**ISLAM 235/3**

**COURSE OUTLINE**

1. Early Islamic history.
2. The situation in pre-Islamic Arabia (570-610 AD).
3. Religious life (Paganism, Sadism, Christianity).
4. The political life of pre-Islamic Arabs.
5. The social and moral life of the pre-Islamic Arabs.
6. The economic life of the pre-Islamic Arabs.
7. The life of prophet Muhammad (PBUH).
8. Family background and early life up to his marriage.
9. Mission and Mecca (Mecca period).
10. The migration to Medina and Medina period up to the time of his death.
11. The rightly guided caliphate period.
12. The caliphate of Abubaker.
13. The caliphate of Umar.
14. The caliphate of Uthuman.
15. The caliphate of Ali
16. The Umayyads.
17. Muawiya bin Abi Sufyan (the founder of Umayyad density).
18. The insitutitions of the caliphate under the Umayyads.
19. The prominate Umayyads caliphs i.e. Yazid bin Muawiyah Abdul Malik, Maiwa, Umar bin Abdul Aziz.
20. Life under the Umayyads i.e. culture, alliterative, social etc.
21. The Abbasids.
22. The rise of the Abbasids.
23. The prominate Abbasids caliphs i.e. Alir Mansur Harum al Rashid, Al Maun.
24. Islamic civilisation and education under the Abbasids.
25. Moghius invasion and decline of the Abbasids.
26. The Fatimids in Egypt and North Africa.
27. The rise of Fatimids.
28. The prominate Fatimids rulers i.e. Ubaidullah, Abu-Mansur, Al Aziz, Al Hakim etc.
29. Islamic civilization under the Fatimids.
30. The fall of the Fatimids.
31. The crusades and Muslim empires.
32. The safarids in Persia.
33. The moghuts in central Asia and India.
34. i) The Ottoman empire.

ii) Uthuman empire.

iii) Sulyma magificient.

1. The Ottoman institution and culture. The fall of the Ottoman Empire.

**THE CALIPHATE PERIOD 632-661 (11-41) AH.**

* The word Caliph is derived from an Arabic word Khalipha, which means successor. Abubakar who was elected by Ali to be the 1st caliph to the holy prophet first used this title. As a successor of the prophet the caliph was the head of the Muslim community. Since religion had been perfected and the door of divine revelation closed at the death of the prophet, the caliph was to base his judgement on the book of Allah and the traditions of the prophet.
* The caliphs who truly followed the holy prophet footsteps are called the rightly guided caliphs (Khulafau Rashidun). They were four rightly guided caliphs; Abubakar, Umar, Uthuman and Ali. After these four the later caliphs assumed the manner of kings.
* The holy prophet before his death did not nominate his successor, but when he was seriously sick, he requested Abubakar to lead Muslims in prayer.

**COMMON FEATURES OF THE ORTHODOX CALIPHS.**

* They were all democratically elected.
* They were all related to the prophet.
* They were all muhajiroons (migrants).
* They were all pious men and pleased with paradise.
* All belonged to shura (consultative) council.
* They participated in the battle fought during the prophet’s time.
* They rendered their persons and contributions to Islam.
* They were prominent companions of the prophet.
* They participated in the fare well pilgrimage.
* They were signatories of the Hudaibiyya treaty.

**ABUBAKAR THE FIRST CALIPH (11-13) AH.**

* He was born in 572AD to Abu Kuhafah and Salama. They belonged to banu Tamim clan of the Quraish tribe in Mecca. His family engaged him in caravan trade and thus started trading at the age of 18.
* Abubakar, which literally means the father of the camels, his real name was Abdul Kaaba (slave of the Kaaba). On his conversation, the prophet changed the name of Abdallah. He also gave him the title of Assiddiq (testifier of truth). He was a fairly rich merchant and a very respected citizen of Makka. He was two years younger than the prophet and some natural affinity brought them together from their early childhood and remained the prophet’s closest companion throughout his life.
* When Prophet Muhammad declared his message to his relatives and friends, Abubakar accepted Islam without any hesitation. The prophet said; “*Abubakar was the first man to accept Islam without hesitation on his heart”.*
* After his conversation, Abubakar supported the prophet and used his entire wealth for the progress of Islam. Such important companions like Uthuman bin Aphan, Zubair and Abdu Rahuman and Saad joined Islam through his hands.
* He often spent money to free slaves who were being tortured by the Quraish for their conversion to Islam. On several occasions, Abubakar put his life in danger by trying to rescue the holy prophet.
* When the persecution of Muslims reached an unbearable extent, the holy prophet asked Muslims to migrate to Medina, but requested Abubakar to stay with him. Abubakar therefore had the distinction of being referred to in the Holy Quran as the second of the two who were in the cave (9:40).
* For the sake of Islam, Abubakar left his old father, his business and family in Mecca and migrated to Medina. He only took his money, which he continued to spend in the way of Allah.
* He was the prophet’s closest adviser in the battles of Badr and Uhud. During the negotiation for peace at Hudaibiyya, he fully supported the holy prophet and was also one of the signatories to this treaty.
* In the 9th year after hejira, Abubakar led the Muslims to Mecca on the instructions of the prophet. When the prophet was on his death bed, and could not lead prayers, he requested Abubakar to lead the prayer.
* Though very rich, Abubakar lived a simple life and spent all his money in charity and defence of Islam. It is said that once the holy prophet said; *“If I were to take a friend other than my lord, I would take Abubakar as my friend”.*

**HIS ELECTIONS TO CALIPHATE.**

* Abubakar was not around at the prophet’s death, when he knew about his death, he hurried to the house of sorrow. When he came out, he broke the news of Muhammad’s death.
* The death of Prophet Muhammad created a problem in the Muslim community of choosing the successor. This led to a split of Muslims into two groups i.e. the Muhajiroons (migrants) and the Answars (helpers) each group wanted the successor to come from its ranks.
* After a lot of arguments, Umar bin Khattab proposed Abubakar as a caliph. He told the gathering that none of them had been close to the prophet than Abubakar. He even reminded them that when the prophet was sick, he ordered Abubakar to lead prayers in his place. Umar then requested the Muslims to come and offer allegiance to Abubakar.
* Abubakar accepted the position after hesitation. He sat on the pulpit one step below one used by the prophet and addressed the Muslims. He began by praising Allah and said; “The weak amongst you shall be weak with me until their rights have been regained. And the strong amongst you shall be weak with me until if Allah wills I have taken away what is not due to them. Obey me as long as I obey Allah and His messenger. If I disobey Him and His messenger, then obey me not”.
* By then, Abubakar was 60 years old, he had faced all the hardships with the prophet. He had now been called upon to lead the Muslim Umma. After his elections, he ordered the burial of the prophet to be carried out in the place where he had died.

**WHY ABUBAKAR WAS ELECTED THE FIRST CALIPH?**

* He was 1st convert to Islam.
* He was the closest friend of the prophet.
* He migrated with the prophet.
* He was a member of Shura council.
* He loved the prophet more than himself.
* The prophet chose him to lead Hajj.
* The prophet chose him to lead prayers.
* He had been pleased with paradise.
* He fought almost all battles with the prophet.
* He was a father in law to the prophet.
* He gave all his money and all his belongings to Islam.
* He contained the situation after the prophet’s death.
* He was talked about in Qur’an.

**PROBLEMS FACED BY ABUBAKAR AS A CALIPH.**

* Zakat defaulters. During the last year of prophet’s life, he had sent a number of officials to collect zakat from tribes that had professed Islam. Some of these tribes did not take prophet’s order favourably and therefore refused to pay zakat. When the prophet died, they totally refused to pay and killed some of the zakah collectors. However, caliph Abubakar took firm action on them and defeated them.
* False prophets. There were a number of imposters who claimed prophet hood after the death of Prophet Muhammad. Among these were Al-As’ward of Yemen and Musailamad who called themselves prophets of God. The caliph dealt with them in order to suppress them and indeed he succeeded in doing so.
* Threats from Habs and Zabyan. After Abubakar’s elections, Muslims received threats from these tribes that lived at the out skirts of the city. Abubakar suppressed them in the encounter that followed. It was during his reign that Muslim armies conquered Iraq and Syria.
* The problem of the newly converted Muslims. These wanted to abandon Islam after the death of the holy prophet. They did not convert whole heartedly but because they had realised the military might of Muslims.
* The problem of Romans and Persians. These had disturbed the Muslims right from prophet’s time. Abubakar engaged them in a chain of battles that ended during Umar’s caliphate.
* During Usamah’s expedition to Syria, Abubakar faced a problem of convincing the companions who wanted to withdraw from the campaign. The companions were seeing it unwise to send the army to Syria when the false prophets were planning to attack Medina. They wanted the army to remain in the city. When Abubakar insisted to send the army, they told him to change the command of the army from Usamah. This annoyed Abubakar so much and asked them whether they wanted him to abandon the decision of the prophet.

**USAMAH’S EXPEDITION IN DETAILS.**

* Usamah was a son of the freed slave of the prophet and his adopted son Zaib bin Harith. Zaid bin Harith was martyred by the Syrians (Romans) in the battle of Muutah in 8 AH. A few weeks before prophet’s death, he appointed Usamah bin Zaid to lead an expedition to Syria against the Romans in order to avenge the blood of his father Zaid.
* Before Usamah had left, the news of prophet’s death reached the Muslim Ummah and therefore, the campaign was postponed. After his election, Abubakar’s first task was to send Usamah’s army to Syria. This was the most critical time in the history of Islam because the entire Muslim community was in total disorder.
* Some of the new converts thought that prophet’s demise meant the end of Islam. At the same time, the apostates with some false prophets were planning to invade Medina. This gave caliph Abubakar a very difficult moment.
* In the midst of the above, the companions approached the caliph to withdraw the expedition of the Usamah. The companions thought that it was unwise to send the army out of Medina and leave the city defenceless.
* None the less, Abubakar proved to be the most firm of all companions including Umar, Abubakar said that he could not change the decision left by his master (Prophet). In his words he said; “How can I fold up the flag which was unfurled by the prophet himself”.
* When the companions found that the caliph was determined to send the expedition, they requested him to change the command of the army from Usamah on an account that he was very young (under 20 years) and not experienced. This annoyed Abubakar so much and said; “Do you want me to dismiss a man appointed by the messenger of Allah”.
* At the end of it all, Usamah bin Zaid led the expedition and several prominent companions participated in the battle e.g. Umar bin Khattab. Caliph Abubakar requested Usamah to remain in Medina and he agreed.
* Abubakar also bid him farewell and escorted him to a distance outside Medina. Usamah was riding a horse and caliph Abubakar was walking by his side. Usamah fought and defeated the Syrians. The victory was a victory of Abubakar’s firm faith.

**WHY USAMAH’S EXPEDITION SUCCEEDED?**

* Determination of caliph Abubakar. It should be noted that caliph Abubakar faced a lot of resistance from the companions. At first, they wanted army to remain in Medina to defend the city and later wanted him to change the command of the army from the young Usamah. However, Abubakar disregarded their suggestions.
* Obedience of Muslims. It should be noted that Usamah was a young man of less than 20 years. Despite his short age, great companions including Umar participated in the campaign, which gave him courage to fight.
* The encouragement given to him by the caliph can’t go without mention. While leaving the city, Abubakar escorted Usamah up to a certain distance outside Medina. He was walking while Usamah was riding his horse.
* The death of Usamah’s father Zaid at the hands of the Syrians. It should be noted that the prophet chose Usamah to lead the expedition on account that he would fight to avenge the blood of his father, a thing that Usamah did.

**EFFECTS AND LESSONS LEARNT FROM USAMAH’S EXPEDITION.**

* Usamah’s expedition showed that prophet’s word is final. Due to this fact, Abubakar refused to change the command of the army from the young Usamah as other companions were suggesting. It should be noted that Usamah was chosen by the prophet to lead the army.
* Usamah’s expedition showed that even leaders should respect their subordinates. This was exemplified when caliph Abubakar sought permission from Usamah to remain in Medina and Usamah permitted him.
* The success of Usamah opened the eyes of those who thought that Islam was dying after the death of Prophet Muhammad. Such people came back to Islam.
* Usamah’s expedition also showed that everything is done by determination. Had it not been his determination. Abubakar would have withdrawn from the campaign.
* Usamah’s expedition gave a lesson that revenge against the wrong doers is allowed in Islam. This is because one of the reasons for Usamah’s choice by the prophet was to avenge the death of his father Zaid.
* Usamah’s expedition showed that Abubakar’s faith was unshakable. For this matter, he insisted on sending the army where the prophet had directed it. He said; “*How can I fold up the flag which was unfurled by the holy prophet himself”.*
* One can also learn from this expedition that battles are not won by age and experience but with Allah’ will and help.

**RIDDAH WARS (WARS OF APOSTASY).**

* After the death of Prophet Muhammad, various tribes around Medina that had joined Islam after the conquest of Mecca returned to their faith. They rose against the caliph and even killed some Muslims who continued practicing Islam. These came from Yemen, Syria and Bahrain.
* Another group was of impositers who claimed to be prophets of Allah. For example, Al Asward of Yemen, Musailamah of Banu Hanifa and Tulaiha of Banu Asaad.
* Another group had wanted to follow Islam but decided to leave out zakat. They requested the caliph to exempt them from its payment. This group also wanted the caliph to exempt them from performing prayers. When the caliph rejected their request, they organised to attack Medina.

**CAUSES OF RIDDAH WARS.**

* The presence of insincere Muslims who had joined Islam as a result of pressure from Muslims. These mostly joined Islam after the conquest of Mecca. With Prophet’s death, these people thought that Islam had been weakened. So they prepared to destroy it.
* The prosperity of Medina city. The Meccans felt jealousy when they saw Medina prospering over their city Mecca. During prophet’s lifetime, they could not show their dissatisfaction for they feared him. With the coming of Abubakar, the Meccans used all ways to stop the influence of Medina.
* Reactions against the changes that were made by the prophet while preaching Islam. It should be noted that Prophet Muhammad preached against the malpractice of Arabia. He changed their social, political, economic and religious practices. With the death of the prophet, the Arabs wanted to revive their customs.
* The problem of zakah defaulters also caused these wars. Some Muslims wanted to avoid payment of zakah and killed some collectors of zakah. Abubakar wanted to maintain this institution and therefore fought them.
* Some Muslims looked at Islam as a complicated religion. So they started begging from caliph to be exempted from paying zakah, fasting and praying. This was impossible for a pious caliph like Abubakar.
* Tribalism and clan difference. The prophet preached against discrimination on the basis of colour, race, tribe, sex and wealth. He came with Islam, a religion of unity and brotherhood. However, marginalised tribes complained about the Quraish domination. These tribes took prophet’s demise as an opportunity to rise to power.
* Emergency of false prophets. These included Musailamat, Al-Asward of Yemen and Tulaiha. Mansailamat composed some clumsy sentence calling them revelations from Allah. Caliph Abubakar, knowledgeable as he was could not leave such a liar to continue.

**RESULTS OF RIDDAH WARS.**

* Abubakar managed to preserve the institutions of zakah, fasting and prayers. These had been threatened by Muslims with weak faith. A small army commanded by Abubakar defeated zakat defaulters and they ended up sending zakah to the caliph.
* After the defeat of enemies, caliph Abubakar consolidated his power. Those who expected Islam to have weakened by prophet’s death were suppressed and came under the control of the caliph.
* Riddah wars resulted in the widening of the Islamic Empire. For example it was during these fightings that Syria and Yemen were conquered and the population in these areas embraced Islam.
* The defeat of the impositers marked the end of false prophets e.g. Musailamah was killed by the army commanded by Khalid bin Walid, Tulaiha fled to Syria and again accepted Islam with some of his followers. Musailamah’s defeat raised the standing of Muslims once more in the whole of Arabia.
* The Islamic solidarity that self-seekers wanted to disintegrate was preserved. Clan and tribal differences were cooled down. This created conducive atmosphere for the development of Islam.
* After the defeat of the impositers and other rebellious groups, some Muslims got courage to fight other enemies of Islam e.g. the Byzantines and the Sasanians.
* The military tactics or techniques that Muslims learnt while fighting these battles became so helpful when Muslims confronted with the Byzantines and Sasanians.
* Riddah wars led to loss of lives of prominent companions, who had memorised the Qur’an. In the battle with Musailaamah about eight hundred Muslims were martyred. On the rebels’ side, Musailamah was killed.
* Riddah wars resulted in the compilation of the Qur’an. Having realised that many Qu’ran memorisers had been martyred, Abubakar ordered great companions led by Zaid bin Thabit to compile the Qur’an.

**HIS DEATH.**

* In the 13th year after hejira, Abubakar felt ill and thus consulted prominent Muslims, about a suitable successor. With the consultation of Muslims, Umar was nominated as his successor. On 22nd Jumada II 13 AH. He was buried near the prophet’s grave.

**ACHIEVEMENTS OF CALIPH ABUBAKAR.**

* In this short period, Abubakar managed to strengthen and consolidate the Muslim community. One should not forget the important role Abubakar played after prophet’s death. He calmed the Muslims and organised prophet’s burial.
* He managed to protect the Muslim community from threats of Habs and Zabian. These were on their way to attack Medina but Abubakar surprisingly led the army and defeated them.
* Abubakar right from his election followed the footstep of the prophet. One may quote his words after his election; “*Obey me as long as I obey Allah and his messenger. If I disobey Allah and his messenger obey me not”.*
* Abubakar on several occasions had sacrificed his life and wealth for the sake and advancement of Islam e.g. during Tabuk expedition he presented all his belongings to the prophet.
* Abubakar based his caliphate and leadership on the book of Allah and the Sunna of the holy prophet.
* Abubakar enforced the observance of the principals of Islam. It should be remembered that after his rise to power, some tribes had refused to pay zakat, others even requested him to permit them to stop fasting and praying. Abubakar fought and defeated them.
* Caliph Abubakar strengthened the Islamic brotherhood between Answars (helpers) and Muhajiroons (migrants) i.e. after his election the conflict between Answars and Muhajiroons were cooled down.
* Caliph Abubakar expanded the Islamic Empire to Iraq and Syria. Muslims conquered these areas during the reign of Abubakar. These countries as one realises have remained Islamic up to date.
* Caliph Abubakar defeated the false prophets e.g. Musailamah of Banu Hanifa and Al-Aswad of Yemen. This impositers had felt jealousy of the holy prophet during his lifetime. When Abubakar came, they called themselves prophets of Allah. Fortunately Abubakar defeated them.
* Abubakar compiled the Holy Qur’an on the suggestion of Umar bin Khattab. At first, he had feared to innovate in Islam but later accepted the compilation of the Qur’an and appointed a council led by Zaid bin Thabit.
* Abubakar put in practice the Islamic democratic system (shura), administration of justice etc. for instance, Abubakar consulted prominent Muslims on the nomination of his successor Umar bin Khattab.
* Abubakar sowed seeds of discipline in the army. For example, when the army of Syria was departing, Abubakar gave them orders and advice. Each commander was advised thus:-
* Always fear Allah for he knows what the hearts conceal.
* Treat your subordinates well.
* Honour the representatives of your enemies.
* Always be truthful.
* Keep away from untruthful men and be intimate with those who are truthful and faithful.
* Do not be dishonest in any way.
* Do not disturb saints and worshipers of other religions.
* Do not destroy places of worship.
* Do not kill women, old men, children and those who are not fighting with you.
* Do not cut flowering trees.
* Do not ruin any populated place.
* Do not kill goats, camels and cattle, save what you need to eat.
* Do not burn gardens.
* Do not be dishonest in booty.

**UMAR BIN KHATAB – 2ND CALIPH (634-644 AD / 13-23 AH).**

* During his last days, Abubakar had agreed with prominent companions that Umar should succeed him. Umar was born in the respected Quraish family to Khattab. He was born 13 years after the birth of Muhammad (pbuh) in 583 AD.
* When he grew up, he was brave in wrestling and very good in the art of speaking. He learnt to read and write while still a child. He earned his living as a merchant. The experience he got in trade gave him an insight into the affairs and problems of the people.
* Umar’s personality was dynamic, Frank, and straight forward he was an orator. By the time Prophet Muhammad proclaimed his mission, Umar was 27 years old.
* Umar became furious when he heard the prophet preaching against their religious. He often reacted bitterly to those who accepted Islam. When his slave girl embraced Islam, he beat her up until he himself got exhausted.

**UMAR’S CONVERSION TO ISLAM.**

* In the sixth year of prophet’s mission, the Quraish leaders called a meeting and asked a volunteer for the assassination of the prophet (pbuh). Umar volunteered to do this job that he was the right person to do it. On his way to kill the prophet, Umar met Saad bin Abi Waqas who asked him of his destination. Umar told him that he was going to kill Muhammad. However, Saad told him the following; *“You would better take care of your own family first. Your sister and brother in law both have accepted Islam*”.
* When Umar saw her sister bleeding, he felt ashamed and asked her to see what they were reciting. The sister refused and said; “*You cannot touch it unless you take a bath and make yourself clean”.*
* Umar took a bath and read the 1st verse of chapter 20 (Twaha); “Lo! I even I am Allah, there is no god save me. So serve me and establish salat for my remembrance” 20:14. On hearing this Umar exclaimed; “*Surely this is the word of Allah: Take me to Muhammad*”.
* At this juncture, Habbab who had hidden himself came out and said the prayer of the holy prophet (S.A.W) that he said last night has been answered in your favour. He had prayed to Allah that; “*O Allah, strengthen Islam with either Umar bin Khatab or Umar bin Hisham who ever thou pleaseth”.*
* When the prophet (S.A.W) saw Umar he asked what he had come for. He said; “*I am here to accept Islam”.* The Muslims shouted: Allah Akbar (Allah is greatest); Umar’s’ conversion was a terrible blow to the Quraish pagans as Abdallah bin Masud said; “*Umar’s conversion to Islam was a great triumph, his emigration to Medina a tremendous reinforcement and his accession to caliphate a great blessing for the Muslims”.*
* With Umar’s conversion, the holy prophet led Muslims in congregation prayers at the Kaaba. Because of this courageous action of Umar who convinced them to pray publicity, the holy prophet gave him the title of Al Farooq (the one who distinguishes between the right (haqq) and the wrong (batil).

**UMAR’S MIGRATION TO MEDINA.**

* When the prophet (S.A.W) ordered Muslims to migrate, they did it secretly, but Umar declared it publicly. He first went to the Kaaba for salah and then announced; “*I am migrating to Medina. If anyone wants, to check me, let him come out. I am sure that his mother would cry for his life*”. Nobody could challenge him and thus migrated boldly.

**UMAR’S SERVICES BEFORE HIS CALIPHATE.**

* Umar bin Khattab was a great pious companion. As soon as he accepted Islam, he request the holy prophet to offer prayers in the Kaaba. Umar himself led a party of Muslims to the Kaaba. With this, the prophet led the 1st prayer at the Kaaba in the history of Islam.
* Umar (R A) had great love for Allah and his messenger. He participated in almost all battles, during prophet’s time e.g. Badr, Uhud, Ahzab, Khaibar, Hunain etc.
* Umar was generous and always gave in his wealth for the defence of Islam. During the preparation for Tabuk expedition, Umar, gave in half of his wealth in the path of Allah.
* Several verses about prohibitions were revealed in support of Umar’s ideas. For example it was Umar who complained about the disadvantages of alcohol that verses prohibiting it were revealed. The prophet once said; “*Were a prophet to come after me, he would be Umar*”
* Umar bin khattab was a member of the shuruh council (consultative council) and always gave wise suggestions to the prophet. The prophet talked of him “*In Bani israil, there were people who were not prophets but talked to Allah. Were any one in my Ummah like those persons, he would be Umar.”*
* Umar participated in the signing of the Hudaibiyya treaty. His bitter reactions after drafting the oppressive terms should not go without mention.
* It was Umar bin Khattab who brought a suggestion about treatment of war captives. He suggested that captives who knew how to read and write should teach Muslim children and the prophet considered this idea.
* Umar bin Khattab was the first to swear loyalty to caliph Abubakar. During Abubakar’s reign, Umar helped him throughout the duration of his caliphate.
* The compilation of the Quran was done on the suggestion of Umar. This was after realising that many Quran memorisers had died in the battle of Yamama. Abubakar had feared to do an innovation but was convinced by Umar.
* Umar initiated the idea of Muslim calendar starting with the prophet’s migration. Various companions suggested marking the calendar with prophet’s birth, prophet’s ascension to heaven or with the first revelation. Umar suggested it to be marked with the prophet’s migration from the village of shirk (polytheism) to the village of tauheed (monotheism).

**UMAR’S ELECTION TO THE CALIPHATE.**

* During his last hours, Abubakar had consulted prominent companions about his successor. They all agreed that Umar was the best suiting person to the office of the caliphate. When Abubakar died, Umar took over the office. His 1st address was; “*O Allah I am strict, make me soft. I am weak give me power. The Arabs are like refractory camels. I will endeavour to bring them to the straight path”.*

**HIS CALIPHATE.**

* During Umar’s reign, he followed the Holy Quran and footsteps of the holy prophet. Because of his strict adherence to the Sunna of the prophet, he managed to subdue the mighty empire of Persia and Byzantine, his caliphate marked the golden age of Islam after the death of the prophet and hardly had any problem as compared to his predecessor and successors save a few disturbances from the Romans.

**UMAR’S CONQUESTS.**

1. **THE FALL OF PERSIAN EMPIRE.**

* The battle of Namariq. Caliph Abubakar had conquered some parts of Persian Empire known as the kingdom of Hira. This annoyed the Persian and the emperor sent a large army, which attacked the Muslims and killed some of them during Umar’s reign. Abu Ubaid Thaqafi faced the Persians at Namariq and defeated them. Persian generals were killed e.g. Jaban.
* The battle of the bridge. In its 1st phrase, the Muslim army was defeated. However, in the next phrase at the battle of Buwaib, the Muslim army mixed with some Christian Arabs was organised under their commander Muthanna and defeated the Persian army at a place called Buwaib. The bridge was destroyed and the Persian army ended up in total disorder. Their commander Mahran was slain. In this battle, not less than a hundred thousand Persian men lost their lives in the field. As a result Muslims conquered the whole of Western part of the Persian Empire (now Iraq).
* The battle of Qadisiya. This was faught by Muslims against the Persians. Hadrat Saad bin Abi Waqas who was to command the Muslims army was sick and therefore directed the operation on the sick bed. He told Rustam the commander of the Persian thus; “*Rustam! There are people with me to whom death (in the path of Allah) is more attractive than is wine to people in your country”.* The battle took three days without win. Muslim’s armies wrapped pieces of clothes round the bodies of their camels to frighten the Persian, elephants, which worked successfully. Archers pierced Persian elephant’s eyes and the blind elephants destroyed the Persian army. Rustam was slain with thirty thousand men. Following this victory, Muslims chased the Persians. They captured Babal, Kutha and the fort of Bahrah.
* Fall of Madain, the capital of Persian Empire. The city was situated on the Eastern bank of river Tigris. Hadrat Saad sought permission from caliph Umar to conquer the city. However, on his way to Persian capital, he found the bridge destroyed by the Persians. Saad consulted his generals and then ordered the army to cross the river. On seeing the Muslims, the Persian army rained arrows to them but Saad had already placed archers on a nearby hill. They assaulted Persians who ran away. Yezdgrid and his ministers had already fled the city and the Muslims thus captured it.
* The battle of Jalula. The Persian Emperor gathered a huge army to avenge the past defeats. After consultation with the caliph, Saad sent an army under the command of Hashim to fall the Persian army at Jalula. A fierce battle was faught and the Persians were defeated and run further north.

Muslims advanced ahead and captured Qaka and Hulwan. Yezdird the Emperor ran to Khurasan. In the month of Muharam 19 AD the last big battle was faught at Nihawand and the Persians were defeated completely.

Other smaller battles followed, which resulted in the conquest of Hamdan, Azerbaijan and Armania.

**MUSLIMS RULE OVER THE PERSIAN EMPIRE.**

* By the year 23 AH, the whole of Persia had come under the sway of Islam. Muslims matched as far east as Sind (now Pakistan), they captured Makran and Baluck. These conquests were under the command of Hakam. Never the less, caliph Umar stopped them because he did not want to extend his frontiers at the price of Muslims blood. Thus Makran was the last place to be conquered in the east during the caliphate of Umar.

**NB:** It must be clarified that Muslims never forced non-Muslims to convert to Islam. People converted because of Islamic teachings and practical life of Muslims. R.A Nicholson said; “*It must not be supported that the followers of Zoroaster and Christ in these countries were forcibly converted to Islam. Thousands embraced it voluntarily”.*

The cities of Basirah and Kufa. During Umar’s caliphate, two military cantonments were established. One at Basira and the other at Kufa in 638 AD. These later became big cities, which were important centres of Islamic culture and civilisation.

1. **THE EASTERN ROMAN EMPIRE (BYZANTINE).**

* Conquest of Syria. The cause of war was that during the time of caliph Abubakar, Muslims defeated the Romans and captured the city of Busra and Ajnadain. After his death, Damascus was also captured by Khalid bin Walid. This made the Byzantine Emperor Heraclus furious and sent a huge army to battle with the Muslims. Muslims left the place returned the ‘Jizia’ (protection tax) to the non-Muslims inhabitants. They said that; “*Since we cannot protect you, we are returning your money”*. This pleased non-Muslims so much and cried when Muslims were leaving.
* The battle of Yarmuk 15 AH. Heraclus began raising huge army against the Muslim to wipe them out of Syria. The Muslims had already gathered at Yarmuk to face Roman Byzantine army. During the battle, Khalid bin Walid received a letter deposing him from the post of commander in chief. Umar appointed Abu Ubaidah bin Jarah as a commander. A fierce battle was fought and the Romans were defeated. About one hundred thousand Romans were killed in the battle. Since then, the power of Byzantine was crushed and Syria fell in the hands of Muslims forever.

NB: Khalid bin Walid was deposed from commandership on account that he was extravagant when he gave 10,000 dinars to the poet. However, when asked why the news of being dismissed did not damp his spirit at all, he said; “*I was fighting for the cause of Allah*”.

Some Muslim historians say that Khalid’s dismissal was due to the fact that people would forget Allah thinking that they win battles because of Khalid.

* Fall of Jerusalem. Amr bin Ass was the 1st to lead the army to Jerusalem but after the capture of Antoch, Abu Ubaidah and Khalid bin Walid joined him. They laid a siege on Jerusalem, which was surrounded by a huge wall. The people of Jerusalem feared the Muslim forces and opted for a treaty of peace. After consultation, caliph Umar accepted the offer.

In Jerusalem, Umar reached the city riding his slave on a camel, dressed in dirty clothes with punches. He was so angry when he saw Generals Khalid bin Walid and Abu Ubaidah wearing luxurious clothes. He asked them whether they had changed in a short period of two years.

He then signed the treaty in which the natives of Jerusalem were assured of complete peace and security of lives and property. All their places of worship remained intact and people were free to follow their own religions. Umar entered the city at the time of prayer and the Christians allowed Muslims to pray in the church but Umar refused.

Caliph Umar constructed the mosque in Jerusalem in place called Sakhra, proposed by a bishop, where Allah sent revelation to prophet Yaqub and where the great temple of Solomon was built. The mosque constructed was known as Umar’s mosque.

