services, The Christians allowed the Ottomans to plunder whole area of the Byzantine Empire peacefully. They also provided the information the Muslims needed and used to defeat the Byzantines.
12. The Ottoman had succeeded in minting of silver coins which made trade and commerce lively in towns like Bursa etc. With the prospering trade and commerce, The Ottomans were in position to finance their activities. The Ottoman activities led to the growth and development of the Ottoman Empire.

THE OTTOMAN STATE (CONQUESTS MADE BY THE OTTOMANS)

The first period of the Ottoman history was characterised by almost continuous territorial expansion during which the ottoman dominion spread out from a small north western Anatolia principality to cover an empire encompassing south Eastern Europe the Maghrib region and the Arab world.

CONQUEST OF SOME PARTS OF THE BYZANTINE EMPIRE

The Ottoman state was established in the heartland of the Byzantine Empire. The expansion of the state started during Outman Ghazi's reign who was the first leader of the Ottoman Empire. Immediately he established him self as an Emir, Osuman I embarked on creating an army which would help him fight the Byzantines. He recruited the nomads and the urban unemployed. He then began attacking the Byzantine territories bordering Bosphorus and the sea of Mamara taking them over.

All these conquests were done through his son Orkhan. Unfortunately, before the news of his conquest reached his palace, Osuman I had died. Thus, his son Orkhan succeeded him and made Bosphorus the capital of the Ottoman Empire in 1324. His father, Osuman I, was also buried in this new capital.

Orkhan continued with his father's policy of Jihad against the Byzantines in Asia Minor. The capture of Bosphorus and Bursa provided the first means for developing the

administrative, financial and military power necessary to make the principality into a real state and to create an army.

It was Orkhan who began the military policy of employing mercenary troops thus lessening his dependence on the Nomads as well as providing better fighting forces. Because of this, Orkhan was soon able to capture the remaining Byzantine town in North-western Anatolia, Niceae and Nicomedia. Thus, by 1345 AD he had taken over control of the greatest part of the Byzantine Empire.

EXPANSION INTO EUROPE

Orkhan resumed the war after the consolidation of the conquered territories formerly under the Byzantine influence. He exploited the power struggle in Constantinople when he sided with John VI to overthrow Emperor John V Palacogus; and as a reward John V rewarded Orkhan with his daughter called Theodora.

In 1356, Orkhan sent his eldest son called Murad to launch an Ottoman offensive in the territories of Europe. Murad managed to cross River Danube where he achieved a considerable victory.

The conquest of Murad became a turning point in the history of the Ottoman Empire for he inspired the Ottoman sultans to transfer their power base from Asia Minor to Europe and transformed their rule from a sultanate into an empire.

Orkhan, however, died in 1359 and he was succeeded by his son Murad [1359-89] who continued with the conquests. Murad's activities resulted in the capture of Adrianople which by then was the second largest city of the Byzantine Empire. Adrianople became the new Ottoman capital.

However, this rapid expansion of the Ottoman Empire worried the Balkan rulers who started making plans to destroy the Ottomans before they spread in Europe.

The king of Serbia called Lazarus made an alliance with the neighbouring Christian countries intending to destroy the Ottomans but Murad defeated the army of Lazarus comprising of Serbia, Poland and Hungary troops. He captured Macedonia and Central Bulgaria. However, in the major encounter that took place at Kosovo in 1389, Murad was killed. He was succeeded by his son Bayazid I [1389-1413].

Bayazid I right away took over the command of the army. He continued with the battle in which the Ottomans captured King Lazarus and put him to death.

Bayazid I went ahead with the conquest and in 1396; he defeated the Christian armies which the king of Hungary had collected. Thus the territories of the Ottoman Empire extended from the south of Asia Minor to the borders of the Balkans in the North.

THE MONGOL INVASION OF ASIA MINOR

While Bayazid I was conquering the European lands, there was another empire growing in the East and was now covering countries like Iran, Afghanistan and Mesopotamia. This empire was called the Mongol Empire and was headed by one of the members of Jinks khan called Taimur Khan.

As Bayazid was launching his offensive against members of Turkmen principalities in the south, some of their rulers ran to the Mongols (Tatar Empire) and asked for help from Taimur Khan, who responded by deciding to attack and destroy the Ottoman Empire.

