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| **ISLAMIC RELIGIOUS EDUCATION PAPER THREE (3)** |



**I.R.E P.3**

U.A.C.E

**I**slamic **R**eligious **E**ducation

Paper 3

N O T E S

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**UMMAYADS DYNASTY (661 – 950 AD)**

The Ummayads originated from Umaya bin Abdul Shanis bin Koraish.

They were referred to as Banu Ummayad and were a respected clan to in Arabia next to Banu Haashim

They were the most hostile clan against Prophet Muhammad. Their power and influence began during Uthman leadership.

The Banu Ummayad ruled the Islamic empire between 661 – 750 AD i.e. they almost ruled Islamic empire for 90 years.

The Ummayads dynasty started with Muawiyah son of Abu- Suhan in 661AD and collapsed in 750AD at the hands of the week caliphs

# **FACTORS FOR THE RISE OF THE UMMAYADS TO POWER**

Account for the rise of Ummayads to power.

A rise of factors were responsible for the rise of Ummayads to power include the following

Elevation of the Ummayads in the previous regime. The Ummayads had served in positions of influence. During the prophet’s time and caliphates time e.g. Muamia served in the Muslim army , he was also the chief responsible for the prophets visits therefore this gave Ummayads experience in leadership to also take power after those regime.

Uthman murder was responsible for the rise of Ummayads to power. Uthman was from the Banu Ummayads clan and his death left so many question among the Ummayads who wanted the murderers of Uthman to be brought to book however this was not possible during Ali’s time as a leader therefore Muamia mobilized al the Ummayads to unite and fight Ali and in the process Ali but power to the advantage of the Ummayads.

Mauwiyah overwhelming admission and greed for power. Muawiyah had a burning desire whatever was possible to take over power. E.g. when Ali ordered the governor to step down, Mauwiyah refused and declared himself a caliph of Syria. Therefore events that failed Ummayads took overpower with Muawiyah as the first leader.

Unity of the Ummayads. With Muawiyah influence the Ummayads joined hands to fight Ali out of power. They were convinced by Mauwiyah they Ali had completely refused to, act and punished the murders of Uthman.

Internal problems faced by the Banu Hadhim of Hasmites rebels were everywhere in Medina after the death of Uthman therefore Ali inherited the Islamic state n Medina after being turned economically there with all this and with Muawiyads pressure on Ali the Ummayads took over power as Ali lucked bit handle the pressure in the events which failed.

Lack of determination and strong will by Ali’s supporters for instance, some of his supporters abandoned Ali’s army during the battle of siffin between Muawiyah and Ali at the time he needed them most. This weakened Ali’s caliphate and on the other hand strengthening Muawiyah who led the Ummayads to power.

Hassan bin Allis weak character and personality he accepted to peace power in the Muawiyah as Muawiyah demanded therefore this automatically became an opportunity for Muawiyah to take over power which he had longed for.

The strong financial power or position of the Ummayads. These had accumulated a lot of wealth. In Syria where Muawiyah had operated as a governor therefore they were able to find these campaigns against Ali’s caliphate to take over power.

Ali’s death was another factor for the rise of Banu Ummayad to power. Ali’s death created power vacuum in the Islamic state therefore Muawiyah automatically took control since this as his long term burning desire.

Dissatisfaction or discontent among the new Muslim converts. They felt segregated in the consultative council (shura) because it was dominated with senior companions therefore they supported Muawiyah hoping that they would get better recognition in the new government of the Ummayads.

The military strength of the Ummayads .the army was well facilitated and well paid. The Ummayads had talented fighters an generals e.g. Amir bin Al – as who played many tricks that brought the Ummayads into power e.g. during peace stocks with caliph Ali.

The role of Amir bin Al as , he was very wise and trickily during abitressions (peace stocks) between Ali and Muawiyah it was Amir bin Al –as who manipulated his to the advantages of Muawiyah and Ummayads to take over power.

Ali’s personality and simple nature. Ali accepted abitressions in which Muawiyah fooled him and lost power to the advantages of Muawiyah who found the Ummayads dynasty. Also Ali’s failure to trace the murders Uthuman was used by Muawiyah to discredit his caliphate giving way to the Ummayads rule.

The role of the Kharijites these were group of solider sot supporter who abandoned Ali’s army. These people witnessed the agreement between Ali and Muawiyah of stepping down however they got annoyed with Muawiyah for not respecting the peace stocks. Therefore they planned to kill both Muawiyah and Ali .they succeeded in killing Ali and Muawiyah survived to the advantages of Ummayads who continued this struggle until attaining power.

The role of Abdullah bin Saaba .he was a Jew from Yemen who pretended to have converted to Islam yet his aim was to disorganize the Muslims. He managed to cause confusion and disorder in the Muslim community during Ali's time Abdullah bin Saaba

Spreading wrong information to discredit and destabilize the Caliphate of Ali, therefore the Ummayads used the advantage to struggle and attain power in the events which followed the disorder in Medina.

The disagreement between Muawiyah and Hassan bin Ali’s Hassan agreed with Muawiyah and when he assumed power, Muawiyah did not consider Hassan’s demands since abdicated the throne. His gave a grand opportunity to Muawiyah to seize power.

# **SOME OF THE PROMINENT CALIPH’S DURING THE UMMAYAD’S DYNASTY**

The reign of Muawiyah bin Abasultan 661 – 680AD.

Muawiyah was born in the year 605 in Mecca .his father was Abasufiyanan and his mother was Hindu ,daughter of Kutiban.

Muawiyah was the first Ummayads Caliph and its founder .he was a wise man who would get whatever he wanted by whatever means. He came to power in 661 and ruled upto 680AD.

**MUAWIYAH’S CONTRIBUTIONS TOWARDS UMMAYADS DYNASTY**.

Muawiyah united the already disorganized Muslim empire following the assassination of caliph Uthman. Rebellions and revolts had become the order of day especially against the Asmites and Ummayads but Muawiyah united them to his advantage.

Muawiyah founded Damaskas and established a new Capital for the Muslims from the initial capital of Kura where Ali used to operate .this led to the development of Islamic empire items of infrastructures.

Muawiyah greatly expanded the Muslim empire to reach as far as North Africa though conquest. He achieved this by the use of a strong army force.

Muawiyah appointed leaders to positions of responsibility basing on merit. This annoyed many people especially the Hashimites although these leaders were very efficient e.g. Amir Bin Al – as in Egypt, Mujirah, Inkufa, Zayid in Basilla were some of his good governors.

Muawiyah greatly foretold of people of other beliefs e.g. the Jews and Christian whom he helped to construct temples and churches, this annoyed very many Muslims but his freedom of worship must go to his credit.

Muawiyah fully defined and demarcated the boundary covered by the Muslim empire used strong governors to control the grievances in the provinces he created.

Muawiyah established a consultative council to handle matters of a great concern and ordered provincial governors to do the same at these levels and this arrangement led to efficient administration.

Muawiyah established a postal service system to ease communication i.e. introduced the use of mails and communication as through well trained horses.

Muawiyah introduced an official seal to guard government secrets and all official documents from the office of the caliph had an official seal his easy identification.

A special place in the mosque was established to ensure safety of the caliphs. This place is called a bore (masqhura). This is where caliphs would seat or reside before coming out to deliver sermons. This checked on the repent assassinations of caliphs.

Muawiyah introduced the idea of body guards for the purpose of security to the caliph. Many soldiers were armed to scare away the enemies of the caliph and also taught him respect.

Muawiyah established a police department this was mainly to keep his law and order especially during the night when security wasn’t enough. The police also patrolled during day in order to create peace.

Muawiyah appointed special revenue officers to collect Islamic dues in order to boost the economy of the empire. The taxes were mainly land tax and zakah.

Muawiyah introduced a royal throne on which he sat while leading Muslims in sermons and prayer. This served as a sign of his supremacy and also used for security purposes.

Muawiyah established a strong army to defeat the Islamic empire and the army became the first orderly and disciplined army ever known in the history of Islamic welfare strengthened the empire.

Muawiyah established a strict spy network and surrounded himself with strong commanders e.g. Amir- Bin alas

However much as Muawiyah did commendable work to develop and strengthened the Ummayads dynasty, he was criticized in the following areas.

Muawiyah introduced hereditary rule by which nominating his own son Yazid. It did be remembered that during the orthodox caliphates leaders came to power through election of the most suitable candidate by the shura council.

Muawiyah introduced a system of cursing Caliph Ali on Fridays for failing to punish Uthmans assassins. This act went on during the Ummayads caliphate and it annoyed the Ashmites leading to constant revolts.

Muawiyah delivered Friday sermons while seated this annoyed his followers as it was seen as the only way of undermining them.

Muawiyah closed the doors of Mecca for the people of other areas. This hindered development although he reasoned that he was doing it for security reasons.

Muawiyah over entrusted non-Muslims in offices of responsibilities to the extent of helping them to build their churches and temples.

In conclusion mush as Muawiyah was a charismatic ruler, his attempts to establish strong old in Asian minor and Turkey failed. He died in 680AD and succeed by his son Yazid.

**YAZID BIN MUAWIYAH (680 – 683AD)**

Yazid was a son and a successor of his father a Muawiyah – bin Abustaian. Little is known about his except that he had undesirable character in the society and therefore until for such high office (caliphate)

Much as Yazid succeeded his father it was totally against the agreement that had been reached between Muawiyah and Hassan bin Ali therefore Caliphate was opposed by very many people Yazid reign can be assessed as follows:

# **CONTRIBUTIONS OF YAZID BIN MUAWIYAH**

Yazid had no respect for the sacred symbols and Moslems blood at all e.g. he killed Hussein bin Ali and burnt the Kaaba. He also involved into much shedding of blood during his reign.

Yazid highly criticized and degraded the senior companies of the prophet i.e. he took their families for granted. He took them to be inferior yet they were better than him e.g. Abdullah bin Zubayir, Imam Hussein bin Ali among others.

Yazid was excessively luxurious in nature e.g. he used to drink alcohol and was given a title of drunkard, his daily life activities reflected luxurious life and this was extended even to his governors.

Yazid was a great womanizer and enjoyed a lot of music. He wasted a lot of resources on women by organizing beauty caliphates therefore a Muslim leader of such character was not respected at all and this hindered development.

Yazid had too much consideration and tolerance to the no Muslim e.g. he appointed many of them the sensitive position ofresponsibility e.g. the army, he undermined the security in Islamic administration

Yazid was greatly extravagant and corrupt in nature this extended to his governors I the provinces therefore rampant corruption which was exercised during Yazid rain hindered development.

Yazid never respected religious piety e.g. he never respected pins and hands men and he never complied with the pierces if advice they could render to him. He also never participated in the Islamic rituals like prayers.

Yazid greatly centralized the issue of appointing judges and Kadhi’s on order to safeguard his administration interference

Yazid is remembered for having continued with the act of cursing Caliph Ali on every Friday in the sermons due to his failure to trace the murder of the assassination of caliph Uthman.

Yazid was a dictator who made no consultations that all even on the matters of great concern. He had all the powers to decide whatever he wanted over the subjects in the empire.

However, Yazid was the first to win the Byzantine areas and later got the title the hero of the Arabs or young champion.

Yazid dug a canal and named it Nabil Al Yazid. He also widened their smaller ones in order to improve on allegation around the city.

## **THE REIGN OF ABDU-MALIK BIN MARWAN (685 – 705 AD) /THE GOLDEN AGE OF UMMAYADS**

Abdu- Malim was a son of Marwa bin Hakim and inherited the caliphate of ears , rebellions and each caliphs however he was able to restore the glory of Ummayads which was at the verge of collapsing therefore he became to be known as the reformer and expansionist.

During his reign the Ummayads dynasty reached its peak golden age and history has it that Abdul Malik was the second founder of the Ummayads dynasty. He ruled for twenty years from 685 – 705 and had the following achievements:

# **ACHIEVEMENTS / REFORMS / CONTRIBUTUION OF ABDUL – MALIK**

Abdul Malik initiated the Arabinization policy during his reign. He made Arabic to become the official language. This helped to do way with the foreign culture e.g. Greek and Persian culture.

Abdul Malik fought and defeated the enemies of Islam e.g. the Romans and Christians who were the enemies of Islam since prophet’s time. This therefore created peace in Islamic empire.

Abdul Malik checked the Shia and Kharijites movements. The Shia and Kharijites had not yet, lost hope of fighting the Ummayads however Abdul Malik tried to defeat some of their strong resistance.

Abdul Malik improved on the service delivery by diving the empire into departments and ministries e.g. ministry of corresponding department of task signets and revenue department this brought about competency and quality service.

Arabic language developed as he introduced directorial marks for proper pronunciation and east reading of Arabic language / dots where also put on consonants which made Arabic writing e.g.

Abdul Malik improved on the fiscal policy of the state i.e. he minted coin with the Qurans writings and these coins replaced these of the passions and Romans (foreign currencies in Damaskas)

This improved on business translations and these currencies became the first in the history of Islam.

Abdul Malik founded many cities e.g. the city of Al – wasik in IRAQ which facilitated development of the empire and Islamic civilization.

Abdul Malik improved and promoted agriculture on metropolitan by consultation new canals and old ones were enlarged between river Tigris and caliphates. This maintained food security and also boost agriculture.

Abdul Malik also drained and trilled in cultivated land with the help of Al – huaja bin Yusuf Althaqafi. This therefore increased food security and supply in the supply in the Islamic empire which boosted the economy.

Abdul Malik improved and promoted industrial sector i.e. he established texture inclusive which produced clothes in order to stabilize trade and commerce and also improved their standards of living.

Abdul Malik motivated soldier’s i.e. he allowed them to access goods at a reduced price even those who could not afford the state could cater for their families of the deceased soldiers could be supported and this satisfied the army and motivated them to protect their dynasty.

Abdul Malik made land for cultivation available through reconciliation of swamps in dry areas he dug canals for irrigation purposes and therefore food production was assured and the surplus were sold off which improved their standards of living.

Abdul Malik developed the postal service by the use of trained horses and pigeon’s communication flowered easily and effectively in the empire. He even appointed postal master to feed the caliph with information all the time.

Abdul Malik improved the judicial system i.e. he was a chief or supreme judge himself and reserved a day for hearing cases. He paid well judges to avoid corruption tendencies therefore his reign was characterized with high degree of justices

Abdul Malik encouraged development of architecture i.e. many architectural structures and designs were put in his palace e.g. mosque at Jerusalem some of Rock so this earned him the title of heat builder.

Abdul Malik greatly expanded the Islamic empire and this helped to spread Islam far and wide. He fought and defeated Romans and also captured part of North Africa.

However much as Abdul Malik did remarkable work during his reign in the Ummayads dynasty, he was criticized in the following aspects

Abdul Malik was blamed for the discrimination of the non-Arab Muslims in the empire i.e. he exempted Arab Muslims from paying taxes and this greatly reduced the state revenue collection.

Abdul Malik inhibited the Arabinization policy which eliminated the experienced personnel as the long serving non Arabs were eliminated from his administration

Abdul Malik was also blamed for wasting the state resources which drained the state treasury and caused misery to the people of the empire, this was recorded especially u his palace during the payments he made top the army.

Abdul Malik used excessive force when cooling down internal rebels which force was not necessary at times

Abdul Malik was succeeded by his son Warid who was also succeeded by his brother Sulaiman. Sulaiman did not feature in upholding the burner of the Ummayads until there appeared an outstanding figure Uthman bin Abdul Aziz.

# **THE REIGN OF WARID BIN ABDUL MALIK (705 – 715)**

Warid was a son of Abdul Malik and came to power in 705 basin gin Damaskas where he ruled the Islamic empire for ten years Ward’s reign was of prosperity and expansion of the Islamic empire at home he only consolidated what his father had done.

In reference to Ward’s contribution as a caliph some scholars argue or say that he was the great and the powerful among the Ummayads caliphs, this conquest went as far as work and therefore made Islam an international power.

## **CONTRIBUTIONS/ REFORMS / ACHIEVEMENTS OF WARIDS**

Warid established orphanage center to cater for increasing number of orphans in the empire. He established schools, hospitals to improve on the general welfare of people.

Warid constructed many mosques around the amour and these acted as center of knowledge or learning such mosques were seen in Damaskas Medina and Jerusalem.

Warid enlarged the mosque of Jerusalem to cater for the increasing Muslim population the community, for the same reason a number of mosques in Medina were also enlarged.

Warid established special institution for the disabled people e.g. lame blind among others he set up special hospitals for their medical attention especially those who had incurable diseases. This did not only increased his popularity but also improved the welfare of the disadvantages group.

Transport and communication was improved through construction of roads to connect up to the isolated areas, wells, bridges, were dug along pilgrimage routes and caravan routes to cater for the caravans.

Warid developed canals to prevent seasonal floods from rive Tigress and river caliphates. These were also for irrigation purpose in the people’s gardens

Warid maintained law and order by appointing competent generals and governors and police departments was also put in place for the purpose. This increased law and order in the empire.