* The capture of Jazirah (Mesopotamia). The people of Jazirah wanted to remove the Muslims from Syria. Heraclus the Byzantine Emperor sent an army to help the people of Jazirah. Muslims under the command of Ayub bin Ghanam defeated them and Jazirah (Mesopotamia) was conquered.
* The conquest of Egypt. Egypt was a strong base for the security of Hijaz (North Arabia), yet the Romans were planning to regain their conquered territories. From the defensive point of view, it was necessary to conquer Egypt.

Amr bin Ass requested the caliph repeatedly to lead the campaign against the valley of the Nile. He was permitted, entered the city and later conquered Fustat (Cairo). Constantine II sent a big army to fight the Muslims but failed. Alexandria was later conquered after Muslims had been cautioned to follow Sunna of the prophet. After conquering the whole of Egypt various taxes imposed by Romans were abolished.

The Egyptian had a custom of sacrificing a maiden every year for River Nile to give them water. After Muslims victory, the inhabitants reported the case to Amr. By chance, the following year, water was too little in the river and Amr reported the matter to the caliph.

The caliph wrote the following words to the river; “*From Umar the servant of Allah and Amir (leader) of Muslims, to the River Nile of Egypt. O Nile, if you flow of your own desire, we do not need you, if you flow by the order of Allah we pray to him to keep you flowing*”.

The water was read to a congregation of inhabitants and then thrown into the Nile and it over flowed that year. From then, the habit of drowning a virgin girl was stopped.

**THE MURDER OF CALIPH UMAR.**

* Caliph Umar bin Khattab was murdered by a Persian slave of Mughirah bin Shubah, by the names Abu Luulu Firoze. One day he had conflicts with his master. When he complained to the caliph, the caliph found that the slave was not genuine and therefore ignored his case. Next morning, when caliph Umar went to Masjid to perform Fajir prayer, the slave removed his dagger and stabbed him six times, the companions wanted to get the assassin but he slew himself with the same dagger, Umar said; “*Thanks Allah. He is not a Muslim*”. The injuries were so serious that the caliph died the following morning.
* Before Umar’s death, the Muslims asked him about his successor. He appointed a panal of six persons: Uthman, Ali, Zubair, Talha, Saad bin Abi Waqas and Abdu Rahman bin Awuf to select a caliph from them.

**FACTORS FOR THE DEVELOPMENT OF THE MUSLIM COMMUNITY DURING THE CALIPHATE OF UMAR.**

* Caliph Umar was a capable man who employed able governors. He used to patrol the caliphate at night to find out the problems of his people. At the same time he employed able governors in different provinces of the caliphate. Such governors were Amr bin Al-Ass in Egypt. Mwawiyah bin Abi Sufyan, Nafi bin Abu Harith, Abu Musa Al Ash’ari in Hijaz etc.
* Improved security in the caliphate. It should be noted that caliph Umar improved on the security of the caliphate by putting in place a regular army. He also constructed military cantonments and soldiers were paid salaries. With this army the Muslim community during Umar’s caliphate faced no problems save a few disturbances from the Romans. The police force was also putin place and several police officers were appointed e.g. Abu Huraira. He instructed them not to allow people contravene law and not to measure or weigh incorrectly. On his note, he bought five houses in Mecca and used them as prisons and set up jails in some districts. With all these the Muslim community had to develop.
* Determination of caliph Umar and his men like Mwawiyah in Syria and Amr bin Al-Ass in Egypt. Caliph Umar never feared to do anything even if it contradicted peoples will. For example the Egyptians had a custom of drowning a virgin girl in the Nile River every year. Amr bin Ass ended this during the days of Umar bin Khattab. With the abolition of such primitive cultures, the Muslim community had to develop.
* Strictness of Umar. It should be noted that caliph Umar strictly followed the laws contained in the Qur’an and the tradition of the prophet. On several occasions, he punished lawbreakers especially wine drinkers. Also when he visited Jerusalem after its conquest, he found his commanders Abu Ubaida and Khalid bin Walid wearing costly garments. This annoyed him so much and asked; “*Have you changed so much in just two years? The only way for the success is the way of the holy prophet”.* Such comments discouraged expensive expenditures and thus directing all the resources to community development.
* Democratic nature of Umar’s rule. During Umar’s rule, all matters were decided after consultation with the Shura (council of advisers). He clearly stated that he should be obeyed as long as he obeys Allah and His messenger. Though his rule was purely Islamic, he treated Muslims and non-Muslims alike. He was the greatest democratic administrator whose example is unparalleled not only in the history of Islam but also in the history of modern civilisation. With this the Muslim community developed politically.
* Improved communication systems. During Umar’s caliphate, there was improvement in communication systems. They used men with camels and horses as means of transport to take letters from the central province (Medina) to distant provinces and at the same time brought letters to the central province. This helped the caliph and his governors to run the state with the knowledge of problems faced by different people in the caliphate. With such smooth running of the Muslim community, it had to develop.
* Promotion of justice. During Umar’s period, he strengthened the judiciary and appointed several Qadhis (judges). Umar himself on several occasions appeared before the Qadh to defend himself in some cases. The Qadhis were paid enough salaries to avoid bribery. Umar was the first ruler in Islam to fix salaries for judges and to make their offices distinct from the executive officers. The Qadhis appointed by Umar were among the most pious, truthful and trustworthy e.g. Zaid bin Thabit in Medina, Abdallah bin Masuud in Kufa etc. With the maintainance of justice the Muslim community had to develop.
* Simple life lived by caliph Umar and his governors e.g. Said bin Amir Al Jamuhiyyu in Himuswa (Shami). He refused salary and worked for the betterment of the state. At 1st he had rejected the governorship but later accepted to help the caliph. When the inhabitants of Himuswa brought a list of poor people to the caliph Said bin Amir was included. When the caliph sent him some money for his use, he distributed it among his subjects. The caliph himself used to put on clothes with so many punches. Such people had a nationalistic heart that helped the development of Muslim community.
* The success of Umar’s conquests. Caliph Umar succeeded in his plan to bring some parts of the world under the control of Islam. The Persian empire for example came under Islamic jurisdiction during the days of caliph Umar. The Byzantine (Eastern Roman Empire) was also conquered during the reign of Umar. With these conquests parts of Syria, Iraq, Jerusalem, Egypt etc. and their resources came under the Muslim control. Such resources were used to develop the Muslim community.
* Caliph Umar also widened the tax base during his rule. The source of revenue during Umar’s caliphate were Jizia (indemnity / defence tax), zakat (paid by rich Muslims), Kharaj (land tax), Ushr (special land tax taken from large holdings equal to one tenth of the produce), booty (income from conquered places), and tax on non-Muslim merchants since they never paid zakat. All the above taxes facilitated the development of different sectors of the economy in the caliphate.

NB: Caliph Umar was the 1st Muslim ruler to levy taxes on non-Muslims.

* Proper management of public treasury (Baitul Mal). During Umar’s caliphate, the Baitul Mal was immensely enlarged. He put in place the officers in charge of the public treasury (Baitul mal). There were treasury officers in each province and appointed guards for the Baitul Mal. The central treasury was in Medina and regular accounts were kept. Zakat fund was kept in special accounts and was distributed according to Islam. He never misappropriate money and once his daughter demanded some share in the booty that came from the battle field. Umar told her thus; “*Of course my relatives have certain rights in my personal property but not in the property of the Muslims*”.

Once a camel belonging to Baitul Mal ran away and Umar himself went in search of it. While searching, a clan head came and Umar told him thus; “*Please help me in my work. I am searching a camel of the Baitul Mal”*. With search proper management of public treasury, the Muslim community had to develop.

* Umar also encouraged people to work. It should be noted that caliph Umar always encouraged his people to work and discouraged idleness. He one time came across people spending all their time in mosques and sent them away. He then said to them that the heavens do not rain gold. It was through hard work that the Muslim community developed during Umar’s caliphate.
* The conversion of people from different areas of the world. E.g. Egypt, Syria, Iraq, Palestine etc. A bulk of inhabitants in these areas came under the sway of Islam. All these people worked for the development of Islam and taxes collected from these areas helped in the development of the Muslim community during Umar’s caliphate. With these taxes, caliph Umar managed to construct roads, canals, he developed agriculture, constructed mosques and paid workers.

**ACHIEVEMENTS OF CALIPH UMAR.**

**(UMAR’S ADMINISTRATION).**

* Umar pioneered the Islamic democracy. It is true that Prophet Muhammad (S.A.W) laid foundation of the true Islamic political system, it is also true that Umar pioneered the practice of this system (Islamic democracy). He was the greatest democratic administrator. He treated everybody equally. All matters were decided after consultation with the shura council. He remarked; “*It is essential for a caliph to consult his shura*”.
* Expansion of the Islamic empire. During Umar’s caliphate, the Islamic empire was extended to Syria, Egypt, Iraq, Palestine etc. This made him the greatest conqueror. These places were conquered by the use of Muslim generals like Khalid bin walid, Abu Ubaidah bin Jarah, Amr bin Ass etc.
* Umar gave his government an administrative structure. Departments were established i.e. treasury, and public revenue. Soldiers were supposed to get regular salaries, population census was carried out. The main sources of revenue were; Jizia (defence tax), zakat, kharaj (land tax), booty (from the conquered places) etc.
* Umar constructed roads, canals connecting rural areas to urban centres. Highway hotels were also constructed to help travellers. Umar established an import duty on goods entering the city and kept all the records of income and expenditure.
* Caliph Umar established courts of justice based on Qur’an and traditions of the prophet. The functions of the judiciary were entrusted to Qadhis (judges). On several occasions the caliph himself appeared before a Qadhi to defend himself. The Qadhs were paid good salaries. Muslims and non-Muslims were equally treated. He one time told his Qadhis; “*You can’t be a just Qadhi until a common man is equal to Umar before you”.*
* Umar appointed governors in provinces, which came under the Islamic jurisdiction. During his reign, several new cities were founded in Iraq, Syria, Egypt and Palestine. All these were under Muslim governors. For example Mwawiyah bin Abu Sufyan was made a governor of Syria and Amr bin Ass in Egypt. Nafi was in Hijaz and Umair in Jazira etc.
* Pensions. Umar gave pensions to those families whose members lost their lives for the cause of Islam. The poor and needy were also supposed to get supplies from public fund. The old and the disabled among the Muslims and non-Muslims were all provided for from public treasury.
* Umar expanded the grand mosque of Medina and the Kaaba. This was done after realising that the Muslim number was rapidly increasing. Other mosques were constructed in Kufa and Syria. He ordered his governors to construct at least one mosque in each city or town.
* Umar established a strong Muslim army with military cantonments. Each central cantonment had at least four thousand horses. These included Bashir, Mosul, Fustat, Damascus, Hims, and Jerusalem etc. The caliph was the commander in chief of the armed forces. And all were entitled to salaries.
* Postal services. Umar established a new communication system using horses to transport letters to and from the city. Umar positioned horsemen in every town throughout the caliphate for easy transportation of letters.
* Umar lived a simple life and spent most of his money in charity. He is often referred to as Umar the great. One day a visitor came asking the “*Amir*” of believers. He was surprised to find the caliph resting in clothes with punches under a shadow of a tree.
* Model Islamic towns were established to preserve Islamic practices and culture. These were established in the conquered territories with the purpose of saving Muslims from the effects of non-Islamic culture and to show local non-Muslims the practical shape of an Islamic society.
* Special care of agriculture. In trying to develop this sector, Umar constructed a number of canals for irrigation. Umar supported both Muslims and non-Muslims formers. A number of barrages and big pools were constructed to supply water in various areas of the state.
* Construction of offices of administration and creation of new cities. For example Basira was constructed in Iraq in 14 AH and Kufa was also built in central parts of Iraq. Other cities were Fustat, Jizah, and Mosul etc.
* Development of education. He established schools for teaching the Holy Quran in all conquered areas. Teachers of these schools received good salaries. It was compulsory for every Muslim to memorise sufficient part of the Qur’an. Abdallah bin Masoud was appointed to teach Hadith in Kufa and Imran bin hazin in Basira.
* He established a police force known as “*Ahadath*” to keep law and order. And a police officer “Sahibul Ahadath”. He also established prisons to arrest wrong doers. He bought five houses in Mecca and used them as prisons. Umar appointed Abuhuraira as a police officer and instructed him; “*Keep peace in the area. Let not the people contravene law. They should not measure or weigh incorrectly. Nobody should build any house on roads so as to hinder the passage. No one should over load animals. Nobody is allowed to sell or buy liquor*”.
* The caliph was the religious head and the head of the state. He offered religious services to his people such as leading prayers at Medina mosque and Idd prayers at the Musalla. He led the pilgrims to Mecca. He used to give religious verdicts based on Qur’an and Hadith. He did not hesitate to ask about Hadith, which he did not know.
* He initiated forty one good practices based on the Holy Quran and tradition of the holy prophet during his reign. These are known as “*Awliati Umar*” (initiations of Umar). Their details are found in the book of tabari etc. he was thus referred to as the founder of Islamic democracy and his reign was the ‘Golden Age’ of Islam after the death of the prophet. The words of the prophet were very true; “*If there were to be a prophet after me, he would have been Umar bin Al khattab”.*

**UTHUMAN BIN AFFAN, THE 3RD CALIPH (23-35).**

* He was born in 573 AD, his father was Affan and his mother was Afuwa. He attended classes during his early age where he learnt to read and write. He began his career as a merchant and became one of the richest people in Mecca. Abubakar and Uthuman were close friends since both competed in business. When Abubakar embraced Islam, he informed Uthuman about it and accepted it. He belonged to banu Umayyah clan of the Quraish tribe.
* Uthuman married two daughters of the prophets Viz Ruqayyah and Ummu Kulthum. His first wife Ruqayyah died during the days of Badr (Uthuman and his wife did not participate in it). After her death, the prophet gave him Ummu Kulthum. Thus getting the title of (dhu-al-Nurain) possessor of the two lights.
* When persecution of Muslims increased at the hands of Pagan Quraish, the prophet permitted Muslims to migrate to Abyssinia. Uthuman and his wife Ruqayyah were among the immigrants. For this, the prophet said; “*Uthuman is the first man of my Umma to migrate (for the sake of Islam) with his family”*. He stayed in Abyssinia for a couple of months and came back to Mecca when he was wrongly informed by some body that the Quraish had accepted Islam.

**HIS SERVICES BEFORE THE CALIPHATE.**

* Uthuman was a prominent companion of the prophet who served Islam by all means. He therefore participated in almost all battles against non-Muslims except Badr.
* During the Hudaibiyya negotiation, the prophet sent Uthuman to Mecca for negotitions with the Meccan Quraish. So Uthuman was among the signatories of the Hudaibiyya treaty.
* After Muslim’s migration to Medina, they had difficulty in getting drinking water. Uthuman bought for them a well called ‘Biri Ruma’ from a Jew and gave it to the Muslims for free use. For this act, the holy prophet gave him glad tidings of paradise.
* When the Muslim number increased, the prophet’s mosque became too small to accommodate them. It was Uthuman who bought land for its expansion.
* During the expedition of Tabuk, Uthuman gave in one third of the expenses for the army. He also contributed one thousand camels, fifty horses and one thousand dinars. The holy prophet remarked on this; “*Nothing will do any harm to Uthuman from this day, whatever he does”.*
* He was one of the prophet’s scribes of the revelation and other documents.
* During the caliphate of Abubakar and Umar, Uthuman was a member of the ‘Shura’ (advisory council). He occupied a prominent position in the affairs of the state.

**UTHUMAN’S CALIPHATE.**

* Before Umar died, he nominated a panel of six great companions from whom to select a caliph. The panel included; Uthuman bin Affan, Ali, Saad bin Abi Waqas, Talha, Zubair and Abdul Rahuman bin Auf. After Umar’s death, they met and discussed the matter. Uthuman proposed Ali’s name and Ali proposed Uthuman’s name. Finally Uthuman was elected as the third caliph.
* At that time Uthuman was 70 years old. Uthuman’s caliphate lasted for 12 years. The first 6 years were of peace, tranquillity, prosperity and conquest. However, the last 6 years were marked with political unrest in the country due to insincere converts. Uthuman’s simplicity, old age and policy of administration created problems in the Muslim Ummah that have existed up to date.
* During the 1st six years of Uthuman’s caliphate, the empire expanded to as far as Afghanstan in the North, Morocco in the West etc. other conquered areas are Algeria, Cyprus, Tunisia, Taskkent, Samarkand, Libya etc.
* Uthuman’s notable contribution to Islam was the compilation of the Quran. He ordered for the reproduction of various copies from the original copy, which was kept with lady Hafswa. Then he distributed these copies all over the Muslim world.

**UTHUMAN’S CONQUESTS AND MISCELLANEOUS EVENTS.**

* Administration of Syria. It should be noted that caliph Umar had made Muawiya bin Abi Sufian the governor of Damascus. When Uthuman accessed the caliphate throne, he combined three provinces of Syria, Palestine and Jordan into one and appointed Muawiyah bin Abi Sufyan as the governor with Damascus as his capital. During the reign of Uthuman the Romans kept a conventous eye on the Muslim conquered areas especially Syria and Alexandria (in Egypt). They started raising a big army against the caliphate of Uthuman and incited the people to rebel against Uthuman’s government.
* Roman invasion of Alexandria. In the year 25 AH, the Romans rebelled against Muslims in Alexandria. After a heavy fight with the Muslims, in 26 AH, the Romans took control of the city. When this news reached caliph Uthuman, he directed his governor Amr bin Al Ass to crush the rebellion. Amr bin Al Ass attacked the city, drove the Romans out and the port city of Alexandria was recovered.
* Administration of Egypt. It should be remembered that during caliph Umar’s time the governorship of Egypt was divided into part. Amr bin Al Ass was the commander in chief of the armed forces yet Abdullah bin Sarah was in charge of revenue. Amr bin Al Ass had more powers in administration. In the year 27 AH, given the above situation, power conflicts arose between Amr bin Al Ass was in wrong. The caliph called Amr bin Al Ass to Medina and appointed Abdallah bin Sarah as the governor of Egypt. In another development, Abdallah bin Sarah raised the amount of revenue to four million Dinars, yet during the time of Amr, the amount of revenue collected was only two million Dinars.
* Conquest of Antalia and Cyprus. In his attempt to capture Syria, Constantine II the Byzantine Emperor ordered his army to march on the Muslims. Seeing the Roman invasion Amir Muawiya the governor of Syria led an army to Asia Minor where the Romans had their base. Amir Muawiya defeated the Romans and took over the city of Amuria and many other parts of Asia Minor.

After these conquests, Muawiya turned to Mediterranean Sea and sought the caliph’s permission for sea fighting which the caliph accepted. For the first time in Islamic history a naval force was built. In the year 28 AH, Amir Muawiya sent a fleet of 500 ships under the command of Abdallah bin Qasi Harth. A heavy fighting occurred and the island of Cyprus was captured and the inhabitants accepted to pay an annual tribute to the Muslims as they did to the Romans.

This was followed by the conquest of Antalia (now part of Turkey) by Muawiya in 33 AH. Amir Muawiya also attacked Constantinople (now Istambul), the capital of the Byzantine empire in the year 34 AH, but his plan was not successful.

* Administration of Iraq. During Umar’s caliphate a governor in Kufa ruled Iraq. Saad who was a governor was called back to Medina. At his death bed, caliph Umar wanted to reinstate Saad to Kufa. Caliph Uthuman fulfilled his desire and appointed Saad as a governor of Iraq.

In 26 AH, Saad and Ibn Mas’ud the treasury officer conflicted in Kufa. Ibn Mas’ud complained and the caliph removed Saad from governorship again. Thereafter, Walid bin Uqbah was appointed a new governor of Iraq. In 30 AH, Walid bin Uqbah was accused of drinking intoxicants of which he was not only dismissed from governorship but also punished according to Islamic law.

NB: According to some historians, conspirators wrongly accused Walid but Uthuman had to punish him due to evidences given against him. Caliph Uthuman later appointed Saad bin Al Ass as a governor of Kufa.

The Kufans again complained against Saad bin Al Ass and the Caliph replaced him with Abu Musa Al Ash’ari.

* Rebellion of Azerbaijan and Armania. These two areas where conquered by Umar bin Khattab. After his death, the people of Azerbaijan and Armania rebelled against Muslims. Uthuman ordered Walid bin Uqbah who sent a force that crushed the enemy in 26AH.

In the same year, Muawiyah sent an army to Armania to face the Romans. The Muslim army under the command of Habib bin Muslimah faced Constantine who had a huge army of 80,000 men. Having seen this force, the caliph ordered Walid to turn with his army that had defeated the Romans, to Armania (the army was of 80,000 men). The Muslim army defeated the Roman forces and Armania was conquered. Other parts that were conquered during that time include Garjastan.

* Administration of Iran and conquest of Afghanistan. The governor of Basra took administrative control over Iran. Abu Musa Al Ash’ari was the governor of Basra. After the death of Caliph Umar, the people of Basra complained against him and wrongly accused him partiality for the Quraish. Basing on these allegations, the Caliph recalled re called him back to Madinah and appointed Abdallah Bin Amir as a new governer of Basra.

After the death of Caliph Umar Yedzgirdwho had fled to Balkh (in Afghanistan) with the conquest of Persian Empire, started instigating a rebellion against Muslim rule. Caliph Uthman appointed Ma’mar to crush the rebellion. However, he was martyred in the battle. Later, the Caliph appointed Abdallah Bin Amir to crush the rebels. He crushed the rebels and conquered more parts i.e Gazna, Hisraf, Hirat and Kabul. He took over Balkh, thus the whole of Afghanistan came under the sway of Islam. Other conquered areas after Afghanistan were Samarknd, Tashkent, Sajestan, Arghiyan and Turkmennistan.

* The conquest of Khurasan and Tabrastan. The appointed governor of Kufa Saad bin Al Ass, marched towards Khurasan in 30 AH. N his army, prominent companions such as Hassan, Hussein, Abdullah bin Abbas, Abdallah bin Umar etc. were included. Abdallah bin Amir the governor of Basra also marched to Khurasan. Before he reached, Saad bin Al Ass conquered a number of places including Tabrastan and Jarjan. In 31 AH, Abdallah bin Amir conquered the remaining part of Khurasan.

Meanwhile, Yedzgird again tried to collect an army in Turkmennistan but was defeated by the Muslims. He was later killed by some body while asleep in his precious garments and cash. With this, the last Emperor of the vast Persian Empire breathed his last.

* Conquest of North Africa. Muslims with Abdallah bin Sarah as a governor of Egypt found it necessary to take control of the rest of North Africa. This is because Tripoli was a strong hold of the Byzantium yet the Byzantines were traditional enemies of Islam. Abdallah bin Sarah saught permission from the caliph, which he was granted to advance into the Northern territory.

Abdallah bin Sarah went with a force to conquer Tripoli, the then Byzantine fort of North Africa. Caliph Uthuman also added more fighters from Medina which included Hassan, Hussein, Abdallah bin Umar, Abdallah bin Zubair, Abdallah bin Amir bin Al-Ass, Abdu Rahman bin Abubakar etc. After the defeat of the Byzantine in Tripoli, the inhabitants agreed to pay Jizya (indemnity) equal to two and a half million Dinars annually.

From Tripoli, the Muslim army faced the Byzantine army in Yakuba near Tripoli, under the command of a Byzantine general Jarjir. In the course of the battle, the Byzantine commander announced a reward of 100,000 Dinars and the hand of his beautiful daughter to anyone who would cut off the head of Abdallah bin Sarah (Muslim commander and a governor). Hearing this Abdallah bin Zubair requested Abdallah bin Sarah to announce a reward of 100,000 Dinars (gold coins) and the hand of the Byzantine commander’s daughter for anyone who would cut off the commander‘s head.

Abdallah bin Sarah announced the reward and on the same day, the commander was slain but nobody claimed the reward. None the less the princess (commander’s daughter) recognised the man who had slain her father. He was Abdallah bin Zubair. The princess was married to him and also got a reward of 100,000 dinars.

The above victory marked the defeat of the Byzantines in North Africa. Areas of Morocco, Tunisia and parts of Algeria came under the sway of Islam.

* Second invasion of Alexandria by the Romans. In the year 31 AH, Constantine the Byzantine Emperor sent a fleet of 500 ships to invade Alexandria. The Muslims got ready to beat back the Romans. The governor of Syria Muawiya bin Abi Sufian also ordered his forces to sail from Syria to face the Romans. Abdallah bin Sarah advanced with his army and faced the Romans in the Mediterrenean Sea. This was the first big naval battle in the history of Islam. The Romans were defeated and retreated, then saught refuge in the Islands of Sicily.
* Invasion of Spain. From North Africa, Muslims started planning for the conquest of Spain. Caliph Uthuman ordered for the invasion of Spain. He appointed Abdallah bin Nafai as the commander of the Muslims army under the chief command of Abdallah bin Sarah, the governor of Egypt. Abdallah bin Nafai conquered some parts of Spain.

NB: It was Tariq bin Ziyad who conquered Spain in 92 AH.

**ABDALLAH BIN SABAH’S CONSPIRACY AGAINST UTHUMAN.**

* Abdallah bin Sabah was a Jew from Yemen who embraced Islam for self-interest and to destroy peace of the Islamic state. He had many followers who accepted Islam with similar interests of antagonising the Muslim community.
* He started preaching that Prophet Muhammad left a ‘Wasi’ (administrator) behind, and the ‘Wasi’ was the relative. That for example Musa left Haroon as ‘Wasi’ and therefore he preached that Muhammad would also come back because he is superior. He started interpreting the Qur’an, twisting its meaning in favour of his beliefs.
* He set up headquarters at Kufa, Basra, Syria and Egypt. He mostly used newly converted Muslims and those who had complaints against various governors.
* He went to Medina to note the internal conditions of the capital. He pretended to be a pious believer but did not get followers in Medina. He went to Basra and started preaching his belief and protested the Muslim governors.
* From Basra, Abdallah went to Kufa, which he found suitable for his destructive activities. Many simple Muslims respected him for his piety. The governor of Kufa Saad bin al Ass warned him. He left Kufa for Damascus leaving Ashtar as a deputy and instructed him to preach secretly.
* At last, he went to Egypt and found the governor of Egypt Abdallah bin Sarah busy in battles against Byzantine force. Ibn Sarah did not pay much attention to his activities. He continued corresponding with his followers in other areas and instructed them to create disorder among the Muslims.
* They posed to be very pious and always criticised the caliph and his governors. Campaign against followers started by calling them irreligious, non-practical and bad Muslims. They forged letters from place to place showing the injustice that was prevailing in Uthuman’s officers. They spread rumours that the leading companions, Talha, Zabair and Ali wanted to remove Uthuman from the caliphate.
* Because of their activities, they caused removal and change of governors time and again. For example Sabaite, were the main figures behind the removal of Abu Musa Al Ash’ari (RA) from governorship of Basra. They accused the governor of Kufa Walid bin Uqbah of drinking liquor. This resulted in punishing the governor by the caliph. After punishing him they turned to the caliph accusing him of punishing innocent Muslims.
* When caliph Uthuman appointed Abdallah bin Amir, as a governor of Basra, to replace Musa, the Sabaites incited the public that he was practicing nepotism that’s why he appointed such a young man.

**ALLEGATIONS/ ACCUSATION AGAINST CALIPH UTHUMAN.**

* During the 1st six years of his caliphate, the Islamic empire was so peaceful. Any uprising that could arise was cooled down. Caliph Uthuman worked according to the Sunna of the holy prophet. And his governors were made accessible to the public. He even forbbed them (governors) to have security guards. His door was always open for the public and whoever wanted to enter was free.
* However, confusion started in the last six years when the conspirators began to spread rumours. With their conspiracy, the caliph started dismissing governors basing on their rumours. This however, caused more accusation to the caliph and the major ones were the following:-
* They accused the caliph of practicing nepotism. It should be remembered that before the advent of the prophet, the Banu Hashim were rivals of Banu Umayyah. During Uthuma’s era the Sabaites revived their conflicts and incited the banu Hashim to rebel against the banu Umayyah (Uthuman’s clan) that he was favouring them. The fact however is that some governors had been appointed by Umar e.g. Muawiya in Syria and Saad in Kufa.
* They accused caliph Uthuman of offering full prayers at Mina yet the prophet used to shorten them. Uthuman however pleaded that he had a home at Mina and that local people would think that those prayers are of two Rakahs.
* They accused caliph Uthuman that he introduced a tax on horses, which was not originally there. And also that he spent some money received as saddaq or zakat on funding other projects. He explained that it was just a loan and had to return it.
* They accused caliph Uthuman of appointing young men in offices of responsibility. For example he appointed Abdallah bin Amir as a governor of Basra when he was young. However one should not fail to acknowledge the fact that these young men were efficient.
* After defeating the Romans at Tripoli in North Africa in 25 AH 1/5 of spoils of victory was given to Abdallah bin Sarah the governor of Egypt. This was also a foundation of allegation that he favoured some governors. He asked the governor to return the shirt.
* The caliph was further accused of being extravagant that he was giving money to his relatives. Thus he squandered the Baitul mal. This however was wrong because Uthuman was among the richest in Arabia that’s why was named al ‘Ghani’ (the rich man). His contributions to Islam and generosity during prophet’s lifetime continued even during his caliphate. Secondary Uthuman himself did not accept any allowance from Baitul mal (treasury) for his services as caliph.
* They also accused him that he called back Hakam bin Ass to Medina yet the prophet had exiled him. In addition, he appointed Hakam’s son Mar’wan as chief secretary. Some prominent companions however did not like this.
* They accused caliph Uthuman for having allowed some animals of banu Umayya to be grazed on the state pasture, which were meant for the state. The prophet reserved this pasture land, and Umar added two more grazing pastures. Uthuman defended himself thus; “*In public pastures only those animals grazed are property of bait mal (Islamic treasury) …… when I was entrusted with this office, I had more animals than any one, but now I have only two camels that serve at the time of Hajj”.*
* He was accused of burning the Holy Qur’an. He collected all the pieces where the Qur’an had been written, then he got a standard copy from Hafswa and burnt the rest. However, he had done this to avoid differences that had cropped up basing on different recitation e.g. in Basira, they followed the reading of Abu Musa, in Kufa they followed the reading of Ibn Masud etc.
* While expanding the grand mosque at the Kaaba, the owners of the houses that were demolished refused to be refunded and rose against the caliph for the demolition of their houses.