On his way to the Ottomans, Taimur forces captured Turkistan and subdued Baghdad in Iraq and Damascus in Syria. Taimur Khan then made his capital at a place called Samackand. He managed to defeat the professional army of the Ottomans at the battle of Ankara in 1402. Bayazid I was also captured and taken in a metal cage where he died.

Tamur Khan's objective was not conquest; so after liquidating Bayazid and restoring power to the Turkmen princes he went back to his bases in Asia Minor.

Muhammad I [1413-20] became the overall ruler of the Ottomans after the death of Bayazid I in 1413. Muhammad I gained control over the formally captured lands but before he could attain success, death claimed him. However he had made a strong foundation for the Ottoman rule in South Eastern Europe that survived for the next four centuries.

After Muhamad I's death, he was succeeded by his Son Muhammad II. Muhammad II completed the revival of the Ottoman Empire and restored its fame. He organized a professional army he named Al-Nashiriyah for the battles in the Balkans.

OTTOMAN BATTLES IN THE BALKANS

The Balkan Peninsula is located in South Eastern Europe and it consisted of states like Slovenia, Croatia, Bosnia, Herzegovina, former Yugoslavia, Albania, Greece, Romania, Bulgaria, Hungary and Turkey.

At the time of the Battles in the Balkans, the Ottoman Empire was at its peak that had worried the Europeans in the Balkan Peninsula.

The Hungarians were the first to sense the growing power of the Ottomans because their country had suffered the impact of the growing power of the Ottomans. Thus, the Hungarians made a Christian alliance which comprised of the Balkans, Genoa and the entire Byzantine Empire. They organized to counter the attacks of the Ottomans but were defeated. (The Ottoman forces defeated the forces of the Christian alliance).

THE FALL OF CONSTANTINOPLE.

When Murad the second defeated the Hungarian soldiers; he gave up his throne in favour of his son Muhammad II.

Muhammad II was eager to conquer Constantinople. This he did because he wanted to secure communication between his territories in Europe and Asia. He also wanted to turn Constantinople into a new capital of the Ottoman Empire.

The conditions that existed in Constantinople helped Muhammad II realize his objectives. First, the size of the Byzantine Empire by then was no bigger than Constantinople itself and small piece of the surrounding areas. Second; the people of Constantinople were tired of the leader – Emperor Constantine XI, who had wanted to merge the Orthodox and the Catholic Churches.

When Emperor Constantine XI learnt about the preparations Muhammad II was making to attack Constantinople, he pleaded to the Pope to have the two churches merged. However the natives of Constantinople opposed the move and preferred being ruled by the Muslims.

Therefore when Muhammad II declared war on the remaining part of the Byzantine Empire in 1452; the empire lacked supporters of a strong will and on the 29th may 1453 Constantinople fell in the hands of the Ottoman army. The Ottomans then transferred their capital to Constantinople which they re-named **Istanbul**. Thus this marked the end of the Byzantine Empire.

STRUGGLE BETWEEN OTTOMAN AND THE SAFAVID

The Safavid Dynasty was responsible for uniting Iran in 1501 and establishing Shiism as its official creed of Islam. For its 80 years of existence the Safavid Dynasty was challenged by invasions from the Ottoman Empire.

After the capture of Constantinople, the Ottomans turned their attention to the eastern Arabia. This was because there was disagreement between the Ottoman Sultan and Shah Ismail of the Safavids in Iran.

The Shah had given refuge to the competitors of the sultan and those who were opposed to the Ottoman rule. Besides the Safavid state was of a Shiite sect which was opposed to the Sunni Ottoman state.

Thus, Sultan Salim himself commanded the army and attacked Iraq in 1514. He met the forces of Shah Ismail near Tblis and defeated them. Sultan Salim was then contented after conquering Kurdistan in the east.

THE CONQUEST OF SYRIA AND EGYPT

When Sultan Salim was going home from the battle with the Shah, he captured Syria and killed its ruler in 1515. However, the Mamluke Sultan in Cairo after receiving the war news from Syria, moved to Syria and camped at Aleppo. He had wanted peaceful settlement and sent a delegation to the Ottoman Sultan refused to grant the settlement. He instead declared war against the Mamlukes.