Warid boosted Arabic language i.e. he encouraged massive study and speaking if Arabic. He also to some extent promoted Arabic poetry which developed public speaking.

Warid promoted social equality in the empire for all people to access state resources i.e. social classes and discrimination of non-Muslims were eliminated therefore during his reign all people had equal rights as regard to state resources.

Warid promoted commerce and trade by abolishing heavy taxes on goods as his father AbdulMalik did, this boosted the middle class to afford bigger developmental projects.

Warid was too kind and sympathetic which ritual made him an exemplary leader and this earned him respect especially in Syria who regarded him as the greatest caliph of Ummayads.

Warid was tolerant and therefore he granted freedom of worship to the Jews and Christians who were leaving in the empire because of these he won thee Arks into Islam and promoted harmony in the state.

Warid made the army professional and modern i.e. he created a strong army and a navy to boost security in the empire. He divided the navy into three sets for easy monitoring of the empire.

Warid tried to observe religious obligations during his reign e.g. prayer, recitation of the Quran and this made him a practical Moslems leader and extemporary.

Warid expanded the Islamic empire through conquest e.g. he conquered America and Asia in form of the breaks under the command of general Muslims. He also conquered central Asia through Kutaiba. This raised the banner of Islam and boosted military legacy.

Warid also conquered North Africa through his able ruler Abdul-Aziz and took control of the Mediterranean Sea to drive the stubborn Indians who were there this was done under the command ship of Musa Ibn Musajr.

Warid conquered Spain under the command of Tariq bin Zayid which gave the Muslims great influence in regard to their foreign policy. He also captured Toredo, Brinada and Portugal.

Warid also conquered Languedoc a province of France which extended Islam for therefore he made Islam a world power through conquest.

However despite of the achievements made by Warid bin Abdul Malik towards the Ummayads dynasty he was criticized in the following aspects:

Warid was accused of oppressing the no Muslims e.g. he turned the church of St.John into a mosque which made him to face opposition from the Non-Muslims.

Warid also blamed for maintaining of big army which drained the state resources to the disadvantage of the masses in terms of welfare.

Warid also put much emphasis on foreign policies than at home to the disadvantage of people in the empire this therefore made the standards of the living to be in a poor state during his reign which made the empire to decline at home.

Warid also neglected the teaching of the new converts during his reign as he ever concentrated on foreign policies therefore people remained non-Muslims generally.

Warid was fault in speech and character which was not good for any leader this therefore made him to lose trust from the masses.

## **THE REIGN OF UMAR BIN ABDUL AZIZ BIN MARWAN (UMAR 2 717 – 720)**

Umar’s father was Abdul-Aziz bin Marwan he was a nephew top AbdulMalik bin Marwan his mother was Umu-Asim a granddaughter of Umar bin Khattab.

He was born in Haibson near Cairo and by then his father was the governor of Egypt. Umar was the most religious of all the Ummayads caliph and due to this he is referred to as the 15th orthodox caliph because of following the Islamic teachings strictly. He minded about domestic policy than foreign policy.

## **ACHIEVEMENTS / REFORMS / CONTRIBUTIONS OF UMAR BIN ABDUL AZIZ TO THE UMMAYADS DYNASTY**

Assess the contributions of Umar bin Abdul Aziz towards the Ummayads dynasty

Umar 2 greatly spread Islam through dialogue with the non Muslims. This arrangement brought many discontented group back and ended up embarrassing Islam e.g. Syrians Persians and people of North Africa embarrassed Islam as a result of such dialogue.

Umar 2 ensured proper accountability of the public funds during his reign. On this note he ordered all people who got wealth wrongly to return it to the state treasury

Umar 2 never tolerated corruption during his reign i.e. he always dismissed corrupt governors e.g. Usama bin Zayid the governor of Egypt and Saleh Abdul Rahman were the victims of Umar corruption dismissal this therefore made the empire free from corruption.

Umar 2 made many fiscal changes during his reign e.g. he reduced land taxes banned protection tax (jizya) therefore this attracted many people to Islam and improved on the productivity.

Umar 2 prevented cheating through weighs and measurements which boosted the Islamic business transaction. This improved the standards of living of people in the empire.

Umar 2 catered for the disadvantaged groups of people e.g. the poor, needy the old etc. he would give patrons to cater for the old people and the orphanage to cater for the orphans.

Umar 2 appointed people to positions of responsibility on merit i.e. he considered qualities like piety honesty, hard work and efficiency as qualities for one to be put in office therefore they helped him to improve on the administration

Umar 2 revived the respect of the prophecies house / family e.g. he returned the gardens of Fadak to the prophet’s family which had been taken away by the earlier caliphs. This had causes a lot of discontent among the raids a prophet’s family which was controlled by Umar 2

Umar 2 promoted equality of all people during his reign e.g. he elevated the mall of the non Arab Muslims and this attracted many people to embrace Islam.

Umar 2 abolished the act of cursing Ali’s family on the pulpits during Juma sermons which was started by Muawiyah bin Abu Sultan. This elevated Umar 2 to the level of an excellent leader.

Umar 2 was first of the Ummayads caliphs to order for the collection and compilation of Hadith into a book form. He directed a letter to the governor of Medinah and informed him to pass on the same message to other governors.

Umar 2 maintained justice u the Islamic empire, he did this ably because he was a true Muslim and followed Islamic teachings strictly.

Umar 2 prohibite4d the practice of testing the geniuses of the new converts by their willingness to her circumcised arguing that the prophet was sent to call people to thier faith but not to circumcise them.

In the field of communication Umar 2 improved on the postal services to the extent that the entire empire had efficient communication system as opposed to the previous regimes.

Umar 2 stopped wars on the no Arab Muslims all rebellions. This helped to put up unity between the different warnings and factions (sects) in the empire as he did this through dialogues.

Umar 2 was very kind and just in his administration and this can e exemplified from the order of guide lines he gave to his governors i.e. he warned his governors that they either deal with people justly or they quit their offices.

Umar 2 asked his wife to return the state treasury of the end all the jewelries and valuable presents he received from her fathers and brothers. This therefore ended the luxuriousness of the Ummayads leaders.

Umar 2 made infrastructural developments during his reign e.g. hospitals were built which helped in the improvement of the standards of living of people.

Umar 2 called off all military conquests u the Muslim land and substituted it with the propagations of Islam. This therefore implies that during the reign of Umar 2 there was advancement in the spread if Islam in the empire than its expansion

Umar 2 improved to the state economy I.e., poverty and misery amongst the people was wiped out. It is recorded in history that at a particular time there were few zakah recipients as the majority of people could afford the basic needs of life.

However much as Umar 2 made remarkable contributions towards the Ummayads dynasty he was criticized in the following ways

Umar 2 abandoned the expansion of Muslim states and capitalized in Islamic proper gender. This meant that the army became demolished and this led to rebellions in the Muslim empires.

Umar 2 was also blamed for burning all sources of government revenue e.g. land tax etc. thus made the state poor and narrowed the tax base.

**CHAIN OF THE CALIPHS**

MU-AWIYAH BIN ABUSUFIAN 661 – 680 AD

YAZID ONE BIN MUAWIYAH 680 – 683

MUAWIYAH II BIN YAZID 683 – 684

MARWAN BIN AKAM 684 – 685

ABDUL MALIK BIN MARWAN 685 – 705

WARID BIN ABDUL MALIK 705 – 715

SULAIMAN BIN ABDUL MALIM 715 – 717

UMAR BIN ABDUL AZIZ 717–720

YAZID II 720 – 724

ISHAM 724 – 744

YAZID III 744 – 745

MUAWIYAH III 745 – 749

## **ORGANISATION OF THE UMMAYADS DYNASTY**

***Social organization***

The Ummayad dynasty was divided into four classes for instance the ruling class which include the rich the neo Muslims and these included the new converts Persians Syrians and the Babers

The third class included the Jews, Christians among others whereas the task class was that of the lowest of the law which included slaves and servants.

During the Ummayads dynasty women enjoyed high degree of freedom than they did during the orthodox caliphate and this made some women to ignore Islamic teaching of their concern.

During the Ummayads regime some Ummayads caliphs were so luxurious e.g. Yazid I bin Muawiyah, Muawiyah II among others these caliphs these caliphs had concubines and even at times took alcohol

During the Ummayads regime some Ummayads leaders like Yazid I, Muawiyah II were not interested in the welfare of the public but only considered themselves and took the state as their property.

During the Ummayads regime some Ummayads leaders like Yazid I, Muawiyah II were not interested in the welfare of the public but only considered themselves and took the state as their property.

During the Ummayads reign some of the music and poetry all the time e.g. Yazid I bin Muawiyah enjoyed a lot of music and had a beautiful singer in his palace called Salamah.

The Ummayads carried out hunting as a social and spotting practice by most of the caliphs during their leisure time. This was commonly done by the later caliphs.

Horse racing during the Ummayads regime was the order of the day and some caliphs took it as part of their leisure. This therefore made some caliphs to neglect state duties as they spend most of the time in leisure.

Slavery and slave trade also prevailed during the Ummayads dynasty. There was buying and selling of human beings and slaves worked for no pay.

***Economic***

The Ummayads got revenue from Zakah which is an obligation from the wealth of the rich people .this was therefore distributed t the poor and the needy which improved in the general welfare of people.

The Ummayads had also another source of revenue from taxes collected on non Muslims and this was termed as protection tax (Jizyah). This was for the welfare of the non Muslims as well as boosting the government projects in the empire.

The Ummayads also collected taxes from traders who passed through their land with goods and leaders would pay tax according to their goods .this therefore the economy which led to the development.

Agriculture was also practiced during the Ummayads regime. This was mainly for commercial purposes especially during the reign of Abdul Malik who dug the canals to facilitate irrigation and also made land available for cultivation.

War booty was also acquired through military conquest and confrontations such booty wars given out as payment to the soldiers who participated in the conquest and confrontations

Supervision of the expenditure and revenue was also done during the Ummayads regime. This was common during the reign of prominent caliphs who strictly monitored the state funds e.g. Umar bin Abdul Malik and Abdul Malik.

The Ummayads also had a special office for revenue and this was directly answerable to the caliph .this was mainly to collect revenue and could do its work under the supervision of the caliph.

There was a lot of extravagancy during the Ummayads regime where by some leaders poorly handled the state funds e.g. Yazid II spent much money on hunting and his dogs were decorated with gold and assigned a care taker for their welfare.

***Political***

The Ummayads had hereditary type of ruler which was initiated by Muawiyah bin Abu Sultan the founder of the Ummayads dynasty. This system operated throughput the Ummayads regime whereby a son or a close relative to the caliph succeeded him e.g. Muawiyah I was inherited by his son Yazid.

During the Ummayads regime consultation had no place in their administration especially among the later caliphs like Yazid I with exemption of few caliphs like Umar bin Abdul Aziz, Abdul Malik justice and fairness did not prevail.

The Ummayads dynasty was divided into provinces and departments for east administration and each province had a responsible governor. The provincial governors were appointed by the caliph and therefore were answerable to him.

The Ummayads has a strong standing army and this was mainly to defend the dynasty from internal and external attacks. This army carried out several conquests that helped to expand the Islamic empire and the army was based on the roman tactics.

Election of leaders and provincial governors was based on merit during the Ummayads dynasty e.g. During the reign of the Muawiyah bin Abu Sultan and other prominent caliphs unlike the reign of caliphs this therefore brought efficiency and effectiveness in the administration

The caliphs during the Ummayads regime were the over role controller of the administration the caliphs ahad powers to appoint , demote , promote and dismiss any of the governors who had misbehaved therefore the caliph acted as the supreme leader during the Ummayads regime.

Under judiciary the leaders including the caliph who served as judges were supposed to observe strict Islamic principals e.g. Umar bin Abdul Aziz was at one time serving as a judge.

Official communication was of by an official seal for secrecy and to guard the government secrets. The information could also reach the subjects through sermons from the caliphs.

Judges were paid highly during the Ummayads caliphate in order to avoid corruption e.g. this was done especially by the prominent caliphs like Abdul Malik and Umar bin Abdul Aziz.

***Religious life***

The spirit of Islam reached its part during the Ummayads time some of the epics of Islam continued to exist I the Ummayads dynasty but also some evil deeds found their way into the Muslim life.

Facilitation of learning of the Quran was done during the Ummayads dynasty especially during the reign of Abdul Malik who introduced direct call marks with some dots which made the recitation of the Quran and reading of Arabic easy.

Ummayads caliphs lived a simple life and resulted into drinking, washing time on music and amusement, though they built many mosques and improved the old ones.

Ordered for the compilation of Quran e.g. Umar 2

**THE INTERECTUAL LIFE OF THE UMMAYADS (SCIENCE, EDUCATION AND TECHNOLOGY)**

Education and technology existed during the Ummayads dynasty although not formal for instance some writing skills, knowledge of Islam and Arabic language were acquired and therefore mosques were used as classrooms.

Science of Hadith also boomed during the Ummayads dynasty for instance Hadith was compiled and collected into book from among the famous adult scholars of the time was imam Muhammad bin shihals Alzshri.

Philosophy developed during the Ummayads dynasty as a result of theological groups. For example mutazriles hashrites among others .however this later turned into political movements which led to leadership disputes in the empire.

Public speaking also developed which facilitated by poetry. This helped in motivating soldiers in pr5eparation for the war battles and in convincing other people in regard to the Ummayad ideology.

Medicine as a field also boomed and the first physician of the time was Al-Ali bin khaladahin besides various medicine books were published and medicine schools were funded especially during the reign of Umar bin Abdul Aziz.

Architecture also developed during the Ummayads dynasty as many physical infrastructures were setup for instance mosques like the one of Jerusalem known as the dome of the rock. They also raised buildings of sand dried bricks.

Learning areas or subjects developed during the Ummayads dynasty for instance physics and chemistry for example Ibn Artha is remembered in the field of physics during Muawiyahs reign.

Much translation of science and technology from the Greek books was also done during the Ummayads dynasty to ease understanding. In this field Khalid Bin Yazid bin Muawiyah was the prominent personality.

Stone minerals were introduced by Muawiyahs governor Yazid in the Islamic empire. This was improved by Warid bin Abdul Malik to differentiate between a mosque and other buildings.

Astrology (space science) i.e. the study of movement of stars was fully developed during the Ummayads dynasty and Jaffar Alsudiq was prominent in this field.

Scholarships to students were given to study science and technology in order to promote education. Jaffar is known for having given many scholarships during his time.

Abdul Malik and Umar bin Abdul Aziz came up with many infrastructures for example mosques, hospitals, postal services, banks, roads, canals, dams all of which are forms of science and technology during the Ummayad dynasty.

**SPECIAL FEATURES OF THE UMMAYADS AS COMPARED TO THE OTHODOX CALIPHS.**

The Ummayads caliphs were many and ruled from 661 to 750AD with Muawiyah being the first and Marwan being the last.

On the other hand there were only four orthodox caliphs and these included Abubakar, Umar, Uthman and Ali they were regarded orthodox mainly on grounds that they were devoted to the teaching of the prophet PBUH during their terms to office.

During the Orthodox caliphate leaders of the Muslim community were elected democratically however with the rise of the Ummayads this system was abandoned and the system of nominating ones son was introduced for example Muawiyah nominated his son Yazid 1 who in turn nominated his son Muawiyah 2.

During the period of orthodox caliphs there was a consultative council (shurah) and the general council of all Muslims, however with the rise of Ummayads governance this style of leadership was not entirely tolerated instead Ummayads caliphs became dictators.

During the orthodox caliphate only men of ability and piety were elected in offices of responsibility however with the Ummayads weak leaders emerged as long as they belong to the Banu Ummayad family the practice became normal such weak Ummayad caliphs included Muawiyah 2, Sulaiman and among others.

During orthodox caliphate tribal and clan jealousies were atleast lowered though it tried to surface during Uthmans caliphate but during the Ummayads time tribal and clan jealousies were revived and reached the climax.

The orthodox caliphs lived a simple life whereas the Ummayad led like kings with large parishes employing body guards and many of them stayed in places which would not be easily accessed by commoners e.g Muawiyah 1 therefore an Ummayad ruler was no longer the caliph of prophet PBUH but a worldly emperor.

The orthodox caliphs always presided over Friday and other daily prayers plus delivering the sermons (qutuba) but with the Ummayad caliph the practice was only observed by Muawiyah, Abdul Malik and Umar 2 .Moreover some caliphs like Muawiyah 1 conducted their Friday sermons while seated.

The private life of the orthodox caliphs had been clear, free and pure from any kind of sports. They led strictly a pias life but with the Ummayads it was only Umar 2 who was morally upright others lived a life of secular kings e.g the use of wire earned Yazid 1 the title of drunkard as he used to drink daily Warid was no better. Isham drunk every after Juma prayers while Abdul Malik drunk once a month.

During the Ummayad time, the baitul Mali (state treasury) became personal or private property and such a feature contrasts sharply with that of the orthodox caliphs who handled the treasury carefully and channeled the funds to proper direction.