**UTHUMAN’S MURDER.**

* The plan to murder the caliph started maturing. Groups of Sabaites from their localities i.e. Basra, Kufa and Egypt started camping near Medina. Those from Kufa camped at A’was, those from Egypt camped at Dhi Khashab and those from Basra camped at Dhi Murwah.
* These insurgents started demanding the caliph to resign. The Egyptians came to Ali requesting him to accept the caliphate. However, Ali replied that “*The prophet told us that the parties of Dhi Khashab, Dhi Murwah and A’was are cursed*”. The Kufans went to Zubair and Basrities went to Talha but were all getting the same reply.
* When caliph Uthuman heard about the insurgents, he sent Ali to them who told them that the caliph is ready to listen to their demands. They demanded several things, which included the dismissal of the governor of Egypt and appointment of Muhammad bin Bakr as a governor. Uthuman said; “*By Allah for the cause of truth, I am ready to fulfil their demands*”. The caliph even shaded tears while saying this and the audience did the same.
* A few days later, the insurgents laid a siege to Uthuman’s house. Ali who heard shouts in the streets “Revenge ‘Revenge” tried to pacify them but could not listen. They went straight to Uthuman’s house saying; “*We do not want Uthuman to be caliph. Allah has made his blood lawful for us. You should also help us”*. At this stage Ali said; “*By Allah, I have nothing to do with you ….”*
* Rebels threatened to kill Uthuman but Uthuman said; “*I do not fear death, but I do not want to shed Muslims blood”.*
* When Ali realised that Uthuman was not in position to use force to the insurgent, he left for Ahjar (nearby place).
* The insurgents continued demanding the caliph to abdicate. However, he rejected and said, “*I can’t take off a rope of honour with my own hands that Allah has bestowed up on me”.*
* Lastly, the insurgents fobbed the caliph to come out save for prayers in Masjid. Later, they refused him even to go for salat. The siege took forty days, and even cut off supply of water.
* Some brave Muslim youths like Hassan, Hussein, Muhammad bin Talha and Abdallah bin Zubair were guarding the gate of caliph’s house but the caliph did not allow any person to fight with the rebels.
* When the situation came to the worst, prominent companions like Mughira bin Shubah requested the caliph to fight the insurgents and that all people of Medina were ready to fight for him. Uthuman refused and said that he did not want to shed blood of Muslims.
* They proposed that he should leave the house through the back door and either go to Mecca or Damascus but Uthuman refused.
* At last, Uthuman had remained with his kindness and soft nature as his only weapons. He used the roof of his house to address the insurgents, reminding them about his family relation with Prophet Muhammad and the services he had rendered to Islam but they never listened to him.
* Since Hijja was coming to an end, the insurgents feared that Muslims may come back and help the caliph. So they climbed the wall and entered Uthuman’s room whom they assassinated without delay. His wife Nailah tried to help him but her fingers were chopped off. It is said that Muhammad bin Abubakar was the leader of the assassins. He held the beard of Uthuman and pulled it. On this caliph Uthuman said; “*O my dear nephew if your father Abubakar was alive, you would not have done this”.* Hearing Uthuman’s remarks, he turned back and did not participate in the real assassination.
* An Egyptian insurgent named Amir Bin Hamq cut off caliph Uthuman’s head. On 17th Dhul Hijja 35 AH. At that time he was 82 years old.
* On his martyrdom, the prophet (pbuh) prophesised as reportedly by Anas that the prophet, Abubakar, Umar and Uthuman went up on Uhud and when it quivered because of them, the holy prophet kicked it with his foot and said; “*Keep steady. O Uhud for there are prophet, Assiddiq and two martyrs on you”.*

NB: Caliph Uthuman feared to be the 1st to spiel Muslim blood but lost his life in the attempt. His words; “*I don’t want to spiel Muslim blood”.* Will be remembered forever in the history of Islam.

* ‘The murder of caliph Uthuman was more epoch making than almost any other event of Islamic history’. By Mr. Wellhausen, a German historian.
* “The assassination of Uthuman was a signal for civil war”. Mr. Joseph Hell, a western historian.
* Still on Uthuman’s death, Phillip Hitti said; “*With Uthuman’s death the political unity of Islam came to an end. Soon Islam’s religious unity was divided. Islamic society entered upon a period punctuated with schism and civil strife that has not yet ended”.*
* Yet Prof .K. Ali said; “Unity of Islam which was maintained by the first two ‘Khalifans’ was lost and serious dissension arose among the Muslims.

**FACTORS THAT LED TO UTHUMAN’S MURDER.**

* The conflicts between the Hashimites and Umayyads. The Hashimites were members of prophet’s clan and therefore complained that the successors of the prophet had to be from Hashimites. With this, their hearts were easily won by the Sabaites, who later assassinated the caliph.
* The domination of the Quraish over the Arab tribes. They complained that the Quraish had monopolised the politics of Arabia. The Arabs started sowing seeds of discontent. However, Uthuman argued that he employed only those Quraish who had qualifications.
* The filling of offices with old people caused jealousy to the young generation. The youth complained that the old could not go to battles and were only there as councillors of the caliph. With this the young Muslims could easily join the Sabaites to fight for the removal of the caliph.
* The presence of hypocrites who were under their leader Abdallah bin Saba. He had not embraced Islam whole heartedly and went on causing antagonism in the caliphate. He moved to Egypt, Syria, Basra and Kufa preaching that Ali was the rightful caliph.
* Most of the pious companions had died mostly in battles, while others had died of natural death e.g. Abubakar etc. The Muslim community had remained with many insincere Muslims, hypocrites and other enemies. These had not suffered for Islam like their predecessors.
* The simple nature of the caliph also caused problems. He was simple, old, kind and pious. He could not lead a community, which had many enemies. Uthuman was a very good man who did not even think that others were bad. Therefore, they continued causing problems which culminated into the assassination of caliph Uthuman.
* The caliph’s refusal to go to Damascus or Kufa as proposed by Mughirah bin Shuuba also caused his assassination. The insurgents entered the house, found him reciting the Qur’an and martyred him.
* The caliph refused the Muslims to fight the insurgents. When Mughirah requested him to take an action against them and that the Madinites were ready to fight, he said that he did not want to shed blood of Muslims.
* Also one may be forced to say that the absence of Muslims who had gone for Hajj gave courage to the insurgents that nobody could fight them. Caliph Uthuman had ordered Abdallah bin Abbas to lead Muslims in Hajj. When the insurgents realized that Hajj was ending, they hurried to kill the caliph.
* It was pre-determined by Allah that Uthuman would die as a martyr. One need to quote prophets words when he kicked Uhud; “*Keep steady, O Uhud, for there are a prophet, Assiddiq and two martyrs on you*”. At that time, the prophet was with Abubakar Assiddiq, Umar and Uthuman.

**RESULTS OF UTHUMAN’S MURDER.**

* After Uthuman’s assassination, the insurgents took over charge of Medina and looted the Baitul mal (Muslim treasury).
* It created disunity among Muslims, which has existed up to date. After his assassination Hudhaifah remarked “*Ah, the assassination of Uthuman has divided the Muslims till resurrection, they will never be united again”.*

Four groups emerged:-

* Uthuman’s: These wanted the next caliph to be elected from the two, either Talha or Zubair.
* Shiates: These called themselves friends of Ali and wanted him to be a caliph.
* Ahli-sunna: These included the majority of Muslims and loved both Ali and Uthuman and considered them as pious companions.
* Murhibah: These were busy in jihads (holy wars). They said; “*Neither we are with Uthuman’s nor with Shias”.*
* Uthuman’s death created civil wars in Islam i.e. after election of Ali, he was engaged in the battles of the camel and Siffin.
* It led to change of Muslim empire capital from Medina to Kufa by Ali and later to Damascus by Muawiya.
* Uthuman’s death sharpened the enemity between the Hashimites and Umayyads. This was mainly based on the fact that the assassins of caliph Uthuman are the ones who proposed Ali (Ahashimite) to the caliphate throne.
* One may also be forced to argue that the assassination of Uthuman brought Muawiyah to power. It should be pointed out that Muawiyah refused to accept the caliphate of Ali until he could bring the assassins to book. Ali’s failure made Muawiyah to declare himself a caliph.
* The assassination of caliph Uthuman sparked off several battles between Muslims and non-Muslims e.g. the battle of the camel (Ali and Aisha), the battle of Siffin (Ali and Muawiya) and Nahrawan (Ali and Kharijites). In these battles many companions died e.g. Talha and Zubair etc.
* The death of caliph Uthuman provided a fertile soil in which seeds of hereditary rule were sown. Thereafter, came Ali who was succeeded by Hassam on one hand and on the other hand, Muawiyah established the Umayyad dynasty by nominating his son Yazid.
* Uthuman’s assassination led to the collapse of the Shurah system (democratic way of electing Muslim leaders). It should be noted that caliph Uthuman died when he had not nominated a successor as his predecessors had gone.

**ADMINISTRATION OF THE CALIPHATE DURING UTHUMAN.**

1. The shura (advisory council). Caliph Uthuman maintained the council of advisors (shura) as it was maintained by the 1st two prominent caliphs of Islam. It contained prominent members such as Ali bin Abi Talib, Zubair and Talha. There was also a general Shura, which was being called time and again.

It contained all prominent companions and governors of different provinces e.g. in 34 AH they were called in a conference to look into the internal conditions of the state.

1. Provincial administration. Caliph Uthuman divided the caliphate into various provinces e.g. He divided three provinces in the region of Syria i.e. Syria, Palestine and Jordan. This was necessary and important if looked at from the defensive point of view. Muawiyah who was the governor was an intelligent administrator and was able to control the province in a better way. Though Uthuman was a soft natured gentleman, he did not condone the mistakes of his officers. He used to put in place commissions of enquiry. During Fridays he used to come to the mosque long before the Khutuba Athan to listen to the complaints of Muslims and to remove their difficulties. During Hajj period caliph Uthuman used to listen to the public about their difficulties and complaints. The following were some of the officers at the time when Uthuman was assassinated in 36 AH:-

* Mecca - Abdallah bin Hadram
* Taif - Qasim bin Rabiah Thaqafi
* Yemen - Ya’la bin Munabbah
* Syria - Amir Muawiya
* Egypt (North Africa) - Abdallah bin Saad
* Basra - Abdallah bin Amir
* Kufa - Abu Musa Al Ash’ari
* Qansirin (Asia Minor) - Habib bin Muslimah Fahri. He was also in charge of Armania and Antalia.
* Zaid bin Thabit was the Qadh of Medina and Uqbah bin Amir was the treasury officer in Medina.

1. Administration of the armed forces. Caliph Uthuman maintained the army on the same pattern as was laid down by his predecessors. He increased the military power of the Islamic state and connected various military units with each other e.g. when Muawiyah wanted reinforcement to face the Romans, the armies in Iran and Armania were immediately moved to Syria. He established new cantonments at Tripoli, Cyprus, Armania and Tabrastan.

Uthuman established breeding places for horses and camels and large pastures were reserved for the animals used for military purposes. There were 40,000 camels in one pasture alone at Durbah.

He took special care of military personnels and increased their allowances. Civil departments were separated from the military departments. One of the remarkable features in Uthuman’s army was the establishment of naval force. The Muslim navy was expanded and very well equipped. It was Amir Muawiya who worked for the development of the Islamic naval force.

1. Administration of the public treasury and revenue. During the time of caliph Uthuman, the revenue of the state was greatly increased. The Kharaj (land tax) of Egypt alone was two million dinars annually during Umar’s time. However, it increased to four million dinars annually during Uthuman’s time. Caliph Uthuman used the entire public fund for the general welfare of the public. Due to increase in state revenue, he increased the allowances given to various people and the poor.

Caliph Uthuman also arranged for free distribution of foodstuffs and cooked meals to the poor and the disabled persons, during the month of Ramathan.

Caliph Uthuman also used a big part of the revenue in construction of bridges, roads, barrages and mosques. In addition, he increased allowances for the Muathin (prayer caller).

1. Uthuman never used force against civilians. Caliph Uthuman displayed an exemplary tolerance against the insurgents. By not using force against the civil public, he set the 1st example of the highest democratic rule in human civilisation. Caliph Uthuman used all the Islamic democratic principles now prevailing in the modern society, to satisfy the insurgents.

He fully explained to the public all the allegations brought against him and the public was fully satisfied. He acceded to the demands of the insurgents by appointing Muhammad bin Bakar as the governor of Egypt. He did not resign because the majority of the Muslims liked him and only a few were the mischief mongers. Uthuman will ever be remembered for his word; “*I do not want to spiel Muslim blood to save my own neck”.*

**ACHIEVEMENTS OF CALIPH UTHUMAN.**

* Caliph Uthuman conquered several places during his time of rule. Such areas included Asia Minor, Antalia and Cyprus in the West Afghanistan, Samarkand, Tashkent, Turkmenistan, Khurasan and Tabrastan in the East and North East. He also conquered Libya, Algeria, Tunisia and Morocco in North Africa. By the time of Uthuman’s death, Muslims were ruling over a vast part of Asia and Africa.
* Uthuman reproduced copies of the Holy Qur’an from the original one. After the conquests by the Muslims, hundreds of thousands of non-Muslims whose mother tongue was not Arabic embraced Islma. Huthaifah bin Yaman went for Jihad and noticed that people were reciting the Qur’an in different ways (qira-at). Syrians were reciting differently from Kufans and so were the people of Basra. Huthaifah reported the case to the caliph and suggested that the recitation of Madanis should be considered authentic. Caliph Uthuman bought the suggestion and appointed Zaid bin Thabit (the one who wrote it during Abubakar) to write copies out of the original copy kept by Hafswa. He ordered other copies to be burnt and then distributed the Mus’haf.
* Extension of the mosque of the prophet. After realising that the holy prophet’s mosque was becoming too small to accommodate the growing number of Muslims, caliph Uthuman bought a big plot of land in the neighbourhood of the mosque. The people were not happy with the act and for four years no new construction was built. One day, the caliph gave a public lecture after Friday prayers and people agreed to donate their land. In the year 29 AH, the mosque was extended.
* Conversion of people through preaching. Caliph Uthuman spent a lot of time preaching to prisoners of war. Many people accepted Islam because of his efforts. He one time demonstrated the real method of getting wudhu before a large gathering of Muslims. Caliph Uthuman also sent missionaries to various places and appointed teachers to teach Islamic law, Qur’an and hadith.
* Caliph Uthuman constructed several bridges, buildings and embankments. Several buildings were erected in the caliphate and rest houses were premised along various highways. In addition, guest houses were also constructed in different areas of the caliphate e.g. in Kufa. Bridges and roads were also constructed and many roads were renovated. However, much attention was given to the roads leading to Medina. He made tanks and dug wells along highways to supply water to the travellers. Because Medina used to experience floods especially on one side of the prophet’s mosque, caliph Uthuman constructed embankments along that side of the city, which used to get flooded. This was known as the embankment of mahroz.
* Caliph Uthuman as a great scholar. He had a very good handwriting because of which the holy prophet appointment him as one of the scribes of the wahy (revelation). His handwriting was well recognised among the companions. Though he was not an orater, his way of lecturing was very effective. He was a great scholar of the Holy Qur’an and a Hafiz (memorized the Qur’an).

Although Uthuman was not a great jurist like Umar and Ali, nevertheless he was qualified in this respect. His verdicts and judgements have been mentioned in books. He was considered as an authority in the laws of Hajj.

* Caliph Uthuman as a pious man. He was a very pious companion of the prophet and a man of good character. He was the most modest of all the companions. The holy prophet remarked; “*Even the angels have regard for the modest of Uthuman*”.

He was a strict follower of the Sunna of the prophet e.g. he was asked the reason why he was smiling after wudhu. He replied that he had seen the prophet smiling after making wudhu. He used to fear Allah and tears used to roll down his face because of fear. He used to say; “*Grave is the 1st stage among all the stages of the hereafter”.*

He used to do his household works though he was one of the wealthiest in Arabia. Caliph Uthuman was a very soft spoken and if any one talked to him in a harsh way, he replied gently.

Caliph Uthuman never took any allowance from Baitul mal for his services as a caliph. It should be noted that caliph Umar got 5,000 dirhams annually as an allowance from public treasury. However, caliph Uthuman contributed 60,000 dirhams towards public fund. He was the most generous of all wealth companions.

* Uthuman as a martyr. Caliph Uthuman achieved the greatest achievements in the Muslim life. He refused to spiel Muslim blood but lost his life in the attempt. The insurgents climbed the walls at the back of his house and found him reciting the Qur’an, then one of the insurgents hit his head with an axe and another one struck him with a sword. He was assassinated on 17 Dhul Hijja 35AH.

**ALI BIN TALIB 4TH CALIPH (35 -40 AH).**

* He was born thirty years after the birth of Prophet Muhammad. His father was Abi Talib. He belonged to banu Hashim clan of the Quraish tribe. His father was a real uncle of the prophet. Ali’s mother was Fatimah bin Asaad. The holy prophet brought him up.
* When Prophet Muhammad started his mission, Ali accepted it when he was of 10 years. Ali became the 1st youth to accept Islam.

**HIS SERVICES BEFORE CALIPHATE.**

* When Prophet Muhammad was migrating to Medina, he requested Ali to remain in his bad and Ali accepted. He remained to return the trusts to their respective owners.
* At Medina the relationship was strengthened with the Prophet when Ali married prophet’s beloved daughter Fatimah who gave birth to the most beloved people to Prophet Muhammad i.e. Hassan and Hussein.
* Ali was very brave man and participated in almost all battles against the non-believers. In the 1st battle of Islam at Badr, Ali was holding the flag of the Islamic army. He was among the 1st combatant and killed two Quraish worriers. At Uhud, he held the flag after the bearer Musab had been slain. In the battle of the trench, Abdul wood challenged Muslims after jumping the trench but it was Ali who challenged the man and Abdul wood’s head was cut off.
* Because of Ali’s bravery, the holy prophet gave him the title ‘Asadullah’ (the lion of Allah). In the battle of Khaibar when Muslims had failed to conquer the Jewish fort, the prophet said; “*I will give the command and the standard tomorrow to such a brave person who loves Allah and His messenger and whom Allah and His messenger love”.*
* Everybody desired to be that person. However they were surprised when they saw the prophet giving the command to Ali yet Ali was sick and his eyes were sore. The holy prophet cured him with saliva. Ali demonstrated his bravery when he slew Marhab the commander of the non-believers.
* Ali was also a great scholar and for this matter, the prophet appointed him as a Qadhi (judge) of Yemen during his lifetime. He was a master of Arabic and was very effective in his speech. Once the prophet said, “*I am the city of knowledge and Ali is its gate*”.
* In the 9th year after hejira, the prophet appointed Abubakar to lead Muslims in Hajj. Ali was given a duty of announcing the prohibition before the crowd.
* During the 1st three caliphs. Ali was among the prominent companions who pledged loyalty. Though pledged later to Abubakar due to problems, he helped him throughout his caliphate.
* Ali was one of the members of the shura (advisory council) during the time of the 1st three caliphs.

**HIS CALIPHATE.**

* After the assassination of caliph Uthuman, Muslims were frightened behind their closed doors for three days for the insurgents were still patrolling the city. For three days, Medina remained without government.
* The insurgents approached Ali to be the caliph. Egyptians brought this proposal under their leader Ibn Saba. Ali hesitated and declined to take the responsibility of the caliphate office. The insurgents pressed and threatened to kill him if he rejected the office.
* Ali wanted to pledge loyalty to either Talha or Zubair as both were included in the panel of the six persons appointed by Umar. However, most companions in Medina considered Ali as the fittest person for the office and therefore had to take the responsibility.

**PROBLEMS FACED BY CALIPH ALI.**

* Unlike his predecessors Ali faced more problems which were beyond his control. He succeeded the office when the Muslims Ummah had been disintegrated. The Umayyads wanted the assassins to be charged yet Caliph Ali did not know the real assassins. Majorly, caliph Ali faced the following problems:-
* The insecurity that cropped up in the Muslim community after the death of Uthuman. Ali had to establish peace in the caliphate and to set right what had gone wrong. Divisions and tribalism had resurfaced especially between the Umayyads and the hashimites.
* The problem of tracing the real assassins of caliph Uthuman. This brought confusion to Caliph Ali, as the Umayyads demanded the assassins to be brought to book. Despite this, neither Ali nor other Muslims knew the real assassins.
* After his accession to the caliphate throne, some prominent companions refused to pledge loyalty to him. For example Talha, Zubair and Muawiya. Ali had to try his best to secure pledges from these companions. This resulted in the battle of the camel and siffin.
* After the assassination of caliph Uthuman, the Sabaites remained in the city for about three days. All Muslims remained behind doors and no one could face them. Ali had to make them settle in their places, not forgetting the fact that they had proposed his name to the caliphate. Some of them returned while others led by Abdallah bin Saba rejected that they were Ali’s friends.
* After the murder of Uthuman, the Muslims army became divided. The forces in Syria remained with Muawiyah, others remained with Aisha etc. Ali was faced with the problem of creating his own army that could say yes to his orders.
* The rebellion from the respected lady Aisha. She had been the wife of the holy prophet and the mother of believers. And was respected by all Muslims. It was unfortunate that she turned against Ali who was a cousin brother of the prophet and a prophet’s son in law for he married the prophet’s beloved daughter Fatimah. She engaged Ali in the battle of the camel in which she was captured.
* The splitting of Ali’s followers. It should be noted that Muawiyah and Ali fought the battle of siffin. This battle ended in arbitration between Ali and Muawiya’s camp, which annoyed some of the Ali’s followers. It’s against this background that his followers split and the disserters formed the earliest sect in Islam called Khawarij (Khanjites).

**ALI’S ATTEMPTS TO CONTAIN THE SITUATION.**

* On assuming power, Caliph Ali made some attempts to identify the assassins. He called Mar’wan bin Al Hakam who was the chief secretary of caliph Uthuman and was present at the time of assassination. However, Mar’wan had left for Damascus to join Muawiya.
* Another witness was Nailah, Caliph Uthuman’s wife. However, she said that she only saw Muhammad bin Bakr who left the house before assassination.
* Finally, Ali failed to get the assassins and this annoyed many Muslims especially banu Umayyah.
* Having noted that the governors who were left by Uthuman caused trouble, Ali decided to dismiss the governors. He was advised by Abbas and Mughira bin Shuubah that their dismissal could cause more problems but Ali went ahead and dismissed them. He appointed new governors as follows:-
* Abdallah bin Abbas as a governor of Yemen.
* Uthuman bin Hanif for Basira.
* Amar bin Hasin for Kufa.
* Sahal bin Harith for Syria.
* Qaya for Egypt.
* The newly appointed governors were rejected except in Yemen where they accepted Abdallah bin Abbas.
* In the midst of this situation, Muawiya opened up a rebellion against Caliph Ali. Caliph Ali decided to transfer his capital to Kufa to be near his rival Muawiya.
* Meanwhile, caliph Uthuman’s wife, Nailah left for Damascus and told Muawiya the details of Uthuman’s death. She took the blood stained clothes of Uthuman and her chopped fingers. They were put on the pulpit, which created feeling of desire to revenge.

**THE FITINA PERIOD (CIVIL WARS).**

* The term fitina is used to mean civil wars in Islam that took place between Ali and Muawiya, Ali and Aisha, Ali and the Kharijites. The fitina period had foundation immediately after the assassination of caliph Uthuman. His death trigared the conflicts between hashimites and Umayyads.it was called fitina because Muslims were fighting fellow Muslims and each side had prominent companions of the prophet, some of them had been pleased with paradise. Some of the civil wars that were fought are the battle of Nahrawan.

**THE BATTLE OF CAMEL 36 AH / 65 AD.**

* Lady Aisha was among the companions who wanted Ali to bring the assassins to justice. She called people in Mecca to avenge Uthuman’s death. Among those who answered Aisha’s call were Talha and Zubair.
* A force of 3000 men was collected and matched to Basira. They captured Basira city and killed some of Ali’s supporters and those they suspected to have assassinated caliph Uthuman.
* When Ali heard the news of Aisha’s rebellion, he directed the army, which was to face Muawiya, and turned it to Basira. Ali tried some peaceful means but Aisha rejected. Ali snet messengers to Aisha for negotiation but Ibn Saba (hypocrite) failed them.
* At the night, the two armies crossed swards and a number of Muslims died including Talha and Zubair. Lady Aisha was honourably captured and was escorted peacefully by her brother Muhammad bin Bakar. From the battle, Ali matched to Kufa and made it his capital, then appointed Abdallah bin Abbas the governor of Basira.

**THE BATTLE OF SIFFIN 36 – 37 AH.**

* As it has been noted earlier, Amir Muawiya was among those companions who refused to pledge loyalty to Caliph Ali. Ali tried all peaceful means but Muawiya was demanding the assassins of caliph Uthuman and that they should be slain before reaching any compromise.
* Ali organised a large army of about 50,000 to face the Syrians. Muawiya too proceeded with a large army and occupied a better position. However, both sides seemed to be unwilling to fight.
* On the last day of Muharam, 37 AH, Ali ordered his men to attack Muawiya’s army because they had been given enough time to think. He gave strict orders to his army i.e. no person should be killed if he left the field or ran away. Women and old people should be left, Amir Muawiya gave similar orders.
* The war started on Tuesday 1st Safar 37 AH. During the battle, Ammar bin Yasir who led Ali’s army on the 3rd day was martyred. This showed caliph Ali was right because of the prophet’s hadith mentioned in Bukhar and Muslims. (Ammar bin Yasir would be killed by a group of rebels). One can therefore say that Muawiya’s army was the rebels.
* The war continued for several days and at onetime Ali reached the tent of Muawiya and challenged him tofight personally with him instead of shedding Muslim blood, the winner would be the caliph. However, Muawiya did not accept the challenge because Ali was known as the warrior of Arabia.
* Realising that he was about to lose the battle, Muawiya with his general Amir bin Ass ordered their front troops to fasten peace of the Holy Quran on their swords as a sign that the Holy Quran would give judgement.
* When Ali’s fighters saw the Qur’an on lances, they stopped fighting. Muawiya asked Ali to have one judge from each side.
* Ali’s camp chose Abu Musa Al Ashari and Muawiya’s chose Amr binAss. These led groups of 400 each and decided to meet at a place called Dumat-ul-Jandal in Shaban 37 AH.
* In their discussion, both camps agreed on the fact that the 1st three caliphs were rightful and just caliphs. And they concluded that both Ali and Muawiya were wrong and that Muslims would choose another rightful caliph.
* After the agreement, Amr bin Ass asked Abu Musa to announce publicly in the mosque. Abu Musa spoke 1st and said; “*We have agreed that neither Ali nor Muawiya could be considered as a caliph, you may elect any other man you think fit*”.
* However, Amr bin Ass spoke last and said; *“I agree to the truth that Ali is unfit, but Muawiya is rightful and competent caliph”.*

**EFFECTS OF THE ARBITRATION BETWEEN ALI AND MUAWIYA.**

* Emergency of the Kharijites (disserters). These were supporters of Caliph Ali who never wanted him to have an arbitration with Muawiya. They said that judgement belongs to Allah alone and therefore considered suffin arbitration unQuranic. They set up their headquarters at Nahrawan under their leader Abdallah bin Abdul Wahab. They started creating trouble in the Muslim Ummmah yet they seemed to be pious Muslims judging from out word appearance. They used to offer long salat, wore simple clothes and were honest in their dealings, but misguided in beliefs. Ali engaged them in the battle of Nahrawan in which Ali defeated them.
* Uthaman’s. These were the followers of Muawiya who demanded the assassin of caliph Uthuman. They rebelled against Caliph Ali and pledged loyalty to Muawiya. Their headquarters were set up in Syria (Damascus).
* The Shiaits. These ones considered themselves to be friends of Caliph Ali that he was the only one fit for the caliphate office. They criticised the 1st three caliphs i.e. Abubakar, Umar and Uthuman.
* Ahli Sunna Wal Jamah. Most of the companions followed this sect and believed in the Orthodox of the four caliphs i.e. Abubakar Umar, Uthuman and Ali. They followed the Sunna of the prophet and according to them, Muawiya was not right to reject the caliphate of Ali. They however accepted the fact that Muawiya was a pious companion of the prophet.
* Loss of Egypt. After the arbitration, Ali tried several governors in Egypt but failed to make it. Amr bin Ass attacked Muhammad bin Bakar with sixteen thousand men and slew him. In 38 AH, Muawiya became the master of Egypt and appointed Amr bin Ass as the governor.
* Having seen Caliph Ali in trouble, Muawiya declared himself a caliph and started attacking some areas of the caliphate e.g. Yemen, Mecca and Medina.

**ASSASSINATION OF CALIPH ALI.**

* According to the kharijites, the major cause of trouble and differences in the Muslim Ummah were Muawiya, Ali and Amr bin Ass. They appointed three people to slay Ali, Muawiya and Amr bin Ass. They were to kill them during Fajri prayers.
* Amir Muawiya escaped with minor injuries, Amr bin Ass did not lead prayer that morning because he was sick. It was Abdul Rahman bin Muljim who succeeded in his mission and assassinated Caliph Ali with a poisoned sword. He died in the evening of Ramadhan 20, 40 AH.
* Before he died, Caliph Ali called his sons and advised them to serve Islam and to be good with Muslims. When asked whether Muslims should pledge loyalty to Hassan, he said “*I leave this decision to the Muslims”.*
* He also advised people not to kill anybody apart from the assassin. He was 63 years and his caliphate took four years and nine months. His grave is not known.

**CAUSES OF THE FITINA PERIOD.**

* The murder of Caliph Uthuman. After his assassination, the Muslim Ummah witnessed general unrest since the real assassination were not identified. Caliph Ali who succeeded the caliphate throne was opposed by the clan mate of Uthuman (Umayyads) Ali tried to normalise the situation but with fruitless results. This resulted into battles of camel, siffin and Nahrawan in which Muslims like Talha and Zubair were killed.
* Clan differences. It should be recalled that there had been a long rivalry between the Umayyads and Hashimites. Ali who was of banu Hashim succeeded Uthuman who belonged to banu Umayyah. The failure of Ali to identify the assassins was misinterpreted and annoyed the banu Umayyah who suspected that Hashimites had an upper hand in the murdering of Uthuman. Because of this, Muawiyah declared a war against Ali.
* Also one may be forced to say that Muawiya and Ali were struggling for power. Muawiya wanted to take over the caliphate from Ali who was democratically elected and Ali was not ready to surrender. Ali tried to coerce Muawiya to recognise his caliphate but Muawiya resisted. This culminated into fighting of the battle of Siffin.
* The Sabaites also played a leading role in inciting Muslims into war. They were the major cause of disorder in the Muslim Ummah during the reign of caliph Uthuman and Ali. They accused governors falsely on one hand and rejected new ones on the other. During siffin battle they tried their best to fail the avenues of peace.
* The splitting of Ali’s supporters which resulted in the formation of the earliest sect of kharijites. These opposed both Ali and Muawiya yet appeared to be pious Muslims. They engaged Caliph Ali in the battle of Nahrawan in which they were defeated. Later, they organised and slew Caliph Ali.
* Selfish motives of some Muslims. People like Amr bin Ass wanted to be a tax collector as well as a governor in Egypt. During the caliphate of Ali, Amr bin Ass address led to the splitting of Ali’s camp when he announced that Muawiya was a rightful caliph. It should be noted that the sect that broke out led to the death of Caliph Ali.
* Rebellion by the respected lady Aisha who was the beloved wife of the prophet. She had become an influential figure since the death of the prophet. She claimed to have been shocked by the death of Caliph Uthuman and therefore waged a war against Caliph Ali. In the battle that followed Talha and Zubair were slain.
* Ali’s policy of administration also caused civil wars. He rejected the advice of ibn Abbas and changed governors who had been appointed by Uthuman. Rebellions arose especially when the new governors were rejected and the sacked one refused to comprehend to the caliph. They joined Muawiya and fought against Ali at siffin.