The Mamlukes were slave soldiers who only converted to Islam during the Abbasid rule until they advanced themselves to high military costs in Egypt.

The declaration of war against the Mamlukes was because the Ottoman sultan wanted to revenge the earlier defeat by the Abbasid army. Beside the Mamlukes had allied with the Safavids whose Prince was claiming the throne of the Ottoman Empire.

In 1516, the Ottoman army met the Mamlukes at Maregedabik and fought a major battle which ended in defeat of the Mamlukes.

When the news of the battle of Maregedabik reached Egypt, the deputy sultan then of the Mamlukes called Tuman Bay of Egypt refused to accept Salim I's call for submission and started to mobilize the Mamluke forces to counter the Ottomans.

The Mamlukes were, however, defeated because their commander betrayed their side when he crossed over to the side of the Ottomans. Tuman Bay was taken prisoner and executed in April 1517. Thus, the whole of Egypt became part of the Ottoman Empire.

CONTROL OF HIJAZ AND YEMEN

As a result of Salim's defeat of Egypt, he inherited their position as the Sultan of the Mamlukes and the servant or nominal ruler of Mecca and Medinah with the title "Servant of the Two Noble Sanctuaries" (Hadimu ul- Harramain). This was because Mecca and Medina were housing the two sacred shrines. In order for the title to be meaningful the two cities were inevitably supposed to be incorporated in the Ottoman Empire.

The Shريف of Mecca was quick to send a letter to Salim I when he was still in Egypt after the defeat of Tuman Bay. He declared his loyalty to Salim I and gave him the keys to the two shrines. Thus Hijaz became a province of the Ottomans without Salim's effort to capture the holy places.

Salim I died on September 20th 1520 and was succeeded by his son Sulaiman I.

With the Hijaz in the hands of the Ottomans, the attention then turned to Yemen. The Ottoman took the opportunity of the Portuguese invasion of Yemen and the southern coast of the Arab countries to establish their control over these parts under the pretext of fighting the Portuguese.

Sultan Sulaiman sent a naval fleet in 1539 which captured Muscat and Aden. However the Ottomans were not successful in defeating the Portuguese in the waters of the Gulf. They compensated this failure in the Gulf by capturing Yemen. Thus the Ottoman Empire extended to that strategic place of the Red Sea.

THE CONQUEST OF THE MAGHRIB

The Ottomans captured the Maghrib (Tunisia, Algeria and Morocco) with minimum effort because the entire Maghrib though was united politically, had problems of defending themselves against the constant attacks from the Spanish who wanted to control them

The Ottoman under sultan Sulaiman I exploited this situation to their advantage by bailing the Maghrib out of the Spanish threat and to consolidate their rule over the area by declaring it part of the Ottoman Empire.

CONQUEST OF IRAQ

The Ottomans made plans to capture Iraq for fear of the expansion of the Safavid influence. Earlier Shah Ismail the Safavid ruler had renewed his hostility against the Sunnis in Baghdad. So sultan Sulaiman organized a very big army and mobilized it towards Iraq in 1566.

The Ottomans were able to capture Baghdad without any resistance when the Safavids were thrown out of Iraq once and for all. Sultan Sulaiman then made Iraq part of the Ottoman Empire.

Thus, by the 16th Century, the whole of the Arab world was being controlled by the Ottoman Empire.

Sultan Sulaiman I used all the foundations left by Salim I to establish a classical Ottoman state. It was because of this and the conquest he had brought to the Ottoman Empire that he was regarded as the greatest sultan the Ottoman had ever produced. In Europe, he was called “**the Magnificent**”. He assumed the throne with a position unequaled by any Sultan before or after him.

However, although Sulaiman’s reign marked the peak of the Ottoman Empire and as it had always been regarded as the Golden age of the Ottoman history, it began a process of the Ottoman decline.

SULAIMAN I AND THE OTTOMAN EMPIRE

Assess the contribution of Sulaiman I to the prosperity of the Ottoman Empire.