Some Ummayad caliphs extended unnecessary favours to Christians which the orthodox caliphs did not do and moreover in an apologetic manner e.g it is said that during the Ishams rule, his Iraq governor Khalid bin Abdullah built a church in Quaff to appease his Christian Mara.

In the Judicial system, the orthodox caliphs practiced law to a large extent as practiced by the prophet (PBUH) such that Muslims and non Muslims were equal before law. However the Ummayads were far away from this and in most eases laws did not concern them and were above them.

Mistreatment of people of other faith, the orthodox caliphs respected all the rights of the non Muslims as long as they didn’t offend Islam. However during the Ummayads period this changed especially with the Christians e.g umar2 issued laws by which Christians were prohibited to be turbans and were to put on distinctive clothes.

The Ummayads caliphs extended a lot of privileges to non Muslims e.g Isham appointed Zoroastrians in key posts of the government and even his successor Yazid3 rebuilt a Christian church in Edessa to replace the one demolished by earthquake. Although this happened in the orthodox caliphate. It only happened with Uthman but even the (later)appointed his officers on merit.

Discrimination during the orthodox caliphate. This apex was generally non existence and it was not deliberate but with Ummayads the whole population was divided into social classes i.e. the ruling family, the neo-Muslims, related sex and that of slaves and servants.

Despite of the above differences seen there were some similarities between the two caliphate and these include the following.

**SIMILARITIES**

In both caliphates the administration was centralized power was dispensed from the highest level of the caliphate to the provinces and were there were departments and division of labour.

Both caliphates enjoyed the extension of the Islamic empire e.g Abdul Malik conquered samaraka land and Bakrah regions. Umar bin Khattab conquered Iraq, Persia, and Egypt among others and Islamic empire became wide.

Both caliphate tried to improve on the social welfare of the weak, they established institutions for the lame, aged and blind. Hospitals of persons with chronicle diseases were also setup.

Both caliphates proffered to use peace before resorting to force in solving their issues e.g Muawiyah1 once said ‘I apply not sword where my rash suffices …’ if my tongue can solve.

Both caliphates catered for the education and this improved on the social welfare of Muslims.

In conclusion the good virtual seen above in case of the Ummayads it is unfortunate that few Ummayads caliphs performed them.

**FACTORS FOR THE UMMAYADS DYNASTY TO THEIR COLLAPSE. (750AD)**

Following the long stay in power of 90yrs the Ummayads dynasty collapsed due to the following.

Emergency of weak caliphs e.g Yazid 1, Muawiyah2 greatly affected Ummayad dynasty. The caliphs misused the state treasury, they neglected state duties, they were immoral and therefore the empire could not survive any more in the hands of these caliphs after the reign of the prominent caliphs.

Succession disputes also played a key role in the collapse of the Ummayads dynasty. This destroyed the unity of the Ummayads to the advantaged of their enemies which increased their struggle to eliminate them out of power.

Tribal conflicts also led to the collapse of the Ummayads dynasty e.g between the Quaraish and non Quaraish this brought about disorganization in the empire and could not let Ummayads stay any longer in power.

Clan struggles especially between the Ummayads and the Banu Haashim also led to the down fall of the Ummayads dynasty. This deprived their concentration especially during the period of the weak caliphs therefore the empire could not survive any more.

The opposition of the Shia or sheits led to the collapse of the Ummayads dynasty. These hated the Ummayads for murdering Hussein and Ali therefore they did whatever they could to destabilize the Ummayads upto the weakest point.

Discontent of the army also contributed to the downfall of the Ummayads. During the reign of weak caliphs the army was rejected as salaries would delay and totally not motivated to continue defending the empire and this led to its collapse.

Role of the Kharijites. These had long term Enemity on the Ummayads right from Ali’s caliphate especially after abitressions between Muawiyah and Ali. They regarded Muawiyah as a traitor for not honoring the government between him and Ali therefore they joined other disgruntled groups to fight the Ummayads hence their downfall was inevitable.

Discontent of the Christians who had been mistreated by the Ummayads led to their downfall. The Christians joined other dissatisfied group to disorganize and push the Ummayads out of power.

Vastness of the empire contributed to the downfall of the Ummayads dynasty. –during the reign of the weak caliphs who neglected state affairs the empire could not survive since monitoring of the affairs was not given priority hence its collapse.

Luxurious living and immorality among some Ummayads caliphs contributed to the downfall of the Ummayads dynasty. This annoyed the people and opted for change therefore loosing the support of people for the Ummayads meant collapse of their regime.

Discontent of the non Arab Muslims contributed to the downfall of the Ummayads dynasty. Many non Arab moslem fought in Muslim armies and others served in other sectors but whenever they tried to identify themselves they were always rendered distress therefore they hated the dynasty and they always longed for the day when it would be over thrown.

Economic constraints led to the downfall of the Ummayads dynasty. Economic problems were mainly brought but luxuriant life at the caliph palaces corrupt officials among others therefore the massive wasting of the state money logged the dynasty of its back bone to exist e.g the dynasty could no longer pay the soldiers promptly in its later stages.

**ABBASIDS**

**ABBASIDS DYNASTY (750-1258)**

They trace their origin from the son of Abdul Mutwalib uncle of prophet Muhammad (PBUH)

Abas took long to convert to Islam and he did so on the conquest of Mecca in 630AD. But before 630AD Abas had not only protected but also sympathized with the prophet.PBU4

Abas died in the reign of caliph Uthman but left behind several children including famous Abdullah the Quran commentator. Abdullah gave birth to Ali who gave birth to Muhammad who headed the Abbasids movement then Muhammad gave birth to the first and second caliphs of Abbasids AbuAbas and Jaffar Al-Mansoor.

**FACTORS FOR THE RISE OF THE ABBASIDS**

***Account for the rise of the Abbasids dynasty to power.***

The role played by the shier, these people hated the Ummayads right from Alis caliphate and the situation worsened when Hussein bin Ali was killed by Yazid 1 therefore they supported the Abbasids with hope of being given chance to take over power therefore this support helped the Abbasids to take over power.

Divisionism among Ummayads house also contributed to the rise of the Abbasids dynasty to power as a result of a successive role practiced by the Ummayads they always conflicted and this destroyed their unity to the advantage of the Abbasid campaign to over throw them hence the rise of the Abbasids power.

Weakness of some Ummayad caliphs e.g Yazid 1 and Muawiyah 2 failed to manage the state affairs therefore because of this the empire could not survive anymore and this speeded up the Abbasid campaign to take over power.,

The accommodative nature of the Abbasids, this allowed in many people of different backgrounds e.g teacher, business people, and theologians among others. These strengthened the Abbasids to take over power in that the Abbasids became a strong body which was hard to resist or go against.

Weakness of the Ummayads to maintain a strong army was also a key role; during the reign of weak caliphs soldiers were molested at all and salaries delayed unduly so this could not keep the dynasty any longer with the pressure of the Abbasids could with demotivated army on their side hence rise of the Abbasids to power.

The wide spread campaigns of the Abbasids. These carried a secret campaign during the time of the weak caliphs therefore it became inevitable for the Abbasids to take over power.

Good organization of the Abbasids. This was witnessed in their gradual pace to take over power this made them strong until when they grabbed power.

Discontent among the Christians, these had been mistreated by some Ummayad caliphs and they withdrew their support to side with the Abbasids hopping for better consideration.

Determination of the Abbasids, they portrayed themselves as representatives of the prophet (PBUH) and decampaigned the Ummayads in regard to their immoralities so this gave them great support leading to their lives to power.

Tribal conflicts also contributed to their rise to power this happened between Quaraish during the Ummayads rules. Therefore the Abbasids used these loopholes to take overpower.

Clan struggles during the Ummayads rule, these struggles were among the Ashmites against the Ummayads Oaysites and Yamarites. Mudharites against hymarites such clan conflicts could not live the Ummayads dynasty strong hence the rise of Abbasids to power.

Vasrines of the Ummayads dynasty due to conquest of great Ummayad caliph such as Kharid between Abdul Malik the Islamic empire grew big and bigger not to be managed by the later caliph. So Abbasids used dismissal management of the state affairs to take over power.

Support of the Arab Muslims. These people had been ministered by the Ummayads due to the Arabinisation policy that was initiated by Abdul Malik therefore these people supported the Abbasids whole heartily to take over power.

The role of Abdu Abas Al safah, he was ambitious and courageous. He used all the force he could to assist the Abbasids to rise to power.

Economic decline of the Ummayads. During the reign of weak caliphs they exercised great extravagancy e.g. Yazid I and this drained the state treasury .the Ummayads could not contain the wide spread of campaigns since the empire had gone bankrupt.

The role played by Kharijites. These people hated the Ummayads right from Ali’s time .they decided to fight the Ummayads so as to create peace in the Islamic state e.g. they supported Abbasids to do their revenge on the Ummayads and this was to sabotage the Abbasids.

Support of the suni Muslims. These also were fed up of the unmoral activities I the Ummayads house. They raided behind Abbasids to take over power.

**CONTRIBUTIONS OF THE ABBASIDS CALIPH**

**ABUBAS AL-SAFFAH (750 – 754)**

His name was AbuAbas bin Muhammad he shares a common ancestor called Isham with prophet Muhammad (P.B.U.H) he was and first Abbasid caliph and came to power in750 – 754 AD. AbuAbas was tactical and fore sighted which qualities made him an outstanding leader.

On his coming to power he pronounced himself as a savior from the almighty God .this won him a lot of support from the Abbasids and other people who were suffering in the hands of the Ummayads caliphs.

***Contributions***

He emphases that he was a member of the prophets house as his great grandfather Abas was the uncle of the prophet (P.B.U.H) because of this he won himself support especially from the members of the prophets house.

In order to defeat the remaining Ummayads he sent their uncle Abdullah bin Arafa to Syrian where he invited the remaining Ummayads princess for a dinner and during the dinner he ginned his soldiers to kill the entire princess something which was done successfully.

AbuAbas excavated the remaining of the dead Ummayads caliphs and punished them therefore because of this brutal and merciless character he was termed as Al-safah meaning the bloodshed.

AbuAbas used to put on a large garment like that of the prophet, especially on Fridays. He also kept learned men around him on the palace.

AbuAbas re - introduced the idea of the consultative council as he chose and consulted learned men whom he kept around him.

AbuAbas led the Muslims in congregational prayers at the state mosque especially on Friday prayer and his sermons were both political and religious.

Al-safah AbuAbas establishment a belief among people think and Abbasids have their authority originating from Allah and therefore must not be opposed. It is for this reason probably that Alsafah killed many of his opponents.

He improved on the roads during his reign in the Abbasids dynasty e.g the road that linked Mecca to Iraq. He mainly did this in order to head on the Sheir oppositions.

Several buildings and security centres as well as other institutions were set up all over the caliphate during AbuAbas reign. He did the in order to eliminate the conflicts.

AbuAbas built Akbar city and Asmad it Al Ashmiyah after his ancestor Haashim. It was a very beautifully city and much of it made of Gold and be made it his courtly residence.

Never the less his influence remained nominal because people did not respect him but what was evidenced was continued disrespect that took place especially in Spain Russia among other areas.

AbuAbas died in 7454 AD at the age of 33 having suffered from small pix he served fir four years aand nominated Abu Jakr Al Manuar as his successor before he breathed his last.

**ABUJAFAR AL MANSOOR (754 – 775AD)**

He was a son of Muhammad bin Abdullah bin Abas and born at Umaimah. His mother was a slave and a native of Yamamah. He was born in 1801 as it was nominated to the caliphate by AbuAbas Alsafah.

During his reign the Abassid authority was established firmly and therefore became its serial founder and was referred to as the father of the Abbasids dynasty.

**CONTRIBUTIONS/ REFORMS OF ABUJAFFAH AL MANSOOR**

Almansoor ended the opposition of Abdullah bin Al was promised but AbuAbas to become the next caliph after his death. On his day he appointed Al Mansoor whim Abdullah refused to recognize therefore Al Mansoor attached Abdullah in order to end his opposition.

Abujaffar also checked on the opposition of Abu Musa in Qulson. Abu Musa was among the Alids (sheits) followers of Caliph Ali who staged revolts Abujaffar attacked him and he was killed which ended his opposition.

Al Mansoor suppressed the shier revolt the shier were the descendants if Ali and when the Abbasids they hidden under the burner of Alids. However the hope for owner was frustrated and they started revolting therefore AbuJaffar attacked them and ended their opposition.

AbuJaffar made sure that Abbasids were jot accepted only as political leaders but also as religious leaders. He therefore made sure that supreme powers lay in the hands of the learned men.

AbuJaffar improved in the efficiency of his workers by emptying workers on merit and most importantly he employed even non Muslims but this did not please some Muslims.

AbuJaffar encouraged intellectual development. I the dynasty. He ordered for the translation of many works from India and Greek languages to Arabic in order that they are properly introduced.

AbuJaffar allowed the Abbasids to exercise their supreme power. Over the rest claiming that they were members of the prophet’s house, therefore because of his AL Mansoor is referred to as the second founder of the Abbasids dynasty.

AbuJaffar founded the city of Bagdad and called it Medinatul salama (city of peace) this city had three enclosures and in its centre was the caliphs palace. This city also became a centre of commerce trade and culture.

AbuJaffar allowed freedom of worship to the non Muslims and this act annoyed majorly Muslims to make matters worse he appointed Christians to post the sensitive administration and ensured these support.

AbuJaffar built a strategic palace on the west bank of river Tigris which was of economic value to simply transport upto the capital .this therefore led to the development of the Abbasids dynasty

Abu Jaffar also participated in the Abassid movement and propaganda which over threw the Ummayad in 750AD this helped to end the immoral acts of the Ummayad caliphs that had retarded the development and dynasty.

Abu Jaffar created a big army to defend the empire the greatly motivated the army by giving them food salaries and other privileges .this therefore motivated the army to defend and protect the dynansty from a external attacks

Abu Jaffar established a caliphate powers and laid a foundation for its survival and also consolidated the Abbasids reign which led to its development.

It was during the reign of Al Mansoor that the direction of the Kaaba was fixed by the use of the compass to determine the Akbar.

Abu Jaffar built a strategic place on the western bank of river Tigris which was of economic value to simply transport upto the capital. This therefore let to the development of the Abbasids dynasty.

Abu Jaffar also participated in the Abassid movement and propaganda which over threw the Ummayads in 780 AD and this helped to end the immoral acts Ummayads caliph that he restarted the development of the dynasty

Abu Jaffar established the caliphate powers laid the foundation for its survival and consideration the Abassid reign which led to the development

**Weakness**

However much as Abu Jaffar Almansoor did commendable work he was criticized in the following areas

Abu Jaffar failed to bring back Ummayads in Spain under Abdul Rahman to his control .the Ummayads were therefore able to reestablish a dynasty in Spain which gave him a lot of headache.

Abu Jaffar appointed Christians in top positions of administration thereby giving them a lot of influence to fight the Abbasids e.g. one of them was made his personal doctor hence putting his life in danger.

Abu Jaffar lost their key positions during his reign e.g, his army was full of persons and he paid them highly. He therefore gave them a lot of influence to fight Islam.

Abu Jaffar created a big army whose officers were paid highly which strained the state treasury in order to meet such a cost. It led to over taxation of people which also led to low standards of living of the Muslims.

Despite his death, he changed the caliphate from Isa bin Musa whom Alsafah had nominated to succeed him with his own son Muhammad Al Mahad.

**MUHAMMAD AL MAHAD (775 – 785 AD)**

He was a son of Abu Jaffar Al Mansoor and became a caliph after the death of this father Al Mansoor. His reign was characterized by big accommodation moderation and license we was a major difference between his caliphate and those of the first two Abassid caliphates.

Most historians describe his caliphate as a transition from the rough reigns of the first two caliphs.

**ACHIEVEMENTS/ REFORMS/ CONTRIBUTIONS OF MUHHAMAD AL MAHAD**

He suppressed the Romans. The Romans disturbed peace in Asia Minor and Al Mansoor had tried to bring peace with them but when Al Mahad took over they took up again. Therefore Al Mahad used his capable son Haruna whom he gave the title AL Rashid and suppressed the Romans.

Al Mahad was kind compassionate and generous to the distressed and the poor. He therefore used all the riches left behind by his father as charity to the poor and the needy. He therefore improved the conditions of living of his people using his riches.

Al Mahad restored the ancient privileges of the holy cities of Mecca and Medina which his father had withdrawn e.g these two cities were once again treated areas the major cities in Islam and no blood should be shed in the cities.

Al Mahad gave a lot of money as a charity to the people of Hajaza (Mecca and Medina) who had been neglected for long by the earlier Ummayad caliphs for the fact that Hijaz had been the city of the Hashimites but Al Mahad brought back the people of Hijaz and therefore rejected their support when he gave them money as a charity.