**EFFECTS OF THE FITINA PERIOD.**

* Loss of lives. During the battles of siffin, camel and Nahrawan, some prominent companions were slain e.g. Talha and Zubair. At the end of it all, the kharijites also martyred Ali bin Abi Twalib.
* Division of Muslims. The fitina period led to emergency of different sects in Islam e.g. the Sunnis who accepted the rightfulness of the four caliphs, the shiaits who recognised only Ali and the kharijites who recognised the 1st three caliphs.
* The fitina period showed and sharpened the enmity between the Umayyads and Hashimites. This was evidenced when most Umayyad companions disregarded the caliphate of Ali and supported Muawiya.
* The Islamic empire capital was changed from Medina to Kufa by Ali and later to Damascus by Muawiya. It should be noted that Caliph Ali was very much grieved on seeing the His respect of the “*Haram*” (forbidden place) of Medina when the insurgents invaded Uthuman’s house and assassinated him. He wanted to change the capital to save Medina from feature political disturbances.
* During their period of fitina, Mualims registered a number of setbacks. Some Muslims lost their traditional attachment to Islam. Some Muslims institutions were destroyed and Islamic brotherhood was no longer enjoyed.
* Introduction of dynamic rule. After the murder of Caliph Ali, the next Caliph Muawiya introduced a hereditary system of governance. He nominated his son Yazid I as his successor and this brought the Umayyads dynasty in power.
* The positive contribution of the fitina period was the expansion of Islam. It was during this period that the Muslim Arabs came to the East African Coast as refugees. They therefore spread Islam at the coast of East Africa.

**WHY CALIPH ALI FAILED TO CONTROL THE MUSLIM STATE.**

* Ali’s failure to identify the assassins of Caliph Uthuman. This created problems when Muawiya and other Umayyads rejected the caliphate of Ali until he could bring the assassins to book. When they faught at Siffin, the battle culminated into the formation of the Kharijite sect which assassinated Caliph Ali.
* The problem of the Sabaites who were always aiming at causing mischief in the Muslim community. Having assassinated caliph Uthuman, the Sabaites nominated Ali to the caliphate, stayed with him and started advising him wrongly.
* Mwawiyah’s ambition to become a caliph. It’s true that Muawiya was a rightful companion of the prophet. It’s also true that Muawiyah was demanding impossible things from the caliph. His ambition to become a caliph was witnessed when he declared himself a caliph and later forced Hassan bin Ali to abdicate.

**NB:** Muawiya’s involvement in the battle with the caliph culminated into the death of Ali at the hands of Kharijites.

* The fact that the Quraish tribe had dominated the politics of Arabia also led to the failure of Caliph Ali. Since time immemorial, the Quraish were the leaders of Arabia especially Mecca. The migration of prophet extended their dominance to Medina. After Prophet Muhammad, there came Abubakar, Umar, Uthuman and Ali who belonged to the Quraish tribe. By the time Caliph Ali came to power the Arabs had already wanted to have a change in their politics.
* The filling of principal posts with the Umayyads during the caliphate of Uthuman. By the time of Uthuman’s death, they had developed into a powerful group which could not allow Caliph Ali to rule peacefully. This is because Caliph Ali belonged to banu Hashim clan which was a rival to the Umayyads, therefore, had to fight Caliph Ali to fail him.
* Ali’s policy of administration. It should be reelled that Caliph Uthuman was accused of nepotism. When Ali came to power, he was advised not to change governors but he refused and changed them. The situation worsened when the Muslims rejected some of his governors.
* The rebellion by the respected lady Aisha. She was a wife of the Prophet and a daughter of Abubakar. When Ali accessed the throne, Aisha, Zubair and Talha waged a war against the caliph. Talha and Zubair were killed and Aisha was captured. Such problems could not enable Ali to rule peacefully.
* The splitting of Ali’s supporters after the arbitration at Siffin. This led to the emergency of the earliest sect in Islam called Kharijites. This weakened the caliphate of Ali and it could easily be challenged by the rivals. Indeed the Kharijites brought Ali’s caliphate to an end.

**THE SHURA SYSTEM.**

* The term “Shura” is Arabic word which means consultation. It may also be taken to mean the consultative council which was put in place by the Holy Prophet as a means of governing democratically. This type of governance is also called the Islamic democratic system.
* During prophet’s lifetime, Abubakar Siddiq, Umar bin Khattab, Uthuman bin Affan and Ali bin Abi Talib were among the permanent members of the Shura. It was after consultations that the prophet accepted to fight the battle of Uhud outside the city. Also, with the consultation, Salman Faris advised the prophet to dig a trench around the city of Medina.

**THE PRACTICE OF THE SHURA IN ELECTING CALIPHS.**

* After prophet’s demise, prominent companions from the Muhajiroons (migrants) and Answars (helpers) gathered and discussed on the issue of electing Prophet’s successor. After thorough discussions the companions pledged loyalty to Caliph Abubakar.
* With Umar, the dying Caliph Abubakr consulted prominent companions about his successor. After consultation he nominated Umar bin Khattab.
* With Uthuman, he left a panel of six companions from whom to elect the 3rd caliph. After Umar’s death, Uthuman was elected.
* However, Caliph Uthuman did not get time to organise the procedure for getting a successor when he died. Muslims elected Caliph Ali as the 4th caliph. However, the family members of the Umayyads did not accept his caliphate.

**NB:** Uthuman’s failure to nominate a successor is seen by some scholars as a major factor that led to antagonism in the Muslim community and marked the end of the Shura system.

**WHY THE SHURA SYSTEM COLLAPSED.**

* The Shura system which was started by the prophet and continued throughout the reign of the four Orthodox caliphs had its initial blow with the death of Caliph Uthuman. It’s true that Caliph Uthuman used the Shura system in governing the Muslim Umma but it’s also true that Caliph Uthuman’s failure to nominate a successor contributed to the collapse of the Shura system. Several factors contributed to the collapse of the Shura system. They include:-
* The murder of caliph Uthuman. It should be noted that Caliph Uthuman’s death left the Muslim community in danger, the Umayyads were not satisfied with the way their clan’s man died. They therefore rejected the caliphate of his successor Ali bin abi Talib.
* The failure of Caliph Uthuman to nominate a caliph should also not be lost sight of. One need to mention the fact that caliph uthuman accessed the throne when he was old (over 70 years). He ruled six years of peace but never looked into the matter of succession. In his last six years of rule, insecurity and rebellions characterised the caliphate but still did not nominate a successor until rebels murdered.
* The sudden death of Caliph Ali, it should be noted that Caliph Ali’s era was characterised by uncertainty. No sooner had he accessed the throne, than he started exchanging swords with the fellow Muslims. In trying to pacify the empire, the kharijites killed Caliph Ali and he did not get time to nominate his successor. When Muslims asked him to support his son Hassan, he said that he was living the issue of succession to the Muslims.
* The long term struggle between the Hashimites and the Umayyads. These two were conflicting tribes even before the coming of Prophet Muhammad. The prophet joined them with Islam. However, these conflicts resumed when Caliph Uthuman died and people started demanding the impossible. The Umayyads ended up pledging loyalty to Umayyad Muawiya and the Hashimites did the same to Ali.
* Also one may argue that Ali’s failure to identify the assassins of caliph Uthuman affected the working of the shura. Men like Muawiyah, Talha, Zubair and Lady Aisha refused Ali’s election on account that he had refused to put the assassins to book.
* After the death of Prophet Muhammad, the Shura system started to be looked as a discriminative way of ruling the Umma. One may take the following companion’s word when he said; “*All that you speak is true but the Arabs could not recognise a chief other than the Quraish. The Quraish should be the administrators and you would be their ministers*”. For the matter, Caliph, Abubakar, Umar, Uthuman and Ali were from the Quraish tribe. So naturally, other tribes of Arabia had to feel jealous.
* Several areas that came under the folds of Islam had their people converted to Islam. Such people never knew the real working of the Shura system. As a result, they could not respect and therefore had to oppose it. With this the Shura system had to collapse.
* Muawiya’s refusal to recognise the caliphate of Ali and his activities which culminated into the battle of Siffin also could not leave the Shura standing. Muawiya did not give the caliph enough time to look for the assassination of Uthuman. This irreparably tore the Shura system.
* Muawiya’s violation of a treaty signed between him and Imam Hassan bin Ali was also a contributively factor, which should not go without mention. It should be recalled that Muawiya had agreed to leave the elections for Muslims however before his death he established a dynastic rule in Islam.
* The role of Sabaites, these people played a leading role in causing mischief in the Muslim community. They spread rumours from one side to another and on several occasions, they brought Muslims into fighting e.g. at Siffin they incited the two armies of Ali and Muawiya into fighting. Such ill-wishers could not leave the Shura system in continuity.

**LIFE UNDER THE ORTHODOX CALIPHATE PERIOD.**

1. **POLITICAL LIFE**

* The caliph (successor) was the religious and political head of the caliphate. Abubakar Al Ssiddiq was the 1st to use this title when he succeeded Prophet Muhammad in 11 AH. In a period of 29 years, the Muslim state was ruled by 4 rightly guided caliphs; Abubakar (632-632 AD), Umar (634-644 AD), Uthuman (644-652 AD) and Ali (656-661 AD). All of them based their rule on the book of Allah and the traditions of the prophet. They were all democratically elected and pleased with paradise.

There was easy access to the office of the caliphate. Whoever wanted to enter was free because there was no security guards. It is no wonder therefore that caliphs Umar, Uthuman and Ali were martyred.

* The Shurah (consultative council). All the four Orthodox caliphs were once members of the Shura and it was through this system that the four Orthodox caliphs were elected. After the death of Prophet Muhammad, Answars and Muhajiroons elected Abubakar. Before his death, Abubakar consulted prominent companions and Umar was nominated. On his death bed, Umar nominated a panel of six companions from whom Uthuman was elected. After the murder of Caliph Uthuman, all Muslims save the banu Umayyah elected Ali. However, the death of the last Orthodox Caliph Ali closed the chapter of the Shura system.
* Governorship. The caliphate was divided into provinces and each province was under a governor called ‘Waali’. For example, during Umar’s caliphate, Nafi bin Abi Harith was a governor of Hijaz. Muawiyah was a governor in Syria, Abu Musa al Ashari was in Iran, and Mughirah was in Iraq, Amr bin Ass was in Egypt, Arqamah was in Palestine and Umair bin Saad was in Jaziirah. Many of these remained even during uthuman’s and Ali’s caliphate.
* The army. It was upon every Muslim to go and participate in the battles and the salary was the spoil of victory. However, Umar bin khattab set up a strong army, constructed military cantonments at Fustat, Jordan, Mosul Damascus etc. Each cantonment had atleast 4,000 horses. All soldiers were entitled to salaries and their families got allowances. Separate registers for regular and irregular armies were maintained. However, military personnels were not allowed to own land in conquered areas. The salary for common soldiers was ranging from 200 -300 dirhams equally 10,000 dirhams were given to some officers.
* The judiciary. This was based on sound laws of the Holy Quran and the traditions of the holy prophet. They were to give impartial judgement whether the wronged was a Muslim or a non-Muslims. Several Qadhis were positioned in different provinces of the caliphate. The Qadhis (judges) were given good salaries e.g. during Umar’s period, the monthly salary of Salman, rabiiah and shuraih was 500 dirhams while Muawiya was getting 1000 dirhams. Ali said; “*Umar was the 1st ruler in Islam to fix salaries for judges and to make offices distinct from executive officers”.*

They all had an expansion policy during their time of rule. During the caliphate of Abubakar the Islamic empire extended to parts of Syria, Iraq etc. During Umar, it extended to Egypt, Iraq, and Jerusalem etc. With Uthuman, it extended to Afghanistan, Cyprus, Khurasan, North Africa and Spain. Ali conquered few parts of Kabul, Kohan (near Bombay India).

* The police and prison department. This was put in place to keep law and order. These were put in place during the reign of Umar. The police force was called ‘Ahdath’ and a police officer was called ‘Sahib Ahdath’. For example, Abu Hurairah was appointed a police officer and was instructed by caliph Umar thus; “*Keep peace in the area. Let not the people contravene law. They should not measure incorrectly. Nobody should build any house on roads so as to hinder the passage. No one should overload an animal. Nobody is allowed to sell or buy liquor*”. Five houses were bought to act as prisons.
* Post offices. In order to ease communication, post offices were opened up in all provinces throughout the caliphate. They used horses during the caliphate of Umar to transport letters and mails.

1. **SOCIAL AND CULTURAL LIFE.**

* The life of the Orthodox caliphs was purely Islamic. They followed the true teachings of the Qur’an and the traditions of the prophet. For this matter, their moral behaviours were in line with Islam. Alcohol cases were seriously punished. Caliph Umar for example punished alcohol drinkers up to 80 strokes.
* Women during the orthodox caliphate period occupied prominent positions in society. They participated in battles etc. Aisha for example became a very common figure after the death of the prophet. She taught companions Hadith of the prophet and other pieces of knowledge. She also faught against Ali as a way of avenging the blood of Caliph Uthuman. Lady Hafswa (prophet’s wife) was entrusted with the keeping of the Holy Quran after its compilation by Abubakar.
* There was no social discrimination in the caliphate on the basis of colour or race. Thus Muhajiroons and the Answars enjoyed offices of responsibility. All tribes of Mecca and Medina were treated equally save the fact that all the four orthodox caliphs were migrants and belonged to the Quraish tribe. None the less, the only discrimination was on the basis of one’s piety.
* Hypocrisy. This characterised the Muslim Umma during the orthodox caliphate period. The famous ones of all were the Sabaites under their leader. Abdallah bin Sabah who aimed at causing mischief in the Muslim Umma. Their activities culminated into the battle of Siffin and later led to the death of Caliph Uthuman and Ali.
* Simplicity. Generally speaking, the four orthodox caliphs lived a simple life similar to that of Prophet Muhammad. They gave in their wealth in charity. Caliph Umar used to put on clothes with panches e.g. when he visited the new conquered territory of Jerusalem, he reached the city riding his slave on a horse in old clothes with punches. Caliph Uthuman who was the richest was also a very simple man who disliked shading blood of fellow Muslims including rebels.

1. **ECONOMIC LIFE**

* The treasury was properly managed. During the prophet’s time and the caliphate of Abubakar, there was no separate department for revenue. The source of revenue was zakah, sadaq and other taxes e.g. kharaj. During the late period of caliph Abubakar, he built the ‘Baitul mal’ but no money accumulated in it. Caliph Umar enlarged the treasury (Baitul mal) immensely. He put an officer in charge called ‘Sahib Baitul Maal’ and each province had a treasury officer. Caliph Umar also added tax on non-Muslim traders because they did not pay zakah.
* There was a strict law governing weights and measures. When caliph Umar appointed Abu Hurairah as a policeman, he instructed him not to allow people measure incorrectly.
* Trade flourished during the orthodox caliphate period in Mecca and Medina. However, several taxes were introduced on traders which were not existing during prophet’s time kharaj (land tax), ushr (special land tax). However dealing in unlawful goods was totally prohibited. Therefore selling alcohol was not allowed.
* Agriculture. This also flourished during the orthodox caliphate period. Canals were dug in the caliphate to facilitate irrigation. During caliph Umar’s reign, agronomy was the main source of income and both Muslims and non-Muslim farmers were supported equally.

1. **RELIGIOUS LIFE**

* A caliph was the religious head of state. All the four orthodox caliphs were great scholars in various fields of knowledge. They led prayers in prophet’s mosque of Medina and Idd prayers at the Musalla. They gave verdicts according to Shariah. Governors also did the same in their areas of jurisdiction. Abu Hurairah, Muadh bin Jabal, Abdu Rahman bin Auf and Ubayy bin Kab were once Muftis.
* There was strict observance of Shariah. Caliph Abubakar for example fought the Muslims who wanted to abandon prayers and Zakah after the death of the prophet. Umar fought alcohol drinker’s etc. weights and measures were to be done correctly in the caliphate.
* There was preservation of the Qur’an and prophet’s traditions. At first, Abubakar compiled the Qur’an on the suggestion of Umar at the same hadith was also collected though on small scale. During Uthuman’s reign after realising differences in recitation, he burnt all the copies and reproduced copies from the one kept by Lady Hafswa (the original copy collected by Abubakar). He then distributed these copies throughout the caliphate.
* Several mosques were constructed throughout the caliphate e.g. the mosque of Umar in Jerusalem. Umar also ordered his governors to construct atleast a mosque in each province.
* Education. This was given special consideration and learning centres emerged in the whole caliphate. Schools for teaching the Qur’an were established in conquered territories. Teachers in such schools received good salaries. It was compulsory for every Muslim to memorise a sufficient part of the Qur’an, especially of Surat Baqarah, Al Nisa and Al-Maidah. To know basic Islamic laws was compulsory.

**Revision questions.**

1. a) Account for the outbreak of the Riddah wars during Abubakar’s caliphate.

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

1. How valid is the claim that Uthuman bin Affan started the Umayyad dynasty (1999).
2. a) Account for the rapid expansion of the Muslim empire under the caliphate of Umar bin Khatab.

b) What enabled him to hold together such a vast empire throughout his term of office (2000).

1. a) Examine the allegations against Caliph Uthuman during the orthodox time between 650 and 656 AD.

b) What were the effects of these allegations on the development of Islam? (2002).

1. Examine the factors which undermined Caliph Ali to establish peace and stability in the caliphate between 656 and 661 AD (UNEB 2003).

**THE ISLAMIC EMPIRE.**

The death of Ali marked the end of caliphate period. They had started shortly after the death of the prophet PBUH. Therefore the collapse of the caliphate period called the Shira system of electing the caliphate.

This system was replaced by hereditary rule. In this case the rulling caliph nominated his son/ brother for the post of a caliph. It was started by Umayya bin-Sufyan when he nominated his son Yazid as his successor.

**UMAYYAD EMPIRE.**

* It was founded by Muawiya bin Sufyan in 660AD when he declared himself as caliph and on his death date he nominated his son Yazid as a caliph (successor) thus introducing hereditary rule in Islam.
* It should be noted that the Umayyad clan was one of influence classes in Mecca even before the Umayyad caliphate.
* The Umayyads and Hashmites were always at logger head and for that matter when prophet (PBUH) proclaimed his message they strongly since he was Banu-Hashim clan. Their negative response towards the prophet continued until when they finally converted to Islam. The converted whole hearty and worked towards the process of Islam.
* The Umayyads influence in the Islamic state was greatly felt during the reign of Uthuman when he appointed him in position of responsibility hence elevating his positive.

**ESTABLISHMENT OF UMAYYAD CALIPHATE 660-750AD.**

* After Ali’s death, it became evident clearly that Hassan was to be his successor and quite a big number of Muslims supported him and vowed to fight Umayyad up to the last man.
* However Hassan was in a fortunate position because some of his troops became hypocrites.
* The Kharijites had not given up and were ready to fight him as they did to his to his father and to same up the state was full of political instability and Hassan was blown to loss his throne to the aggressive Mwawiyah.
* Hassan and his troops were further disorganised by rumours that Hassan commander was killed, in a great panic Hassan went in hide even when his supporters requested him fighting, Hassan instead abdicated in Mwawiyah favour and migrated to Medina from where he died at 45 years. Before his abdication, Hassan made his condition which Mwawiyah had to fulfil.

**CONDITIONS MADE BY HASSAN.**

* Mwawiyah was to grant Hassan large sums of money and a pension of 500 dirham pounds.
* Hassan was to receive a revenue of full district of Persia for a duration of his life time.
* On his death Mwawiyah was to leave the issue of succession and election of Muslims leaders for the public to decide.
* Mwawiyah was to pay a higher salary to his clan mates.
* Mwawiyah never insisted on the above conditions put forward made by Hassan since he wanted to fulfil his dreams of becoming a caliph. Every one can say “The weakness of Hassan on one hand and aggressive nature of Mwawiyah on the other led to the rise of the Umayyad”.
* After Mwawiyah accepting the above conditions, Hassan and Hussein promised to support Mwawiyah and that came to be known as the year of peace, unity, and reconisation.

**FACTORS FOR THE RISE OF UMAYYAD EMPIRE.**

* The rise of Uthuman bin Affan to the post of caliph was responsible for the rise of Umayyad empire. He appointed many Umayyads to the ability of Islamic state i.e. made Mwawiyah a full governor of Syria and even on his death, they wanted to dominate the state affairs. The results was to make the confiscating and the Umayyads became victorious and hence his power.
* The death of Uthuman was important as his rise to power. This reason was a key factor in that when Uthuman was murdered, Mwawiyah got a platform to address his ambition. He mobilised the Umayyads to rebel against the caliph.
* Ali had insisted the issue of pushing the assassins. The death of Uthuman divided the Muslim community into two camps i.e. Hashmites and Umayyads. The Umayyads exploited these differences and they came out hence the Umayyad dynasty established.
* The over whelming ambitions and Mwawiyah’s greedy for power led to the rise of the Umayyads. Mwawiyah all along wanted to fulfil his political ambitions of accepting himself as a caliph. This was witnessed when Mwawiyah rose Uthuman’s shirt that contained blood and hence hetrade developed against Ali. Shortly after the death of Uthuman, it also hanged the fingers of Uthuman’s wife in the mosque of Damascus. This was intended to incite the Umayyads against other clans. It was also to strengthen unity and solidarity among the Umayyads. This made him popular as a result all the Umayyads raised behind him so no wonder by 660AD, Mwawiyah became a caliph and a founder of Umayyad dynasty.
* The unity of the Umayyads. The Umayyads were united compared to their rivals (the Hashimites) when Alifailed to raise the assassins, the two camps revised the rivals hence the Mwawiyah conflicted with Ali most of the Umayyads relied on his side and other handed over the Hashimites. Therefore lack of unity and solidarity, the Hashmites were divided on tribal ground and it is not surprising that some crossed too over to Amir Mwawiya therefore lack of consistence among the Hashimites, they were behind to lose power and the Umayyads took over.
* Ali’s supporters lacked courage and determination to defeat Mwawiyah. When the struggle between the two still going on, the Kharijites left Ali’s camp and started to oppose him seriously at the battle of Siffini (Swaffan). Ali’s supporters were divided and Mwawiyah’s trick of hanging copies of the Quran on their swords some even vowed to hand Ali over Mwawiyah if he continued to the battle. Therefore lack of determination gave Mwawiyah an opportunity of defeating Ali.
* The Umayyads were led by Mwawiyah were first in who had organised and had resources that could facilitate the war. This would work for the Hashimites. It is not surprising that at around 660AD, the Umayyads rose to power.
* The Hashimites besides the problem of Amir Mwawiyah they experienced numerous revolts e.g. Kharijites who faught them and eventually weakened them. The Umayyads as a result exploited all these events to rise to power.
* Ali’s death, created leadership vacuum in the Islamic state and caused competition for the highest office in the state thus giving an opportunity for the rise of Umayyad dynasty.
* Hassan’s personality partly contributed to the rise of Umayyads. Hassan who succeeded his father Ali was coward and forced determined Mwawiyah and so as a result chosen to abdicate a favour of his rival. Had Hassan stood firmly and courageously properly, he would have mobilised his people to continue with struggle against Mwawiyah’s favour. However, his abdication facilitated for creation of Umayyad’s dynasty.
* Peace agreement reached upon by Mwawiyah and Hassan.
* Disunity among Hashimites.
* Ali inherited caliphate form apart by problems.
* Death of the prophet with maintaining a successor.
* Death of strong caliphs like Umar I.
* Downfall of the Shurah council.

**MWAWIYAH’S REIGN.**

* Mwawiyah was a son of Abu Sufyan and his mother was Hindu-bind Utiba. He was born some years before the prophet’s migration to Medina, while he was still young he learnt reading and writing which helped him in his future career. He used to go with his father on trade journeys to Syria and other places and deal with many people.
* He converted to Islam after the fall of Mecca and at on his conversion he became one of the prophet, is using the reign of Umar bin Khatab he was made the governor of the part of Syria to replace his brother Yazid who had died. When Uthuman assumed the office of caliph, he promoted Mwawiyah to a position of a full governor of Syria post held throughout the caliphate of Uthuman.
* On the death of Uthuman, Mwawiyah put pressure on the new caliph (Ali) to produce the assassins to justice and Ali’s failure to do so created tension between the two. The death of Ali did not also end the matters. The ambitious Mwawiyah forced Hassan the legitimate successor of Ali in subsequent events that favoured Mwawiyah diplomatically defeated Hassan who abdicated his favour.
* Mwawiyah was a man of outstanding charism, ambitions and a diplomatic. Mwawiyah made some changes, he made some changes in the Islamic state and it was because of the changes he made, some historians like Phillip Hit considered him to be not only the first but also the best Arab king.

**CHANGES MADE BY MWAWIYAH.**

* Mwawiyah began the postal system whose headquarters to other parts of the empire. He was also the first to use email for good communication. He trained horses which were to transfer messages to various posts. This system came to be known as “*Diwan al-Barid*”.
* Mwawiyah also introduced body guards in Islam who were ever available for protection of the caliph. The work of the body guard was to make sure that the caliph was safe all the time. The caliph was even protected during prayer time.
* Mwawiyah began kingship in Islamic politics and in this case he introduced hereditary rule or system of administration which was all about by maintaining relatives e.g. he nominated his son Yazid as his successor in the centrally to had the Orthodox caliphs done.
* He transferred the capital of the Islamic state from Qufah to Damascus in Syria. This was because he had most of his supporters based in Syria than in Hijaz. On the other hand, Qufah was dominated by Ali’s supporters who proved to be hostile on Mwawiyah’s rule.
* Mwawiya unlike the Orthodox caliphs conducted Friday sermons (Khutuba) while sitting. This sharply contradicted without the previous or Orthodox caliphs had gone. Some historians however had argued that because Mwawiyah was tall enough and therefore he would be seen by everybody in the mosque when he conducted sermons while sited.
* He introduced a strong navy force which used to conquer states.
* Mwawiyah also created a peaceful environment which reduced on the fitina period (chaotic period) which had started shortly after the death of Uthuman and came to an end through Mwawiyah’s diplomacy. He managed to secure a loyalty of Hassan and Husseinand because of peace that existed, the year came to be known as the year of unity and reconciliation.
* He introduced morgushurati i.e. a sort of hoer inside the mosque reserved exclusively for the caliph.
* He established a special police force, appointed governors for provincial administration and appointed a special officer for revenue administration.

**MWAWIYAH’S EXTERNAL POLICES.**

* In his foreign affairs, he did recommended work by extending the frontiers of the Islamic state. To effective achieve his goals, he built a very strong army composed of 700 worship enabled him to conquer e.g. from the romans and by conquering the eypths, the romans were weakened.
* In Africa, Mwawiyah sent his famous general Uquba bin Nafi to lead an army to the Magrib i.e. Tunisia, Morocco, Algeria and Libya. Uquba conquered what is now Tunisia and formed Darawan city in which became the capital of North Africa and centre of learning.
* He also sent an army to the East to complete the conquest of Iran, after it conquest, they crossed and went to Khurasan where they attached Bukhaira and by the time Mwawiyah died he had extended the empire as far as habonon in Pakistan the east.
* His army entered Afghanistan and captured Kabut the capital. In all other Intel places follow including Gaza, Samarkand etc.
* Mwawiyah reigned (ruled) for about 20 years and died in 680AD. However, before his death, nominated his son Yazid as his successor centrally to the agreement he had signed with Hassan son of Ali. In their agreement, Mwawiyah had to leave the successive question to the Muslim community.

**YAZID IBN MWAWIYAH (680-683AD).**

* Before the death of Mwawiyah he had nominated his son Yazid as a caliph. By doing so, he annoyed many Muslims in Arabia which resulted into descanted and eventually civil wars among Muslims. This brought about the Yazids reign to the full of confusion and lasted only for 3 years.
* Yazid unliked his father who was a religions, he was known of drinking alcohol and enjoyed music. His personality therefore was enough to make him an enemy of the pious Muslims. Among the people who had refused to offer allegiance to Yazid were the medinites and Hussein’s so of Ali.
* Yazid was trying to also for their allegiance but they all refused. The Medinites also refused to accept the Umayyad governor. Later the people of Qufah invited Hussein and promised him their total support against Yazid. Hussein was regarded by Qufah as the legitimate successor to the caliphate after the death of Al- Hassan on getting the information, Hussein sent his uncle to investigate the situation in Qufah. However, the uncle was murdered by Umayya governor of Qufah. Hussein was ordered not to go Qufah for that he might also be killed.
* One part said “*although the hearts of the people are with you, their words are likely to be with Umayyads”.*
* Despite the warnings, Hussein proceeded to Qufah with 200 people including the whole of his family.
* At a place called Karbara near Qufah, Hussein met Yazids’ commander known as Umar who had a force of 4000 soldiers. They told Hussein and his group to surrender but they were all refused on their refusal, the whole group was killed including Hussein and his family. Hussein head was taken to Yazid who handed it back to Hussein relatives to be burned at Karbara.
* It should be noted that the Massacre of Hussein and his family was an event of great reason which widened the gap between Umayyads and Hashimites.
* The Hashimites were not ready to forget the brutal massacre of Hussein and his family Hussein was not only Ali’s son but was also a beloved grandsons of the lady of holy prophet.
* Another act developed in Islam known as Shiasim (Shia). This group was more concerned than all groups about the murder of Hussein. They are let up the first ten days of Muharam as a day of commemoration of Hussein’s death.
* According to Philip had this to say “*The blood of Al-Hussein even more than that of his father proved to be the sad of Shiats church*”.
* With the formation of this group, the Umayyads were bound to collapse because the Shia offend sided with other groups against the Umayyads.

**THE PLUNDER OF MEDINAH AND THE MASSACRE OF ITS PEOPLE.**

* When Yazid I was declared a caliph Abdallah, some of Zubair who had rivalled against Ali vowed to fight the new caliph (they refused to accept Yazid as a caliph).
* He mobilized the people of Hijaz (Arabia) particularly of Medina and even they declared him their leader i.e. Yazid asked for their royalty but instead they neglected him and decided to break away.
* They particularly expressed their determination by expelling the caliph’s governor and also tottered the members of the Umayyads house in Medina.
* Yazid sent them an army with the intention of punishing them. It was led by Muslim bin Uqubah and it consisted of many Christians from Syria.
* The force besieged the city of Medina for three days and allowed inhabitancy that it was on him to consider their position (caliphate).
* Failure to comply inspired Muslim bin Uqubah to storm the city in 633AD. The plundered the day and severely destructed the property, killed many people irrespective of sex, age. Because of this extensive and evident destruction Muslim bin Uqubah branded in most if meaning Muslim the spend thrift or destroyer.
* After the plunder of the prophet’s city the punitive force proceeded to Mecca where Abdallah bin Zubair was operating in opposition.

**ATTACK TO THE KAABA AND ITS DETRUCTION.**

* The attack one the Kaaba by Muslim bin Uqubah was mainly as a result of his desire to crush Abdallah bin Zubair who was then in full scale operation against the new caliph Yazid I.
* Muslin bin Uqubah died on the way and was replaced by Hussein bin Numayv. He and his Christian troops destroyed the Kaaba to the ground and as they copied that Abdallah bin Zubair had taken refugee there.
* It is said that the Kaaba was built and the black stone split into three parts. One historian lamented that “The house of Allah looked like the tom bosoms of mourning omen”.
* While Ali proceeding with the wars of pacification, Hussein bin Mwawiyah received news that Yazid (the caliph) had said down his life. Thus fearing conquest disasters in Syria he suspended his operation. This also marked the end of the second civil war in Muslim society.
* The death of Yazid ended what Muslim historians have described as inglorious reign of an Umayyad who is remembered in Muslim history for his brutal on the prophet, family and plunder of the good cities of Mecca and Medina.
* Yazid died in 683AD.