Sulaiman I was the 10th sultan of the Ottomans who came to power in 1520 following the death of his father sultan Salim I. Sulaiman I ruled the Ottoman empire for 46 years until 1566 when death claimed him. During his 46 years in power, he made a lot of contributions to the Ottoman Empire which qualified him to be the greatest Ottoman Sultan, a position unequaled by any sultan before or after him. His contribution included the following;

1. He expanded the Ottoman Empire far and wide by making additional conquests like when he annexed part of Hungary, Vienna, Rhodes Island, Yemen and Iraq to the Ottoman control.
2. He used all the foundations left by his father Salim I to establish a classical Ottoman state. This brought fame to the empire and to himself that he was regarded as the greatest Sultan the Ottomans had ever produced. This fame also earned him the title of the magnificent in Europe.
3. Sulaiman I succeeded in suppressing the shiaism following Shah Ismail renew of the hostilities against the Sunnis when he captured Baghdad following the death of Sultan Salim I. Sulaiman Mobilized the Ottomans who succeeded in throwing the Safavids out of Iraq once and for all.
4. He became the most prominent sultan of the Ottomans as he was feared but respected by his subjects. This contributed to the rise in pride and glory of the empire as it became very famous.
5. Sulaiman I revived the military glory of the empire as it once again became a warfare state highly respected in Europe and Sulaiman I as the sultan came to be known as "The Sultan of the Sultans."
6. Sulaiman I strengthened the judiciary by instituting a wonderful judicial system manned by truthful judges and ran on the teachings of the Qur'an and Hadith. He himself came to be known as the lawgiver. This reform helped him to keep law and order in the empire.
7. He compiled great books like "the Confluence of the Seas" through his famous writer called Ibrahim Al-Harabi. This contributed much to the development of learning and education; thus promoting literally works.
8. He established magnificent monuments and architectural works; for instance, his own court was among the most beautiful structures of the time. This helped the Ottoman Empire to accrue a lot of revenue as many tourists flocked the empire to see such beauties.

9. He equipped and beautified his capital Istanbul and other cities with well decollated design and up to date structures like Mosques, schools, port buildings and the like. All these beauties contributed to the rising fame and pride of the Ottoman Empire.
10. He revived and maintained the strength of Islam by ensuring that all his people observe Islamic rituals out of their own will like fasting the Holy Month of Ramadhan and payment of Zakah. As such he became to be known as the “Shadow of God on earth”.
11. Sulaiman I is also remembered for having established the historical magnificent Mosque in Jerusalem which is one of the most sacred Mosques and pilgrimage sites today.
12. For security reasons and also as a move to beautify his cities, he installed lights all over the streets of his capital and other cites in the Ottoman Empire.
13. He promoted the Ottoman Arab Culture which stressed the Islamic dress code, Arabic language, Islamic feeding habits and norms etc. All these helped to ensure modesty of the people of the empire.
14. He constructed residential houses for his governors and ministers and this helped to improve their standards of living and welfare. Thus his governors and ministers kept away from the vices of corruption.
15. He modernized and established a very strong army for the defence and security of his empire which come to be feared all over Europe. Indeed he used this strong army to bail the people of the Maghrib region out of the Spanish threat that wanted to control the Maghrib region.
16. He promoted hospitality in his empire irrespective of their race, religious denominations or colour. This helped to keep unity in the empire.
17. He promoted hospitality in his empire. This he did by accommodating all people in the empire irrespective of their races, religious denominations or colour. This helped to keep unity in the empire.
18. He also greatly contributed to the intellectual level to the people of the empire by promoting education and strengthening the teaching of various fields of learning.
19. He also contributed greatly to statesmanship, architecture and poetry. All these added fame and glory to Ottoman Empire.
20. The revenue of the State doubled without introducing of new taxes, making him the richest and most powerful Ottoman sultan of all times,
21. Nationalism triumphed, freedom of worship existed and each community enjoyed a considerable level of home rule.

22. He appointed trustworthy officials on merit in public offices and established a special department concerned with state revenue.
23. He checked on economic evils like corruption and bribery and promoted effective service delivery that propelled the welfare of the people.
24. He revived the military glory of the empire which had greatly declined in times of earlier caliphs. The Empire became a warfare state respected by European states.