Under his order the mosque of the prophet (PBUH) was rebuilt and beautified in other parts of the state other mosques were either repaired or rebuilt and this strengthened the practice of Islam in a view of the fact that these mosques also acted as schools.

He built the inns (hotels) and wells strong the pilgrimage routes to Mecca. He also built basins and filled them with water. He also provided guards for the protection of the pilgrims and the travelers. This therefore improved the conduct of pilgrimage.

Al Mahad improved on the postal system between Mecca, medina, Yemen and others areas of the caliphate and this strengthened communication throughout the empire.

Al Mahad tried to stay in a theoretical line following Shariah and because of this respected Moslems thinkers, scholars as well as own researchers. This helped him to maintain the good image of the Abbasids.

Al Mahad promoted the office of intelligence wise duty was to bring news from his governors and vise verse, this was intended to protect ad maintain peace in the caliphate. Most of the information collected regarded security and it promoted peace in the caliphate.

During his reign imposters resurfaced but he managed to stop them, one of the most notorious of such imposters was Haashim Ibn Hakim to referred to himself as the sent prophet of Qulsan. Therefore Al Mahad sent an army against him and his influence was ended.

Al Mahad returned the property of the prophet to the people of his house which he had confiscated by his father. It should be noted that on the death of the prophet (PBUH) the first four caliphs gave some property and facilities to the prophets people .this property was however confiscated by Muawiyah and returned by Umar Bin Abdul Aziz but during the reign of Al Mansoor they were confiscated again and Al Mahad returned to them to the prophets house.

Al Mahad dismissed and forced heavily and many officers were charged with extortion of money. The amount of money collected in this was kept in a separate treasury and he paid the confiscated money to the discharged officers.

During his reign of son of Marwan II last of the annoyed caliphs made an attempt to organize a rebellion in Syria .he was however defeated and imprisoned Al Mahad later released hum and gave him substance position even the matter was treated with special kindness and honour.

It is also reported that he was against the Romans he visited the house of Musariama a great captain and gave his twenty thousand dinars and other gifts.

Weaknesses

The unending partion that he gave at left the state treasury almost bankrupt, moreover he was giving it put to people who had offended Islam by before e.g the officer whom Al Mansoor imprisoned were released and he gave them partion.

Be releasing many of the prisoners Al Muhad disappointed these people whom the prisoners had offended. A part from reducing the popularity the policy offended many people leading to the disturbance of peace for some time.

**THE REIGN OF HARUNA AL RASHID 789 – 809 AD (THE GOLDEN AGE OF ABASIDS)**

Al Mahad had chosen two princesses to succeed him after his death one after other i.e. Al Add and Haruna. The mother of the two sons bitterly opposed to each other and became a serious rival. Therefore the hatred was inherited by thier sons i.e. Haruna and Al Add

Haruna Al Rashid was a son of Muhammad Al Mahad who came to power I 787 – 809 after the death of his brother Al Add Haruna’s reign is regarded as the Gold age or the glorious error for the great success of the Abassid dynasty.

**CONTRIBUTIONS/ REFORMS / ACHIEVEMENTS / SUPRESSIONS**

**SUPPRESSIONS**

Al Rashid Haruna suppressed the Romans of the Byzantine empire who had continuously attacked the caliphate in Asia Minor these roman had been defeated earlier during the caliphate of Al Mahad and they signed a treaty which guaranteed them peace therefore during Haruna’s reign the attacked them and captured some of these territories.

Al Rashid Haruna suppressed the revolts of the Kharijites who were led by Warid bin Tariff. The caliphate sent them an army ked by Yazid bin Major who crushed them and killed their leader Warid. However Warid was succeeded Lady Leila who was also defeated and this ended the Kharijites revolt.

Haruna suppressed the revolt of the Arids led by Yahyay bin Abdullah that had rebelled against him. He sent them general Jaffar Al Bamaki who suppressed the upraising captured their leader Yahaya bin Abdullah and executed him. However his son Idris continued with the uprising but he was also killed with poison on orders of Al Rashid.

He suppressed the revolt of Ali bin Isa in Kulsan who ha d revolted against his leadership. The matter was so serious that it realized a caliph himself to command the army to that region. However in his way to Kulsan his illness increased and he circum death in 809 AD.

Haruna crushed /suppressed the Bamaki family in Persia and this was a very prominent family of the Persian origin. In addition the Bamaki were Shiites when the majority of the Arabs were suni Muslims therefore the Arabs black mailed the Bamaki that they worked against the caliph which made the caliph to confiscate their property and this ended their progress.

There were also revolts in Shami which were investigated y poor administration in the region these revolts were called by Musa Ibn Yahaya who the caliph sent which brought peace in the region.

The abbey of North Africa had begun their rebellions / revolts during the reign of Al Hajji and succeeded in establishing Quayside state led by Idris they disrupted peace in North Africa and the caliph had to suppress them in order to bring back peace.

Haruna also suppressed the Mudharites and Karamasharites struggles. These two groups had struggled for supremacy and had disturbed peace in Syria. The Abbasids first kept quite but when they threatened peace of the state, the caliph moved against them and were defeated.

**REFORMS**

Haruna Al Rashid established a very powerful and politically state machinery which strengthened the administrations of the state. In his machinery he decentralized power which fostered smooth and faster service delivery to all corners of his empire.

Haruna established strong police and army vectors which were charged with keeping and maintain law and order, peace and security respectively, in addition he made sure that they were well paid and motivated and well paid to deliver a better service.

Haruna made Bagdad not on it importance but also capital city of the Abbasids but as a centre of commerce, culture and learning, it became a city of international significance and as historians such as Phillip put it that Bagdad remained the strong city throughout the Abassid dynasty.

Haruna took great care of the wellbeing and prosperity of his subject it is reported that the caliphates before ministers moved around the empire from in corner to the other so as to access the condition of leaving of people and work upon these sufferings. Therefore during the reign people lived u peace and prosperity.

In the field of justice Haruna appointed a number of upright and powerful judges who were famous for the imperial judgments this brought about law justice and order in the administration.

Haruna appointed governors and defense official on merit one of the powerful governor during his reign was Ibrahim Ibn Aghlab (800 – 811 AD) who was put in Egypt and managed to suppress all rebellions within and in the boarders of Egypt.

In the field of culture, there was development of music architecture, philosophy, grammar science and medicine which strengthened the empire and led to the development.

Haruna also made a great contribution in the field of poetry and philosophy. The caliph himself was a great poet and made a number of contributions to the development of Arabic literature.

Haruna constructed many infrastructures including canals, hospitals, schools among others this improved the general leading culture and standards of living.

In the field of education Haruna facilitated the well being of teacher in schools by paying them promptly. He also advocated for the study of both science and arts subject in addition to religious studies.

Haruna gave u a lot of wealth to the poor and the needy inform of charity much of this charity was from Haruna Al Rashid’s personal wealth and didn’t claim it using his positions a caliph.

For proper security of his state Haruna provided military guards to protect the pilgrims and travelers against enemies.

Haruna established a paper manufacturing industry in order to simplify the writing of Hadith e.g. He did this during the time of the six sound compliers of the prophet’s addition.

Haruna encouraged and facilitated students and teachers to improve on their education. He was himself interested in research and propagation of Islam.

Haruna ordered the translation of Greek work and philosophy into Arabic to facilitate this he established a department of translation and he equipped it with necessary materials to be used although it started its work during the reign of Al Mansoor .among the most prominent translators were Abuyahaya and Yahaya Ibn Muawiyah.

**WEAKNESS**

Haruna failed to suppress the Shiya in Egypt and their dynasty at large that’s why the dynasty established by the Shiya in Egypt existed at the same time with that if the Abbasids.

The Ummayads were also suppressed and managed to create his dynasty in Spain under Abdul Rahmab Abdu Hili. This meant that fir the first time the caliphate of Islam was ruled by more than one caliph.

Haruna maintained a very big army which wasted a lot of state funds as he paid them highly in order to maintain them well motivated. This declined the standards of living of his people as they were over taxed in order to maintain the army.

Haruna’s liberal policy in which he employed non Muslims in administration who had grudges against Islam was seen by some Muslim scholars as a bow to the progress of Islam. These non Muslims usually sided with Muslim enemies in order to retard the progress of Islam.

Haruna claimed to have got divine authority from God to be a leader of Muslims and not from people themselves. Therefore the people referred to him as a dictators and this created him a number of enemies.

**ABDULLAH AL MUHAMMAD 813 - 833**

He was also of Al Rashid and he assumed a set of Islam in 813 – 833 AD

**SUPRESSIONS/ ACHIEVEMENTS AND REFORMS**

Al Muhammad established a revolt in Mesopotamia under Nassili Ibn Sabba an Arab chief who rose against his caliphate Nassili was defeated and the land of Mesopotamia was brought to peace.

He suppressed a revolt in Iraq by the Bedouin Arabs who rose up against his caliphate. They even boycotted the governor sent to them and argued that the governor was not fitting to the post.

The shire in the caliphate largely opposed Al Muhammad .they still believed in the divine rite of the people of the house of Ali to rule the Muslim world however Al Muhammad moved against them and were defeated.

In other parts of the empire, there were a number of revolts e.g. Kharijites in Kulsan Mudharites and commercials among others however they were also defeated and peace was created in those areas.

He also defeated Romans who killed Muslims in the northern frontiers of the Islamic state. The caliph himself commanded the army against the Romans even when they asked for peace the caliph refused and crashed them.

He built the house of knowledge in Bagdad with a laboratory and a library for research. Al Muhammad himself was uneducated person and used to take part in discussion held at the Daru Hikima (house of knowledge)

He made reforms in taxation on land in Iraq. According to the new arrangement one of 5 of one’s crop harvest would be taken at the time of harvest. This strengthened the Islamic treasury and enhanced food security.

He promoted justice and to him there was no difference to him Muslim and in Muslim he never fore taken any distinction based on sex , belief or race. He therefore appointed imperial judges which strengthened administration of justice.

He devoted much energy in making his empire a constitution republic. Like which the prophet had established. He had a regular council of representatives for different communities like Jews, Muslims and Christians.

Freedom of worship prevailed all creatures and clerics of different sections were given equal status in his palace. There was peace and prosperity and this won him support of the non Muslims.

The science subjects such as maths, physics and Botany as well as arts subjects such as philosophy, poetry, literature and history are developed therefore through this the Islamic culture was equally developed.

He was a religious man and performed all religious rituals considered by all devoted Muslims therefore ne followed properly the footsteps of the holy prophet and the rightly guided caliphs and the practices of the Quran and Hadith.

He was charitable e.g. he is said to have given a lot of money to people in Mecca and Medina and because of this very many people joined Islam.

He improved on the intelligence in the Muslim empire during his reign. This ensured maximum security and flow of information in the Islamic empire.

He founded several education institutions and filed them with learned men and books. He encouraged intellectual t conduct the research in various fields and this led to development of Islamic education.

He set free all people with minor crimes except to those with dangerous crimes. Therefore this increased his popularity in the Muslim empire.

**ORGANISATION OF THE ABASSIDS EMPIRE**

**Politically**

On top of the administrative Hierarchy, there was a caliph and this caliph was a title given to the leader of the Abassid Empire. He had absolute powers and the rest of the subjects were answerable to him.

The caliph combined both political and religious duties of leadership i.e. they were not only political leaders but also leaders of Muslims on behalf of God. For this reasons they had titles such as God’s shadow on earth, God’s caliph, deputy of God among others

The Abassid also practiced hereditary rule with many succession disputes.

Below the caliph there was a chief minister also known as vizier. He had powers to appoint and demote governors. He also preceeded over various council and department meetings.

Under the vizier there was a Chamberlin who had more powers than the vizier. The powers included upgrading invoices to the office of the caliph as well as many duties

Double crossing was also a common practice among the Abbasids .it was a practice where the legitimate successor to the throne failed to become active and his position was taken by another person. Al Mahad son of Abu Jaffar Al Mansoor double crossed with Bin Musa who was the legitimate successor as per the instructions of Abu Abbas Al Jaffar

***Economic and social life of Abbasids***

***Economic life***

The Abassid were grouped into economic classes for instance the high income earners who were the merchants, business men and learned men. The low income earners e.g. farmers, herd men and finally they had the peasants.

Trade was a major economic activity and the early merchants were the Jews, Christians and Zoroastrians. The Arabs joined the business of trade and later they took a lead in business. They traded in items like silk from chine, sugar, cotton dates among others

Taxation also took place during the Abbasids dynasty, agriculturalists that were using their fertile area under Muslim protection were taxed and revenue was used in the state development.

Agriculture was practice d especially in the central part of the Abassid empire which had fertile soils and good climate .crops grown included dates among others.

Zakah was also collected exclusively from the rich people that could raise the minimum wealth called Nisab. It was distributed to the eight categories of people mentioned in the Quran.

The empire also collected taxes from the merchants who passed through the Muslim land with their caravan so different area. This also acted as a source of income which helps to boost the development of the Abbasids dynasty.

There was a department of finance and auditing this was responsible for ensuring proper expenditure of the finances however this was done during the Golden age of the Abbasids.

Abbasids also developed mining industry and this was facilitated by minerals like Gold and silver. This therefore helped to boost the economy which contributed to its development.

Abbasids also developed trading centres in different parts of the empire .e.g. Alexandria, Cairo, Basira among others .these helped to facilitate business transactions throughout the dynasty.

During the Abbasids dynasty each province catered for its own expenditure and only the surplus could be sent to the central treasury.

Tributes and war booty was also another source of income during the Abbasids dynasty. This helped to increase on the income of income of the empire which later led to its development.

There was also extravagance among some Abbasids caliphs .most caliphs accumulated a lot of wealth and were extravagant in spending it. It was mainly spent on wine, music and buildings of golden palaces. Some reached to an extent of turning the state treasury into their personal property.

***Social life of the Abbasids***

Abbasids had two major social classes e.g. the Arabs and these were the majority and held much esteem. The second groups were the slaves and these were the servants of the rich people.

Unlike the Ummayads, the Abbasids were not discriminative despite of the social classes e.g. the mother of Abu Jaffar Al Mansoor was a barber slave.

There was a lot of freedom of women or women enjoyed the same status for men. Most limitations put in place by Islam in order to guard the image or dignity of women was not observed the Abbasids e.g. the code of dressing was not Islamic and there was a lot of freedom of speech and politics e.g. Khuzainam the wife of Al Mahad influence many of the administrative decisions during his reign.

Wine drinking was a common practice both in company and in private life of the caliph and their subjects in fact it was a hobby for most Abbasids caliphs to the extent that they could forget their religious obligations such as prayer when they were in the state of the drunkardness.

Sports and games especially in door games such as chess was a hobby to most Abbasids caliphs e.g. Haruna Al Rashid.

Coexistence with other people of other nationalists and religion was highly encouraged. There was no comparison to conversion to Islam and those who remained non Muslims would pay tax called Jizziya for being protected by the Muslim state.

**NB.**

The social life of the Abbasids was similar to that of their predecessors of the Ummayads

***Religious life***

The prominent caliphs like Abu Jaffar, Haruna Al Rashid Muhammad Al Mahad emphasized religious rituals therefore the majority of their people lived on up right religious life.

Religious matters could be handled by religious judges known as the Qadha and their religious decisions could not be reversed even by the top caliphs however judges were only responsible for religious matters.

Compariation of prophet’s tradition was emphasized in order to shape people morals; Abu Jaffar was a chief planner of these Compariation in the fourth stage.

The last weak caliphs of the Abbasids did not give attention to the religious beliefs and the subjects could go unpunished for failure to observe compulsory principals like prayers.

**INTERLLECTUAL LIFE SCIENCE EDUCATION AND TECHNOLOGY**

Initially education was informal. Children were taught a home by their fathers. They had no syllabus and curriculum which they followed.

Children were taken to mosques especially who were in the school going age. The curriculum was based on the recitation of the holy Quran Hadith and Arabic grammar and history of the prophet (Sirrah) and writing exercises.

Both boys and girls were admitted in elementary schools although after elementary schools only boys would proceed with education. Girls would be kept at home to do domestic work like nursing, washing, cooking etc. As they wait for their proper time to get married

Children of the rich at the elementary level had private teachers who instructed them in religious matters as well as other field of academics e.g. politics and finance.

Education at elementary level was forcefully conducted and usually equal punishments could apply to those who rebelled gainst studies e.g. the use of cains do not be spared e.g. Haruna Al Rashid instructed teachers to use a cain to his children if they refuse to study.

Teachers at elementary level had a low status in society. These teachers could not testify in the courts of law as it was the case during the reign of Al Mansoor when a judge refused to accept a teacher’s testimony in court.

Graduates of elementary schools were not given certificates. They could just move to the next level of higher learning without certificates.

Only boys could be admitted to higher institutions of learning for higher studies as the girls could stay at home to do domestic work.

