



### **IRE PAPER 3 MARKING GUIDE**

#### **1. Examine the way Islam reacted to the oppressive tendencies against women and slaves during the Jahiliyyah days**

- Jahiliyyah days are days or a period in Arabia before the prophethood of Muhammed (Abuh), characterized by immorality in almost all aspects of life.
- In the moral set up, women and slaves were among the most oppressed, deemed most of their rights.
- The revival of Islam with the prophet hood of Mohammed (Abuh), the position of women and slaves improved.
- Regarding the position of women, Islam reacted as follows and their status
- Guaranteed right to live in case of daughter who used to be burned alive.
- Right to inheritance granted
- Right to ownership of property
- Right to consent for marriage (in case of girls).
- Right to ask for dowry (in case of girls)
- Right to bear children
- Right to freedom of expression
- Right to work for pay.
- Right for full maintenance during idda period after divorce.
- Right to give witness

On the other hand Islam also reacted on the station of slaves

- Establishment of four treatment to slaves
- Freedom of working granted.
- Right to payment for work done
- Right to marriage
- Freedom of movement e.g. paying visits
- Over working slaves discouraged
- Punishing them discouraged especially in cases of unintended mistakes

2. a) Discuss the nature of Prophet Muhammad's mission (Pbuh)

b) Explain the factors behind his success

- Prophet Muhammad (Pbuh) was the last prophet of Allah sent by Allah to the entire humanity
- His mission of Islam (reviving islam) started in 610AD where he was 40 years and by the date of his death, he had accomplished it.



The nature of his mission can be described as follows

- It emphasized unity of Allah (Tawheed)
- It addressed the entire humanity of all times and places as the .....7:158.
- All teachings were based on the quran as the ultimate guiding principle.
- Prophet Muhammad's message never discriminated anyone i.e it considered the whole humanly as equal.
- It also focused seriously on muslim brotherhood.
- It also preached against racial segregation
- The prophet (Abuh) also encouraged man to be charitable, honest, trustworthy as opposed to selfishness and individualism.
- It also emphasized unity of man kind as the focal point for the success of humanly.
- It also castigated polythersm (shirk)

b) the factors behind prophet Muhammad's success in his mission include the following;

- Continuous revelation of quran from Allah to strengthen him
- Regular prayers to Allah to bless him e.g during the battle of Badru
- The role of his uncle Abu Twidils (protection from enemies/Qurish)
- The role of his dear wife Khadija (comfort and financial security)
- Strategic location of Mecca (gathering people periodically and disseminate the message after.
- Allah's direct help to prophet especially in times of need or danger e.g during hefira to medina - 622AD.
- Nature of majority of Arabs at that time being traders. They could transmit the message wherever they reached.
- Religious weakness in other areas was more than Mecca i.e they could atleast listen than in other areas.
- Similarly of Islamic religious practices to those in the area e.g polygamy.
- The role of the Muhajiriin (the migration from Mecca) who never let down the prophet.
- The role of the answer (helpers od Medina) who invited the prophet and also protected him.
- Signing of treaties e.g the treaty of Hudaiguyya of 629AD.
- Improvement of muslim's economic power especially during the medina period.
- The fall of Mecca in 630AD which was a land mark in his mission
- Prophet Muhammad's determination. He never cowardised even one.



3. Discuss the attempt by Caliph Abubakar to restore calm to the muslim community between 632 - 634AD.
- The period 632AD - 634AD was the caliphate of Abubakar.
  - Following the death of prophet Muhammad (Pbuh) in 632AD, there emerged a number of challenges.
  - Abubakar attempted to calm down the situation through employing a number of measures.
  - He solved the immediate problems after the death of the prophet using his wide knowledge e.g confirming his death, place of burial, his successor and his prophecy.
  - Boosted the Islamic treasury through enforcing the payment of zakati.
  - Organized the procedures of controlling the Quran in a book form under a committee headed by Zaid bin Thabit.
  - Continued to be charitable to the poor and those in need using his own money and also from state treasury.
  - Restored peace and security in medina using his organize soldiers.
  - Expanded the Muslim empire far and wide e.g to Syria, Roman and Persian empires.
  - Suppressed rebellions against Muslims e.g Bediun Arabs who originally wanted to phase out islam.
  - His simplicity and exemplary natures won their support and prevented him from encountering many hostilities.
  - He fought and defeated false prophets who emerged following the death of prophet Muhammad (pbuh) e.g misailama, Sajama
  - He also fought the apostates (deserters from islam) following the death of the prophet (Abuh) until when they re-observed Islam.
  - He sent muslim missionaries to teach especially new converts to islam in those areas which had been conquered and added to the muslim empire.
  - Made appointment to positions of responsibility on merit.
  - Applied justice and sincerity in his administration with much consultation.
  - Made verbal will about his successor when he announced umar to succeed him.
  - His idea of state treasury, later on led to the development of the idea of banks.
4. To what extent did the character of Yazid I Bin Muawiya undermined the survival of the Umayyad Dynasty?
- Yazid I was a son of Muawiya Bin Abusofian
  - He took over leadership of the muslim empire in 680 after the death of his father.