ORGANISATION OF THE OTTOMAN EMPIRE

POLITICAL ORGANIZATION

1. The Ottoman Empire was also known as the Uthmanic Empire founded in 1299 AD by Uthman Ghazi and its capital was Anatolia before it was transferred to Constantinople which was renamed Istanbul.
2. The Ottoman Empire has remained by far the longest ever existed Islamic Empire, that is, it lasted for six centuries (From 1299 to 1923).
3. The Empire had a centralized government with the Sultan as the topmost officer and had absolute powers in the empire except in some issues of Sharia. Sultan was, therefore, the title given to the political leader of the Ottoman Empire.
4. The position of the Sultan in the Ottoman setting was hereditary. The reigning Sultan could appoint his son or sons to succeed him after death. At times, he could even nominate his close relative to replace him.
5. The empire was also characterised of the ruling class and the class of the subjects; the ruling class was a small class comprised of the rulers being headed by the Sultan while the class of the subjects was the majority.
6. Below the Sultan were the ministers who were headed by the Prime minister. However all these were answerable to the Sultan.
7. The Prime or chief minister was supposed to execute civil and military duties on behalf of the Sultan; he could also settle disputes, command military operation and appoint civil servants.
8. Below the minister was an organ of a group of administrators headed by the secretary of state. The secretary of state was in charge of international relation; especially the relationship between the state and its neighbours.
9. There was an organ of the parliament called the Diwan where state matters would be discussed. It consisted of the ministers and senior employees.

10. The Sultan would appoint a string of ministers to manage state affairs. The minister had a title called Pasha who headed a specified ministry. The ministers were charged with different duties according to the dictates of the Sultan.
11. The Empire had a strong judiciary headed by Sheikh Islam. He was the head of Ulama and he was the one to give the legal opinion (Fatwa) and to ensure that whatever was practiced was in accordance to Sharia.
12. The Sheikh Islam, because he was the one to give the legal opinion, could even change or reverse some decisions of the Sultan concerning religion if they were not proper.
13. The Empire had a strong standing army known as Al- Nashiriyyah which was a strong pillar of the state in matter concerning administration. The army had to undergo military training so as to keep the face of the Empire high since it was known as a militant state.
14. Whoever excelled in military training would receive another training in administration so as to take up positions in government and civil service.
15. For easy and effective administration, the Empire was divided into provinces. Each province was under a governor who was directly appointed by the Sultan. The governors were responsible for collecting state revenue and depositing it to the central treasury.
16. The ministers, treasurers, army commanders and governors were directly appointed by the Sultan and the appointment was subjected to military training and thereafter receive more training in the areas of specialization.
17. The Sultan was the head of the state and the ruling class. He also owned all the resources in the empire with the authority to exploit them.
18. The ruling class in the Ottoman political organization was divided into four functional institutions; imperial, military, administrative and cultural / religious institutions.
19. The imperial institution, known as the Mulkiye was headed by the Sultan himself and this took the leadership and directed other institutions.
20. The military institution or the seyfiye was in charge of expanding and defending the Empire and to keep security, law and order within the Sultan's domain.
21. The administrative institution or the Kalemiye was an imperial treasury in charge of collecting and spending the imperial revenue.
22. The cultural and religious institution or Limiye comprised of the Ulama who were to organize and enforce the religious law (Sharia).

23. In their hierarchy also, the Ottomans had a post of Daftar Darr. It was a special post concerned with financial issues in the empire administration. E.g he was charged with the collection of state revenue and also defined ways of expenditure as well as to prepare the statutory budget.
24. The Ottoman also had a strong navy force which at one time was the most feared in Europe and Mediterranean regions. This force was well equipped and during the reign of Sultan Muhammad; it was the most superior in the whole region.
25. The non Muslims who lived under the protection of the Islamic state were allowed to be judged according to their respective religious scriptures and also being administered by their own religious leaders.