Curriculum at higher institution was more specialized i.e. student studied particular disciplines where one’s best abilities laid e.g. philosophy, medicine, astronomy, geography. Quran and Hadith were the major disciplines of specialization

Boarding facilities were offered to students at the advanced level because of the advanced nature of disciplines and as a motivation to improve education which required more time for the concentration of the learners.

There was no writing or use of notebooks as form of preservation of knowledge instead memorization was a common and a major tool of preservation of knowledge e.g. most of the Arabs trusted memory than writing e.g. Al Gazachal memorized over 30,000 Hadith of the prophet (PBUH) which made him to earn a title of authority of Islam

Certificates were issued to students who had attend higher level of education in specialized field .this was only given to the boys as girls had no opportunity to seat higher level standards.

There was adult education as this catered for those adults who might have missed the chance of going through a streamlined education system. This was carried out in mosques where adults learners could seat in circles to receive knowledge form their teachers.

The curriculum of the adult education was different from the main curriculum. This included recitation of the holy Quran studying of Hadith of the prophet (PBUH) as well as general teachings of Islam admissions to this level was completely free of charge.

Most of the mosques had libraries and book stores where books could be kept and picked for the purpose of instructions. In the end such libraries led to the development of bookshops in different areas where people found it easy to refer to them whenever a need arose.

**FACTORS FFOR THE DOWN FALL OF THE ABBASIDS**

***Account for the downfall of the Abbasids.***

After surviving for about 5 centuries the Abbasids Empire eventually collapsed. The following are the factors for the downfall.

***Externally***

The rise of independent states e.g. Fatimids in Egypt the Safavids in Persia and Monghos in India. This could not leave the empire strong hence leading to the collapse.

Accommodative nature of the Abbasids also led to the downfall. This in the later stages became advantage of nation’s life Roman, Persia who desired independence hence the collapse of Abbasids

The hostility of Mudharites and Hymarites also led to the downfall of the Abbasids dynasty .this created disorder in the Islamic empire and therefore led to the downfall of the Abbasids.

The attack of the Greeks on the Islamic empire also played a big role in the collapse of the Abbasids dynasty. These disorganized the empire and peace to the disadvantaged of the Abbasids hence their downfall.

The existence of the religious conflicts also led to the collapse of the Abbasids dynasty e.g, the Karmathians who brought in teachings contrary to that of Islam. This disorganized Muslims and created disorder hence the downfall of the Abbasids.

Natural calamities e.g floods in Mesopotamia famine and plague. These claimed a number of people’s lives therefore the masses discredited the Abbasids for their failure to handle or control the situation hence the collapse of the Abbasids.

Crusade movements led to the collapse of the Abbasids dynasty. These were greatly campaigning against Islam therefore they disorganized the Islamic empire through the wars they created hence leading to the collapse of Abbasids.

Vastness of the Abbasids Empire also played a role in the collapse of the Abbasids dynasty. The caliphs failed to manage state affairs efficiency due to their reluctance and extravagance they could not push the Abbasids dynasty any further hence its downfall.

The invention of the Monghuls and this was the last blow of the Abbasids since their last caliph was left dead.

Occupation of the Shia also contributed to the collapse of the Abbasids dynasty. These had supported Abbasids with hope of attacking power but after they got disappointed with the Abbasids and therefore worked to see them collapsing.

***Internally***

Succession disputes among the Abbasids contributed to the decline .these created disorder among the Abbasids. These also destroyed their unity and hence there stay in power was no more.

The Abbasids neglected the army and this led to their downfall. This was during the reign of the weak caliphs who failed even to pay soldiers therefore the empire became defenseless hence causing their own down fall.

Emergency of the weak caliphs e.g. Al Wathiq , Al Mutasil , Al Matawakil among others also contributed to the downfall of the Abbasids. These mismanaged the state affairs and this later led to the collapse of the Abbasids dynasty

Luxurious living of some Abbasids caliphs could be another factor that explains the collapse of the Abbasids .these drained the state treasury leading to the Bankruptcy hence the collapse of the Abbasids was inevitable

Some Abbasids caliphs used coercive measures t establish the dynasty e.g. Abu Abas – Al Safer who shed a lot of blood. This therefore discredited their rule leading to their collapse in the long run.

Inability of the Abbasids to consolidate their original conquest also contributed to their downfall. Therefore some people remained non Muslims and this greatly affected them hence leading to their collapse.

FATIMID DYNASTY (909 – 1171)

The empire took its name from Fatumah daughter of prophet Muhammad (PBUH)

It was founded by Sayid Ibn Hussien who later assumed the title of Ubaidullah al Mahad . These had been initially the supported of Ali and called themselves the shier they never believed in the Ummayads dynasty and the Abbasids.

However they had suspected that the Abbasids would help them in case they over thrown the Ummayads but were later disappointed

Following the disappointment the shier Alids got frustrated and started secret movements against the Abbasids and established there base in Egypt where the establishment of Fatimid dynasty slung from

The Fatimids ad caliphs like Ubaidullah Sayid Al –Mahad (909 – 934) , Al Mansoor bin Muhammad (946 – 952) Al Muiz Abu Tamim bin Mansoor (952 – 975) Azizullah – Al Aziz (975 – 995), Abu Al Mansoor, Al Hakim (996 – 1021) , Al Zahil bin Al Hakim (1021 – 1035), Muhammad Al Mustansil bin Zahil (1035 – 1094)

**FACTORS FOR THE RISE OF THE FATIMID DYNASTY**

The weakness of their leaders led to the rise of the Fatimid dynasty. These leaders who were popularly known as Ikhishids were very weak this made them as vulnerable to shier dynasty as their leaders had become unpopular.

The conflicts between the Arabs and non Arabs also facilitated the rise of the Fatimid dynasty after establishing there dynasty the Abbasids experienced struggles between Arabs and the Turkish with the empire .this created disunity among Abbasids which the Fatimids exploited to rise to power.

The outbreak of natural calamities and their effects helped the Fatimids to rise. It should be recorded that during the last Abbasids rule drought out too much. This led to many deaths as a result of food shortage. Besides the Abbasids economic position was also broken.

The unity of the Fatimids should also be praised in their rise. The Fatimids were highly united in like thier Abbasids enemies who were disunited. The Abbasids had internal conflicts among themselves and his state of affair was also exploited by the Fatimids hence these success in establishing there empire.

The good organization ability of the Fatimids prior to their final attack. The Fatimids were already set in their plans e.g they had already set up infrastructures like roads in different areas under their campaigns and this helped them to win support from the masses that enabled them to rise to power.

The long distance between Egypt, the Fatimid and the imperial capital of the Abbasids, Bagdad was also to the Fatimid advantage. This therefore made the close supervision and maintaining of the activities of the vessel states to become difficult given another factor that Bagdad was itself experiencing many problems.

Linking of the Abbasids secrets also led to the rise of the Fatimids. The Shia had for long penetrated into the inner circles of the Abbasids administration. This was so partially because some of the Shia had served in various positions of responsibility in the same dynasty.

The Shia propaganda also helped them to rise the Shia planned and put up strong and organized propaganda in Egypt and North Africa at large which made many subjects to hate the Abbasids. This propaganda was spread by Abdullah and Hussien who did a recommendable job.

The reluctance of some Abbasids leaders was also a great advantage to the Fatimids some of the Abbasids leaders especially the last ones were so reluctant while leading such a vast empire

The weakness of the Abbasids army also betrayed the Abbasids leading to the rise of the Fatimids. The army had deliberately been weakened and the soldiers became arrogant and in tolerable the result from mistreatments especially in form of poor pay.

The religious zeal became a platform for the Fatimids to rise to power. They created an impression that they were saviors of the moral decay which was prevailing during the Abbasids rule. This gained the support from people leading to their rise to power.

Imposing of the Shia doctrines was long term strategy for the Fatimids this could be achieved properly when they were in power and therefore became a factor for their rise to power.

The barbers of North Africa supported the Fatimids the Abbasids had mistreated the barbers and therefore they decided to revenge by supporting the Fatimids to over thrown them

The existence of the succession disputes among the Abbasids led to disunity and disorganization with in the empire. This therefore gave a chance to the Fatimids to rise to power.

The role of Abdullah the Shia commander who conquered many territories and freed Ubaidullah Al Mahad and his son Hashim. Therefore Ubaidullah Al Mahad established the Fatimids dynasty and became the first caliph.

The long standing determination of the Shia cannot be left out as a significance factor for long time the Shia nursed their political ambition of ruling the Muslim Ummah at any given time such ambitions can be traced for back after the prophet of (PBUH) through their hope leaved throughout the Ummayads and Abbasids dynasties upto when they finally exploited the loopholes of the Abbasids and established their rule.

**PROMINENT CALIPHS OF THE FATIMIDS**

SAYID BIN HUSSIEN (Imam Ubaidullah Al Mahad) Al Kassim (909 – 934)

Access the contributions of Seyyid bin Hussein to the Fatimid dynasty

Discuss the contribution of Imam Ubaidullah to the development Fatimid’s dynasty.

His name was Sayid bin Hussein however later for a title to Imam Ubaidullah Al Mahad. He was named Al Mahad due to his strict practice of Islam.

His name was Sayid bin Hussien however later got s little of imam Ubaidullah Al Mahad .he was named Al Mahad due to his strict practice of Islam.

He was the founder of Fatimids rule in 909 and ruled it upto 934 based I Tunisia and later finally to Egypt where its headquarter were established.

**CONTRIBUTIONS OF SAYID BIN HUSSIEN THE FATIMID DYNASTY**

He conquered the Nile delta and turned Alexandria into a centre of trade and commerce he also maintained commercial activities I other areas of his empire.

He made reconciliation between the two enemy tribes or between the two conflicting tribes i.e. Kitabab and Ibn Hassan in Sicily therefore he managed to seat good relationship with the outsiders thereby promoting internationally relationship.

He maintained a strong and efficient army which was well paid and motivated. This enabled him to control areas like Malta, Serbinia etc

He founded a new capital called Al Madhya on the Tunisia coast around 92AD which he developed with magnificent buildings .these buildings helped to boost the Islamic civilization.

He enlarged the Fatimid empire when he conquered some areas of southern France e.g. Geneva however the final conquest was fulfilled by his son Al Kassim Muhammad in the 1934 after his death.

He strictly observed and emphasized all Islamic rituals like prayer ,zakah , fasting etc which had greatly declined during the Abbasid rule

He created an efficiency and effective administration when he appointed officers on absolute merit e.g. Al Hussien , Al Alzshri served as a military commander as was of the members who were appointed on merit.

Imam Ubaidullah eliminated all possible threat by killing the imposters or his enemies e.g. he killed his missionary commander Abdullah Al Hassan

Imam Ubaidullah also suppressed the Aghlabid and Idris political groups this therefore created peace in the Islamic empire

Negative

He was criticized for maintain hereditary rule which Islam does not allow e.g. he nominated his son Abu Al Kassim Muhammad to succeed him.

He was intolerant to his potential opponents e.g he killed Abdullah Al Hussien who had saved him from the Aghlabids.

Many people lost their lives as a result of his foreign policies which were more aggressive and forceful to the masses.

THE REIGN OF AZIZULLAH (973 – 996AD) / GOLDEN AGE

His name is Abu Mansoor Nazaran Aziz Bilal Azizullah son of Muiz .he ruled between 975 and 996. He was the most peaceful and the most foremen of all the Fatimid caliphs therefore his reign was recognized as the golden age of the Fatimids.

**HIS REFORMS/ CONTRIBUTIONS OF AZIZULLAH**

Azizullah enforced the observance of Islamic principals which earlier regimes had not given adequate attention e.g. prayer, zakah, fasting became very much emphasized.

He uplifted the welfare if his people and he did well by paying his civil servants and gave adequate attention and care to the welfare to the poor needy and the disadvantaged.

He maintained freedom of worship which was initiated by his Al Muiz different faith exercised their beliefs and gave them much attention to the extent of supporting them to put up churches.

He established a memorable and beautiful palace in Cairo which became a tourist facility that benefited Muslims as a source of revenue.

He encouraged education when he turned Al Azhaz Mansoor into a university known as the Al Azhaz university upto date. This is one of the greatest universities in the world and it acted as a tourist attraction.

Al Aziiz took great care of the state treasury to benefit all people i.e. he ensured that no single coin was spent without his signature. Therefore very many developments were made using this money.

Al Aziiz was so generous and always willing to help those in problems including non Muslims. The greatest beneficiaries from his generosity were the poor needy and the disadvantages.

Al Aziiz greatly expanded the Muslim empire through many conquests e.g the Maghreb area. This therefore widened the revenue base especially from taxes collected from the non Muslims.

Al Aziiz established good relationship with the Christians and it’s reported that during his reign Christians enjoyed great freedom than any other regime of the Fatimids.

Al Aziiz ensured peace and security during his reign there was no upraising and rebellions witnessed during his reign as they used to happen during the reigns of some other caliphs.

Al Aziiz appointed officers to positions on merit he based his appointment on ability which ensured efficiency in administration his officers would be appointed irrespective of their races religious affiliation among others.

He established a strong army which was well motivated and he used this army to protect and defend the Islamic empire. This brought about peace and calm that’s why Azizullah reign was the most successful.

Al Aziiz greatly developed Egypt which out competed Bagdad which was known for its greatness in the world civilization.

Al Aziiz always forgave or pardoned people who commented mistakes especially those who apologized .this helped him to make his empire peaceful.

However the much as Al Aziiz did commendable work during the Fatimids dynansty, he was criticized in the following ways;

Azizullah order his name to be raised during the Friday sermons from the Atlantic Ocean to the red sea and even in Mecca. This elevated him to the level of saint which is anti Islamic.

He imported troops from turkey and Saudi Arabia and employed them in the imperial army. He did this in order to reinforce the Fatimid army which was weak but late these soldiers caused in the Islamic empire.

Al Aziiz was over tolerant to the non Muslims which was not done by the prophet (PBUH) and orthodox caliphs’ e.g his chief minister called Isa bin Nassir was a Christian which was not accepted.

He entertained luxurious living when he constructed a huge palace in Cairo therefore this strained finance against the other sectors like education and medication.

Al Aziiz also failed to bring some areas in order the control of Muslims which made them to continue hostile against the Islamic empire.

AL MUIZZ ABU TAMMIM

He was called Al Muiz Abu Tamim. He was the fourth of the Fatimid caliphs and ruled between 952 - 975AD.

He also nominated his son to succeed him other his reign.

**CONTRIBUTION/ ACHIEVEMENTS OF AL MUIZZ TO THE FATIMIDS RULE**

He transferred the capital of the Fatimids from Al Madhya to present day Cairo which enabled him to administer the Fatimids strategically efficiently.

Al Muiz made Cairo a great centre of research and turned it into a university where tutors offered quality education to the Fatimids hence promoting Islamic civilization.

Al Muiz expanded the Fatimid Empire to the Atlantic Ocean in the west through various conquests. Therefore through these conquest be managed to turn very many people to Islam.

Al Muiz strengthened the Fatimid fleet with new units modern ships and boats, this there boosted security within the Islamic empire.

Al Muiz suppressed the activities of Ikhishinids and the Karmathians who had disturbed the Fatimids political rulers. This therefore promoted security within the Fatimid Empire.

Al Muiz granted freedom of worship to people of other religions and this promoted a peaceful co-existence good relations and nation building.

Al Muiz enforced the principals of Islam like prayer fading and zakah which were revived by his earlier predecessors e.g. imam Ubaidullah Al Mahad/

Al Muiz promoted trade with other areas by controlling key areas like the port of Alexandria in Cairo in Egypt.

Al Muiz maintained a peaceful empire by eliminating revolts and rebellions against his rule this therefore helped to promote peace with in the Islamic empire.

However he over tolerated the Christians and accommodated them and due to this he was criticized because this later contributed to the downfall of the Fatimids.

ABU MANSOOR AL HAKIM (996 – 1021AD)

He was called Abu Al Mansoor Al Hakim bin Amrillah and he was the sixth Fatimid caliph.

He was one of the youngest Fatimid caliph who assumed power at the age of 11 years

He ruled for 25 years from 996 – 1021.

**CONTRIBUTONS OF ABU MANSOOR AL HAKIM TO THE FATIMID DYNASTY**

***Access the reign of Al Hakim of the Fatimids dynasty***

Al Hakim greatly promoted science and which led to the rise of prominent scientists like Ali Al Hassan din Al Hassan din Al Haytham and also built an observer story tower for the study of astronomy.

Al Hakim established the Dalal al Hakim (house of science or wisdom) in the year 1005 and facilitated it with a fund from the state treasury.

Al Hakim facilitated research in the area of medicine , philosophy and mathematics where books were compiled for future reference . This was facilitated by the annual budget from the state treasury.

Al Hakim established a magnificent palace which he highly decorated. This Paris was decorated by great astronomists Ali Yunus Egypt had ever produced

Al Hakim completed the mosque which was begun by his father Isa bin Mansoor I the year 990AD and be termed him as Al Hakim in the year 1012AD Ilk’s structure was alike that of Al Azhar Al mosque.