However, his poor character undermined the survival of the Umayyids dynasty in the following ways.

- His participation in immoral activities e.g wine drinking, womanizing
  - He proved the most irreligious Umayyad caliph ever e.g he was anti swala.
  - He abused the agreement that had been reached between Muawiya and Hassan bin- Ali of making Hussein succeed Muawaya.
  - His bad character made the people of Hijaz not to pay loyalty to him (they were strongholds of Hussein) hence contributing to collapse.
  - His action of degrading and undermining the reknowned companies of the prophet (pbuh)
  - He was excessively luxurious, fancy with great love for pomp. E.g he deeply enjoyed wine drinking, music etc.
  - Had too much consideration and tolerance of non muslims e.g the appointed many of them to key positions of army hence undermining the sanctily of Islamic administration.
  - He was excessively corrupt and this hindered development because it had been even extended to provincial governors.
  - He was a real dictator who never entertained even a slight criticism.
- However, besides Yazid's character, there were other factors for the downfall of the Umayyads.
- Vastness of the empire
  - Existence of other weak leaders
  - Struggle for power.
  - Emergence of natural calamities
  - Economic decline of the empire
  - Inclusion of the Turks in administration
  - Constant attack from the enemies of islam
  - Rise of the Abbarial dynasty

**5. Despite the weakness of some Umayyad caliphs the Umayyad state remained fundamentally strong. Discuss.**

- The Umayyad state was established in 660AD by Muawaya bin the Sufian and extended up to 750AD.
- It witnessed both strong and weak caliphs such as Umar bin Abdul Aziz and yazid bin Muawaya respectively.
- The weakness of Umayyad caliphs was witnessed in aspects like;
- Excessive extravagance (as worldly kings)



- Discrimination against non arabs muslims
  - Succession disputes
  - Failure to end conflicts between Arab tribes and clans.
  - Mismanagement of the state army
  - Mismanagement of state funds
  - Preference of leisure at the expense of state duties e.g Yazid bin Muawaya
  - Mistreatment of Christians
- However, despite the weaknesses by some caliphs, the Umayyad state remained fundamentally strong e.g
- Development of physical infrastructures such as roads, canals etc
  - Establishment of economic infrastructures such as banks for the security of government revenue.
  - Education institutions were established for science and technology especially during the reign of Umar II.
  - Lucky students were given scholarships to study science and technology e.g Jaffar al-siddiq did a lot.
  - A number of tower buildings were established in an attempt to beautify the cities e.g in Syria, Egypt etc.
  - Hospitals were established including those special ones for chronic diseases.
  - Outstanding doctors emerged. It is even reported that they took over scientific medicine from the hands of the Greeks who were merrters of medicine before.
  - The state also had strong army especially during the time of strong caliphs like Muawaya.
  - Establishment of postal services in almost all parts of the empire.
  - Introduction of minerals so as to distinguish places of worship from others.
  - Great improvements in the welfare of the soldiers including those who did not go for war.
  - The state had a police force to ensure law and order in the state.
  - The state also had a navy force to ensure security.
  - They also an official seal for the dispatch of memoranda from caliphs office.

**6. "The Augustus age of Islamic civilization". How fitting is the above description to the Abbasid Caliphate?**

- The Abbasid Caliphate existed between 750AD-1258AD.
- This caliphate is known by the above description because of the outstanding achievements registered during that period as discussed below.



- The caliphate was international in outlook unlike the Umayyads which was predominantly Arab in outlook.
- Much literary developments were witnessed during this period
- Many education institutions were established and filled with learned men.
- Arts and science studies encouraged especially during days of outstanding caliphs.
- Establishment of the Hall/House of knowledge (Baitul Hikma) in Baghdad. This was during the caliphate of al-Ma'mun.
- Old works in other languages such as Greek were translated into Arabic to benefit the caliphate e.g. in the case of medicine.
- Astronomy developed during this period with people like Yahya bin Abu Mansur, al-Battani etc.
- The discipline of mathematics developed in the field of Algebra, Geometry and arithmetic with people like al-Khwarizmi.
- Chemistry, mineralogy and zoology also developed during this period.
- Prominent scholars of hadith like Bukhari emerged during this period who improved the science of hadith.
- Islamic culture also developed especially during the time of prominent caliphs.
- Unity in the Muslim empire was reduced to a great extent majorly due to the concept of accommodation observed.
- Peace enjoyed especially during the reigns of prominent (caliphs after crushing rebellions e.g. the Kharijites....., the Byzantine attacks etc).
- Freedom of worshiping was also entertained during this period.
- Professionals and commercialists were attracted to the caliphate and developed it.
- The caliphate expanded far and wide and therefore Islam equally spread far and wide.
- Good administration based on justice and tolerance was witnessed.