SOCIAL ORGANIZATION

1. The Ottoman social setting observed social stratification; that is, it was characterized of social classes, like the ruling class and the class of the subjects.
2. The ruling class among the Ottomans was a small class comprising of the rulers headed by the Sultan while the class of the subjects was very big and was the majority.
3. Members of the ruling class were entirely controlled by the Sultan since they were regarded as slaves to the Sultan. The Sultan was also accorded due respect.
4. For effective administration, the ruling class, shared different responsibilities in respective departments; that is, leadership (Mulkiye), defense and keeping law and order (Seyfiye), collecting and spend revenue (Kalemiye) and religious (Limiye).
5. The class of the subjects was given enough freedom to organize themselves the way they wanted depending on their interests.
6. The class of subjects would organize themselves into small groups or committees called Milet, which had its own, laws but still answerable to the Sultan.
7. Each Milet catered for its own social obligations; like marriage, internal security and justice among its members.
8. Within the Milet, there was social mobility with persons moving up and down the social ladders according to ability and luck.
9. Graduation from class of subjects to ruling class was also possible as long as one showed loyalty to the Sultan, being a practising Muslim and knowledgeable about the Ottoman culture.
10. The Ottoman society had a composition of the people drawn from different nationalities like the Greeks, Albanians, Hungarians, and Bulgarians among others.

11. The Ottomans kept good relationship with their neighbours; in fact, they had a department that was in charge of the relationship between the state and its neighbours.
12. Intermarriage was highly encouraged and practiced. The Ottomans married non-Muslim women and foreigners who were admitted to full citizenship and Islam.
13. The Ottomans promoted the Turkish language; and in so doing, many non-Turkish like Italians, Greeks and many others found themselves rising to high offices in the empire.
14. Most Ottoman Sultans were luxurious in nature. They enjoyed leisure and pomp and many times were they entertained in company of concubines.

THE DECLINE AND COLLAPSE OF OTTOMAN EMPIRE.

The period between 1566 and 1920 marked the decline of the Ottoman Empire. The decline started soon after the death of Sultan Sulaiman the magnificent and continued each day past until it finally crumbled in 1921 when Turkey which was the base of the empire was declared independent.

There were a number of reasons that led to the decline and eventual collapse of the Ottoman Empire;

1. Turkey, which was the base of the empire and from where it had grown, was made independent. So proclaiming Turkey independent meant the last blow to the Ottoman autonomy and thus the fall of the Empire.
2. The weakness of the sultan was yet another factor for the decline of the Ottoman Empire; in that his strength determined the strength of the empire. However after the reign of Sulaiman the magnificent, all the succeeding caliphs were extremely weak who could not ensure the success of the empire and thus it had to decline.
3. The sultans who came after Sulaiman the magnificent diverted from their purpose of governing the empire and resorted to enjoying leisure and pomp, therefore the masses ceased to be loyal to the sultans and thus worked for their downfall; and with them the empire also declined.
4. The increasing power of the Christian forces also contributed to the decline of the Ottoman Empire. The Ottoman sultans at one time trusted the Christians whom they put in the command of the forces. By nature, the Christian forces could not allow a Muslim Empire to prosper due to their religious sentiments.
5. The Ottoman sultans started doubting the loyalty of the Turkish troops whom they removed and replaced with Christians. When the caliphs became weak, the Christian forces took advantage and snatched several territories from Ottoman Empire. This gave way to its downfall.
6. The increasing power of the Christian forces also led to the collapse of the Ottoman Empire. With time, however, the influence of the Christian troops grew stronger. As the later sultans were weak, the Christian forces took advantage to snatch away several territories from the Ottomans.
7. The financial crisis was another reason for the collapse of the Empire. There was decline in state revenue due to the Caliph's failure to control the economy of the Empire. This reduced the scope of the source of revenue for the Ottoman; and later contributed to the decline of the Ottoman Empire.