Qn: Assess the reign of Yazid bin Mwawiya (680-683AD).

**Answers.**

* Yazid was son of Mwawiyah bin Abusufyan and his mother was Maisr or desert woman. He became a caliph after the death of his father in 680AD. His declaration or a successor of Mwawiyah had to further instabilities and civil wars. This was because Mwawiyah and Hassan bin Ali had agreed that after the reign of Mwawiyah the matters of success in Muhammad to handed by Muslims to elect a leader of their choice most like to be Hussein Hassan’s young brother.
* The reign of Yazid was the most inglorious and Yazid the most irreligious of all the Umayyads caliph. He had no report for the holy scared symbols and blood at all. This explained the unpopular acts of plunder and destruction of Medina attach on the Kaaba and the murder of Imam Hussein and his supporters.

He is criticised for degrading the senior and re-known or famous companion of the prophet to the extent of taking their families for granted.

* He was excessively luxurious with great love for pomp. His daily life activities reflected high level of extravagancy and corruption tendency which freely extended to his governors in different provinces.
* Such acts depleted the state treasury and hindered economic development and undermined the welfare of the Muslims.
* Yazid loved wine drinking and this earned him the tittle the “Drunkard”.
* He greatly enjoyed music and he was a music composer and organised singing and dancing competition in his palace.
* He was a great womaniser and had several companions. His characters aligned him from if the Suni Muslims who expected him to follow the footsteps of the Orthodox caliphs.
* There was too much consideration and tolerance to non-Muslims during the reign of Yazid. He appointed many Christians in positions of responsibility of particularly in the army. This undermined the security of the Islamic administration.
* Yazid never respected pious or learned men not even listening or seeking for their advice. This greatly hindered for the development of Islam.
* Appointed of Sudges was suddenly the work of Yazid for fear of getting judges who would interfere in the administration.
* All Muslims were compelled to pay tribute to war expenses and actively participated in military services with or without their consent.
* The act of cursing Caliph Ali which was introduced by Mwawiyah continued to be practiced during the reign of Yazid.
* His reign witnessed the election of Abdallah bin Zubair as a caliph of Hijaz (Mecca), Medina and Twaif. This Suni Muslim refused to pay allegiance to Yazid as a caliph.

However much as the reign of Yazid has been described by some historians as a curse to the Muslim community, it had some positive aspects as discussed below:-

* He was the first to win fully the Byzantine Empire (areas) and later got a title of the young champion or hero of the Arabs.
* He dug a canal and named it Nabr al-Yazid and others around the city and later widened them to improve irrigation.
* He was surprised by the death of Imam Hussein in return he restored all the property captured from Hussein to five survivors among the off springs of Hussein who were escorted back to Medina.
* He also gave Hussein a descent barrel at Karbala.

**MWAWIYAH II BIN YAZID.**

Mwawiyah II son of Yazid I and the grandson of Maisur a sister to Nailah Uthuman’s wife was an incapable and weak minded person.

Qn: Assuming the office of the caliph, he wished the Muslims to take their own choice and chose their leader rather than him being imposed on them.

* He staged in office for a period of about 6 months. It is said that he even thought of recommending a person there suitable for the supreme post just like Abubakar the 1st caliph. After a long state of confusion finally thought of recommending 6 candidates as Umar the 2nd caliph among the Orthodox caliphs had done while on his death bed. He then said *“Muslims! You are the best reference of your own affairs to choose for it whom so ever you like”.*
* During his 6th month’s rule, confined himself to his palace until he died. It is this state of affairs that made the Arabs of Syria who had for long been united under powerful leaders to set divided. Therefore the struggle for power within the house of Umayyads i.e. the house of Abi al-Ans against the house of Harb.
* Within this situation, people of different tribes took sides e.g. the 1000 Yamenities Arabs of Kalb favoured the caliph from the Umayyads’ house but there were not reliable partner.
* Some people favoured Khalith bin Yazid bin Mwawiyah other rejected him arguing that he was too young to bare responsibility.
* Amidst this period, Abdallah bin Zubair who had tabbed Yazed I extended his influence in Hijaz mainly because of power vacuum e.g. the people of Medina, Mecca, Iraq, Egypt and the Koshers vowed to support him as their caliph. With this there erupted a civil war in Islam.
* Hard pressed by various enemy forces, the Umayyads felt need to unit through the compromise. They held a conference at Tabiya and dethroned Mwawiyah II Marwan bin Wakam thought not liked by some people was nominated as a caliph in 684AD.
* However the disturbances mentioned earlier went on and created various problems.

**MARWAN I 684-685AD.**

* Marwan was a son of Hakam. He assumed the throne after Mwawiya II had proved incapable of holding the responsibility of the caliphate. Marwan’s coming to power transferred the caliphate o the Umayyads from Abu Sufiyan branch to Marwan branch of Umayyad clan. By the time Marwan came to power, the Islamic state had been divided and the following passed threat to him.
* In Arabia Abdallah bin Zubair had been declared a caliph of Hijaz and across section of the people of Syria where Marwan had his supporters. In Iraq, his brother Musaab was made Ibn Zubair’s representative, in Southern Arabia and Egypt he was acknowledged as the suitable caliph. In Damascus Dahhal Ibn Qriis Al-Fihr was made his principle provincial regent. In Qufah, the 2nd threat of people who had betrayed Hussein bin Ali vowed to fight Marwan as a way of expressing their move to represent the former supporters of Hussein, however Marwan defeated them.
* There was also the problem of Khalid bin Muktar who was a brother to Mwawiyah II Khalid had succeeded later and had got some support of the people. However, Marwan won him by promising Khalid the caliphate when he would reach manhood. Unfortunately, when Marwan later felt that he was secure, he withdrew his promise to Khalid. So, despite age, Marwan had not forgotten his tricks.
* Marwan also managed to suppress ibn Zubair’s supporters elsewhere in Islamic state. Except in Hijaz where Abdallah bin Zubair had his strong hold.
* Hence while Marwan was a caliph in Hijaz area, Zubair continued with his apposition even during the reign of the successor of Marwan i.e. Abdul-Malik by the year 685AD Marwan had only remained with Abdallah as his main threat, unfortunately was murdered by one of his wives.
* It is reported that, Marwan had married the mother of Khalid brother of Mwawiyah II. However, when Marwan I withdraw the promise, he had made to Khalid of giving him the caliphate when he grew up this arrangement offended to the latter’s mother, moreover, Marwan used to insult Khalid before his courtiers’ so as to weaken his claims to the caliphate e.g. one day he accused him of his stupidity and the young man complained to his mother who decided to handle the matter herself hence that same night the hungered mother put Marwan to death.
* However since then the Umayyads rule was confined to Marwanites up to its collapse.

**ABDUL MALIK (685-705AD) AND THE PEAK OR HEIGHT OF THE UMAYYAD’S CALIPHATE.**

* Abdul Malik was son of Marwan I and became a caliph after the murder of his father. By the time he came to power, the Umayyad caliphate was about to collapse due to problems created by different revolvers. However, due to his wise and charismatic leadership, he suppressed them and re-organised the caliphate.
* Hence he was referred to as the 2nd founder of the Umayyad dynasty. He is also referred to as *“the father of kings*” probably because of his four sons became caliphs after him. He once acted as a lawyer of Medina and he was originally referred to as the Dave of the city because of his good recital of the Quran.
* On assuming power, the immediate problems he faced include the following:-
* He faced a problem of violence created by the Shia who were fighting in revenge for the death of Hussein son of Ali who had been killed at Karbara during the reign of Yazid I.
* He was also faced with the problem of Kharijites who were fighting the legimate caliphs during the days of Ali.
* He had a problem of Al-Mukhatar bin Ubaid, a terrorist who had embarked on indiscriminate killing and plunder in the empire under the guise of revenging for the evils associated with the house of Ali.
* Other problems included Abdallah bin Zubair opposition, rebellion of Amir Bin Sa’ed hons to extend the empire and ensure its security and also the problems of the Romans who had started their attacks against Syria.
* However, through courage his clear headedness and ability to organise the military personel, he faught all these enemies and restored peace in areas hither to threatened by violence.

**HIS ATTEMPTS TO CRUSH THE ENEMIES.**

* He assigned this duty to his two trusted illustrious commanders. There were Hujjaj bin Yusuf operating in the Eastern region and Musa bin Umar (Musayr) directed to go to the west **especially North Africa.**
* Hujjaj subdued Abdallah bin Zubair who had declared himself caliph in Hijaz. Other areas like Yemen and Yamani also came under the control of Abdul Malik.
* Hujjaj was also sent to Iraq to crush the dissatisfied Shia and Kharijites, he was escorted by 12 commanders. He arrived on Friday at the time of prayer and in disguise. He quickly mounted the pulpit and removed his heavy turban which railed his face. In his speech to the Iraqis, he showed his readiness to shade blood of every person posing threat to the Umayyad rule “*I am he scentless darkness and climbs high summits. As I lift the turban from my face you will know me ………. oh people of Qufah I certainly I see heads ripe for cutting and surely am the man to do it. I see blood between the turbans and beyond beards …….”*
* His astonishing words left many Iraqis in great fear and as a result of his severe killings, their opposition was ended.
* Other rebellions in Basira, Persia, Karbal were also crushed not to mention North Africa where Musa bin Umar was operating from.
* With the peace he had created throughout the empire, he transferred his capital from Syria to Iraq from where he had a military command under Hujjaj who successfully brought rebellions in various areas under the control of the Umayyad rule.

**ABDUL MALIK’S INTERNAL REFORMS.**

* As a great reformer, in the administration like his pre-decease, Abdul Malik divided the caliphate into four departments known as Diwans (administration).
* The 1st was the department of funds which was changed with the task of controlling the department of finance.
* The 2nd was the department of correspondence in controlling all provincial affairs.
* The 3rd department was for miscellaneous revenue collected money from agriculture, trade, commerce etc.
* The 4th department was that of senate where government laws were drawn up, confined and concealed by department.
* Abdul Malik introduced Arabisation or nationalisation of the state, he made sure that Arabic language is made an official and this was to affect even conquered areas e.g. Egypt etc. for the case of non-Arab Muslims who had not mastered the Arabic language and were working in the Umayyads government were to retire and those who mastered the Arabic language were retained as government officials.
* Economic reforms/changes. In this reform, Abdul Malik introduced Arabic coinage to replace the Romans and Persians silver coins (Dinars). In this respect he organised printing and knitting of the Islamic currency. He built amidst (Dalmash) and banned all the foreign currency and instituted to bare his image and verses from the Quran.
* Again in the fiscal policy, economically he set up a policy that Muslims are exampled from paying any other tax apart from zakah. However, Abdul Malik is criticized for having given the privilege to only Arab Muslims.
* Agricultural reforms. It improved on the production of food in the caliphate through digging several canals and widened the old ones e.g. a large area was constructed between rivers Tigris, Euphrates. This was achieved with the help of Hijaaj bin Yusuf are of the Umayyad governors.
* Religious reforms. In this reform Abdul Malik’s reign is respected for having introduced the dialectical marks in the Arabic autography to distinguish such similar letters as Ba, Ta and Thal, Daal, Dhal among others, Dots were put below them and at top of them. This was intended to simply on recitation of the Quran to non-Arab Muslims and also to prevent errors in recitation. He also introduced Arab vowels as in Dammah (U) Fatiha (A) and Kisirah (I). This made recitation of the Quran easy and this work was done by Al-Hujjaj.
* Unlike the other Umayyads caliphs, Abdul Malik took much attention on the judiciary. He appointed Kadhis (judges) with full power, Abdul Malik acted as a supreme judge and even selected a day for hearing and trying cases personally. This earned his respect and elevated the position of caliph.
* He also developed postal services, a system which was started by Mwawiyah bin Abu Suffiyan by making it systematic and efficient, he made sure that the postal masters informed the caliph of all that was taking place in the state.
* A number of architectural movement were built during his reign. The most notable for example is the mosque of Jerusalem called the dome of the rock which up to date still stands.
* Founded a number of cities and the most vital of all was the city of west in lower Iraq.

**Note:** Abdul Malik reforms and policies were so great and were even adopted and followed by the succeeding caliphs.

**ABDUL MALIK’S FOREIGN POLICIES (CONQUEST).**

* His foreign policy were equally active as his domestic. The Muslim empire was extended to central of Asia, his commander Qutaibah, conquered Tukharishan, Bukhara, Khawoarism, Samaraqand, Khashgar etc. These areas became centres of Arabic culture and nurseries of Islam in central Asia. Therefore his wars of conquest and re-conquest were Vigorous for example beyond river Oxus which separated Iranian from Turans i.e. the Persian speaking and Turkish speaking.
* In 692AD, he defeated the Romans near Clinicians Sebastopol and the fatless of Cappadocia was taken including several other areas.
* In the western front, Musa bin Umar did quite good work. He pacified many areas in North Africa and South Western Europe and as a result, Islam was spread in parts of Europe.
* It is critically analysed or a conclusion can be drawn on to the Abdul Malik Ibn Marwan who revived the glory of the Umayyad dynasty. Before he took over power, the dynasty had lost respect among Muslims and was on the verse of collapsing. However, with success for both domestic and foreign, the Umayyad reached its climax when Khalid the 1st came to power. He founded it easy to extend the empire since all the domestic policies had been solved by Abdul Malik. No wonder some historians have given Abdul Malik a title of great reformer next to Umar I. He died in the year 750AD at the age of 60 years.

**WALID IBN ABDUL MALIK (750-715AD).**

Abdul Malik was succeeded by his son who came to be known as Walid I. He was also a strong leader who remained in the office for about 10 years. His time of office was glorious and was a period of conquest. He expanded the Islamic state to the east and west.

**HIS INTERNAL REFORMS.**

* As a builder, Khalid beautified the mosque of Damascus, Medina and Jerusalem. He enlarged the prophet’s mosque and that of Mecca in beautified manner. He constructed several beautiful houses, schools and hospitals and some of the buildings formed a chief topic of talk in the caliphate.
* Walid created institutions for the aged lepers, lame and the blind. He also put up special institutions for chronic diseases. This was intended to cater for the welfare of the Muslim state thus Walid was creative as his father Abdul Malik.
* He improved a communication by constructing roads and alongside, he created wells to cater for travellers.
* He also developed the canal system depending on river Euphrates. This aimed at curbing rural urban migration of the peasantry by avoiding poor conditions in rural areas.
* He also constructed several beautiful schools, houses, hospitals and the Islamic state as a result shined during Walid’s reign.
* By making Umar Abdalaziz a governor of Hijaz, its inhabitants enjoyed maximum peace, security and justice.
* By encouraging the study of art of poetry, he boosted the Arabia language and strengthened its arthrography.
* Through faulty in speech, drinking of wine and lying serious, Walid was laid and always avoided acts of cruelty e.g. the people of Syria regarded him as the greatest king of the Umayyads.
* Because of his intelligent and good leadership, Islam spread for and wide during Walid’s reign. This has made some historians to state that there was no any reign not even that of Umar I in which Islam spread widely, abroad consolidated like that of Walid I.

**HIS EXTERNAL POLICIES.**

* In the east, he captured the land of transaction and he carried out civil and military reforms especially in Samarkand and Bukhara regions. All these were by general Khutagbar bin Muslim. Many people were converted to Islam through such conquests.
* General Muhammad bin Khasim, another conquest in the east was sent to India who is the process uvein rain sindi and after killing its king.
* In North Africa the Berbers continued to attract the Muslims in the region. The caliph ended their threat through his administrative ability and wisdom to organise military personnel and North Africa was reconquered.
* The Roman in the Northern areas of Africa continued to attract the Muslims in the region the caliph ended their threats by capturing their bases at Majorca, Minorca and Ivica Islam prospered in these regions and Muslims erected beautiful buildings, introduced various kinds of hand crafts and improved the country.
* To Spain the caliph sent a Berber commander called Tariq, he met the army of Spain at the banks of the small river in the straits of Cape Trafalgar. He smashed the Spanish army and even killed its king Kadora, the capital city and other several towns fell. Tariq’s forces were joined by those of Musa bin Nusayr the former’s boss and as a result a large part of Spain was controlled by them.

Walid’s influence in Spain created the following changes:-

* Social inequalities were removed and the privileges of the hobbles plus the clegy were swept away.
* Heavy taxes imposed on the business men were decreased.
* Surfs and slaves were set free.
* Freedom of worship was granted to the Jews and Christians.
* Agriculture was improved and trade and industry were encouraged.

NOTE: In the East general Khutagbar had gone as far as China and his further movements were halted when he received the news of the death of caliph Walid.

**SULAIMAN BIN ABDUL MALIK.**

* He succeeded his brother Walid and his reign was marked by oppression of governors of his brother Walid and their families. Those who felt the victim of Sulaiman, harsh policies include Khuhaybar bin Muslim, Hujjaj bin Yusuf etc.
* Sulaiman negative attitude towards his people was due to person’s motives of acquiring wealth and power. He was among the weak Umayyads caliph who contributed to downfall of the dynasty. He ruled for only 2 years and was replaced by Umar bin Abdul Aziz commonly known as Umar II.
* Sulaiman reign was so inglorious and did not shine like that of Walid.
* During his reign, he did many foolish things including the following:-
* He favoured the Arabs of Yemen and hated those of Hijaz sometimes supported the former against the later.
* He castigated Hujjaj bin Yusuf on grads that Hujjaj had earlier on supported Walid to set aside the right of succession of Sulaiman in favour of Walid’s son. This therefore formed the main core if the grudge of Sulaiman with Hujjaj. So because of this, as Hujjaj had died, Sulaiman did the following:-
* Reversed most of the things in Hujjaj had done.
* Terribly, furfural is family of Hujjaj and their off springs.
* Freed the people who were imprisoned by Hujjaj.
* Removed the revenue collectors appointed by Hujjaj and even abolished some taxes instituted by him (Hujjaj).
* He dismissed Musa bin Nusayr (conqueror of Spain north office) and put him in prison and belayed such heavy demands upon him that he was reduced to poverty and later was forced to beg from door to door in organise a former commander.
* Sulaiman is also suspected to have planned the murder of Abdul Aziz son of Musa bin Nusayr probably on grounds that the lather’s administration in Spain had been so successful and prosperous.
* He sent a costly expeditions against constetineple which later flopped and Muslims lost.
* He was found of pleasure and cheer from his governors.
* However, on a good natter Sulaiman, armies crossed the pyremes in Spain and invaded France. He died at Wabile on the Byzantine boarder.
* He was succeeded by Umar bin Abdul Aziz in 717AD.

**UMAR BIN ABDUL AZIZ.**

**(UMAR II (BENEVOLENT 717-720AD).**

* He was a son of Abdul Aziz and his mother was a granddaughter of Umar I. He learnt the holy Quran when she was still young and was sent to Medina for further studies and stayed there until the death of his father. When his brother Abdul Malik became a caliph, he made Umar bin Abdu Aziz a governor of Medina, a post he held for about 7 years. His reign was a glorious reign and collected the wrong impressions Muslim had towards the Umayyad dynasty.
* He was a nephew of Abdul Malik and became a caliph after the death of Sulaiman. He was simple leaned, pious and open minded person. He became a caliph at the age of 31 years and started by consolidating and organising the empire other than expanding it. He was friendly to neighbours and accommodative to non-Muslims.

**HIS REFORMS.**

* He appointed new men in offices of responsibility basing on merit. His consideration in this aspect were piety honesty, hard work and efficiency.
* He stopped the evil act of cursing Caliph Ali and his descendants from the Pulpit an act started by Mwawiyah I.
* He refumed the garden of Fadak to the family of the prophet which had been taken by Marwan. This had caused discontent among the Alids (Shia) but with its restoration, the grievance was ended.
* His reign marked the departure of all luxurious display of the Umayyads. He did this through the following ways:-
* He sold the horses of the royal house by public auction and the money was deposited in the state treasury.
* He asked his wife to return to the state treasury all the jewellery and reliable presents, the reached from her father and brother and she accepted.
* He also called upon the Umayyads to surrender their property for the state.
* Then such property, money which the previous Umayyad governors had snatched from the people were also returned to their rightful owners.
* He stopped wars with non-Muslims and all revels and resorted to using persuasive means. In this policy those who would accept Islam would be exempted from the burden of taxation and he placed on the sue footing with other Muslims. The governor of Egypt complained about this act but Umar II hold him that a prophet was a missionary and not a tax collector.
* He prohibited the practice of telling the genuineness of the new converts by their willingness to get circumcised arguing that the prophet was sent to call men to fourth but not to circumcise.
* He elevated the new converts of Mawali i.e. non-Arab Muslims fighting on the side of Arab Muslims. He argued that the Mawali’s must be placed on a footing of equality with the Arab Muslims. With the removed of dis-inequality the alienation of Mawali’s was ended.
* He was the 1st ruler to order of the hadith of prophet be collected and compiled. He dispatched a letter to the governor of Medina and informed him to pass on the same message to other governors.
* He ruled out that a Muslim whether pure blooded Arab or Mawali’s need to pay no tribute and forbade Muslims to divide themselves to agricultural pursuits in foreign countries as their efforts would be frustrated in case such areas were taken away by enemy.
* However, Umar II had his own weakness and it is argued that some of his policies partly led to the downfall of the Umayyad caliphate e.g. Phillip hit a renown historian says; “Umar II’s policy as regards finance was not successful since the royal treasury was highly depleted due to the exemption of taxes and over increasing conversion to Islamic and also increased the number of clients in the cities. Many Berbers and Persians embraced Islam to enjoy the pecuniary privileges accorded to them.
* He also abandoned the idea of expansion and conquest a policy his pre-discussers had begun. By so doing, the attention put to the army declined and the army became weak.
* His apologetic compromise with the Mawali’s and Shiates was politically dangerous to the Umayyad dynasty. The Mawali’s understood their position plus the Shia and were given a hatching space to breed in. such forces later combined efforts and partly cause the collapse of the Umayyad dynasty.

NOTE: His rule was however of prosperity, development and happiness. He died at the age of 39 years and was succeeded by Yazid II the 3rd son of Abdul Malik. Nothing much was done during his reign (720-724) which was characterised by conflicts mainly between the Madanites and Yamanites on one hand and between Kharijites and Umayyads on the other. He died in 724AD and succeeded by his brother Hisham.

Qn: “Umar bin Abdul Aziz was revivalist of the caliphate institution which had been weakened by the furious Umayyad caliphs” Assess the validity of this statement.

**THE REIGN OF HISHAM 724-743AD.**

* Hisham faced several problems resulting mainly from revolts from various areas. He tried to solve some but unfortunately the empire had out lived its usefulness. It had become weak and hence vulnerable.
* Some of the problems he confronted included the following:-
* Hashimites-Umayyads rivalries started to vigorously operate.
* The Abbasid propaganda mulitated against the continued success and fortunes of the Umayyad. The Abbasid movement under the leadership of Muhammad grandson of Abas the uncle of the prophet started mobilising all the discontented groups of people creating a death blow from the caliphate.
* Conflicts between the Madanites and Yamanites in the eastern region. However the 725-737AD Walid Al Qaisi (Yamanites) as Hishami governor in eastern region had tried to compromise relations between the two groups of people and even the anti-Umayyad attitude by the Jew, Christian despite resentment from Fanatical Muslims. He used tolerant. Just rebelled and considerate policies to the last group of people.
* The Fanatical Kharijites and Berbers in North Africa operating in high year, with all the problems associated with their numerous activities started. Their activities of violence, destabilised the whole of North Africa and Hisham had to react.
* He also created some peace in Spain to some extent. In addition he returned the prestige of the Muslims in France by conquering Carcassome, Nimes and whole of Southern France.
* The problems be fell the people of America when they were hard pressed by the Turkish hards of the Hazars and Alans. However, it was Marwan grandson of Marwan I as a governor of Armenia that repulsed the Khazars and recovered the country as far as the Caspian Sea.

**DECLINE OF THE UMAYYAD DYNASTY.**

It should be noted that after the death of Umar II, other caliphs that followed were Yazid II bin Abdul Malik who ruled between 720-724AD. Then his brother Hisham followed ruling between 724-743AD. As already noted Walid II son of Yazid II followed and ruled between 743-744AD. Walid II was succeeded by Yazid III and ruled for 6 months in 744AD. Then the last caliph of the Umayyads was Marwan II who ruled between 744-750AD.

There are several factors that hae been advanced by historians to explain the collapse of the Umayyads in 750AD, some were internally oriented and others were externally as to be discussed below:-

* Succession disputes which was developed in Umayyad dynasty and can explain the collapse of the Umayyads right from the reign of Mwawiyah I. The Umayyads had no proper system of succession to the caliphate. Their hereditary system had many problems associated with. As soon as the prince took over power, tried as much as possible to eliminate the others. Replaced his fellow prince with his own sons and as a result, jungles developed in Umayyad dynasty which left the Umayyad have divided. Succession disputes were witnessed after the death of Walid’s son and Sulaiman.
* Increased opposition from the Shiates also led to the collapse of the Umayyads. The Shiates never satisfied with the Umayyads rule. They also did not forget and forgave the Umayyads for the mistreat of Ali and brutal massacre of his son Hussein and his family at Karbal. The events at Karbal remained painful to the Shiates and thus booked for an opportunity to revenge against the Umayyads. They joined other forces who were not satisfied with the Umayyads socially, economically and religiously. With such increased oppositions of the Shiates, the downfall of the Umayyad dynasty was inheritable.
* The discontent of the Kharijites was another factor that caused the downfall of the Umayyads. This group emerged during the caliphate of Ali and among its declines or dogmas. It denounced the existence of the doctrines and it even worked hard to bring about Ali’s death. When the Umayyads established their dynasty, the Kharijites never remained silent but opposed it and waged war against the Umayyads. They also associated themselves with the Abbasids and other discontented groups thus contributed to the downfall of the Umayyads.
* Discontent of the Sunni Muslims also led to the collapse of the Umayyad dynasty. The Sunni Muslims accused the Umayyads of being un Godly irreligious. They did not appreciate the extravagancy and luxurious life of the Umayyads caliph e.g. spent a lot of money in state treasury on Turkey slave girls who used to entertain them in their palaces. Therefore because of the discontent of the Sunni Muslims joined other groups to fight the Umayyads.
* Discontent of the army. In the later years of the Umayyad dynasty, the army was neglected during the reign of Umar II was reduced and wars of conquest were suspended. The soldiers became redundant and lost their vigilance and aggressive will for the dynasty. To worsen the situation, the soldiers were at times not paid, poorly paid even not paid in time. As a result, they lost sympathy for the caliphate and no wonder some of them joined group at a crucial moment when they were needed most.
* Discontent of the Christians is another factor which cannot be undermined in the collapse of the Umayyads. Apart from Umar II who gave a fair treatment to the Christians, other Umayyad’s caliph mistreated them. E.g. they paid inhabitant tax, prohibited from riding while putting on sandals as a sign to show that they were non-Muslims. Walid I even changed their church of St John at Damascus into a Mosque. Christians therefore had no sympathy with the Umayyads and in West Africa, they even incited the Berbers to revolt against Umayyad governors. In Spain, the Umayyads no wonder in 750AD the dynasty had come to an end.
* The luxurious life of the Umayyads also led to their collapse. Apart from the early Umayyad caliphs who devoted themselves to administration of the state and management of the public affairs, the lates Umayyad caliphs neglected state duties and spent most of their time drinking wine, running after women. Some of the Umayyad caliphs possessed concubines at their palaces, on top of that, wine drinking annoyed many Muslims e.g. Abdul Malik used to drink on every Friday, Yazid used to drink daily and acquired himself, Al Khamur Hisham used to drink every after Friday prayer, their immorality therefore gave an opportunity to the opposition side.
* Discontent of Mawali also contributed to the collapse of the Umayyads. The non-Arab Muslims were discriminated by some Umayyad caliphs, they were not given equal treatment as their fellow Arab Muslims. It’s a record that in the Arabisation policy Abdul Malik Ibn Marwan gave many posts to the Arab Muslims and non-Arab Muslims were made to retire from their office, non-Arab Muslims were also forced to pay land tax which was not paid by Arab Muslims. This became source of grievance and as a result, they joined discontented groups i.e. Abbasids, Shiates etc. no wonder, when the Umayyad dynasty was attached, the Mawali’s could not even raise a finger to support the dynasty.
* Financial problems. The early Umayyad caliphs had maintained an official and fair revenue collection and expenditure. However, the later Umayyad caliphs faced financial problems due to mismanagement of Baitul-Maal. The state treasury had been turned to person property. State funds were misused on the luxurious life of the Umayyads as a result, the state treasury weakened which forced the caliph to leery heavy taxes on their subjects. With this new system, the Umayyads became unpopular and no wonder their reign came to an end in 750AD.
* The rise of Abbasids was another factor that led to the collapse of the Umayyads. The Abbasids were descendants of Prophet Muhammad under Abbasids. Therefore the Abbasids claimed to be legitimate successor of the prophet. They championed the anti – Umayyad propaganda and made house to house campaign and as a result, they got many followers who helped in the defeat of the Umayyads and hence its collapse.
* Weak rulers ruling the vast empire also contributed to the downfall of the Umayyads. With exception of Mwawiyah the 1st, Abdul Malik Ibn Marwan. Walid I, Umar II and Hisham, the rest of the Umayyad caliphs were extremely weak to administer the empire created by the Umayyads. It should be noted that the hereditary system of the Umayyads had placed monocracy brought in caliphs that were weak e.g. Yazid lacked a political experience and was not even shrewd as his father Mwawiyah.

**LIFE UNDER THE UMAYYAD RULE.**

One to analyse life under the Umayyad rule should always consider political, economic and social life of the Umayyad.

**POLITICAL LIFE.**

* Unlike the four Orthodox caliphs, the Umayyad caliph had body guards and palaces which were characters of worldly emperors thus they did not live in simple life as it had been the case with four Orthodox caliphs hence they started kingship in Islam.
* Unlike the four Orthodox caliphs the Umayyads neglected the Shurah system (advisory council) and in steady replaced it with hereditary system. The Umayyads carried out their policies without consulting any council as it had been the case with Orthodox caliphs. At times, the Umayyads consulted their relatives and friends and the 1st to neglect Shurah system was Mwawiyah bin Abu Sufiyan the 1st caliph of the Umayyads.
* Like the Orthodox caliphs, the Umayyads maintained provinces. These provinces were governed by governors appointed by Umayyads not based on merit but on personal relationship with a caliph. Most of the Umayyad governors were charged with the task of administering the provincial affairs i.e. Hujjaj bin Yusuf etc.
* The Umayyad also had judicial system considered of learned men however, unlike the Orthodox caliphs, the Umayyads manipulated the judicial system basing on their advantage.
* They under reforms in the government but creating several departments e.g. Abdul Malik put in place departments popularly known as Diwans. Such departments included financial department, military department, land department etc. This was intended to create efficiency and smooth running of the state affairs.
* During their rule, the Umayyads arabised their administration. Most of the files were changed into Arabic language and all leaders at all levels had to be speaking Arabic very fluently. The non-Arab Muslims who could not satisfy the condition of the Umayyads were retired which created the discontent among the Mawalis.