Al Hakim tried to control the floods that had resulted from the over flowing of river Nile. He did this by constructing canals though his campaign was its successful.

Al Hakim is greatly elevated the position of Islam over other religious. This was done through spreading Islam of other areas and many people converted.

However he was greatly criticized in the following areas.

Al Hakim’s reign was characterised by massive killings e.g. many of his ministers had all political competitions who challenged his leadership were equally put to death.

Al Hakim mistreated the Christians and the Jews by imposing on them the wearing of black robes (khanzu’s) riding of donkeys against their well and displaying of the cross dangling from their necks which were against there interests.

Al Hakim destroyed the Christians holy places of worship and whereby he turned their churches into mosques, this annoyed the Christians population worldwide which attraction holy reaction against Muslims.

Al Hakim employed Christian in key positions used them against fellow Christians which promoted disunity e.g. Ibn Abdu approved the destruction of the holy sites or graves in writing.

Al Hakim later became selfish and this resulted into emergence of further dangerous sects e.g the extreme Ismarites who were supported by the Turkish.

**ORGANISATION OF THE FATIMIDS DYNASTY (WAY OF LIFE OF THE FATIMIDS)**

***Politically***

The Fatimids followed to administrative structure and similar to that of the Abbasids. They divided there administration into three ranks i.e. the rank of the mills which comprised of the highest officers followed by the officers of the guard and the third rank included different segments of different names which were named after some caliphs.

Below the caliph were the Vizia’s who were categorized into various ways such as men of the sword who were charged with the army men of the pen who included judges, inspectors, treasures etc, and the lowest category was the organ of the civil servants which consisted of the secretaries of various departments.

Leadership as succession was hereditary just like it had been throughout the previous dynasties associated problems were also experienced such as succession disputed which resulted into practices like double criticizing.

The caliphs name was always recited in the Friday sermons after prayers e.g. Al Muiz and Al Aziiz names were recited during their reign and this was done to create a strong support and from the public.

The leadership of the caliph was unchallenged as or was believed to be God given according to them..They claimed to have been with divine protection as descendants of the prophet’s daughter.

There was a Qadha who was a director and the minister of the state treasury who preceded over the banks and the inspector of markets who supervised the weighing and measurements for stability of the economy.

There was an office of the chamber line who introduced a foreign system to the caliph and was also responsible for foreign affairs.

The caliph owned the capital in his palace and around 30,000 people were placed as a servants horse bearers and body guards. This created extra cost and later bankruptcy of the state treasury.

For external expansion and conquest to go into the caliph must have signed a declaration for the war to take place because he was the pi=political head.

***Economically***

The Fatimids developed commerce and trade especially in the cities and states of Cairo Iraq and tunic / they constructed eight big money changers in Cairo to ease business transactions. This was majorly done by the Al Aziiz and Al Nassir

The Fatimids developed fertile lands which boosted agriculture and trade in general during thier reign through constant irrigation construction of Canals etc.

In the internal trade goods were sold a fixed price and anyone caught cheating could be paraded o the streets ranging the bell and steeling was unknown even when shops and money changers were left unlocked for prayers.

There was a special minutes incharge of weights and measurement to avoid economic oppression and exploitation.

The Fatimids abolished forced labour and over taxation which were a problem to the most workers in Africa and this created freedom an relief towards African workers.

However because of corruption and living a luxurious life some Fatimid caliphs were extremely rich e.g. Al Mustansil e.g. was regarded as the richest of all the Fatimids caliphs.

***Socially***

Regarding their private life Fatimids were highly luxurious especially the last caliphs e.g. in the palaces there were over 30,000 people and out of them only 12000 could be servants besides there were horses, hunting dogs etc all of which served on the funds from the state treasury.

The Fatimids were majorly divided into two groups that of the top officials which included the caliphs and his special ministers and the group of the subjects where even the poor and the slaves were inclusive.

However most of them did not practice and discriminate instead they used to help the poor and needy especially the prominent Fatimid caliphs.

Inter marriages with the barbers and the states were a common practice by the Egyptians during the Fatimids reign. The promoted social relations and made the Fatimids to live for a good time.

Some Fatimids were people in nature and therefore enjoyed music during their leisure time e.g. Al Mustansil used to listen to music from beautiful young girls in the palace, he built a special position I his palace fro taking wine , listening music and enjoying concubines.

The Fatimids caliphs were putting on golden caps plus some jewelries and beautiful long garments to create a difference and as a sign to separate them from other people.

Arabic cultures like code of dressing and Arabic language , eating styles , mode of walking and architectural buildings were part of the changes introduced by the Fatimids.

The city of Egypt during the Fatimids reign was characterised with high beautiful buildings with silver and golden colours.

Corruption remained accompanied by moral decay especially during the caliphs who treated the state treasury as their personal property.

Religiously

There was religous tolerance e.g several Christians served in the high administration without changing their religion.

Construction of numerous mosques. E.g. Fustat city had several new mosques constructed with special marks and most caliphs encouraged their subjects to observed Islamic principals e.g. Ubaidullah, Al Aziiz, Al Muiz etc.

Going for pilgrimage every year was a custom of the most / first prominent caliphs for instance Azizullah, Ubaidullah Al Muiz, Al Hakim and others could not spend a full year without going for Hijja.

The Shias replaced the Sunnis not until the coming of Swalah who restored the Sunni culture and teachings.

There was no religious oppression as all beliefs were accommodated e.g. the Jews , the Christians the Suni Muslims and the Shiites.

**INTELLECTUAL LIFE , SCIENCE , EDUCATION AND TECHNOLOGY**

The Fatimids founded the Baitul-ikmah the house of wisdom which was established by Caliph Al Hakim .this in turn led to the development of the Fatimids Empire.

There were development made in the field of astronomy e.g. during the reign of AL Hakim astronomical studies were emphasized and many compasses were opened up . It was therefore during this time the reknown astronomists Al Hassan emerged and contributed much to the study of astronomy.

Besides the Fatimids also flourished I the field of maths and medicine e.g. they conducted research in the field of medicine and mathematics and indeed some books were published to act as references.

The Fatimids are also highly recommendation the field of art and designing e.g. they produced beautiful art pieces designs and decorations which could be made on many buildings and other infrastructure.

There was also some developments in the field of architecture whereby various structures were put up or in place e.g. Az-al mosque in Egypt which was established in 972 besides this mosque other physical infrastructures were also put up and believe up to date.

The Fatimids established Az-al University and it is the oldest university in the Muslim world done by Al Aziiz.

Al Hakim established a library and a hall of science which has several volumes of books written in Egypt and beyond in advanced studies in astronomy and other sciences.

He Fatimid caliphate was characterized by great prosperity in education science and literacy works e.g Ibn Iki was the out standings patron of learning the Fatimids dynasty metallic art also flourished during the Fatimids era e.g. Chinese grazed eastern was stumping (Chinese stumps, books binding and decorations common in mosques were initiated by the Fatimids.

**FACTORS FOR THE DOWN FALL OF THE FATIMIDS**

*To what extent were the Fatimids responsible for these collapse.*

*To what extent was Al Hakims mistreatment of the Christians led to the down fall of the Fatimids.*

Having made great contribution to the prayers and civilization of the Muslim empire the Fatimids rule eventually collapsed.

A number of factors led to the collapse of the Fatimids:

The importation of the foreign troops in the Fatimid army e.g from Sudan , turkey and Arabia, these developed conflicts among themselves due to their different nationalists and interest hence leading to instability and inter thee down fall.

Mistreatment of the Jews and Christians especially by Al Hakim most of these were killed and three places of worship were destroyed . Therefore they joined the discontented group to over throw the Fatimids.

The luxurious living of some caliphs e.g Al Mustansil whose palace served as a drinking joint for alcohol accompanied by dance and music and many other luxurious enjoyments. This greatly affected the treasury leading to economic decay.

The persistence of famine which claimed very many lives and crippled the empire economically coupled with expensive expenditure of the caliphs made the empire no more.

The emergence of the crusade movement. These were Christian motivated wars against Muslims with the aim of getting rid of the Moslem dominancy. They were launched by the Christians leaders after realizing that the last Fatimid caliphs were so weak and they were tired of their long existence.

The Fatimid over inclination on the Shia doctrines the Fatimids over relied on the teachings of the Shia yet the dominant population of the area where they operated in order to save there thoughts they joined the discontentment of groups to over thrown the Fatimids.

Leadership struggle among the viziers (ministers) and the caliphs to make matter worse the unrest were instigated by the Amics. This created disunity and later downfall.

The existence of numerous revolts and rebellions. This occurred during the reign of weak caliphs e.g. Al Mustansil and Al Hakim many people lost their lives and as the leaders failed to curb down the revolts.

**IMPACTS OF THE EARLT DYNASTY (EFFECTS)**

These dynasties included the Ummayads, Abbasids and Fatimids. They made tremendous contribution s to the development of the Islam as well as a number of weakness that can be seen below,

***Achievements***

They increasingly expanded the Islamic territory far and wide erecting areas like Spain North Africa and Far East territory of china, this was done by all prominent caliphs of different regimes.

New cities and towns were founded like Damaskas, Bagdad, Fustat and Cairo among others.

They boosted development of the empire in the economic field with new inner and outer trading systems.

They expanded the coverage and knowledge of Arabic language for easy understanding of the Quran mainly by suing the policy of Arabinisation. Abdul Malik bin Maswan in the notable one of the field.

They brought civilization educationalists and philosophers appeared during the time of Abdul Malik bin Marwan of the Ummayads , Haruun Al Rashid of the Abbasids and Al Aziiz of the Fatimids.

They promoted Arabic as an official language and the Arabian currency was used all over Arabic and this helped in the spread of Islam.

Appointment of leaders on merit and dismissing the corrupt one was among their administrative policies, this improved efficiency in the administration e.g. during Umar 2 , AbuJaffar , Azizullah etc.

There was development of physical infrastrustures which were well decorated and beautified with specific marks o them especially the mosques , roads, railways, palaces among others.

They created a good relationship between them and their neighbours and this helped to consolidate themselves for a number of years e.g the Abbasids lasted for over 500 years.

They were able to suppress all the imposters who tried to raise up against the Muslim empire e.g the two Huzindiqs under their leader mandate Hashimine bin Hakim in Qulsan.

They also made remarkable development in the field of education, art, medicine etc. e.g. a number of literature books were translated from Greek to Arabic during the reign of Umar 2 , Abdul Malik, Haruna Al Rashid , Al Mammon and Al Aziiz etc.

They organized and supervised the compilation of the prophets tradition e.g. the six sound computers of prophets, Hadith emerged during the golden age of the Abbasids

They highly promoted sports and games music to make the society lively and enjoyable to everyone .this was done throughout the dynasties.

They also increased the knowledge and research with the emergence of the four suni schools of law and the researchers were facilitated to accomplish their work.

They also enforced the observance of Islamic rituals without fear or favour and Islam gained momentum e.g. prayer fasting and zakah were among the rituals that were observed.

***However part of the early dynasties (weakness)***

They initiated the hereditary system of administration which sometimes could result into hatred and killings because of struggle for power.

They maintained or contained the division in Islam and prevented such divisions from graduating into serious civil wars such divisions can be seen during the reign of Yazid bin Muawiyah and Al Hakim of the Fatimids.

Some of the leaders used unnecessary force to expose the empire and suppress those people who were against them. This resulted into great loss of lives and property e.g. Abu Abas Al Safah of the Abbasids, Yazid I of Ummayads and Al Hakim of Fatimids.

They failed to keep and enlarge the economic status of the Muslim /Muslim treasury as a result of selfishness and extravagance of some caliphs like Yazid I. Al Mustansil of the Fatimids etc.

Succession disputes were the order of the day which resulted from the double crossing i.e. the would be leader was over wrapped by another e.g Abdul Malik sub-lined Khalid as this led to loss of lives.

The Arab pride continued to over wrap all other races which resulted into undermine g and discrimination of other races in the society. This was not good for the spread of Islam.

Most of the caliphs were characterised by relaxed and luxurious lie in their services and therefore they were hated by their subjects e.g. the majority allowed province to gain thier independence spent a lot of money from the Muslim treasury on the non issues like music, wine etc.

Some leaders failed t defeat the dangerous sects that emerged and these sects became so dangerous to the progress of Islam at large e.g the Kharijites.

They failed to observed to observed total peace through the empire as hostilities were witnessed during the last weak caliphs in all the dynasties.

Some leaders failed to perform to the expectation of their subjects when it came to performance of religious rituals e.g. the majority of the weak caliphs in all dynasties were seen enjoying concubines excessive music during the leisure time, alcoholism misuse of public funds etc.

**SAFAVIDS**

**THE GROWTH AND DEVELOPMENT OF THE SAFAVID DYNASTY**

The Safavids dynasty was founded by Yakub Ibn Al Haytham Jaffar who was a copper smith by profession. It had its origin in sistan sijistan where the king of the area had entrusted Al Jaffar with command of his tropps.al Jaffar used these owners to cleanup with his own independent group of people with specific beliefs and customs related to those of the earlier dynasties like Ummayads, Abbasids and Fatimids.

The rise of the Safavids to power based on a number of reasons which included the following.

**FACTORS FOR THE RISE OF SAFAVIDS**

The influence of Turkish shiaism during the 15th century as a force among various Tariqh holders resulted into movements which were against some Tariqh beliefs and later became strong when joined by many members who were termed as Safavids from the word Safar al Saffar.

There was a 16 year old leader by the name of Ismael who wanted to avenge the death of his father who was killed by Al Kujids group made him to organize a force of independent people called Safavids.

The Safavids rule was seen as a group with determination to give its autonomy and self-possession of power in Persian therefore e it did not get much resistance.

Some innovations in the divine doctrine like those in Juma prayers were enough reasons to create difference among people leading to emergency of Safavids.

Because of the political interest under the umbrella of the religion some individuals like Ismael spread propaganda against the Shia beliefs I Egypt and turkey the area previously controlled by the Fatimids . Therefore such statements created independent group called Safavids.

The over lasting zeal of the Safavids leaders like Yakub and Ismael made them to conquer many territories with people of independent customs and beliefs.

The assistance get from the neighbours like the Persians who did not want the Fatimids to remain with any influence in Egypt and Spain made the Safavids very strong even after the death of Ismael.

The military organization of Ismael and infrastructural development in the Persian Empire made very many people thoughtful that a savior had come hence forming a group of Safavids.

The collapse of strong dynasties like Ummayads Abbasid and Fatimids led to emergence of independent groups like Ummayads in Spain, Mongols in Iran, India in Mongols, Moravids in Morocco and the Safavids in Persia.

The weakness of the Jamal suni Tariqh and suni Ummah who could not control the new force that emerged gave a chance to the Safavids to exist as a group of people who always opposed the Shia rallies from the east Arab region and Syria, therefore such group formed their own dynasty in the name of Safavids.

The industrialization and trade that existed in Persia and beyond was seen by many people like Ismael as a chance to boost their economy and could be done with a force of people hence the emergence of the Safavids.

The Safavids used the conflicts between salmin of ottoman and the Mumuluqs of Egypt that took construction of the two groups for many years. This made them organized and later took over power from the hands of the ottoman and settled at Sijistan.

The conflicts between the Shia community in Persia and the suni neighbour regarding religious beliefs gave chance to the Safavids to exploit their weakness and the rise to power.

The Safavids had the characteristics of dynastic rule which had become the order of the day and the state, Persia had been always struggling for the national independence since the ancient regime so it was a matter of time for them to have self control.

Though the Turkish soldiers were used as mercenaries in the army force since the reign of the Ummayads time came for them to became political and influenced Turkish principals that later led to the emergence of an independent group called the Safavids.

**EFFECTS OF THE SAFAVIDS RULE**

The struggle between the Safavids and the ottoman led to death of prominent traders from both sides.

Yakub and Ismael did not survive during these contradiction.

It led to the capture of Constanipo and the western part of Arabia which gave the ottoman consideration in the empire.

There existed the Shia doctrine under the hands of the Safavids which were opposed to the suni beliefs of the ottoman and this worsened the situation between the Safavids and the ottoman.

It created independent rebellions I the state as the Shia was persuaded to retell against the ottoman rule taking it to be oppressive and barbaric in nature.

The Safavids were good traders and thee movement from Egypt to different parts like sijistan and later Turkey developed the economy of such areas.

Safavids rule resulted into the alliance between the Mumuluqs and Safavids against the ottomans. Only that the ottomans became victorious over the Mumuluqs.

The fight between the Safavids and the ottoman could not favour the existence of the Mumuluqs u Egypt and by 1514, Mumuluqs were already defeated and the ottoman took over the whole of Egypt.

The struggle between the ottoman and the Safavids resorted into continuous conflicts between suns and shiaism that prevailed upto the present day.

The Safavids led to inversion of Iran by the ottoman and this led to destruction of property in Egypt by Iran.

The influence of Shia came to an end by 1516 when the Safavids in Egypt were defeated. This also brought an end to the Fatimids groups that had reigned around Bagdad.