8. The future of the Ottoman Empire was also worsened by emergence of political parties. The parties divided the ruling house to suit their interests. Such divisions inevitably brought about confusion that did not spare the success of the empire.
9. There was rampant corruption, nepotism and favouritism across all administrative levels from central to provincial palaces. These affected the economy of the Empire as funds meant to sustain it were swindled; indeed this could not let the Empire survive.
10. Due to corruption, nepotism and favouritism, most of the people appointed in positions of responsibility were not the fittest for such positions. This gave way to inefficient systems of administration and thus the survival of the Ottoman Empire became impossible.
11. In addition, corruption and nepotism led to the depletion of the states treasury which brought about economic stagnation. This state of affair resulted into the sultans resorting to increasing taxes and confiscating people's property. All these annoyed the people who decided to work for the downfall of the Ottomans.
12. Social erosion and disorder due to influx of various backgrounds into Ottoman Empire also accounts for the collapse of the Ottoman Empire. People of different cultures and backgrounds would not live together and this brought about disunity that undermined the future of the Ottoman Empire.
13. Due to the Instability that came up as a result of the sultans' failure to control the state, the economy crumpled. Because of this economic decay the state resorted to imposing heavy taxes on landlords. The affected people abandoned land causing rural-urban migration. Unemployment set in urban areas leading to the jobless and landless to join rebel activities that disturbed peace in the empires.
14. The industrial revolution in the European states outside the Ottoman Empire also accounted for the decline of the empire. By the 12th and 19th the European countries had greatly industrialized. They produced high quality goods that outcompeted the Turkish poor quality goods. This caused a slump in the economy of the empire leading to its collapse.
15. The decline of the state revenue also greatly contributed to downfall of the Ottoman Empire. With the increasing weakening of the Ottoman sultan, the sultans could not control some of the territories. This led to breaking away of some provinces, reducing the revenue collection.
16. The weakening of the Ottomans both economically and politically made the Europeans to start fighting the empire to regain their lost territories like Serbia, the Balkan states and the like. This situation of the external influence finally weakened the Ottoman and the decline of their empire became eminent.

17. Failure of the reforms aimed at safeguarding the empire also facilitated the collapse of the Ottoman Empire. For instance seeing that the empire was crumbling, the sultans made attempts to revive the army but this time there was a lot of western influence to the extent that advice was sought from the Europeans. This undermined the Sultan's position as army became disloyal to him. The chaos that resulted worked to the advantage of the Europeans to gain more influence in the leadership of the Empire, which they manipulated to suit their interests.
18. The use of brutal means by the sultans to suppress the rebellious nationalists that had wanted to gain their autonomies also accounted for the decline of the Ottoman Empire. This brought in European power to deliver the suppressed states from the brutality of the sultan. Thus by 19th the Europeans were bent on breaking up the vast empire.
19. The influence of the Western forces and their expanded interests in the Ottoman Empire also led to the collapse of the Ottomans. After 1566 AD and with the growing weakness of the Ottoman Empire, European countries took advantage to invade and partition the empire.
20. The declaration of the Ottoman Empire by Russia as "The Sick Man of Europe" in 1877 also led to the collapse of the Empire. With they declaration, Russia forced the Ottomans to sign a pact surrendering some parts of the empire. Such losses made the Ottoman Empire remain which central Turkey only as the Ottoman Province - an indicative that the empire had collapsed.
21. The abolition of the sultan kind of leadership in European also affected the Ottoman Empire where in 1923; Mustapha Kamal Ataturk was elected the president of the Turkish Republic by the national movement thus closing the chapter of the Ottoman Empire.
22. The abolition of the former religious, military, civil titles and other privileges was yet another factor. The elected National Assembly and local council based on universal secular suffrage were instituted and government remained in the hands of a single party. Islam ceased to be the official religion of the state and Muslims practices and customs were attacked and discouraged; this weakened the Ottoman autonomy.
23. The Europeans, at the same time, had ceased to use the route through the Ottoman Empire to the Far East. This deprived the Ottomans the revenue they used to get from the tariffs imposed on the Europeans crossing their territories. This affected the state revenue.
24. In addition, by the Eighteenth and Nineteenth centuries, the European countries had greatly industrialized; and hence produced high quality goods that outcompeted the Turkish poor quality goods. All these led to worsening of the economy of the empire, leading to its final collapse.