**ECONOMIC LIFE.**

* The Umayyads economy was sustained by taxes collected from the masses who lived under the Umayyad rule. Non-Muslim were obliged to pa Jaziya as a sign of humiliation and loyalty to the Umayyads.
* They also collected zakah but this was done for only Muslims. This tax didn’t discriminate between non-Arab Muslims and Arab Muslims. Money collected from zakah was taken to Baitul-maal (state treasury). It should be noted that the Umayyads misused Baitul-maal to cater for their luxurious life. It was a habit of every Ummayad caliph to make Baitul maal a personal property.
* The Umayyads also taxed land Kharij and this tax was supposed to be paid by non-Arab Muslims and purely blooded Arabs were exempted from this tax.

**SOCIAL LIFE.**

The Umayyads divided their population into the following classes:-

1. The Umayyad family which was the ruling clan i.e. during the Umayyads rule, mostly leaders were Umayyads.
2. The purely blooded Arabs. These were highly respected though some of them belonged to other clans such as Banu-Hashim were not much considered in the Umayyad administration.
3. The non-Arab Muslims occupied a third class and were always discriminated by the Ummayads,

* Though they were Muslims, they didn’t enjoy similar privileges with their fellow Arab Muslims. The situation was worsen when Abdul Malik introduced the Arabisation policy which left most of them out of the offices.
* The Jews and Christians occupied the 4th class. They were reorganised as the protected subjects in the empire. However, non-Muslims always conflicted with the Umayyad caliphs especially when the caliph abused their lives e.g. Walid II turned their church of St John into a mosque.
* The slaves occupied the lowest class in the Umayyad dynasty.
* Women under Umayyads enjoyed excessive freedom and couldn’t be easily controlled.

**PRIVATE LIFE.**

* The Umayyads spend most of their life time drinking alcohol and enjoying entertainment from the Turkish slave girls and their conclusion thus they were not religious as the Orthodox.
* They were also not knowledgeable in the Islamic doctrines apart from Umar II, most of the Umayyads caliphs didn’t spare time learning Islamic doctrines but instead spent most of their private life on luxurious and running after women thus they sharply contradicted with the Orthodox caliphs.
* They also neglected their role of leading prayer with the exception of Mwayiwa I and Umar II, most of the Umayyads didn’t follow the footsteps of the prophet and Orthodox caliphs.

**MILITARY LIFE.**

* Militarily the Umayyads maintained all that had been put in place by the Orthodox caliph. They created large army of 12 million soldiers which was charged with the task of expendingthe boundaries of the Islamic empire as well as defending the state. No wonder, the Islamic empire was expanded to some parts of Africa, Asia miner Eastern Europe and Spain.
* The Umayyads also created a navy force which was used to coastal areas. Navy was a new idea in the Arabian war force. It was first introduced by Mwawiya who wanted fight his opponent the Romans.

**INTELLECTUAL LIFE (EDUCATION).**

It should be noted that some Umayyads and other Muslims who did not participate fully in politics resorted to intellectual development and among their works included the following:-

* There was development in silence of Hadith as a result, some books were written and pamphlets enlarged. The famous traditionalists (Muhadthin) were Ibn Shihab Al-Zuhuru nd Hassan Al-Bashar.
* Shalia laws were also developed. This is indicated by the rise of Imam Abu Hanifah.
* Some workers were also done on Islamic history. Some people came up with books about the history of Islam since the new Muslim converts were eager to learn about prophet’s life and that of his early companions.
* Oratory and poetry also progressed during the reign of the Umayyads. This was done in order to develop public spreading among the Umayyads, public speaking was also important to those military enthusiasm and support of the masses to the Umayyads.
* Science was also developed during the reign of the Umayyads. Medicine was highly developed and the first physician was Al-Harith Ibn Khared. Many books of medicine were written and Umar II built a medicine school at Antach.
* Many mosques were built during the reign of Umayyads e.g. Abdul Malik created the mosque of Dorm of the rock in Palestine which still stands up to date.
* There was also philosophy development in the empire, schools of philosophy developed in Islam which included Mutazrites, Ashrites and Kharijites schools of philosophy.

NB: Despite all those philosophy, the Umayyads held been condemned by Muslim scholars for being an Orthodox, irreligious and they were equally extravagant and forgot all the simple life. Baitul Maal was transformed into a personal property of the Umayyad caliphs and state funds were wasted on un profitable venture e.g. Yazid II reached an extent of using state funds on buying gold an wets for his hunting. They spent most of their time in hunting and leisure other than seeking knowledge and performing state duties.

**THE ABBASIDS DYNASTY 750-1258AD.**

* The Abbasids originated from Abbas, the prophet’s uncle who was also a son of Abdul Mutwalib the prophet’s grandfather. Abbas was one of the later converts to Islam although he was sympathizer, protector of prophet Muhammad (PBUH) and his course. Abbas converted to Islam at the conquest of Mecca, he died during Uthuman’s period but left behind him children and grand. Among them was Abdallah Ibn Abbas the great scholar and great interpreter of the Quran.
* Abbasid like other descendants joined the struggle against the Umayyads and because they were from the prophet’s house. They believed that they were the legitimate successors of prophet Muhammad (PBUH). No wonder after the collapse of the Umayyads dynasty Abu Abbas who later known as Al-Saffah became their 1st caliph.

**FACTORA FOR THE RISE OF THE ABBASIDS.**

* To The weak character of the Umayyads caliphs enabled the Abbasids to rise to power. With the exceptional of the two Umayyads caliph, the rest were extremely weak and only caliphs in names and not practice. This annoyed most of the Muslims who lagged for the collapse of the Umayyads. They wanted to change leaders and probably get strong ones who would fit in the ones of the Orthodox caliphs. No wonder when the Umayyads dynasty crumbled, the Abbasids who were poor didn’t exist to replace them.
* The Umayyads army was not strong enough to resist the determination of the Abbasids. It should be noted that the Umayyads army had been demoralised by some Umayyad caliph and they were not paid at all. To make matters worse, the Umayyads caliphs used most of their state funds on luxuries that annoyed the army. When the Abbasids attacked the Umayyads, the army wouldn’t even offer a figure in supporting the empire and they were relactant to fight the Abbasids and even some of them joined the Abbasids to fight the regime of their masters.
* The wide spread of propaganda of the Abbasids also enabled them to rise to power. They formed underground most that spread their propaganda from door to door which earned them support. This was normally done at the Khurasn and Qufah when the Shiates had already sowed seeds of hatred among people against the Umayyads. In their propaganda the Abbasids didn’t specify who was to be their 1st caliph but they always emphasized that they chosen man was to come from prophet’s house thus the unspecified propaganda earned the support of the Shiates and the Alids.
* The presence of Shiates and other discontent groups also contributed to the rise of the Abbasids. The Shiates, Alids non-Arab Muslims and Christians had already sowed seeds of hatred and as a result, the Abbasids cultivated land for the downfall of the Umayyads hence their rise to power.
* Divisionism among the Umayyads equally contributed to the rise of the Abbasids succession disputes that enlarged in the Umayyad dynasty made them vulnerable to their opponents.
* The origin of the Abbasids also promoted their political philosophy. Because they were related to the prophet, many Muslims respected and welcomed them to take over power. Muslims thought that the Abbasids would revive a glory of Islam which had been disturbed by the Umayyads.
* The role of Muslim scholars (uramas) was also important in the rise of the Abbasids to power. Many Muslim scholars presented the moral decline that prevailed during the reign of the Umayyads. They always preached and condemned the practice of the Umayyads. In the process, they changed people’s attitudes towards the Umayyads and started agitating for the change and no wonder when the Abbasids appeared, people were ready to support.
* Strong generals that the Abbasids employed against the Umayyads also contributed to their rise to power. They employed strong generals such as Abdallah Ibn Ali, Abu Muslim Al-Khurasan etc. They were not only tactical but also fore sighted who played a tremendous role in replacement of the Umayyads in 750AD.
* The determination of the Abbasids to rule the Muslim world shouldn’t be undermined. Abbasids were determined to take over leadership at any cost. They even penetrated the Umayyad rule and eventually weakened it. They were ready to use diplomacy and force thus a group of people could rise to power at any cost.
* The existence of clan and tribal differences or conflicts. Most of the tribes were alienated from the caliphate throne and to make matters worse, the Umayyad caliphs sometimes played one tribe against the other e.g. by supporting the Quraish against the Yamanites hated the Umayyads for causing conflicts between them. Therefore both parties saw the Abbasids as carriers of peace in the region hence they supported them.
* Leadership vacuum also paved way for the rise of the Abbasids. The Umayyads had not lived their usefulness and became worldly caliphs. Concerned Muslims hated them and lagged for change. The majority of the people felt that leadership should be provided by the members of the prophet.

**ABU ABBAS AL-SAFAH 750-754AD.**

* He was son of Muhammad bin Ali, son of Abdallah, son of Abbas, uncle of the prophet, a great Muslim scholar.
* He was the 1st Abbasid caliph who ruled the people of Qufah, he went there himself to declare himself a caliph. He was accompanied by his uncle Abdallah bin Ali, Isalbin Musa, Abu Jafai Al Mansur among others. He announced himself as a promised revival of Islam known as *“Al-Mahad”* from God therefore, he had to be supported. His speech earned him support from the Umayyads and other enemies of the Umayyads.
* He was determined to examine agents and spies who were sent by the Umayyads in different parts of the world. His governor to Syria Abdallah bin Ali, also his uncle was the leader of this move against the Umayyads.
* Abdallah ibn Ali once invited the Umayyad of Syria to a dinner on grounds of his generals to slaughter all the Umayyads who survived and was Abdul Rahman Adhakhir who jumped through a window and spacked to Spain where he established the Umayyad rule after a brutal massacre of Abdallah. Abdallah bin Ali further used a repressive massacre against the Umayyads. He scared them to the opponents of the Abbasids, he exhumed and bones were punished. It was because of the repressive massacre employed during Abu Abbas’s reign that Hishanans saw if appreciate to give Abu Abbas a tittle a “*Saffah*” moving the blood shedder. To impress the people however Abu Abbas surrounded himself with learned men and used to put on clothes similar to those of the prophet. Always led Juma prayers and at times, Isra Wel Miraj would be read after Juma prayers. This made him to appear as a holy man, something that earned him support from the masses.
* During his reign Abu Abbas tried to carry out reforms in the empire e.g.
* He improved on the road which linked Mecca to Iraq and several others.
* He put up several public buildings and security stations to limit a political instabilities.
* He also built a courtly incident of Al Hashimiyyah (done after Hashim on early ancestor of the family) in Al Ambaar city and made the same city has capital. This enabled him to avoid the possible danger of the Alids and their supporters especially of Qufah and Bassrah.

NOTE: As his rule was short lived, he did not carry out many reforms.

**ABU JAFAR AL MANSUR 754-775AD.**

* He was a son of Muhammad bin Ali, son of Abdallah, son of Abbas’s uncle of the prophet. His mother was a Berber slave. He was a great Muslim scholar. Al Safah had nominated him as his successor on his death bed. He was more capable than Al Safah, himself he is the one who firmly established the Abbasid dynasty and is said to be its real founder.
* He established the Ocratic rule of the Abbasids which replaced the Umayyad dynasty. In this respect, he laid foundation for Abbasids government and all the five caliphs who succeeded him sprang from him. However on his enthronement, he was Faqd with numerous problems including the following:-
* Opposition from his uncle Abdallah Ibn Ali. Abdallah had played a big role in the establishment of the Abbasids rule. He commanded the Abbasids forces that fought and defeat the Umayyad last caliph Marwan II at the Zam river battle. He also conquered Syria. On that background when Al Safah died, Abdallah thought that he would be the next caliph but he was disappointed when Abu Jafar Al Mansur became a caliph. He matched against Al Mansur there followed a series of battles in which Abdallah bin Ali was defeated, he was captured and imprisoned for 7 years and died in prison. His death ended his opposition. Through Muslims, Jafar general was killed by the Khurajanions who were also known as opposition.
* Revolt of the Khurusonians Abu Muslim who had been the chief propagandist in the early days of the Abbasids most and then governor in Khurasan had started becoming arrogant to his master Abu Jafar. His behaviour scared and angered his master who feared that Abu Muslim could rebel against him therefore the Khurasanians decided to rebel against Abu Jafar. The caliph sent them an army which crushed revolts and no wonder was put to an end.
* Revolt of the Shia (Alids). In this over throne (the Umayyads), the Abbasids used the umbrella of the Alids in giving an impression to the people that power of the administration would be given to the Alids. To their dismay after the over throw of the Umayyads, power went to the hands of the Abbasids. In this case, they were frustrated and as a result the Alids went into an open rebellion against Abu Jafar rule. The rebellion was suppressed by the caliph and their leader Al Muhammad, Al Nafsil Al Zakiyyah (the pure soul) and Ibrahim his brother were put to death by the caliph’s agents.
* Persian sector of Rawafildha (Rawandiyah) was also another problem that Abu Jafar faced. They described them, as a result suppressed them.
* Other several similar revolts were crushed and soon the caliph became supreme in the Islamic empire and was given the tittle”*Al Mansur*” meaning the (Victorians). With exception of the near and Spain, the great parts of the empire was consolidated.

**REFORMS/ POLICIES AND SYSTEM OF GOVERNMENT UNDER AL MANSUR.**

* Like the Umayyads, Abu Jafar maintained the system of hereditary rule. He made sure that the next caliph came from his house hence strengthened the Abbasids dynasty.
* In his administration, Abu Jafar claimed to desire powers from God and not from people. This is therefore meant that Abu Jafar ruled as a dictator.
* The Arabisation policy which had been started employing the Persians in key positions e.g. his personal doctor was not an Arab and many of his governors were not Arabs but Persians/ no wonder Phillip Itil had this to comment on the Abbasid dynasty. The employment of sons of the Umayyads was that of the Arabs while that of sons of Abbasids was Persians.
* He tried to maintain the caliphate on theoretical state were the authorities laid in the hands of the learned men in the Islamic law. The caliph was not only accepted as a political leader but also a religious one and achieved the tittle Al Imam (religious).
* He employed people including non-Muslims. He granted freedom of worship to all religions in his empire what mattered the caliph was one ability other than religion no wonder his personal doctor was a Christian.
* As a reformer, Al Mansur introduced the new officer of (Al Wazir) for the 1st time in the history of Islam. This was a Persian origin were the role of Wazir was so important. Walid bin Bamark was the 1st to head this office.
* He emphasized the right of the Abbasids to excise supreme power as they were members from prophet’s house, he indoctrinated the masses to the extent of believing that if the Abbasids dynasty collapse, the Muslim community would also collapse.
* He laid a foundation of Baghdad which became the capital city of the Abbasids caliphate. It was later referred to as medinatul salamah (the city of peace). Baghdad became a centre of commerce trade and culture thus became one of the important cities in the world.
* Conquest of the Romans (Byzantines) with several wars which erupted shortly before and after the fall of it and attacked them in the western frontier. In response Al Mansur sent an army against them and defeated them. They were discouraged and some of their cities were captured. In the east, Mansur‘s forces crossed into India and conquered some parts of Pakistan. In the north, Tabaristan was conquered.
* He appointed Christians to responsible positions which restored the spread of Islam e.g. his personal doctor. His officers were paid highly. He declined the policy of Arabisation because his regime accommodated different races.
* However, his efforts to end Umayyads rule (Abdul Rahman) in Spain (founder of the Umayyad caliphate in Spain), Al Mansur had sent the army to crush Abdallah Al Dhakir unfortunately, Abdallah proved stronger than caliph’s army. When he was defeated and cut off the heads of the army commanders Abu Jafar as the present caliph at Mecca while performing Hijja. On opening you could not believe his eyes, he collapsed and died immediately.
* He died in 775AD near Mecca and around 100graves were dug for him near the holy city (Mecca). He was secretly put in another which no enemy could find and exhume his remains. He was succeeded by Muhammad Al Mahad.

**MUHAMMAD AL MAHAD 775-785AD.**

* He was a so of Abu Jafar Al Mansur like Abubakar Mansur, Muhammad Al Mahad faced a number of problems. Historians had referred his reign as of transition between the 1st reign of harshness.
* However, high reign was also characterised by disturbances in most parts of the empire but due to his generous character, he eventually cooled them.
* The major disturbance were caused by the Romans or Byzantines in Asia Minor. The Romans had been bought to peaceful understanding with the Muslims by Al Mansur but when Al Mahad took over, they attacked the Muslims again.
* Al Mahad acted swiftly and matched against them whom he gave a crushing defeat after giving them a 2nd trial, he used his illustrious son Haroon whom he gave a tittle Arashid meaning the follower of the right pate.
* The ruler of Byzantine empress Iren surd for peace and like caliph made her government to pay eight thousand dinars as a tribute to him annually. Several other things swore allegiance to the caliph e.g. in Kabul, Arids, Tibet, Turkey, China etc.

**HIS HOME WORKS/ REFORMS.**

* Immediately, he took over the throne, he tried to remove the harshness and inflexibility of his father’s rule and then carried out several reforms including the following:-
* He was kind, sympathetic and generous to the distressed and poor. He therefore used all the riches left behind by his father as charity to the poor and the needy.
* He started his reign by setting free all persons in prisons except those who were imprisoned for dangerous crimes. In the same way the Alids, wham his father had imprisoned were all pardoned and even were given pensions.
* He restored the holy cities of Mecca and Medina their ancient privileges that had been withdrawn by his father and allowed them again to receive their suppliers from Egypt.

**THE CONTRIBUTIONS OF AL MAHAD BIN MANSUR 775-785AD.**

* Like Mansur, Muhammad Al Mahad faced a number of problems e.g.
* False prophets i.e. Hashim Ibn Hakim and Khurasan. Many people were convinced by them and further asserted that through different generations. God revealed himself through mankind. He appeared through Adam, Noah and even himself and his followers came to be known as Al Muyidua (Al Mubayidhun meaning white clothes).
* Mahad further faced a painful tension to the people of Mecca who had been neglected for so long. He gave out charity to the needy and even reconstructed the beautiful prophet’s mosques of Medina.
* It should be noted that since the collapse of the Orthodox caliphs, Mecca and Medina lost their significance to Damascus Baghdad. Most of the Umayyad and Abbasid caliphs had paid a number of attention to the two cities hence Al Mahad should be credited for that.
* Al Mahad further introduced the department of law and order which came to be known as Diwan Al Shuratwa. It was headed by an officer who was given a tittle of Swaibu Al Shurutwa who acted as chief of policy and body guards.
* He strengthened postal department even appointed a chief responsible for postal offices and further created office of intelligence. Its duty was to bring news to his governors from various provinces so as to enable them in maintaining the maximum security to their respective provinces.
* He was inclined towards Sunnah (the traditions of Prophet Muhammad PBUH). He therefore did on the way as it had been in the century of Prophet Muhammad e.g. during congregational prayers and made a pulpot as small as it had been during life time of prophet (PBUH).
* He gave back to the descendants of the prophet their property which his father had confiscated.
* He rebuilt wells on the pilgrim’s route to Mecca built basins filled with water and guards were provided for the protection of pilgrims and travellers.
* He farcified and strengthened the cities of Rasafah Eastern Baghdad yet Baghdad itself was turned into a centre of international trade, music, poetry, philosophy and literature. Probably their was because of its good communication and other facilities.
* He gave a lot of money as charity to the people of Hijaz (Mecca) who had been alienated or long especially by the Umayyad.
* He was kind, compassionate and generous to the distressed and he therefore used all riches left behind by his father as charity to be poor and needy.
* He started his reign by setting free all prisoners except those who were imprisoned for dangerous crimes. In the same wase, the midst whom his father had imprisoned were all pardoned and even given pension.

**AL MAHAD WITH APOSTLES (FALSE PROPHETS).**

* Like Abubakar Al Swidiq, Al Mahad faced a problem of false prophets like Hashim Ibn Hakim of Khurusan who quite misled many people e.g. convincing them that he was an Indanaha of God and also asserted that through different generation that God revealed him to mankind he appeared through Adam, Noor and even himself. His followers came to be known as Al Mabaizor meaning white clothes Mahad sent a strong force to fight him and when he realised that he was about to be defeated, he poisoned his followers and himself committed suicide.
* Another false prophet was Suljan who had similar doctrines like those of Hashim. However his followers were called Al Muhammiraan (Red) for wearing red gametes but even were also suppressed by the caliph.
* However his reign was characterised with disturbances in most part of empire but to his generous character he eventually cooled them.
* The major disturbance were caused by the Romans or Byzantines in the Asia Minor shortly before and after the fall of Umayyads. The Roman had been brought to peaceful understandings with the Muslims Al Mansur but when Al Mahad took over, they attacked the Muslim again. He matched against them when he gave a crushing defeat. He used his illustrious son Haroon Rashid whom he gave a tittle Al Rashid meaning the follower of the right path.
* The ruler of Byzantine empress iron used peace and made a government to pay 8,000 dinars as a tribute to him annually.
* Several other kings swore allegiances to the caliph e.g. in Kabul, Sindi, Tibet, Turkey, China etc.

**AL MAHAD’S DEATH.**

* He died in 785AD after his contributions to the Abbasids. It is not clear about the disease that killed him but some scholars attributed his death on a heavy fall from his harshness while others said that he was poisoned. Before his death he had nominated his son Haroon Rashid as his successor unfortunately the circumstances that prevailed did favour him instead his aggressor elderly brother Al Had forcefully took over power. He ruled only one year and his reign was inglorious. After his death, Haroon Rashid took over power in 787AD.

**GOLDEN AGE OF THE ABBASID CALIPHATE HAROON RASHID 787-809AD.**

* Al Mahad had chosen two princes to succeed him one after i.e. Musa Al Hadi and Haroon both his sons. The mothers of the two were bitterly opposed to each other and became serious rivals. The hatred was inherited by their sons i.e. Haroon and Al Hadi. In this, sons i.e. Al Had. In this irrespect when Musa Al Hadi ascended to the throne, Haroon became his strong rival. Al Had also worked against Haroon. Their father Al Mahad had designated that after the rule of Al Had Haroon would inherit the throne.
* However due to the enmity between the two, Al Had tried hard to set a ride the right of succession of his brother Haroon in favour of his son Jafar Al Hadi, harassed all the intimates of Haroon and after getting disgusted with dismoves, they later left the capital of his own safety but Al Had was unfortunate as he experienced serious opposition from the Alids of North Africa called Idriside. At the same time he became a victim of a dangerous disease and surrendered to it in 786AD having ruled for few months.
* Yhe death of Al Had gave Haroon an opportunity to climb ladder and took over the throne very soon and hence became a caliph.
* In the events followed, he proved himself the most illustrious commander of all the Abbasids. His rule lasted for 23 years and was characterised by glory and property of Islam.

**RELATIONSHIP OF HAROON RASHID WITH THE ROMANS/ BYZANTINE.**

* Haroon made open confrontation with the Byzantine who had then made it a tradition to attack all the succeeding caliphsin battle in Asia Minor. Al Mahad had made a freely of peace with Iran at the treaty of Constantinople. The successor of Iran was not willing to honour this treaty. He wrote a rude letter to Haroon in which he refused terms in the treaty. The Byzantine reached with Caliph Al Mahad.
* He also refused to pay annual tribute to the caliph as the treaty had stipulated. He also asked Haroon to return the money paid to Muslims by Empress Irene. Haroon boldly responded to niece phrose the successor of Empress Irene in his letter he said “In the name of God the merciful, the compassionate from Harem to niece pherose, the dog of roman surely I have read your letter oh’ son of an infidel mother. As for the answer it shall be for your eyes to see and for your ears to hear. Salaam.
* Haroon meant what his letter entailed and basing in town of Raqqah, he launched a series of expeditions against Asia Minor. In this move, he captured Heraclea, Tiana, Ephesus, Rhodes, major towns of the Romans etc. The Roman emperor sued for peace and in the agreement he signed with a caliph he accepted to pay of much more tribute in addition to a person tax on himself.

**PROBLEMS HE FACED AND HIS ATTEMPT TO SOLVE THEM.**

* A revolt with the Alids. In 786AD, the Alids led by Yahya bin Abdallah rebelled against the caliph. Haroon sent them General Jafar Al Barmaki who suppressed the rising. Yahya bin Abdallah was caught and later killed. His cousin Idris escaped to North Asia (Magreb) and established a dynasty along the teaching of the Alids. The dynasty Idrisid. However, Idris was killed by poison on orders of Haroon. Despite his death, the dynasty he created lasted for two centuries.
* The Kharijite revolt. Being led by Al Walid bin Tharif, the Kharijites revolted against Haroon. The caliph sent them an army led by Yazid bin Majid who clashed them and killed their leader. Walid was succeeded by a lady called Lailah but was also dwelt with.
* Revolt in Khurasan. The poor administration of Alid bin Isa instigated the people of the region to rebel. The matter was serious and required the caliph himself to command the army to the region. However, on his way the illness he was suffering from increased and he succumbed to it in 1809.
* Haroon’s campaign against Barmakid family. The Abbasids had used this family residing Persia to pacify the area. The family became prominent but because of its Persian origin, the Barmakids were the Shiates while the majority of the Arabs were Sunnis. At the climax of their envy, the Arabs black mailed the Barmakids that they were planning against Haroon who eventually removed them from government offices, put them in prison and even confiscated their property. With such treatment, the Barmakid family fell and never rose again to prominence.
* After suppressing all the above rebellions, Haroon’s name was heard throughout the whole world as a strong leader. Phillip Hit on him commented “*The 19th century opened with two emperor names standing stream in the world affairs but Haroon Rashid in the east of the two was undoubted the most powerful”.*
* After stabilising the empire, Haroon embarked on home affairs. He was not only good in maintaining peace, he constructed and maintained a number of good workers e.g. during his reign, hospitals, schools, roads were established in different corners of the empire.
* During his reign Bagdad which was a half century held had grown up from nothing to a wild centre of wealth and international significance. Its only rival was Byzantine throughout the whole world. Bagdad came to be centre of culture, learning, its population increased to 2,000,000 people. Phillip Hit had this to say; “*Bagdad became a city with no power throughout the whole world, its civilisation was far beyond to that of earn …………”*
* Like Umar I, Haroon and his administration (ministers) used to move secretly in different corners of empire so as to investigate in the condition of people and improve on them. One can conclude by saying that Haroon Rashid catered for the wellbeing of his people and his property.
* In judicial matters, Haroon appointed upright judges who had been by their impersonates in passing judgements e.g. Abu Yusuf who was appointed a chief Khadhi was greatly known for being impartial.
* Intellectual development was also witnessed during his reign. Architecture knowledge of music, philosophy and science flourished during his rule. Philosophy work of aristae, medical work of the Greeks were also realised to facilitate such works into Arabic language. Translation department was created by Al Mansur who was treatened by Al Mansur. Among translations during Haroon’s reign were Abu Yahya Ibn Al bad, Batriq etc.
* The caliph himself was a poet and therefore made a number of contribution in development of Arabic literature. During his reign, a great physician known as Gibru was also employed.
* Another important development was the emergence of Harifite School by Imam Abu Hanifah, the teachings of his school were spread by the chief Khadhi Ibn Yusuf who was a great contributor in development of Shadia. It should be noted that the Hanif schools of thought became the offices Medhalis of Bagdad.
* Haroon Rashid further provided security to traders in the Islamic empire which boasted trade, security was strengthened all over the empire and in the process people got wealth in trade than the reign of other Abbasids caliph.
* Madinah was also developed during the reign of the caliph. Many books in Medina were transilated from various languages into Arabic language. It is not surprising that for many centuries, the Italians used the same books and were translated from Arabic to their language.
* He built hospitals of Bagdad which was the 1st in Islam, it was administered by Shinan shortly after very many hospitals were built in different parts of the world. No wonder, the reign of Haroon had been taken as a gold age of the Abbasids. On his death like his former made a blunder of nominating more than one successor i.e. Al Amin and Al Ma’mun, Al Mutassin Billah which created chaos in the Islamic empire.

**AL AMIN 809-813AD.**

* Before the death of Haroon, he had declared that Amin succeeds him 1st followed by Ma’mun. Unfortunately as soon as Amin took over the throne, he was opposed by his brother Ma’mun. Amin was supported by the Arabs and Ma’mun was backed up by the Persians. Hence the years between 809-813AD witnessed a civil war between Amin’s forces and those of Ma’mun.
* However, Ma’mun was stronger than his rival backed up by the Persians, Al Amin was defeated and lost his life in the process. The defeat of Amin meant decline of the Arabs and trient of the Persians as put by William Muir. *“The victory of Ma’mun over his brother was once more like the overthrow of the Umayyads by the Abbasids, the victory of the Persians over the Arabs*”.
* It should be noted that the 4 years of Amin’s regime were characterised by chaos poor leadership and extravagance. It should be noted that are hundred beautiful girls were imported to Bagdad to entertain the caliph.
* When Amin died, Al Ma’mun immediately became a caliph.

**AL MA’MUN THE GREAT 813-833AD,**

* He was son of Haroon Rashid and ascended to power after the death of his brother Al Amin. In his early years of his reign he staged in Khurasan because it is where he had his diehard supporters. He ruled for 20 years but the 1st six years were dedicated to learning by Ma’mun himself in philosophical and cultural studies leaving Fazl bin Sahl in charge of administration. Then the remaining 14 years that is when he fully took up the task of administration.
* However, initially caliph Ma’mun had a rough time due to several pockets of disturbances flared by some groups of people e.g. in Mesopotamia, Nasr bin Sabbah an Arab chief rose up against Ma’mun in memory of late caliph Amin. He defied Ma’mun’s troops for over 5 years.
* In Iraq Bedovins rose against Ma’mun for imposing on them Hassan bin Sahl as a agovernor there.
* The Shia elsewhere in the caliphate still believed in the divine, rights of the house of Caliph Ali to rule the Muslim world and as such grounds, they rose against Ma’mun.
* Other uprising during Ma’mun caliphate involved the Kharijites of Khurasan, Mudharites plus the Hinganister of Egypt. Thus the whole state from the boarders of Persia to Yemen was being flared with ship.
* During the reign of Ma’mun, the Romans realised their hostiles towards the Muslims under Theophilus their emperor who massacred Muslims in great numbers in the northern frontier.
* The caliph commanded the army which attacked the Romans. They tried to sue for peace but Ma’mun refused and in the events that followed, he crushed the army. He built several military strong holds as a measure of preventing a repeat of Roman attacks in Tianna in Asia Minor.
* Unfortunately, as he continued with his moves he died in 833AD.