**DOWNFALL OF THE SAFAVIDS**

The death of the founder of the dynasty (Yakub) also determined the weakness if the empire. They had been so determined and energable which qualifies the Safavids become prone to attacked from other dynasties hence their collapse.

The irritated position of Safavids Empire was bound to its collapse. It should be noted that like any other small dynasty the Safavids dynasty was situated in the heart of the declining Abbasids Empire. This implied that the weakening Abbasids usually directed its dying kicks towards the Safavids.

The death of the Safavids strong military leaders like Jatar who had significant contributed to the consolidation of the empire it should be remembered that this dynasty had been originated from Sijistan and expanded to Persia by Fahar. His death therefore robbed the dynasty of a great supportive worrier and no wonder after his death it declined.

The continuous revision and the rise of sects e.g. the shies, the Karmathians all were established in the Safavids sates and drove it to its collapse.

The existence of Aghlabid dynasty also led to the downfall of the Safavids. This created continuous lively and instability against the Safavids hence leading to their collapse.

Lack of nationalism in there Persian land where the rules races became resistant and attached to lose loyalty that calamites into betrayal leading to their downfall.

Except in isolated cases the Safavids lacked men of outstanding personal influence.

Charisma this explains why when the founder died his military arm. The Empire started disintegrating as nobody would usually measure to their strength.

The lavish use of the state money in a bid to get favour from the subjects. The Safavids rulers spent a lot in just limited time this led to the setting in of their economic problems and over taxation of the subjects which undermined the popularity until they declined.

The radical establishment of the Safavids dynasty also facilitated its downfall, the empire was established and loosely held by force of arms. Therefore as soon as the power of arm or sword relaxed the component parts fell was and finally the whole empire collapsed.

Employment given to the Turkish soldiers in the long run turned into a disservice when they later worked hard towards the establishment of the ottoman empire and this then rendered lose service to the Safavids therefore their collapse became inevitable.

Many of the Safavids rulers were intrudes also undermined them. It therefore became inevitable for the Safavids to resist their body guards and armies from various foreign resources. This made the unit in the army and body guards illusionable.

Weak leaders

Struggle for power

Economic decline

Natural calamities.

**CRUSADE EMPIRE OR MOVEMENTS**

**(11 YEAR WAR)**

The crusade movement were the Christians holy wars from Europe against Asian Muslims. Those wars were sanctioned by the church and they were series between 11th - 18th Centuries.

**CAUSES OF THE CRUSADE MOVEMENTS**

The desire to revenge against the Muslims for centuries, Muslims had dominated the world and this was hatred by the Christians .This is because , Christians had lost during the period of Muslim dominance. They therefore wanted it control the world which made the crusade inevitable.

There was also need to spread Christianity .the Christians wanted to spread their gospel to already islamized formed Christians in the Muslim conquered areas. This aim was to strengthen the Christian in their faith and it possible attract many others including Muslims to Christianity.

The crusades also had hidden political motives towards the Muslim empire. This motive was reflected by Christians like Bohemond. Who desired to control some territories I the middle east so he came under the cover of religion with the hope that in case they win, he would rush into play his political cards in the Muslim empire.

There was also the desire by the criminals of Europe to exercise self punishments by the time than crusade there were some criminals in Europe whom influenced the crusade so much with a hope that when they serve in these crusades their crimes would be pardoned by God.

Some of the crusades were in for the adventure in the Middle East. The fact that there movements were in series and covering a wide area that who were adventurous looked at these crusades as a an opportunity of touring around many areas and in the events that followed led to the crusade.

The desire to escape economic and political problems .there was a cross section of people in Europe who ha problems at home and such people hoped that in order to avoid those problems . It was better for them to join crusades where they were given lively hood of acquiring other few things other than sufferings at home.

The crusades were also struggling for economics survival and for market in the Middle East. It is true that, most of the Muslim controlled these areas, at that time especially in the middle east were of great economic potential therefore, hoped that if some areas were taken over. They would automatically control trade and commerce in this area.

**Pope Herban II** called upon the Christian countries to fight against the Muslims which caused the crusades. With the intention of uniting the Romans , Greek Church so as to ensure coverage of all areas that had been taken over by Muslims made the pope to launch the crusades.

The crusaders desire to exploit minerals in the Arab world such that they would become an economical power and this made crusade movement inevitable.

During the Fatimids regime, Al – Hakim mistreated the Christians. Al Hakim destroyed churched e.g that of Sepulcher therefore this annoyed the Christians and motivated them to attack the Arab world.

The crusades desired to test their superior weapons on the Muslim world as it was a case in Iraq, Afganistan among others. This therefore made them more than ready to launch the crusade movements.

Strategic position of Middle East was strategically located since it was claimed to be in the center of the world therefore the crusades wanted to take this advantaged to exploit resources in the Middle East.

EFFECTS OF THE CRUSADES MOVEMENT

***Positively***

New crops and plants in the middle coast were introduced. These crops boosted food productivity and commercial activities. Such crops included rice, water melons, lemon etc. this food security, increased revenue and improved standards of living were guaranteed.

New tactics of warfare and fighting were also introduced as a result of Christian confrontation with the Muslims. The Muslims acquired many tactics of fighting and all these tactics were even more superior and indeed when Muslims implemented these new tactics they became successful in the subsequent crusade encounters.

Population increased with its related advantages was also realized. This population increased was mainly through intermarriage and almost all the off springs turned out to the Muslims. This was of advantage on the side of the Muslims.

There was development of international trade. This development was especially between the Middle East and other areas. People could move to and from the Middle East on trade runs. May items of trade were dealt in e.g. links and the trade generally benefited the people economically as well as boosting their standards of living.

The crusades led to the acquisition of knowledge of making some simple weapons and materials. As a result of these crusades, the knowledge of making gun powder as well as combustible sand explosives were acquired by Muslims. These strengthened the Muslims militarily and benefited so ,much in their subsequent encounter.

The development of industries and other infrastructure were realized due to many resources in the Middle East and this was as a result of the crusade movements.

The crusades improved transport and communication systems which later were sued by the Muslims to spread Islam.

***Negatives***

Many people lost thier lives as a result of the crusades. It were mainly the Muslims who were affected and this was because the crusades some with superior weapons and killed Muslims indiscriminately or regardless of age, sex etc. they greatly defiled the tenants of warfare.

Muslims suffered gross economic exploitation as a result of crusade movements. The Muslims were controlling the Middle East which was also very busy place and attractive for trade and commerce. These were highly exploited by the crusades.

It resulted into the control of Muslims land by the crusades, when the Christian crusaders defeated the Muslim, they took over control of the Muslim land and controlled most of the areas which were initially controlled by the Muslims especially in the Middle East.

Enemity was sharpened between the Christians and Muslims. Although even before the Christians and Muslims were hostile to each other after these crusades the relationship was worsened, Infact even the little understanding that existed before could not be realized after crusades took place.

The crusades increased the state at which Christianity was spread their gospel in once upon Muslim dominance. Infact upto now, there exists some Christian in these areas e.g in the Middle East and other surrounding areas.

A lot of Muslim property was destroyed as a result of the crusades there was a lot of property destruction including many historical mosques, buildings and ornaments. This led to great infrastructural set back I the eyes of the Muslims.

There was slowing down of the rates of Islamic civilization due to the influence of western culture which was introduced by the crusaders.

The Muslim army was greatly weakened which was used as a major weapon in spreading Islam. This is therefore slowed down the spread of Islam in the entire world.

The Muslim practices were dominated due to increased insecurity as a result of the crusade movement. This therefore hindered the spread of Islam in the entire world.

In conclusion, after a period of time, the Muslims again took back their territories from the crusades.

**DOWNFALL OF CRUSADE MOVEMENT IN THE MIDDLE EAST**

Account for the collapse or failure of the crusades movements.

Although the crusades successfully defeated the Muslims had also controlled Middle East, they lost control and collapsed after sometime due to the following reasons.

Having mixed objectives undermined the success if the crusades on coming to idle east the crusade gathered economic motives others wanted prestige and adventure. Therefore because of such contrasting objectives there control could not last long.

The crusades numerical weakness if to blame as compared to the muslims i.e. there number was so small and this implied that even if both parties lost fighters, muslims would still stand at an advantage with a big force hence contributing to their collapse.

The increased mistreatment of the Muslims by the crusades also affected them. When they occupied Middle East they greatly mistreated Muslims in the end Muslims hated the crusaders and mobilized fighters that made crusaders to lose control.

The failure of the crusaders to convert the Muslims. When the crusaders controlled Middle East they did not put sufficient measures to convert the Muslims to Christianity. This therefore gave Muslims chance to consolidate their faith and strengthened themselves which contributed to the collapse of the crusaders.

The long distance from their home countries (Europe) was quite far from middle east which was a big setback .this made it difficult to obtain some of the supplies from home in time yet the muslims got their easily.

The crusaders over concentrated at the coastal areas which alter affected them. This gave chance to the Muslims mainly in the interior to reorganize and mobilize themselves into a big force which chased away the crusaders.

The geographical disadvantage of the crusades also hunted them unfamiliar. The crusaders were affected by the new weather and the flat nature in the middle east which was extremely hot yet on the other hand muslims were used to it and so exploited it maximum ally which led to the collapse of the crusades.

The weakness of the crusades forces cannot also escape the blame. The crusades lost many fighters in their subsequent encounters and these force grew weaker and weaker yet the Muslims were organizing and mobilizing a big force which in the end contributed to the downfall of the crusades.

The rise of Swalahu Ibn was one of the major causes of the collapse of the crusade movements. Swalahu Ibn was a title meaning righteousness of faith which later became the name for the revivalists Islam. They therefore exerted pressure on the crusaders that eventually collapsed.

**OTTOMAN EMPIRE**

**THE OTTOMAN EMPIRE 1299 – 1922 (600YEARS)**

The Ottoman Empire was begun by Uthman and it was established in1299 in turkey with its capital at Anatolia. It was the second Muslim empire having its routes in Europe following that of the Ummayads in Spain which was established by Abdul Rahman.

Turkey was under the rule of Baizatian or Roman Empire before its establishment with its capital at Constantinople. The empire lasted for six centuries (600 years) and came to an end in 1922 when Turkey was declared a republic.

The empire covered areas of Palastian , Iraq, modern Albania, Egypt, Yugoslavia, Bulgaria, and Greece. It had sultans like Uthman (1299), Orkhan(1326),Muraad I (1359) Bayazid I (1389 – 1401), Muhammad I (1403 – 1413), Muraad II(1421) Muhammad II (1451) Bayazid II (1481) Salim I (1512), Sulaiman (1520 – 1556 )

**FACTORS FOR THE RISE OF THE OTTOMANS TO POWER**

***Account for the rise of the ottomans in Turkey.***

Elevation of the Turkish soldiers during the Abbasids rule. The Turkish soldiers were brought to assist the Abbasids in their campaigns however as time went on these soldiers took key areas in administration e.g. in the army which led to the collapse of the Abbasids to the advantage of the Turkish soldiers to take over power as Ottoman Empire.

The role of Uthman , he had a royal and devoted army who fought with determination to make over power. Uthman was a person was a man of courage and determination which qualities made him to rise to power.

The Abbasids Empire was too big for them to manage and therefore the ottomans used the opportunity of the weak caliphs such as Mutawaquil to strenghten their campaigns and this assisted them to take over power.

The gradual expansions of ottoman led them to power the establishment and expansion of the Ottoman Empire was gradual. This therefore made them to organize themselves effectively and not only for the purpose of establishing the empire but also the purpose of taking over power.

Restoration of peace in Asia Minor in Turkish this brought in many people of various fields who had the fear before e.g. scientists, teachers, merchants etc these groups of people did a lot to develop the ottomans hence facilitating there rise to power.

Failure of the crusade movements to crush and eliminate Muslims between the 11th and 13th centuries. The success of the crusades was short lived and this made the Turkish soldiers to strengthen themselves and finally established there rule.

Availability of resources (good financial position or the Turkish) they used key positions they had during the Abbasids to gather wealth which enabled them to acquire guns and other basic requirements for fighting this therefore helped them to rise to power.

The loopholes (weakness of the Abbasids) e.g moral decay and the masses where fed up of the Abbasids due to such immorality. They instead supported the Turkish to obtain power and this gave birth in the Ottoman Empire.

The assimilations and accommodative policies of all strange forces into their ranks boosted their movements. They for example accommodated the Greek, arras, Karmathians and many others which helped to multiply the success of the Ottoman.

The minting of silver coins made trade and commerce lively in many vital towns like Izinik, Izimit and others. Therefore the prosperity of trade and commerce facilitated the growth and development of the Ottoman.

The decline of Byzantine Empire by 1250AD the political, social, Economic and military position of the Romans had greatly declined. This ended the oppressed people to rebel against the Romans therefore such disgruntled people welcomed the Turkish establishment of the Ottoman rule.

Disorderliness of the Muslim world in the later days of Abbasids empire a lot of disorder was witnessed this was partly due to the weakness of some caliphs at that time. In the events that followed the Abbasids administrators found it hard to stop the more organized and strong emerging force of the Turkish hence leading to establishment of the Ottoman Empire.

The Ottoman Christians alliance Orkhan the successor of Uthman1 allied with emperor John 6 when emperor John was struggling against his enemies therefore in turn the emperor allowed the Ottoman go deep in all areas and strengthened themselves until they assumed power.

**CONTRUBUTIONS OF SOME PROMINENT SULTANS**

SULTAN UTHMAN (1299-1326)

He was the founder of the Ottoman dynasty and he was therefore its first sultan.

He established this dynasty family beginning in Anatolia in 1300 which was part of Baizatian Empire and it was built on the remains of the Seljuk kingdom.

He fostered his dynastic strength on the further conquests to gain control in Europe and developed it into a strong kingdom based at its capital Constantinople.

Given the fact that his new dynasty was a constitution of multiple rash backgrounds. He tried so much to enhance unity among the subjects which included Syrians, Armenians, Greeks, Egyptians, and Albanians among others.

He founded and formed a strong multinational army upon which he based his strength in conquering other areas and in attempt to establish the Ottoman Empire.

Uthman made a great contribution in founding and building a unique Turkish Islamic culture which was rich in all aspects of life and borrowing from all races of the dynasty.

Uthman is also highly credited for enforcing the observance and practice of Islam rituals such as swalat and zakah even the Islamic code of dressing and greeting was enforced upon his subjects.

Uthman also founded and streamlined the system of laws in his new empire and based it upon the teachings of the Quran as well as Hadith and Fiqh.

Uthman promoted harmonious co-existence among the Turkish Muslims including the Arabians and people of other faith like the orthodox Christians.

Uthman promoted civilization and taxation policy therefore he tapped the talents of the conquered people and utilized them for the glory of the Ottoman Empire.

Uthman tried to streamline his administrative structure especially as regard to appointments. He always considered competence and merit to a large scale and regardless of racial or religious backgrounds e.g many Albanians and Italians were included in his government.

SULTAN SALIM 1 (1512 – 1520)

Salim1 was one of the great sultans of the Ottoman Empire and made significant contributions which included the following;

**CONTRIBUTIONS**

Salim heavily re-enforced the Turkish army when he equipped it with new armillary muskets and other long rage weapons which elevated it to one of the modern armies.

Sultan Salim 1 greatly contributed to the expansion of the Ottoman Empire. He conquered and took over Aleppo triumphantly from mambo rulers.

Sultan Salim 1 also improved the economy of the Ottoman Empire and he did this by enriching the caliphate with immense treasures which he captured from the city of Aleppo from the Mumlok sultans and princess.

Sultan Salim 1 attacked and captured Damascus and the whole of Sana was put under the control of the Ottomans.

Salim 1 attacked and captured Cairo under Tumanbay and slaughtered all the Mumloaks including tumanbay himself who was later hanged this therefore led to an end of the mumloaks sultans.

Salim 1 elevated the title of sultan and absorbed it with the caliph privileges to the extent of being recognized as the most powerful title in Islam.

Salim 1 improved the administration of his empire i.e. he appointed an Ottoman Persia to act as his vice lay for improved service delivery e.g Sanjaka was one of such Persia in Egypt.

Salim 1 improved on the currency system of the Ottoman Empire. He minted his new coinage to promote commerce in his empire which eventually led to the development of the Ottoman Empire.

Salim 1 was also able to control his government and also dominated some parts of Europe and Asia as well. He attacked and defeated the Safavids of Iran in 1514AD hence consolidating fully the Ottoman rule.

Salim 1 was able to suppress the mumloaks between 1516-1517AD the Mumlok army was defeated by Salim and this conquest was aided by the support of the many Mumlok officials who betrayed there masters in return for important and revenues promised to them.

Under sultan Salim 1 the Ottoman gained direct access to the intellectual and administrative heritage of the high Islamic civilization of the Abbasids and the Seljuk.

From the Arab world there came Muslim intellectuals administrators and artists of the time who penetrated the Ottoman life and made the empire much more of traditional Islamic state than it had been before.