**7. To what extent did the vastness of the Abbasid dynasty responsible for the downfall of this dynasty?**

- The Abbasid dynasty was established in 750AD with Abu Abbas al-Saffa as the first caliph and collapsed in 1258AD.
- Before the collapse of this dynasty, it had expanded far and wide especially during the time of outstanding caliphs.
- However, this vastness of the dynasty to some extent was responsible for the eventual downfall of this dynasty as seen below.
- The later caliphs of this dynasty, failed to control the big dynasty leading to break away of some province hence downfall.





- The later caliphs preferred leisure to work hence failing to attend to concerns of the majority.
- Effective communication was a challenge between the central administration and Baghdad and the provincial governors especially during the time of later caliphs.
- Effective service delivery to the different provinces was hard especially during the time of weak caliphs due to poor information flow.
- However, besides vastness of the dynasty, there were some other factors responsible for the downfall of this dynasty such as:
  - Weakness of some Abbasid caliphs
  - Neglect of the army especially the later caliphs.
  - Disobedience of some provincial governors.
  - The effect of over decentralization of the dynasty.
  - Liability of some Abbasid caliphs to complete and consolidate original conquests.
  - Rise of independent dynasty e.g. Fatimid.....
  - Effect of national economic decay.
  - Invasion by Christian crusaders.
  - Effects of national calamities e.g. floods
  - Role of Karmathians who were immorals
  - Effects of succession disputes
  - Role of Mudharites and Hamarites
  - Hostility of Arabs over non-Arabs
  - Conversion by the Mongols.

**8. To what extent did prior preparation of the Fatimids contribute to the establishment of this dynasty.**

- The Fatimids derive their name from Fatima, the daughter of prophet Muhammad (saw).
- As a dynasty the Fatimids were founded by Isma'il bin Hussein, who later assumed the title of Ubaidillah al-Mahdi.
- This dynasty was established in 909AD in Egypt and existed up to 1171AD
- Good preparation was one of the major contributing factors for the establishment of this dynasty as seen below:
  - They ensured good knowledge of the geography of the area they were operating in.
  - They had competent personnel in the different departments.
  - Construction of a good number of roads up to the border of Egypt by al-Mu'izz.
  - Digging wells along the road sides to cater for the welfare of the attackers (Fatimids).



- They had adequate military hardware and other resources such as money.
- Construction of rest houses at regular intervals in which planning took place.
- However, besides the good preparation, there were some other factors which contributed to the establishment of this dynasty.
- The long harboured ambition by the Fatimids to rule the muslim empire right from the death of the prophet (Pbuh) which resurfaced during the Abbasid time.
- Existence of conflicts between the Arabs and non-Arabs which gave ambitious shies an opportunity to rise.
- The long distance between Cairo (Base for Fatimids) and Baghdad (capital of Abbasid dynasty) which gave administrative challenges to the Abbasids.
- Economic challenges in Egypt which could not enable the Egyptians to resist the Fatimid.
- Plundering of North Africa by Karmatricans. This weakened the area economically hence giving chance for the Fatimids to rise.
- Weaknesses of the then rulers of Egypt (Ikhshadids) hence manipulated by Fatimids.
- Effects of famine and plague. This calamity claimed lives of over 600,000 people, giving an opportunity for the fatimids to rise.
- Shie propertyrads which made them to win sympathy of the masses hence facilitating their rise.
- Leaking of Abbasid secrets to the Fatimids. This made them to plan effectively hence their rise.
- The support of the Berbers from North Africa. This boosted the Fatimids to rise.
- The good organisation of the Fatimid army.

**9. How far did the weakness of the last Fatimid caliphs contribute to the downfall of this dynasty?**

- This dynasty was founded in 909AD by sheikh Said bin Hussein who later became Imam Ubadillah al mehd.
- The dynasty took its name from Fatima burnt Muhammad (Abuh).
- The last Fatimid caliphs among others included al-mustansil, Zafir, al-Hakim.
- The weakness of the last Fatimid caliphs contributed to the downfall of this dynasty in the following ways;
- Their power could not gobeyond their palaces.
- They were very young and thus lacked independent decision e.g al-mustansil 11 years.
- Pehid move on foreign troops e.g Turkish who later failed the dynasty.