**ACHIEVEMENTS OF MA’MUN/ HIS WORK.**

* Ma’mun created a constitutional republic similar to that of the prophet in Medins (PBUH). He created a council which was composed of members of different groups i.e. Christians, Jews, Muslims etc. These were to guide the caliph on important matters of the state.
* He offered justice to all his citizens regardless of their colours, religion and race and on top of all, people in Islamic empire were appointed to public office on merit.
* He granted freedom of worship to all religious denominations. All religious leaders were accorded equal treatment at the caliph court. Therefore human peace was witnessed in the empire religiously Ma’mun himself was a great scholar in different branches of knowledge i.e. Hadith & Quran and as a result, he contributed to the development of Shalia.
* The Mutazrites also emerged during his reign and they had a great influence over the caliph’s minds. Ma’mun also became a rational thinker. Other scholars in Abbasid dynasty were also influenced to follow the Mutazrites.
* Chemistry and zeology was developed during Ma’mun reign. Many scholars emerged during this reign and made a significant contribution to the study of zeology.
* In the field of geography, many advances were made. There was invasion of longitudes and latitudes which later resulted into many discovery of land and because of the desire to determine the direction of the Kaabah at the time of prayer and organisation of mosques towards Mecca, gave power to the Muslims to study geography that could enable to determine the longitudes and latitudes through the world. Because of geography, Muslim traders between 17th and 18th centuries reached China in the east both by sea and land.
* History books were also written during Ma’mun’s reign i.e. Hisham of Qufah committed himself in the writing of history in Islamic areas. There was mainly the history of the prophet, the apostles and messengers.
* Other important development was in the field of astronomy. During Ma’mun’s reign, science and the study of astronomy in Islam was started and developed by Ma’mun.
* The caliph also built the house of knowledge (Dal-al-Hikimal) in Bagdad in which scholars worked in various fields. Ma’mun himself was educated and used to take part in discussion always held in Dar-al-Hikimal.
* During Ma’mun’s reign, many books were translated from other languages to Arabic language. This increase by the desire of Muslims to search for knowledge in science fields i.e. poet books were translated into Arabic languages.
* He made reforms on taxation policy on the land of Iraq where the 5th of the crop in that of the time of harvest was taken.
* After the death of Ma’mun, the soldiers refused to swear allegiance to him and wanted Ma’mun ruled as a caliph for 20 years and died in 833AD. Shortly before his death, the caliph nominated his son Al Abbas instead of his brother Al Mutassim Billah as his successor. This almost resulted into a revolt especially from the army who considered Al Abbas as the favourite.

**AL MUTASIM BILLAH.**

* Shortly after before his death, the caliph regarded his son Al Abbas as his successor instead of nominating his brother Al Mutasim Billah as his successor. This almost resulted into a revolt especially from the army who considered Al Abbas as their favourite.
* During his reign, the standing army was dominated by the Turkish soldiers who were originally slaves. The Turkish came to occupy important posts that were formally occupied by the Arabs and Persians. The Arabs got tired of the Turkish domination and this resulted into antagonism (misunderstanding).
* Basing on the above, Mu Tasim faced challenges from Arab chiefs because of recruiting the Turkish into the army. This revolt against Mutasim inspired Al Abbas son of Ma’mun to rebel against his uncle (the caliph). However, the death of Ujait brought to an end of Abbas revolt.
* In Persia, the sypies also revolted against Mutasim. The sypies migrated from India and settled in Persia. They captured Basra road and imposed high taxes on the ships and prevented food and other goods from reaching Bagdad. With such a situation, the caliph was forced to send an army which crushed the revolt and as a result, peace was created.
* During his reign, the Romans also became worse towards the Muslims. They attacked the Muslim centre of Zapetra and burnt it down. This proactive act annoyed the caliph as a result, he set out with his army to teach the Romans a lesson. He attacked the Romans and no wonder = defeated and captured, two important cities were taken by caliph i.e. Amerian. However, Mutasim died in 227AH or 842AD and was succeded by his son Al Wathiq.

**THE REIGN OF AL WATHIQ 842-846AD.**

* Wathiq like his father depended much on the Turkish for security. He succeeded his father Mutasim in 227AH. The number of Turkish increased in empire and even occupied key posts in Wathiq’s government which was not welcomed by Arabs and hence undermined the caliphate.
* The governors during Wathiq’s reign became more independent than before. They enjoyed great privileges and as a result mismanagement and corruption became the order of the day which later led to the collapse of the empire. Wathiq ruled the Abbasids Empire for less than 6 years. Unlike his predecessors, he did not declare any of his sons’ crown prince.
* He also adapted the religious philosophy of the Mutazrites. His reign lasted for only 6 years and died in 847AD or 234AH. With his death, the golden age of the Abbasids Empire came to an end.

**THE COLLAPSE OF THE ABBASIDS DYNASTY.**

* From the 754AD by Al Mansur to 902AD the Abbasids caliphs were doing well. But after the peiod, it started collapsing. In the last years of the dynasty, small states were created with in the Abbasid dynasty e.g. Fatimids in Egypt. The major causes of the collapse of the Abbasids dynasty were followed below:-
* The influence of foreign forces like the Turkish began serious weakening of the empire. The Turkish slaves created their own states a step that destroyed the Abbasids Empire and constant disorders became the order of the day. In order to defeat the Fatimids, the Abbasids sought support of the Turkish which caused conflicts between the later and Arabs. This weakened the empire further and in Bagdad itself conflicts developed among the army commanders who demanded for the increase of their payments.
* Finally with all the above brought about many invasions which were expired by the murder of some traders. In revenge, the Manghets destroyed all areas belonged to the Abbasids and even people to their way. They destroyed Bagdad completely after killing many of its dwellers within a period of 3 years, many people were killed by the Manghets to the extent that blood turned the water of Tigris for miles and lasted for long.
* The last of the Abbasids was killed and whole of his family and was for the 1st time Muslim world to be left without a caliph.

**CAUSES FOR THE DOWNFALL OF ABBASIDS.**

* The factors were both internally and externally and the following have been pointed out by the scholars to count for the collapse of the dynasty.
* The inability of the Abbasids to consolidate their original conquests. Most of the territories conquered by the Abbasids were not effectively controlled and as a result, some of the territories started breaking away from the central administration. This not only reduced the size of empire but also made it weak thus leading to its collapse.
* Some Abbasid caliphs were oppressive, brutal on top of that imposed heavy taxes on their masses. Some of the caliphs even confiscated people’s property to enrich themselves such a poor method of the Abbasid administration was not good for the continuity and stability of the state. It’s therefore not surprising that the Abbasids collapsed.
* There was negligence in state duty by same Abbasid caliphs. In addition to their bad morals, most of the Abbasid later caliphs led a very luxurious instead of improving on the condition of their subjects i.e. caliphs spent most of their time enjoying music, concubines and other luxuries. The masses hated them and opposed their rule hence their collapse.
* The Abbasids dynasty was quite divided in terms of tribes. This undermined unity in state. Arabs were always at logger head with the Persians, accusing them for dominating key posts in the empire during the Ma’mun’s reign. Tribal conflicts were openly exposed when the Persians picked up arms to fight on Ma’mun’s side against his brother Amin who was supported by the Arabs. Thus the racial conflicts which existed made it difficult for the caliphs to unit their people under one strong entity hence by the time the Abbasids were attacked by the Manghets the empire was quite divided and as a result couldn’t unit against an enemy.
* Their negligence in the army by some of the Abbasid caliphs. They failed to understand the strength of their dynasty depended on the strong army, if always be put in minds that unlike the Umayyads, the Abbasids were intellectually and culturally developed than expanding the Muslim empire. This made them to neglect the army and no wonder when the Abbasids attacked by the Manghets, the army had lost the fighting spirit and was too weak to defend the state and thus the fall of the Abbasids.
* The vast empire in hands of the weak caliph was another factor that led to the collapse of the Abbasids. The last Abbasid caliphs were extremely weak and unable to manage the state affairs. Thus their general weakness made the continually the Abbasids dynasty doubtable hence its collapse.
* The existence of deadly religious conflicts shortened the lifespan of the dynasty. Within the Abbasid dynasty, conflicts rose up in between religious sects which made it difficult to predict the future of the Abbasids e.g. the Kharijites, Shiates, Sunnis, Jews, Christians etc. were all conflicting against one and another. They denied the empire to have peace and stability and to make matters worse, the Fatimids who were Shiates took over West Africa by then. It was evidently clear that Islam was no longer uniting its followers under one umbrella. Abbasids therefore had to suffer the consequence of the religious conflicts.
* The supremacy of the Turkish and its influence which increased rapidly in the empire. This made Muslims (Arabs & Persians) who had once occupied key posts in the empire to lose them, the Abbasids as a result lost the good will of the Arabs and Persians who had started even establishing stabilising independent states within Abbasid dynasty. This eventually proved to be a big blow to the Abbasids and it’s not surprising that by 1025AD, the Abbasids regime came to an end.
* The poor economic policy of the Abbasid administrators also led to the collapse of the dynasty. Governors in various places imposed high taxes to the people to benefit the ruling class. As a result, various people started abandoning in various activities because of over taxation. The tax base of the state became small, famine started in the areas where the caliphs were extremely weak hence its collapse.
* The effect of Christians (crusaders) from Europe party contributed to the collapse of the Abbasids. They frequently attacked the Muslims in Abbasids Empire and left many of them killed. This left the empire on a weak position and a result was its downfall.
* The hostility between the Muharites and the Kymarites who had along rivalry between themselves yet those people played a leading role in the rise of the Abbasids. Their conflicts created disunity and hindered the development of the state. With such a disunity, the caliph could not fight external enemies.
* The last blow to the Abbasids dynasty was the invasion of the Manghets. Their rule Halakiqhan had matched towards Bagdad and demanded the caliph who accepted to surrender unconditionally to Halakiqhan. In 1258AD the Abbasid caliphate breathed his last.
* Financial problems, it should be noted that some Abbasid caliphs involved themselves in luxuries, they spent a lot of time and money in womanising. Misappropriation of funds was also the order of the day. The natural disasters also worsened the state treasury. All the above caused economic delay in the caliphate and therefore it had to collapse.
* Jealous of the Arabs over the Turkish domination. The Arabs were not for their being arrogant and always referred to themselves as superiors. The internationalism thus the Turkish filled many principle posts in the empire which made the Arabs jealousy and started claiming their lost superiority. It’s against this background that the Arabs joined other discontented groups to fight for the downfall of the Abbasids.

**ORGANISATION OF THE ABBASID CALIPHATE (GENERAL LIFE OF THE ABBASID DYNASTY).**

* The Abbasid brought many institution changes in Islam but at times their life was somehow similar with that of the Umayyads.

**POLITICAL LIFE.**

* They transferred their capital from Damascus to Bagdad and later to Samarra by Mutasim thus Damascus lost its prominence in the Muslim affairs.
* Like the Umayyads the Abbasids also used the hereditary system where a caliph could nominate his son or brother to the throne. Abu Abbasi for example nominated Abu Jafar Al Mansur as his successor.
* The system of government was that of absolute monarchy. The caliph was the head of the state, the chief judge, commander of the armed forces. This meant that the government of the Abbasid was highly centralised thus caliphs were dictators.
* The caliph had the Wazir (chief minister). This was to say that the caliph was in charge of executive powers and politically he exercised powers and orders on behalf of caliph and what was only required was to inform his master on what he had done. However, he had no powers of dismissing officials appointed by the caliph. Besides, the Wazir was always carrying out death penalties imposed by the court, he even had torturing chambers.
* The Abbasids like the Umayyads had no consultative council representing people apart from the early caliphs. Most of the Abbasid caliphs consulted their relatives and friends and were not ready to accept any critism.
* The Abbasids also divided into provinces each province governed by an officer called Amir appointed by the caliph and answerable to him alone. These officers held both military and administration affairs in their provinces. They could be transferred / dismissed by the caliph at any time.

NB: During the reign of weak caliphs, these provinces almost became independent from the central government. Their posts even turned termed out to be hereditary.

* Departments were also created during this period. They included the executive board department of administrative matters, department of finance, department of account, department of wars, police and mutual etc. The Wazir monitored all the departments and presided over the councils of various heads of these departments.
* It should be noted that during the Abbasids, the official ministers did not only lead the post office but also espionage system. Thus getting a tittle of Swalib Al Barid Wal Khabul (controller of posts and intelligent services). He always informed the caliph every time about what was taking place in the empire.
* Judges were posted to every city with many deputies in all major Muslim areas. They always posted learned men in fiqh who acted as sheikhs. They were highly paid in order to protect them from corruption. It should be noted that non-Muslims were referred to their religious heads.

**MILITARY LIFE.**

* The Abbasids did not create a large army similar to that of the Umayyads. Their army was classified into two i.e. regular and volunteers force. Its regular army was permanently active and volunteers force recruited from desert and town dwellers. These were employed on temporary basis and was paid while on duty.
* The army was divided into five regitional divisions i.e. the South Arabia division, North Arabia division, Khurasan, Africa and Turkish division.

N.B: The Abbasids army however was not indiscriminative as that of the Umayyad soldiers of all origins who were put on the same footing.

**SCIENCE AND LITERACY DEVELOPMENT.**

* The most remarkable achievements during the Abbasids dynasty were scored in the field of science education and literature in the Muslim empires. All these attained a certain level of development throughout the world. Development came to be exported to some parts of Asia, Europe especially Italy, Britain and France. Their literacy and scientific development characterised by the following:-
* Medicine. This was a great development in health sector and some doctors included Huraina bin Ishaqa was very active during the time of Mutasim.
* The profession of medicine was a paying one as the Abbasid caliphs wanted to encourage Muslims carrying out research in the field. Nestorian Gibriel Ibn Bakhleir a great physician he said to have amused a number of Dilhams as a private physician of Haroon Rashid.
* At the beginning of the 19th century, Haroon Rashid established a hospital at Bagdad which was the 1st in Muslim community. It was administered by Sinan. It was shortly after that many hospitals were established up to 34 throughout the Muslim world.
* Medical libraries were established in different hospitals. Workers were exported from other countries e.g. Abu Ali brought two books i.e. titab Ashifah (book of healing) and his book became a medical bible for a long period of time.
* Another important work was in the philosophy which the Arabs termed as Fatsafa. The caliphs themselves were interested in philosophy and no doubt there was development of Kalam (discussion). They always responded to Christian European writers but as time went on Kalam went to meet theologians who developed during this time.
* Another important development was in the field of as astronomy during the glorious reign of the Abbasids, the science in the study of astronomy was brought to Bagdad in 717AD and translated by Muhammad Ibn Ibrahim Al Fazha. Caliph Ma’mun elected Baitul Hitima (whole of wisdom at Bagdad near Shamsia gate on astronomical observation under the directorship of the converted few i.e. Sind bin Ali and Yahya bin Abu Mansur. In this field Mansur embarked a measuring the length of the earth and its circumstances. Among those who took part in this operation were sons of Musa Ibn Shakir and perhaps Al Khawalism.
* Another important research during this time was carried out in Arabia was mathematical development. They developed Arabic numerals, the 1st appearance of Arabic figures and zero early in 17th century was a great achievement. Siful (zero) was not known in Europe and Asia. Al Khawarism was also an important figures in the early history of Islam during the Abbasids reign. They composed the old arithmetic which was on the intergration and equations. It was translated into Latin by curald. His work was considered in many European countries until the 16th century.
* In the field of zeology some contributions were also scared by the early representative of the Abbasids i.e. Abu Jafar Al Mansur and the anthropological screens and representatives were Abu Uthuman Amir Ibn Baba, Al Jahiz who flourished in Basira and his book known as Kitaab Al Hayawan (book of animals).
* There was also development in geography during the Abbasid regime because of the need to determine the direction of the Kaaba and time of prayers many Muslims spent much time in the study of geography. Astronomy which necessitated the determining of the latitudes and longitudes of all places in the world and because of that Muslim traders by 7th and 9th centuries reached China on the east both by sea and land. Khawalism composed a book “*Surat Al Dhil*” (the image of the earth). Other geographers include Yugul Ibn Abdallah.
* History was also developed during the reign of Abbasids. It started with the pre-Islamic era by Muhammad Ibn Ishaaq of Madina, Abu Jafar, Muhammad Ibn Jarir who composed a book of animals, apostles and kings (Taraweh, Rusul Wal Muluk) Abu Al Hassan Ali Al Mashrod who wrote many historian books.
* Another literary progress in this reign was in the science of Hadith and govern rules in search of Hadith were common and Muslims collected Hadith in six books i.e. Sahir Buhar, Sahir Muslim, Sunan Abu Dawuuda, Sunna Ibn Maaja Jamir, Tirimiz.
* The department of jurisprudence during the reign of the Abbasids, manifested in the emergence of four schools of thought i.e. Abu Hanifa who flourished in Quufa and his teaching exported by his disciples. The chief Kadhi Abu Yusuf and was followed by Shafie Malik and Hambal. All these had a profound impact on the development of Shalia.

**CHANGES THAT TOOK PLACE DURING THE ABBASIDS DYNASTY.**

* Like the Umayyads, the Abbasids transferred Muslim headquarters from Damascus to Bagdad. This was done by Abu Abbas Al Saffa and Abu Jafar Al Mansur. Bagdad was transferred into an intellectual centre-economic centre and thus becoming an important city of the world. Later the Abbasids transferred their headquarters to Samarra.
* The post of chief minister (visir) was introduced by the Abbasids. Visir was in the charge of the administration, appointing and dismissing ministers thus one can say the replacement of the Umayyads by the Abbasids was not a mere change but rather a fundamental change.
* All the posts of chief were introduced in the dynasty so as to centrally to the Umayyads who suppressed the members of other faith. His duties was to force and kill the people brought to his chamber.
* Freedom of worship was observed to the Abbasid dynasty. This was centrally to the Umayyads who tortured members of other faith i.e. by imposing on them humiliating tax for being under Umayyad protection.
* Rights of non-Arab Muslims were also observed by the Abbasids. All Muslims were made to move on the same footing with the pure blood Arabs.
* There was also little development in Abbasid dynasty. It should be put in minds that the Abbasids were interested in intellectual development than anything else that can explain the development of science, literature, astronomy, fiqh etc.
* Also the development of mining and other industries witnessed during the reign of Abbasids, paper writing industry was one of the industries that contributed much to the intellectual development of the Muslim world.
* Abbasids caliphs were also addressed by extravagant tittle.
* Independent states were founded for the 1st time to exist in the Muslim caliphate e.g. the Fatimid dynasty in Egypt, Umayyad dynasty in Spain etc.

Questions.

1. Why was the Abbasids era characterised by political regulations and general dissatisfaction among Muslims.
2. Examine the Muslim scientific and literature development under the Abbasids.
3. How valid is the claim that the caliphate of Haroon Rashid marked the golden age of the Abbasid era.

**MUSLIMS AND THE SPREAD OF ISLAM IN SPAIN.**

* Spain came under the control of the Muslim empire, during the reign of Al Walid son of Abdul Malik. Being a hard working caliph, Walid lain foundation for the establishment of Muslim empire. His commander carried out conquest between 711-713AD and the Muslim influence greatly felt in Spain.

**FACTORS TO EXPLAIN THE MUSLIM SUCCESS IN TAKING OVER SPAIN.**

* There were very many factors that have been advanced by scholars to explain the Muslim success in taking over Spain among them include the following:-
* Spain was very close to North Africa which area had been already conquered by the Muslims. North Africa was only separated by straight fiabrehata from Spain thus were using North Africa as their base to conquer Spain and no wonder by 713, it had been brought under the influence of Muslims by Al Walid.
* The rulers of Spain were too oppressive to their subjects which worked to the advantage of Muslim conquerors. It should be noted that the Teutonic race had taken over power from the Romans in Spain. However, they were oppressive to the local people which made them lose their support and sympathy. Therefore it is not surprising that the local people welcomed Muslims as new comers and they looked at them as their liberators thus the success of the Muslims.
* There was religious intolerance practiced by religion leaders in Spain who did not accept any religious sect apart from Christianity. In 612AD, a royal decree was issued through which the Jews were forced to embrace Christianity. When the Muslims appeared in Spain, the Jews and those who were not Muslims over whelming supported them expected them to restore freedom of worship in their land and thus a success of Muslims.
* Military superiority of the Muslims also was another factor. It should be noted that the Muslim army exploited the weakness and conflicts existed among leaders in Spain i.e. Emperor Rodrick who took over poor despite of his predecessors highly hated. It’s not surprising that Bishop opposed Rodrick’s rule suck conflicts left Spain divided thus becoming honourable to their opponents (Muslims). Their army was equally weak compared to that of Muslims.
* The social conditions which existed in Spain also helped the Muslims to succeed in the conquest. The masses were divided into social classes where nobles were exempted from paying tax which was opposed by the poor ones and that’s why they welcomed Muslims because they expected liberation from them in social and economic injustices.
* The ambitious nature of some Muslims (campaign) in taking over Spain. Many captains of Muslims could even conquer areas without permission from their governor e.g. Tariq Muslims captain conquered many areas in Spain and when Musa Ibn Nusyr realised it also started conquering areas for fear that Tariq could over power him. As Musa Ibn Nusyr conquered some parts of Spain without consulting. This brought Muslim caliphate in Spain and several parts were brought under Muslim caliphate.
* The desire by Muslims to spread Islam in Spain also contributed to the success of Muslims in taking over Spain. Muslims were annoyed with religious intolerance that existed in Spain under the Romans who were completely against Islam as a religious thus with the Christian religious zeal Muslims took over political power in Spain and Islam spread.
* Because of the above factors, Muslims during the reign of Al Walid found it easy to over run Spain and by 713AD Islam was influencing in parts of Spain and Spain had become a province of large Muslim empire. It remained under the Umayyads until 750AD when the Abbasids defeated the Umayyads in Damascus. However, in 750AD, the Umayyads gained their glory when Abdul Rahman Ibn.

**THE UMAYYAD DYNASTY IN SPAIN 756AD.**

* It was founded by Abdul Rahman Ibn Mwawiyah Ibn Hashim. When the Abbasids took over power, they embarked on a policy of exterminating all the Umayyads remnants that had remained in Syria and other parts of the caliphate. Abdul Rahman was among the Umayyads who survived during the Abbasids massacre. He escaped through Palestine, Egypt and North Africa. He left with his 13 year old brother and when they were about to be captured, the two crossed through water of River Euphrates and it was only that his young brother was convinced by the Abbasids to return on the promise of safety. However, he was slaughtered by the Abbasids.
* When Abdul Rahman reached Palestine, he was joined by his servant Badru. The two left for North Africa and it’s from North Africa/ Egypt that they escaped to Celtel where they met the Berbers who offered them protection since Abdul Rahman’s mother was a Berber slave.
* Abdul Rahman sent Badru to Spain to investigate whether the political situation favours them and when the Syrians of Spain were informed about Abdul Rahman’s ambition sent him ship to fetch him and were ready to him red carpet. When Yusuf Al Fihr the governor of Spain realised the danger of the new camel (Adhahir) the tittle given to Abdul Rahman after entering Spain to thought of bringing him with gifts but when he realised that Abdul Rahman’s demand were beyond the simple gifts of women on wealth Yusuf divided to defend Cordova (khurtuba). The caliph of Spain but he was only passing time.
* On 14th May 756AD, Abdul Rahman had a treaty succeeded in conquering Spain for the Umayyads.

**FACTORS THAT FACILITATE THE ESTABLISHMENT OF THE UMAYYAD DYNASTY OF ABDUL RAHMAN IN 756AD.**

The establishment of Umayyad dynasty in Spain was favoured by a number of factors among which others included the following:-

* Presence of Umayyads in Spain greatly facilitated in the establishment of Umayyads dynasty in Spain. Some people in Spain were claiming to have blood ties with the Umayyads, some of them had entered Spain during the reign of Abu Abbas Al Saffa. The blood shader. Many Umayyads escaped from the Abbasids. Hostiles and went to Spain. On hearing the coming of Abdul Rahman Adhahir an Umayyad himself they supported him to take over power and no wonder by 756AD, the Umayyad were in full control over Spain.
* By the time Abdul Rahman entered Spain, the Abbasids had left in changing governors which always caused chaos as the new governor of took over office with such a revolt, Spain was left decided and not strong enough to challenge the new comer Abdul Rahman.
* The governor of Spain by that time Yusuf Al Fihir was militarily and politically weak to overcome the challenge of Abdul Rahman. By lack of common sense, Yusuf started giving Abdul Rahman presents (wealth and women) other than fighting him. By delaying the war, he gave his opponents time to mobilise their troops and no wonder by 756AD, Yusuf’s leadership had collapsed and the new chapter of Umayyads rule was opened.
* The able leadership of Abdul Rahman also facilitated the establishment of Umayyad rule in Spain, he was clever, well equipped with leadership skills which helped him to get enough support. It’s not surprising that different countries set up their gates without hesitation.
* Badru who was one of his disciples also played a significant role in the establishment of Umayyad dynasty later came to be the chief spokesman of Abdul Rahman Adhahir. He always went to Spain to supervise the political situation and in the campaign, he portrayed Abdul Rahman as one of the best administrators in the world have ever produced.
* With such a campaign, many people picked up interest in Abdul Rahman when he reached/ arrived at Spain. Everyone was ready to welcome him. He was regarded as the liberator from the bad leadership of Yusuf Al Fihir. This support earned him popularily and as a result the Umayyads dynasty established in Spain.
* Also Abdul Rahman got support from the people of celtel i.e. the Banu Nefsa. This kept him with relevant information about Spain and its leaders which enabled him to plan accordingly. They had been weakened by famine thus became less resistant to the new comer. Abdul Rahman used this opportunity to win support for himself. He sent letters through his spokesman Badru to convince people that Abdul Rahman was going to provide people with food and even retain their leaders in position of their responsibility in government. With all these techniques/ tactics Abdul Rahman earned support from them.
* By then Spain was under Governor Yusuf Al Fihir who had engaged in fighting Christians. Therefore the negative attitudes of the Christians towards Yusuf Al Fihir was a blessing to Abdul Rahman to fight Yusuf’s forces. Some of his generals (Yusuf) had even resented the policy of fighting with the Christians. Some of them like Ubaidallah even diverted funds which were meant to fight Christians and helped Abdul Rahman to rise to prominence.
* His lack because he escaped from being massacred.

**PROBLEMS FACED BY ABDUL RAHMAN IN THE ESTABLISHMENT OF THE UMAYYAD RULE IN SPAIN.**

* In the struggle for the establishment of the Umayyad rule in Spain, Abdul Rahman was threatened by the number of problems and these included the following:-
* The major threat came from Abbasids caliph who had replaced the Umayyads in Spain. The Abbasids were not happy to learn that Abdul Rahman a great Umayyad had another Umayyad dynasty in Spain. Further matter, they waged a war against him and his government. It should be noted not Abu Jafar Al Mansur was one of the Abbasids caliphs who was determined to bring the Umayyad dynasty to an end. He even sent his generals to Spain only to be flattened by Abdul Rahman Adhahir when he beheaded them and wrapped their heads in a piece of a cloth which were sent to Abu Jafar as presents (gifts).
* The disturbances from the Berbers who created insecurity in Spain. The Berbers were not contented with the share they got them conquered territories yet they had expected much from Abdul Rahman since they had helped him so much in the establishment of Umayyad rule in Spain. This caused chaos in the Umayyad dynasty.
* There was numerous revolts and conflicts by the shiates and yamanites engeened by the Abbasids against them which caused hervock in Spain thus putting peace and security in Spain. The necessitated Abdul Rahman Adhahir to fight and bring them to an end if law and order was to be maintained.
* The French Charles was not ready to allow Abdul Rahman to consolidate his rule over Spain. He also hated Islam and wanted to spread Christianity in Spain. Some of the Arabs who were not satisfied with Abdul Rahman conspired with King Charles to fight the Muslim dynasty. Hower, as broke out in France which diverted his attention to his problems.
* However, within a short period of time, Abdul Rahman had managed to solve most of the problems and as a result made great achievements.

**ACHIVEMENTS OF ABDUL RAHMAN THE ONE.**

* Asses the role of Abdul Rahman Adhakhin in the establishment of the Umayyad rule in Spain.
* After establishing an Umayyad empire, he divided the empire into six provinces under provincial governors. The government was divided into three organisations; civil, revenue and judicially.
* He created a well-developed and disciplines army of about 40,000 mercenaries recruited from the Berbers of North Africa and they were charged with the task of defending Spain from external aggression.
* He also built a famous mosque of Cordoa where only rival were only in Jerusalem and Mecca. This as a result made Cordoa to complete favourably with other Muslim countries.
* He was credited for having established the Umayyad rule in Spain thus he pleased the oppressed Umayyads with a new home based in Spain hence escaped rulers who were wanted to exterminate them.
* It also created an intellectual most were Spain developed into a greater centre. Teachers from different parts of Europe universities were put in place e.g. University of Cordoa. This enhanced education in Spain.
* Abdul Rahman also developed agriculture as he did a lot of work by opening up gardens outside Cordoa. This saved the population from famine which it had experienced before the rising of Abdul Rahman in power.
* He also created unity between tribes namely Arabs, Syrians, Berbers etc. Before his power, Spain had broke up into tribal conflicts which had even hindered development. The rise of Abdul Rahman gave the people of Spain a breathing space since acted as a unifying factor,
* He is also credited for introducing apples and palm trees. His reign also increased the number of Muslims not only in Spain but also in Europe as a continent were both Muslims and Christians were made to interact freely.
* The non-Muslims came to understand that Muslims were not harsh rulers as they had been portrayed with their priests hence many people converted to Islam.
* As a good administrator, Abdul Rahman granted freedom of worship to all people. He realised that he will only be secured in his position by reducing on hostiles of Christians and Jews. The Jews are no longer forced into baptism as had been the case with non-Muslims and they were judged by their scriptures. This as a result made them to appreciate the leadership of Abdul Rahman one.
* Abdul Rahman also abolished the discriminative social classes i.e. the clergy, nobility. He fairly distributed land to the oppressed especially those who didn’t own land. Considering the policy of Abdul Rahman was always ruled as a liberator.
* He also improved on the welfare of his people by digging up canals which provided water for farming and home use thus Abdul Rahman should be credited.
* The Amir also delivered discontinued to khurtubah which was always delivered in the name of Abbasids caliph on centrally Abdul Rahman didn’t assume the title of caliph nor did he allow his name to be mentioned in the Friday sermons. This is an indication that also Abdul Rahman had created the Umayyad dynasty within the Abbasids Empire. He was more concerned about unity of Muslims. He was against the idea of caliphs existing in Muslim would at once thus it saves wisdom of caliph.

**THE FATIMIDS IN NORTH AFRICA.**

* Fatimid’s dynasty was founded by Said Ibn Hussein who later assumed the title Imam Udaidullah Al Mahad. His supporters regarded him to have descended from prophet’s daughter, Fatumah through Al Hussein and Ismael. So the dynasty/ caliphate he founded came to be known as the Fatimid Empire. With the establishment of the dynasty, it 1st operated from Aghlabid residence at Raqaddah near Qayrawan in Tunisia then shifted to their new capital Mahdiyah founded in 920AD and later to Qahirah (modern Cairo founded by Jawhar in 973AD).
* It should be remembered that in the move to overthrow the Umayyad, the Abbasids carried themselves as if they were in for the course of the shia/Alids. However, the Abbasids proved treacherous to the later who had helped them to fight the Umayyads, the Abbasids just usurped power and this annoyed the shiates. With this frustration, the Shia established the Fatimid caliphate in North Africa. In North Africa helping to challenge the Abbasids in Baghdad. Phillip Hit says; “The Fatimid caliphate, the only major shiate in Islam as a deliberate challenge to the religions headship of the Islamic world represented by the Abbasids in Baghdad.

**N.B:** The establishment of the Fatimid dynasty in North Africa opened up a new political factor in the history of Egypt after farawonic days. Most of the ruling dynasties before the Fatimids ruled Egypt rose up hands in both religious and political matters.