However he was charged with extreme luxury at the expense of the state funds e.g he once picked a three day trip to Egypt and returned with a shadow play to entertain his crown son Sulaiman 1.

Salim contributed to great loss of lives in his empire through his various wars against the vessel states e.g he killed all the descendants of Al-Mutawaquil the Egyptian Mumlok.

THE REIGN OF SULTAN SULAIMAN THE MAGNIFICIENT (1520-1566)

He was known as a Sulaiman Khan a son of sultan Salim khan. He was the 10th sultan of the Ottoman who came to power in 1520 and left power in 1566. His reign witnessed great progress and properly and came to be described as the magnificent reign by the writers of Islamic history.

The period of Sulaiman the magnificent was one of the two Golden regimes in the history of the Ottoman Empire. The second one was that of Abdul Majid which was termed as the Tansmak period.

SULAIMANS CONTRIBUTIONS/REFORMS.

Sulaiman carried out great conquests that led to expansion of the Ottoman empire e.g by 1538 he had conquered Masqat, Eden, Yemen Syrian and most of the North African states like Morocco, Algeria among others and some parts of Hungary, Vienna, Prodeze island were occupied during his reign.

Sulaiman conquered the Safavids in Persia, took control over Bagdad and controlled the Portuguese from the waters of the gulf.

Sultan Sulaiman was remembered to have liberated the people of Libya from poor leadership of Yohanna of France who side lined some rights of the Libyans.

Sulaiman sent his troops to attack the army in Algeria which had been sent by the emperor of Nimsa to kill Fahr in Babarus.

Science and Education was also registered during the time of Sulaiman. He emphasized the teaching of science and also imported many Arabs to do the teaching of his Turkish subjects.

Sulaiman modernized and civilized the empire by proving himself as the most enduring of all the Ottoman sultans. Great industries were improved and new ones established during his reign.

Sulaiman equipped and beautified Anatolia the capital of the empire and other cities with great structures of mosques, schools, schools, hospitals, palaces etc . Most of these structures were built by his chief architecture known as Sinan.

Sulaiman is also credited for establishing magnificent mosque named Sulaiman which was the greatest mosque of the time. In addition he also designed the eclipse of Santa Sophia and these attracted tourists to the region hence increased revenue.

Sulaiman greatly promoted Turkish culture throughout his empire. This culture was blended with diverse and unique element borrowed from Persians.

Sulaiman greatly promoted unity among the multi ratio Turkish population as long as Sulaiman still reigned all provinces were held together by the use of the sword. Freedom of worship was exercised and each community enjoyed a considerable level of home rule.

Great efforts were also exerted to check on economic evils like corruption bribery and moral decay. He appointed trustworthy officials into office and even established a special office concerned with the state revenue.

Sulaiman carried down the impending instability in Syria after the death of Salim in 1520. Sulaiman 1 signed a treaty with the Syrians in which the Syrian Persians were required to guarantee the lives, property and honour of their subjects irrespective of the race.

Sulaiman established magnificent monuments and architectural works e.g he built great a mosque (the mosque of Sulaiman) and even his own palace became one of the most beautiful structures of the time.

Sulaiman revived the military glory of the empire which had greatly declined during the time of the earlier sultans. Once again the empire became a warfare state, highly respected by European states and the Sulaiman came to be known as Sultan of Sultans.

For security purposes Sulaiman the magnificent installed lights of all over the streets of his capital (Anatolia) and this also added to the beauty of empire.

Sulaiman improved the welfare of his people in the empire e.g he constructed beautiful residential houses for his provincial governors and ministers which boosted their level of service to the sultanate.

Sulaiman promoted general elections to greater levels and strengthened the teaching institutions. More emphasis was put on the teaching of Arabic alphabet, language, reading and writing. This further enhanced the reading of the holy Quran.

Sulaiman deserves a credit for promoting the practice and spread of Islam e.g observance of Islamic rituals like fasting, prayer and Zakah. This earned him tittles like shadow of God on earth.

Sulaiman became the most prominent sultan of the Ottoman Empire as he became the most respected and feared by the subjects. This contributed to the growth and pride of the empire and Turkey became famous.

Sulaiman signed treaties with the non Muslims giving them privileges to follow their own religious beliefs.

Sulaiman ordered one of his scholars by the names of Ibrahim Al-Halab to compile a book of laws. This became the greatest collection of the Ottoman laws and served for many centuries.

**ORGANISATION OF THE OTTOMAN EMPIRE**

***Political organization***

The empire had a centralized system of governance with the sultan as the head. Sultan was therefore the title accorded to the leader of the Ottoman Empire.

The sultan had absolute powers in the empire on all issues except those that concerned Shariah e.g he had powers to appoint , demote dismiss officials control finances among others.

Just like in the preceding empires leadership in the ottoman was also hereditary whereby 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.

Below the sultan were the ministers with the titles Persia patrons or Baptists and were ended by the prime minister or secretary of the state. All these ministers were charged with different duties according to the wish of the sultan and were all answerable to the sultan,

Below the ministers was the state secretary and he was particularly charged with overseeing relationship between the Ottoman Empire and the neighboring areas. He was also the head of all other administrators.

In their hierarchy the ottoman also had a post of Differ Darr. It was a special post concerned with financial issues in the empire. He was also charged with the collection of state revenue and also prepared the state budget.

Regarding security of the empire the ottomans had a strong army popularly known as Naal – Nashiriyyah which was well trained and was a very strong pillar in there state administration since the empire was popularly known as a militant state.

Appointments to positions of responsibility during the ottoman administration was subjected to military training i.e. for one to be appointed had to undergo military training and thereafter receive more training in the area of specialization.

The ottoman also had a strong navy force which at one time was the most feared in Europe and Mediterranean regions. This tone was well equipped and during the reign o Sultan Muhammad it was the most superior in the whole region/

The empire had a strong judiciary which was headed by Sheik Al Islam. This was the title which was given to the head of the department of judiciary. The judges in the department were special employees if the state from very religious families and had to be highly knowledgeable and trained in Islamic law.

For easy ad effective administration the empire was divided into provinces each under a governor who was directly appointed by the sultan. Some provinces had self control but answerable to the sultan.

***Economically***

Taxation inform of zakah and tributes from the conquered states still remained the major source of the state revenue.

Ransom money from slaves and captives was another additional source of revenue for the initial three centuries after the establishment of the empire.

Trade was also another economic activity during the Ottoman Empire. The Turkish carried out trade activities with the British , French and other minor powers such as Holland, Denmark, and Sweden.

The ottomans also earned revenue from the tributary states such as Italy, Spain , and Egypt etc.

War booty was also another source of income as far as the Ottoman Empire was concerned since the empire was characterized by wars of expansion. It helped the empire to get war booty from different areas it conquered.

Costruction of railways and canals to boost agriculture was given much attention e.g. they constructed several railways and canals connecting Arabia to Syria.

The ottomans fought the Europeans for the control of the Indian Ocean trade which boosted their trade and commerce as well as increasing their revenue.

***Socially***

The ottoman society was a composition of people of various nationalities i.e. the Arabs, Syrians, Iraq, among others. This implies that the sultanate upheld a variety of languages and ways of life.

The society was divided into social classes I, e the ruling class and peasants. Members of the ruling class were entirely controlled by the sultan and enjoyed calling Osomans while the ottoman could be used among the subjects. This implied that a kind of social gap existed among the Turkish people.

Inter-marriages and accommodativeness was highly encouraged practiced in the Ottoman Empire. They married non Muslim women and they were admitted to full citizenship for any subject who accepted Islam. I so doing many non Turkish e.g the Italians, Greeks among others found themselves raising to the higher offices in the empire.

Most of the Ottoman Empire were luxurious n nature. They enjoyed concubines music, wine and lavish spending which depleted the state treasury at the treasury at the expense of meaningful departments in the empire.

**FACTORS FOR THE DOWNFALL OF THE OTTOMAN EMPIRE**

The great empire began to decline in 1566 until when it collapsed in 1922AD after Turkey had been declared a republic with Mustafah Kamala as its first president.

Increased power of the Christian force .during the reign of weak sultans, the Turkish lost royalty of the soldiers who were trusted more than Christians even promoted them in key positions e.g the army. Therefore Christian soldiers replaced Turkish soldiers hence leading to the collapse of the Ottoman Empire.

Corruption and nepotism of the Christian using their influence at all level led to the downfall of the Ottoman Empire. This created chaos in the empire and lastly collapsed.

Economic difficulties also contributed to the downfall of the Ottoman Empire .they failed to control a big empire, Europe had got industrialized in 18th and 19th centuries . Therefore Turkish goods lost market which crippled the revenue base and hence the collapse of the Ottoman Empire.

Influence of European states e.g. France and British led to the down fall of the Ottoman Empire. These fought to regain their areas for example Serbia among others .therefore the ottomans failed to hustle this pressure and finally collapsed.

The rise of local ruler e.g Muhammad Ali of Egypt rose in 1809. These local rulers formed armies to seek for independence and this weakened the central authority of the ottoman and more so they concentrated Muslims on external challenges.

Over confidence on the side of the ottoman also contributed to the downfall of the Ottoman Empire for instance, they believed that they were superior and no would there challenge them until the Europeans states over powered them hence leading to their collapse.

The rise of nationalism by 1912 led to the downfall of the Ottoman Empire .different territories began seeking for independence and this caused chaos in the empire which eventually led to the collapse.

By 1912, the desire for independence by various nations who were accommodated in the ottomans regime had spread far and wide which weakened the empire and led its collapse.

The chaos that rise within the ottoman due to the mixed nationalities brought in Europe also contributed to the collapse of the Ottoman Empire.

**THE GROWTH AND DEVELOPMENT OF MONGOLS AND MONGHULS**

The Mongols and Monghuls were small dynasties that existed in the Islamic history which were almost the same formation like those of the saffavids Seljuk in Iran, Moravids in Morocco. The Berbers among others. The Mongols occupied Bagdad ad Iran in 1258 and Monghuls resisted in central India 1540.

MONGOLS IN PERSIA

The Mongols group was started in 1220 by Halaqikhan who lived in Buchara a place where Imam Bukari was born.

In order to start upon independent group, the Mongols destroyed cities and killed people on the way and this were all from the Abbasids side. This total destruction made them to take some parts of Egypt including important cities.

The Mongols matched toward Bagdad and demanded to surrender of the caliph Al Mustansir who was weak and could not resist their force.’

**FACTORS FOR THE RISE OF THE MONGOLS IN PERSIA**

The weakness of the cast Abbasids leaders like Al -Mustans gave the Mongols chance to take over power. Leaders were very weak and they could not defeat the Mongols who were very determined to take over power.

The determination and ambitious nature of the Mongols strong leaders like Halgikhan was a significant factor for their rise to power. They could not sit behind with the interlock of setting of starting of their own political state.

The outbreak of natural calamities and their effects helped the Mongols to rise to power it should be recalled they during the last days of Abbasids and Fatimids regime drought hit the empire so much. This led to loss of lives as a result of food shortages giving the Mongols an advantage.

The unity of the Monghurians helped to overcome their strong opponents of the Abbasids who became disunited during the later years controlled by dictators and weak caliphs.

The good organizational ability of the Mongols also facilitated their rise to power. Prior to their final attacks i.e. Monghurians were already set in movement and their plans successfully can for them good results and won them support from the masses hence enabling them to establish their rule.

The Mongols used a technique that they were sent by God as a punishment to their sins they did, they used a term “scourge of God” which meant God’s punishment to the sins, therefore this title made them strong and contributed to their rise to power.

The weakness of the Abbasids army also destroyed the Abbasids leading to the rise of the Mongols. The army had deliberated been coerced and the soldiers became arrogant and into lorable . this resulted from mistreatment especially in terms of poor payments perhaps due to the economic problems in the empire at that time such circumstances were well exploited by the Mongols to establish their rule.

Assistance from the Romans and Persians who wanted to remain their powers from the hands of the Abbasids. This gave the Mongols support and this braking made them very strong again the Abbasids.

The leadership vacuum created by the Abbasids had outlived their usefulness and became cordially caliphs. Muslims hated them and longed for change thus an invasion of the Mongols.

The Mongols used their propaganda as saviors of Islam and the Abbasids could not realize their trick. This meant that close supervision and monitoring of their activities difficult giving chance to the Mongols to rise to power.

**EFFECTS OF MONGOLS INVASION**

Anglican and Mongols in general tried to correct mistakes of the last Abbasids caliphs like being luxurious , having concubines , taking wine alcohol to mention but a few therefore they were a bit religious especially during the first war.

The Mongols improved on the observation of the rituals and practices which had deodorized during the immoral like Abbasids caliphs e.g. performing prayers, paying zakah etc.

The Mongols led to emergency of new infrastructural development like mosques, roads which helped in movements and welfare I the empire very good e.g they built the mosque of Bukhari after its destruction.

The Mongols improved on the relationship without side states like Roman and Persia Empire however those later turned against Islam which was their long term strategy.

The Mongols replaced shiaism of the Fatimids in Egypt with suni doctrines which was in the line of the last prophet of God.

The Mongols led to emergency of strong leaders in the history of Islam by the name Halgikhan who became very instrumental in the progress of Islam in Persia.

The Mongols ended the existence of the Abbasids dynansty in 1268. They had ruled the empire for about 500 years.

The Mongols led to emergency of Murhuks in Egypt through an alliance with the Mongols and the establishment of the Ottoman Empire under Uthman.

There was development of the trade and commerce I the Mongols Empire as a result of inner and outer trade cooperation. This was mainly done through exchanging trade, items which developed the Islamic empire.

For the first time in the Islamic history since dynasties rule. The innovative principals of pronouncing the caliphs name in prayers came to an end during the Mongols dynasty.

The Mongols led to stagnation of education as a result of destruction of some learning centres in Bagdad and beyond. This greatly affected education system within the Islamic empire.

The confrontation between the two groups resulted into destruction of 400 official and judges 50,000 Syrians. The Abbasid last caliph Al Muhammad and his family and Mongols trade i.e. within 3 years.

The Moslem capital was shifted from Bagdad to islambul where the Mongols staged their headquarters and Bagdad became just a province called Iraq Al Arabia.

Opportunism and looking of property became the order of the day in Bagdad. All categories of people with the exemption of the top leaders got involved in this evil activity.

**GROWTH AND DEVELOPMENT OF MONGHOLS IN ASIA (INDIA)**

The Mongols empire rose in the regions largely occupied by the non Muslims and it was founded in 1540AD and settled in central India.

They were commonly called Mongols or Monghuls. The Mongols were occupied by the Turkish military that took over power in Indian with two major objectives i.e. political powers and the spread of Islam in Asia. It had leaders like Babur, Hamayn, Atubar among others.

The Mongols had previously associated with the Mongols adopted their decline in Oxus basin. These customs made the, independent for other groups in India before the Mongols taking over control of India the Indic dynasty were the controllers of the area. These were from Afghanistan but had Islamic influence and were under the leadership of Indian Muslims of Afghanistan family called Sher-Shasul a title of the Buhaye groups in India.

When Hamayn died his son Akbar took over power in 1556 and ruled upto 1605, he influenced the custom of the Mongols and by 1605 the Mongols had occupied mist picks of India basing in the central.

Most rulers in India came as immigrants including Afghanistan and the inhabitants became relaxed which gave the Mongols chance to control India for a longtime.

The weakness India was reasonably large for the first rulers to control and the Mongols formed a vacuum for them to consolidate their power and by 1569 Akbar had became the king of the greater part of Northern India.

Akbar captured Punjab , Malvar and Erijaret and by 1575 he ahd a powerful kingdom of Muslim with a lot of Sunni doctrines that were adopted by the most people of India.

The influence of Akbar made the remaining Afghan adopting the customs of Mongols and by 1576. All the remaining Afghan would not be separated from the Mongols making the whole of India under the Mongols control.

When the ottomans were controlling most parts of Europe and Africa. The Mongols controlled most area of north and Western Europe and influential Islamic cultures especially social, moral and economic cycles and by 1670 most sub continents of Western Europe had already adopted Islamic cultures after associating with the Mongols.

Most Mongols leaders lived a primitive life based on Islamic doctrine and they were not extravagant as it was party of the case of some earlier caliphs into the dynasty.

Most Hindus integrated the Islamic culture under the influence of the Mongols which led to the easy development of Islam in India .the Hindus submitted to the Muslim rule and later made an impact in the progress of Islam in other parts of the world beyond India.

The Indian languages and styles of handling issues was sued into the Mongols court and majority were life issues.

In order to consolidate Mongols culture vanacular language was used and the Mongols supported the Indian culture popularly known as Sankint which was related to having a simple life.

On top of Hindus culture, the Islamic inspiration became a foundation for inter confessional cultural productivity.

In the field of education both the Mongols and the Hindu shared the same art and the learning techniques. Many Hindus studied Persian language and the Mongols learnt Hindus languages.