- Their power was in the hands of their viziers who later claimed their independence hence dividing the dynasty.
- They lived luxurious life.
- Preferred leisure to attending to state duties.
- Gave way to widespread revolts in the dynasty because of their unseriousness.
- Becoming puppets of the army due to tribal prejudice especially during time of al-Hakim.
- Over taxing their subjects
- Continued practicing of nepotism
- However, besides the weakness of later caliphs there were other factors.
- Natural calamities e.g persistent famine and plague.
- Mistreatment of Jews and Christians by al-Hakim
- Attacks by crusade movements from Europe.
- Over inclination on Shia teachings which angered the .....majority.
- Leadership wrangles among the viziers and between the viziers as the Fatimids.
- Breaking away of some provinces
- Revolts and discontent of Khurasanians which led to plunder.
- Role of Barue Hulal and Sulayn who were residents of Najid in Africa areas including Egypt.
- Rise of Salah-Din to replace the Shia rule with Sunni autonomy.

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

- Crusaders were Christians of Europe who engaged themselves in Christian wars against Muslim Asia, aimed at winning back their holy lands which had been taken over by Muslims.
- The crusaders mission of winning back what had been taken over by Muslims failed because of their multiple and conflicting objective.
- Whereas some had that religious objective, others had economic objectives in the Middle East i.e controlling trade.
- Besides others had social objectives such as adventure, escaping social-economic problems in Europe etc.
- Some also had political objectives such as wish to dominate and control the Middle East, acquiring territories - the middle east etc.
- Because of their failure to stick to one religious objective which they seem to have fronted in the end they failed.



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

**11. Examine the factors behind the establishment of the safavid empire.**

- The safavid empire was established in Persia by Yaqub bin al-Layth al-saffa who was a coppersmith by profession.
- The factors behind the establishment of this empire include the following.
- Decline of the Abbasid dynasty which gave room to states to rise as independent dynasties.
- Death of caliph Abdallah al-Mainun of the Abbasid dynasties, leaders after him were not as strong to stop the rise of safavids.
- Yaqub's determination which gave him strength to mobilise hence rise of safavids.
- Support of the people to the safavid because they looked at them as revivalists to save them from burdens of previous leaders.
- Financial decline of the Abbasid especially at the time of weak caliphs. This was equally exploited by the safavids to rise.
- The long re-known historical resistance of the Persians. This equally weakened the Abbasids hence rise of safavids.
- Sequential weakening of the Abbasids. This was an opportunity to the safavids because they anticipated no much resistance.
- Effect of industrialization of the safavids. This was appreciated by the people and hoped for economic liberation from the hands of luxurious leaders.
- Desire by yaqub to revive Islam and its ideal teaching, hence influence the rise.



- Role of determined individuals who were faded up with actions of previous regimes. These even volunteered to spread safavid doctrines freely.
- Desire by Ismail to avenge the death of his father. His force equally influenced the rise of the safavids.
- Imposition of shia doctrines on the masses as well as persecuting them. This made people to split into independent movements such as safavids.
- Good military organisation of Ismail (the then leader) and infrastructural developments in Persia which attracted support hence rise.
- Assistance from neighbours e.g Persians who never wanted Fatimids to remain with any influence in Egypt and Spain, hence influencing rise.

**12. Compare the political organisation of the Ottoman Empire with that of the Abbasid dynasty.**

- The Ottoman Empire was established in 1299AD in Turkey with its capital at a place called Anatolia and it existed for over six centuries.
- The Abbasid dynasty on the other hand was established in 750AD with its capital at Baghdad and existed for over five centuries.
- The political organisations of both the Ottoman and Abbasid dynasty led some things in common although there were also some differences as mentioned below.
- Both the Ottoman Empire and the Abbasid dynasty maintained centralized systems of governance.
- Both had strong departments of judiciary.
- Both were divided into provinces for easy administration and each headed by a governor.
- Both leaders/heads of Ottoman Empire and Abbasid dynasty had absolute powers.
- In both the administrative structure was also divided.
- However, on the other hand, there were also some differences.
- Whereas the head of the Ottoman had title of sultan, that of Abbasid was a Caliph.
- Whereas the caliph has absolute powers on almost everything, the sultan was not concerned with issues to do with sharia.
- Whereas the Ottoman Empire had a strong standing army (al-Vashiriyya), the Abbasid simply had a regular army.
- Whereas appointment to administrative positions was subject to military training for the case of Ottoman, in the Abbasid dynasty it was not the case.
- Whereas the judiciary of Ottoman was specifically under sheikh Islam, there was no special person for the case of Abbasid.





- Whereas sheikh Islam could reverse religious decisions of the sultan, non could revers the decisions of the caliph in case of Abbasids.
- Whereas the sultan had one title, the caliph had extra ordinary titles e.g deputy of God, God's caliph, God's shadow etc.