25. The role of external attacks also led to the collapse of the empire; for example, the Shah of the Mamlukes attacked the Empire and recovered Iran, Armenia and Azerbaijan from the Ottomans, The Russians in the 18th and 19th centuries directly attacked the Empire in order to get direct access to the Great Seas, let alone instigating sentiments of dissatisfaction
26. The out break of external attacks diverted the attention of the Ottoman sultans and neglected the internal problems. Local rulers took advantage of this to control provinces under them. They created their own armies and raided up country areas. This caused instability and general weakness of the Ottoman Empire; hence its collapse.
27. The rise of Nationalism within the Empire also worked against the survival of the Ottoman Empire. The Ottoman Empire comprised of many races. These started agitating for self-expression and by 1912 had started fighting for their independence. Each group agitated for the domination of its culture. At the climax of these agitations, several subjects broke away, like Malta, Crete, Hungary. Greece and many others. These breakaways decreased the scope of authority of the Empire weakening it.
28. The influence of Western forces and their expanded interests to the Ottoman Empire also led to the collapse of the Ottoman Empire. The growing strength of the Ottomans between 1300-1566AD had threatened the whole European continent as the Ottomans had annexed many European territories. Thus, with the growing weakness of Ottoman Empire, European countries took advantage of this and started to partition the Empire. Such losses made the Ottoman Empire remain with central Turkey, an indicative that the Empire had collapsed.
29. The outbreak of the First World War between 1914 and 1918 also affected the Ottoman Empire. At the end of the war, a resolution took place in Turkey which completely eroded the Ottoman Empire that by 1921, the only remaining parts of the Ottoman Empire was Turkey. By 1923, Turkey was under the influence of Europeans. The sultan kind of leadership was abolished; Mustapha Kamal Atatürk was elected the President of the National Movement; thus closing the chapter of the Ottoman Empire.
30. The outbreak of the First World War also increased the desires of the European countries to colonise and control eastern European states, the Arab states and the control of the Mediterranean areas which were strategic to trade. By the end of the war, the Ottoman influence had been greatly affected and thus the collapse became eminent.
31. The rise of the Wahabi Movement was yet another factor that led to the decline of the Ottoman Empire. The Wahabi Movement was a political movement that rose in the guise of protecting Islamic principles at the time. The Europeans in the centre of

Arabia came in and helped the growth of the Movement; which weakened the Ottomans.

32. The rise of the Wahabi Movement described the whole Ottoman religious establishment as an Islamic Sufism. The movement castigated Sufi activities that they declared as innovation in Islam. This movement gained support from Arabia and culminated into the formation of the present day Saudi Arabia at the expense of the Ottoman Empire.
33. The widespread revolts especially during the reign of weak caliphs who could not take firm stands in decision making also led to the collapse of the Ottoman Empire. The revolts were instigated by provincial leaders like Muhammad Ali of Egypt who wanted to declare themselves independent. The revolts weakened the state as they depleted its resources and eventually it had to collapse.
34. The Ottoman Empire had also become too large to be manned by weak caliphs especially those who came after Sulaiman I. These caliphs lacked the qualities of leaderships to manage state affairs; hence the continuity of the Empire became impossible.

REVISION QUESTIONS

1. Account for the rise and growth of the Ottoman Empire as an independent Empire.
2. Assess the role of Uthman in laying the foundation of the Ottoman Empire.
3. Examine the factors that contributed to the rise of the Ottoman Empire.
4. Assess the contribution of Sulaiman I to the prosperity of the Ottoman Empire.
5. “Although Sulaiman never took full advantage of opportunities left to him, his reign marked the peak of the Ottoman grandeur.” Discuss.
6. Examine the changes that took place in the Ottoman Empire between 1520 and 1566.
7. To what extent were the Ottomans innovative in their system of administration?
8.
 - a) Examine the political system of the Ottoman Empire.
 - b) Give an account of the struggles between the Ottomans and the Safavids on one and the Mongols on another.
9. Examine the ways in which the Ottomans contributed to international trade.
10. Examine the political organization of the Ottoman Empire at the peak of its power.
11. Examine the social and economic organization of the Ottoman Empire.
12. For long the Ottoman Empire was referred to as “The Sick Man of Europe”. To what extent was the military superiority of Europe responsible for the collapse of the Ottoman Empire?
13. The Ottomans’ increased desire to colonise and control the European states led them to military confrontation with Europe and the result was the collapse of the Ottoman Empire. Assess the validity of this statement.
14. European colonialism was solely responsible for the collapse of the Ottoman Empire. Assess the validity of this statement.
15. To what extent were corruption, nepotism and favouritism responsible for the collapse of the Ottoman Empire?