**FACTORS WHICH FAVOURED THE ESTABLISHMENT OF FATIMID DYNASTY IN NORTH AFRICA (EGYPT).**

* The Fatimids exploited the existence of the conflicts between the Arabs and non-Arab Muslims especially Persians and Turkish. The Arabs hated them for dominating the army and other government offices. This was a blessing to the side of Fatimids /shiates because with all these conflicts, the Abbasids paid little attention to North Africa.
* The Fatimids had a very long ruling ambitions of ruling Islamic Empire. With such ambition that had started as far back after the death of the prophet but an opportunity was not given the death of the prophet but an opportunity was not given the death of the prophet, but an opportunity was not given to them during the Umayyads period which they forcefully grabbed power from the Ali’s family. After the collapse of the Umayyads, the Shiates thought that it was their time to sit on the driving sit. However, the Abbasids frustrated them by oppressing those who believed in dogmas of the shiates. This therefore forced shiates to North Africa where they could establish a dynasty that would challenge the Abbasids dynasty in Baghdad.
* North Africa (Egypt) was so distant from Baghdad the headquarters of the Abbasids such that the control of this province was not only difficult but also expensive. Moreover the Abbasids were engaged in putting down problems which they had to solve. This made them to pay no attention to the crucial events in North Africa. The shiates therefore exploited that advantage to carryout extensive campaign against the Abbasids in North Africa thus the rise of the Fatimids.
* There was hostile Abbasids group of people called the karmathians who had destroyed North Africa causing general weakness in the economy by the time these Fatimids attacked North Africa.
* Outbreak of famine among the people of North Africa had been hit by the famine shortly before the arrival of the Fatimids. Most people died and some left their area. The population that remained in North Africa was so weak to resist the Fatimids invasion. This enabled them to establish their dynasty in North Africa.
* The shiates were also united yet the inhabitants in North Africa were divided into several groups. They were always fighting each other which resulted into conflicts and hatred. With such circumstances gave the Fatimids an opportunity to late North Africa without much difficult.
* The shiates propaganda also helped the Fatimids to rise to power in North Africa. Ibn Abdallah Al Hussein had spread the shiates propaganda in all parts of North Africa. He argued his supporters to create a base in North Africa which would enable them to dismantle caliphate base on the shiates dogmas. They always fronted members of the prophet especially descendants of Ali and Fatumah which won them support from many people of North Africa.
* There was enough preparation of the side on the Fatimids e.g. good roads had been constructed up to the boarders of Egypt from Syria and houses. Al Muezdillah who was generating in the West of Arabia. He therefore made life easy for his fellow Fatimids to take over North Africa since everything was already put in place.
* The Berbers in North Africa supported the coming of the Fatimids since they had hated the Abbasid’s rule to their oppression they had over the Fatimids. The Fatimids morally reinforced them with an army of 800o men. The good will of the Berbers and their support was vital for the establishment of Fatimid dynasty in North Africa.
* For a long period of time, the shiates had penetrated the Abbasids dynasty and as a result, they came to know the strength and weakness. They always informed their fellow shiates that worked under Abbasids. Therefore they used their posts to promote the Fatimids course.
* By the time the Fatimids took over, the Abbasids army in North Africa had become uncontrollable as it was opposed to the bad policies. Farouk the leader of Egypt and the army therefore went in muting and refused to rescuer the Abbasids provinces when was attacked by the Fatimids. This provided the Fatimids with an opportunity to establish their dynasty in the region.
* All the above factors paved and prepared way for the Fatimids t rise to power in the region. After Al Muezdillah had all the necessary information about Egypt, he organised and prepared a large army commanded by Jauhar. In February Jauhar’s army managed to overrun Alexandria and Abu Jafar Al Sharif of Alexandria signed a peace treaty with the Fatimids army. Jauhar now turned his attention to Cairo where the Egyptians army was decisively defeated. The people of Egypt after their conquest transferred the loyalty from Abbasids to Fatimids who now ensured them protection. The Fatimids constructed mosques, abolished forced labour and ever granted freedom of worship which the Egyptians had wanted all along.

**UBAIDILLAH AL MAHAD (SAID BIN HUSSEIN).**

* He was a founder of the Fatimids dynasty. It should be noted that when Ibn Hushib knew the death of the two propagators of the Ismailiyah faith of Morocco Hilwan and Abi Sufyan was very much determined in spreading the Shia faith.
* When Abdallah Al Shil stabilised and registered a number of achievements, he was sent to salmia (Qufah) to call Ubaidillah Al Mahad (then stayed in Qufah). The reason as to why Ubaidillah was called was to become the leader of the Fatimids. Ubaidillah was very much phased with the invitation. However, when the Abbasid caliph Al Muatasin knew this, he ordered for his imprisonment.
* Ubaidillah Al Mahad faced many problems as he was heading to Morocco. At 1st, he escaped the imprisonment as he pretended to be a trader, dressed in simple clothes. He also used all the money he had in bribing the Abbasid leaders that how he survived the jail at 1st. zayidullah was the leader (Amir) of Afriqiyah (North Africa) who had put road blocks to detain Ubaidillah. He was freed on 7th Rajab 296AH.

**HIS CALIPHATE ARRANGEMENTS.**

* He reached Qairawan and was codiany welcomed by the natives of African area. They made him caliph and pledged oaths of allegiance to him and started pronouncing his name in khutuba. He was then given the title of Amir Al Mumimina. After his accession to caliphate, many prominent people helped him to run the state. He then stabilised finances and consolidated his caliphate.
* Ubaiddillah made same conquests and expanded his leadership to Egypt. He put in more efforts to establish his dynasty in Qairawan. He organised his army of Moroccans under the command of his crown prince Abil Qasim and Hubaas bin Yusuf. The army conquered Barqat and continued until he conquered Alexandria.
* Later, Ubaidillah’s camp entered a peace treaty with the Abbasid army. However, it did not last long because some prominent officials in Egypt joined the Fatimids in Alexandria and in the same year (324 AH) an Ihishidid ruler sent an army that defeated the Fatimids in Egypt and forced them to retreat.
* Due to the above failures in Egypt, Ubaidillah settled in Qairawan when he had established his capital in 304AH and he died in 322AH.

**AL MUIZZ LIDIINILLAH.**

* After the death of Ubaidillah Al Mahad, there came three caliphs and Al Muizz was among them. He was the 4th caliph of the Fatimids, he came to Egypt as a caliph after the compilation of his palace in Cairo by Jauhar, he was very efficient in his administration and during his reign, he managed to do the following:-
* He softened the hearts of the Berbers in North Africa and extended his leadership from red sea to Atlantic Ocean. When Jauhar completed Qasr (palace) in Cairo, Al Muizz transferred the Fatimid seat from Mahadiyyah to Cairo.
* During his time of rule, Damascus, Medina and Mecca were conquered by the Fatimid and started spreading the Shia doctrines in Sunni dominated area.
* He managed to free all the prisoners who had been jailed during the Ihishidid rule in Egypt. It should be remembered that the Ihishidid rulers imprisoned several people during their time of rule, therefore the caliph released them.
* He initiated and spread equality and justice of all people thus he discouraged discrimination among people.
* He removed all taxes that were levied on the natives of Egypt. He exempted them from payment of taxes as they used to do during the Ihishidid’s rule.
* He made ka’swa (a piece of cloth covered on the Kaaba) and ordered for the manufacture of a world map from Harir.
* After three years of his rule in Egypt, he breathed his last and he ruled the Fatimid dynasty for a period of twenty four years. He was succeeded by his son Abu Mansur Nizar Al Aziz Billah from 975-996AD.

**ABU MANSUR NIZAR AL AZIZ BILLAH 975-996AD.**

* He was born on Thursday 14th of Muharam 344 AHin the city of Al Mahadiyyah which was constructed by Ubaidllah Al Mahad. His father was Al Muizz who ruled the Fatimid dynasty for a period of 24 years. Abu Mansur reached Cairo with his father Al Muizz in 364 AH and separated from him when he was 22 years of age.
* His reign is said to have been of peace and stability and thus considered to have been the golden age of the Fatimids. He was the fifth caliph of the Fatimids. His father was called Al Muizz the fourth caliph, he is believed to have been the wisest of all the Fatimid caliphs. During his reign, the following took place.

**HIS WORKS.**

* His name was praised during Friday prayers from the Atlantic Ocean to the Red Sea, then in Yemen, Mecca, Damascus and Medina (made Fatimid dynasty very strong because of praising his name).
* Egypt gained the position of being the great Muslim state in the Eastern Mediterranean region, thus Bagdad declined during the days of Fatimids. It should be noted that during the reign of AlAziz Billah, the Fatimids dynasty expanded and occupied the areas of Mediterranean Sea.
* During the reign of Al Aziz, the Fatimids spent much of their time and efforts in spreading Shia doctrines and all the state affairs were under the Shia control. Abu Tahir who was the chief judge and Sunni was removed from this post and replaced by Abdul Aziz bin N’u’man the Fatimid.
* He made several architectural developments during his time of rule, Abu Al Mansur promised a palace worthy two million dinars in Cairo. He was the 1st to develop Al Azhar mosque into an important university in its meaning as known in the world today. Before, there was an Islamic institute teaching Shia doctrines and prayers.
* He also established in his palace a well-stocked library with thousands of volumes of books in different disciplines such as Arabic language, traditions of the prophet, history, theology, astronomy and chemistry.
* He constructed a mosque in Egypt (Cairo) which was left uncompleted. His son Al Hakim completed the Mosque and named it after his father.
* He expanded the Fatimids Empire to the whole of Egypt in particular and North Africa in general. The Fatimid empire also included Bilad Sham (Jordan, Syria, parts of Iraq and Palestine) and Hijjaz (Mecca) and Medina. During the reign of Al Azizi, the Fatimid expanded from the Arabian Peninsula in the East to the Atlantic Ocean in the West and from Asia Minor in the North toNuba (Sudan).
* Before he consolidated his leadership in Egypt he decided to bring back Sham and Palestine to his control. These had been following Ihishidid rule. He sent Jawhar Asswaqil but failed to bring them back. Jawhar saught advice from Al Aziz, Al Aziz’s army also met with Karamita and Aftakin and Aziz’s army defeated them. This group of Karamita had been a big problem in Syria, Jordan and Palestine.
* Like his predecessors, he wanted to capture Spain but was failed by the response of Cordoa caliph who said that; “You ridicule because you have ever heard of us, if we had ever heard of you, we would reply”.
* Abu Mansur lived a luxurious life and enjoyed entertainment. This was manifested in the way he built Qahirah (perfect Cairo) with full of pambs, mosques, canals, bridges were also created. He established a fashion of using turbans made from gold.
* He experienced equal treatment to all his subjects. He befriended non-Muslims and on several occasions advised him. It’s upon this fact that the Christians enjoyed his leadership and this was due to his measure of tolerance.
* There emerged several poets, singers, writers of books and historians. Among the poets is Abu Hamid Al Antwaq who stayed in Egypt for army long period of time. His somgs and poems were praising Al Aziz, Al Muizz and Al Hakim.
* He promoted tourism and tried all possible ways of attracting birds and wild animals from Sudan.
* He was too generous and used to forgive wrong doers. This can be evidenced the way he forgave Aftakir who had been caught disturbing the Fatimids. He therefore earned great respect in forgiving offenders.
* In religion, he did not discriminate in making decision especially in case of the Jews and Christians. For this matter, Al Aziz married a Christian wife and made Issa bin Nastor a Christian, the chief minister. He also appointed Manshaabin Ibrahim a Jew to be a governor in Hisham.
* He enforced Islamic principles like fasting the month of Ramadhan. During this month, the servants were paid salary. However, he followed the Shia doctrines and spread it in and out of Egypt. He ordered all courts of law to follow the teachings of Shia.
* Abu Mansur Nizar Al Aziz billah died in 386 AH/ 996 AD when he was 40 years old.

Qn:

1. Discuss the contributions of Al Aziz to the prosperity of the Fatimids caliphate (two sided). Account for its decline.

**DOWNFALL OF THE FATIMIDS DYNASTY.**

* With the accession of Al Hakim to the throne, the Fatimid dynasty started weakening. The real powers went fellow in the hands of ministers who conflicted foe leadership in the dynasty e.g. Shawar and Dhil Gham who was supported by Christian crusades.
* The major factor that led to the quick downfall of the Fatimids dynasty was the presence of the crusaders in Jerusalem and the rise of Zankip Empire in Mosus and Halab. However, the Zankip movements played a leading role in fighting the crusaders on one hand and the downfall of the Fatimid on the other. The leader of the Zankip movements was Nurdin Zanaji who sent Salah Din and Shari Kuh to fight the crusaders.
* After the deafeat of the crusaders, Shari Kuh conflicted with Shawar and Shawar was defeated. Shari Kuh took over the ministry under the leadership of Fatimid lady. However, he died three months later. After his death Salah Din succeeded the office of the ministry and immediately announced the downfall of the Fatimid dynasty.

**FACTORS FOR THE DOWNFALL.**

The factors responsible for the downfall of the Fatimids dynasty had been attributed to a number of factors as seen below:-

* Importation of various groups in Fatimid dynasty caused a great damage to the caliphate. The Fatimids imported soldiers who were foreigners in their origin such as the Turkish, Arabs and Berbers. This wouldn’t have been a problem of these troops had not conflicted with one troop against each other due to nationalist tendencies. Consequently, it undermined unity in the dynasty thus it’s not surprising that the Fatimids dynasty finally collapsed.
* Mistreatment of the Jews, Christians by the Fatimids also contributed to their collapse. Azizilah’s policy of co-existance didn’t go beyond his death. His successor Hakim is said to have inflicted a number of tortures to them and therefore a number of Jews and Christians were killed thus two groups became dissatisfied with the Fatimids and as a result, combined their efforts to the enemies of Fatimids dynasty.
* Many of the later Fatimid caliphs were weak and young to maintain the caliphate in most cases. The powers of such caliphs were always in hands of Visirs (ministers) e.g. Al Mustansir the successor of Al Zahir came to power when he was only a boy of 12 years. Zahir was only of 4 years when he was made a caliph. With such therefore, due to presence of unexperienced caliphs and weak made people’s motives diverted and hence it reached toits end.
* Leadership struggle between the Fatimids rulers and their junior officials e.g. the years from 1096 AD up to the end were years of conflicts for power within the administration of the Fatimids. Such struggle left the empire divided and no wonder by 1171 AD, the dynasty had remained only in the books of history.
* Tribalism also taken as one of the major factors for its decline. The Fatimids were shiates who emphasized shiates in the administration. It should be noted that the areas occupied by the Fatimids were originally occupied by Sunni Muslims. Therefore, the Sunni Muslims hated the shiates in North Africa due to their involvement in irreligion aspects with Islam i.e. wine drinking etc. thus the above Fatimid dynasty was for no more.
* Fatimids also led a luxurious life which resulted into the decline of their dynasty. Most of the palaces of some caliphs were centres of drinking wine and concubinage. Such a life under the Fatimids no wonder the state treasury was weakened and the economy. Many Muslims came to late them that’s why they could not even lift a finger in saving the dynasty from disintegrating and marked its end.
* There was also persistent famine which hit most parts of the empire for a period of 77 years. This weakened the economy and population of the dynasty. In order to raise money for the great caliphs and soldiers, rulers embarked on imposing heavy taxes on to the treaty weakened subjects. This caused revolts and hence the collapse of the caliphate.
* Wide spread of revolts especially during the reign of weak caliphs. There were not only weakened but also left with a great damage. It’s not surprising that by 1171 AD, the Fatimids dynasty disappeared.
* Emergency of crusades. This was the struggle between Muslims and non-Muslims and this left the empire weakened and hence its collapse.

**LIFE OF THE FATIMIDS IN EGYPT.**

**Political life.**

* The Fatimids politically established and maintained hereditary system of administration as the caliphs nominated their brothers and sons before their death. The Fatimid caliphs were highly respected and their names could always be recited in Friday prayers, the leadership of caliph was unchallenged and always took up names of God i.e. Azizillah etc.
* The caliphs were ever protected by men equipped by swords and this acted as escorts of caliphs.
* The caliph’s court composed of a well decorated palace which was a sign of showing that indeed their caliphs led a luxurious life.
* In Egypt, the Persian who was a missionary by names of Visir lamented that; “I could neither limit nor estimate its wealth and nowhere love I have ever seen such a prosperity as I saw there”.
* This was due to the fact that the palace of the caliph’s court had 30,000 persons of whom 12,000 were servants, the caliph owned in his capital 20,000 houses with each containing a number of shops.

**Religious life.**

* The Fatimids propagated the official doctrines of shiaism. This was contrally to the Sunni teachings that had been propagated by the Abbasids in Egypt. It should be noted that however that shiaism was only spread in government officials and local people in Egypt. It remained predominantly Sunni throughout the Fatimids period. When Swaleh dinllah Al Ayub defeated the Fatimid’s sunnaites and Islam was restored.
* Rights and freedom of worship of non-Muslims especially the Jews and Christians was granted. Some Fatimid’s caliphs such as Azizillah occupied important positions in the dynasty as some Jews converted to Islam. However, some caliphs harassed them e.g. Al Hakim who was only 11 years destroyed their temples.
* Numerous mosques were built e.g. Feustate had seven mosques and Cairo had eight. Most of these mosques were built by Jawhar, Al Muizz and Azizillah.
* Towards the end of the Fatimids dynasty, some Fatimid caliphs enjoyed too much luxuries e.g. Al M’utasim elected like a pavilion in his palace where he used to drink wine with accompaniments, used to hare beautiful singers and music and he once said; “This is indeed more pleasant than storing the black stone, listening to the Muadhin’s drone and drinking impure water”.

**Education life.**

* This was a great advancement in ruling during the Fatimids period. This was because caliphs themselves were scholars e.g. Al Azizillah. Due to the above, they transformed Al Azhar mosque into the centre of learning which was a great achievement and an outstanding are during their period.
* Another remarkable contribution of the Fatimids was the establishment of Dar-Al-hikima (hall of science). This was established in 1005 AD by Al Hakim. Some Fatimid caliphs were great scholars e.g. Al Aziz billah was a great poet and a scholar. It is no wonder therefore that his reign flourished several scholars such as Muhammad Al Hatamim who was born in Jerusalem and moved to Egypt. His positive attitude towards learning therefore transformed Cairo into an intellectual centre.
* Due to the above, also studying of astronomy was observed. Ali Ibn Yusuf is the greatest of the Fatimids art and architecture was also considered.
* A royal library was also established. This contained 200,000 books and this work was done by Al M’utasim and Azizillah. This developed architecture/ culture of making research in different fields. This library unfortunately was destroyed by the looters.
* In the field of medicine, several researchers were carried out, several books were compiled to enhance the development of medicine.

**Qns:**

1. Examine the life of the Fatimids during their stay in North Africa.
2. “The reign of Abu Mansur Al Aziz was the greengage of the Fatimids” Discuss. (Positive and negative contribution).
3. Account for the rise of the Fatimids in Egypt and assess their contributions to literature development (education).
4. To what extent were the Fatimids responsible for their downfall?
5. Discuss the contribution of the prominent Fatimid caliphs in the development of Islamic civilisation.
6. In their campaign to capture power, the Abbasids used all available tactics and strategies both sound and unsound. Examine their exploitation of Ulema, the masses and people with genuine cause to achieve their objectives. (Factors for the rise of Abbasid both sound and unsound (two sided).
7. How valid is the claim that Uthuman bin Affan started the Umayyad dynasty (two sided).
8. Justify the statement that Mu’awiyah bin Abusufyan was not only the 1st but also the best of the Arab kings. (Achievements of Mu’awiyah).

**CRUSADE MOVEMENT AND THE MUSLIM WORLD.**

**11TH – 13TH CENTURY.**

* Literally, the term crusade means the struggle or movement for defence or advancement of an idea.
* Technically, crusade movement represented a series of Christian masses against the Muslim Asia in order to win back the land of Palestine. The crusade took place in 11th – 13th century and it should be noted that Muslims who had entered Europe as far back as 7th century had inflicted a great marriage in Christians. After the holy war (jihad), Muslims were able to establish their rule over the Christians in Egypt whom they ruled for many years. The 1st crusade was launched from 1075 AD and continued up to around 1114 AD.

**FACTORS WHICH LED TO THE LAUNCHING OF CRUSADE.**

* Historians had attributed to the crusade to political, social and partly religious factors. The crusade involves the franchisee people of German tribes, Romans etc. Their leaders included Baldwin, Norman, Raymond, Tanored etc. The following were the reasons or factors:-
* The desire by Christians to revenge on Muslims. It should be noted that the Muslims one time ruled Europe for many centuries. Christians then wanted to regain their conquered territories that is why they faught.
* There was a need to liberate the Christian former pilgrimage site which had been conquered by Muslims, such sites include; tombs of St. Peter, St. Paul and Jerusalem with Holy Sepulchre burial place of Christian atonements. It should be noted that 1000 of Christians were denied of pilgrimage to the holy places by the Muslim Asia during this period. There was religious enthusiasms among the Christians in the west and Christians in different works of life were more conquered about the fate of their fellow Christian brothers and sisters who lived in Muslim territories. Therefore, a strong element in the crusade. There was the idea of assisting the Christians in the East by a holy war which was pleasing to God.
* Caliph Hakim’s policy towards the Christians also led to the launching of the crusade movement in the Muslim world. It should be noted that Hakim of the Fatimids had a harsh policy towards the Christians. He destroyed their temples including the Holy Sepulchre in 1000 AD, freedom of worship was abolished in the Fatimids dynasty and Christians were oppressed than ever before. This hanged Christians so much and thought that it was the right time to save their religion from the Muslims whom they referred to as infidels.
* The proximity of Islam to the nearby capital of Byzantine Empire. Many lands near Constantinople had fallen into the hands of the Muslims. These threatened the Byzantine emperor Alexius and saught assistance from the West. By 1095 AD the emperor received a positive response.
* To some people, crusade enabled them to carryout and satisfy their adventure in the Asia Minor and Middle East.
* Other participants joined crusade purposely to escape the oppression which they faced at home. It should be noted that many people in France, Lorraine, Sicily and Italy who had been pressing social and economic condition saw the opportunity of taking across as a relief rather than avoiding problems at home.
* The immediate cause were the pop’s overcall to the entire Europe with intention of uniting the Greeks and Roman churches. Emperor Alexius comnenus made repeated replies to the pop urban II to mobilise the Christians so as to rescuer all the areas over run by the Seijuk Muslims viewing it as a possible way of uniting the Roman and Greek churches made his speech to the faithful Christians; “*Enter upon the Lord to the Holy Sepulchre in vital churches occupied by Muslims in 1009 AD fight for it and rescuer it from the Muslims*”.

Note: With this overcall by the pop, Christians met at Constantinople and eventually the 1st group of crusade was launched. Constantinople became the centre of their operation and it was against Muslims. Therefore about 15000 men met at Constantinople and marked the beginning of the crusade.

* The economic motive can’t be denied in launching of crusade movement in Europe in the 11th century. By this time economic revival had taken place in Europe and therefore there was a need to get markets for European goods. The merchants of Pisa, Venice and genoa had commercial interests through crusades. Leaders like Behrman hopped to the prosperity for themselves in the Middle East. With such ambitions, such leaders fled the struggle against Muslims in order to boost their economic position.
* Spreading of the gospel. The Christians wanted to preach the word of God to those Christians who had already converted to Islam in the Muslim conquered areas. At times they wanted to spread the gospel of Christianity to Muslims.

**Qn**: Accounting for the launching of the crusade movements.

**COURSE OF THE CRUSADE MOVEMENT.**

* The crusades began their fighting in Constantinople and spread to Asia Minor. They started exchanging words with Muslims conquered the capital of Seijuke and captured the founder of the Seijuk rule. All these happened for about a month. They latter crossed over mountains and took over the Almamia and it was made their 1st province.
* Another group which was led by Raymond, moved southwards to Lebanon and went on destroying Muslim cities like Arafah, Marrah and Antartus. With this Lebanon fell under the hands of the crusades up-to-date. It is the Arab city with the majority Catholics.
* More still, Norman Tanored led another group to Cilicia and captured the birth place of St. Paul in 1098 AD. Antioch was also captured, Behrman also moved northwards and captured most of the areas in northern Arabia.
* The crusades also captured Jerusalem in around 1099 AD. It should be noted that Muslims had captured Jerusalem during caliph Umar’s regime. During this war, many Muslims lost their lives at the hands of the crusaders. After the crusader’s victory, Godfrey became the king of Jerusalem. He continued with the conquests and captured towns along the Mediterranean Sea and captured Tripoli in North Africa. This was in 1101 AD – 1150 AD.
* In totality, the total area captured by crusaders from Muslim cover areas along the coast line of Mediterranean area from Tripoli to Beirut. They also built a fortress called Shawbak which controlled a desrt and road from Damascus to Hijae plus Egypt. Asia was also put under their areas of jurisdiction.

Note: It is vital to know that most of the areas which the crusades conquered during their encounter with the Muslim were those along the Mediterranean line. They didn’t go deep inside the Muslim world as they were very few and hence feared better consequences.

**EFFECTS OF CRUSADES MOVEMENT.**

* The crusade movement had a great on social, economic and religious life both on the natives and crusades themselves.
* Death of many people especially on the side of Muslims e.g. during the conquest of Jerusalem in 1099 AD, the besiegers stormed the city and carried out massacre regardless of sex and age. Heaps of heads, feet and fingers were seen throughout the streets of the city. In 1191, Richard the king of England ordered for the slaughter of over 2000 Muslims of those who had failed to pay London and were respectively butchered.
* Many historical sites were destroyed during the ages of Christian crusade e.g. churches of Nazareth, even Umar’s mosques of Jerusalem were destroyed, the holy chapel also didn’t survive this era thus there was also loss of historical sites.
* The crusade movement not only led to loss of lives but they were equally destructive a lot of property were destroyed by the crusades e.g. Raymond in 1099 AD left Marat harmn lum burnt down therefore it was a greed destruction.
* There was increased spread of Christianity in the Muslims dominated areas e.g. Iran, Turkey, all missionary activities started taking place as financed by pope.
* The crusades further changed the attitude of Christians from Europe towards the Muslims. It should be remembered that the Christian came to the holy land (Jerusalem) with the belief that they were for superior to the interior worshippers of Muhammad and was therefore uncivilised.
* The crusaders sharpened the enemity between the Muslims and Christians which lived to be expressed up to date. Muslims and Christians in the Middle East and Asia Minor are of logger head which was a result of crusade movements.
* Intermarriage took place between the crusaders and the natives. The Frances with the native’s Freddy and as a result half costs were produced.
* The crusaders strengthened Muslims in the world. It should be realised that before the crusaders Muslims were divided along ideological lines such as shasims. However Muslims came to realise the importance of unity.
* The crusaders came with a lot of new plants to the areas like simsim, carrot, millet, Roman’s melons, sharots, and apricots.
* Initial success of the crusaders increased the popularity of the pope because he was seen as a successive leader of the Catholics. Important to note is the fact that the crusade conquered the Muslims land with a lot of ease. The successes attributed to the pope’s ability.
* Muslims were exploited by the crusaders economically, it should be noted that some Christians joined crusade out of economic motives, merchants in Italy were more interested in wealth than religion and therefore amassed a lot of wealth from the Middle East. This was manifested from the time when some of the crusades went back home after the fall of Jerusalem.
* There was transfer of civilisation from the Middle East to Europe i.e. better methods of farming, the paper from China, science and philosophy.
* Multi time activity and international trade increased as the crusades kept on moving to and from the Middle East.

**FACTORS THAT LED THE FALL OF CRUSADE IN THE MIDDLE EAST.**

* The crusades came with different objectives e.g. some came with political reasons, others for adventure, some wanted to fully satisfy their economic motive hence they lacked abiding objective that could make them long last. No wonder by 13th century, the crusade had already collapsed.
* The crusaders were small in number compared to the people they were fighting against.
* They mistreated Muslims and thus they forced Muslims to fight them. They did not take strong measures to convert Muslims to Christianity and as a result, Muslim attitude remained negative towards Christians and continued rebelling them as infidels.
* Their home was far from Middle East therefore surprise could not reach in time even if needed or enforcement. It took them months and months to arrive their interest thus ending up losing in the battle field.
* During their conquest, the crusaders concentrated on coastal areas and as the interior remained same how strong because it was neglected. Thus Muslims used the interior as the base to chase away the crusaders.
* The role of strong Muslim men cannot be undermined while explaining these factors. They made the life of the crusaders extremely difficult to the extent of making them regret. Men like Salah Din Al Ayub, Baybars and many others left the crusaders cursing their leaders because of the defeat they experienced thus it is not surprising that by 13th century, the crusaders were collapsed.
* The religions finalism of the Muslims was another factor that worked for the collapse of the crusade movement. With the religious zeal and enthusiasm, Muslims developed the idea of the holy war against the crusaders. They faught with the determination and expected rewards from God thus crusaders had to be defeated.

**SALAH DIN AND THE CRUSADERS (1138 – 1193 AD).**

* He was born in 1138 AD in Takrit in River Tigris. He got education and later became good at theological discussions. His fame started in 1164 AD when he was in Egypt more especially when he started preaching against the crusades. In 1169 AD ruler of the Zangid dynasty (Salah Din declared himself independent in Egypt).
* After consolidating his power, he then turned against the crusaders when he hammered seriously. He captured Jerusalem in 1187 AD and liberated the mosque of Aqsa. The fall of Jerusalem was followed by the collapse of several cities in the control of Salah Din except Antioch, Tyre and Tripoli why by 1189 were still controlled by the Christians. Attempts to liberate Jerusalem by the French, British, and Italians etc. all failed.
* The friction over Jerusalem between the Muslims and Christians was ended when the king of England proposed that Salah Din’s brother marries the sister of the queen of England and that the two receive Jerusalem as a present. This was enacted in 1192 but on condition that Muslims controlled the interior, the Latin coast and the pilgrims were not to be tortured. However Salah Din died in 1193 and did not enjoy the fruits of peace that he had created.
* After disagreement, attempts to regain Jerusalem failed not until the Christians over powered the Muslims in 1229 AD and took control over it with the exception of dome of the rock and Aqsa mosque which were still held by the Muslims.
* In 1244, the Muslims saught help from the Turks and consequently repossessed Jerusalem and this inspired the continued friction between the crusaders and the Muslims. In 1250 AD, the Mamelukes dynasty was began as a result of the queen of Egypt sharing power with a six year child of the Mamelukes called Musa.
* The Mamelukes leaders laid a big role in defeating the crusaders through fighting several battles with them e.g. Malik Al Zahr, Baybars (1260-77AD) the 4th leader of the Mamelukes set a precedent for the success of the future Mamelukes leaders against the crusaders. He destroyed the church of Nazareth in 1263 AD captured Antioch and several other cities which weakened the crusaders in the Middle East.
* His successor Qalawun (1279-1290 AD) continued from where he had stopped and definitely squizzed the fortunes of the crusades in the Middle East. By the year 1290 AD only the city of Akka which was the strong hold of the crusaders was remaining.
* However, the successor of Qalawun captured Akka in 1293 AD which was followed by other coastal several cities like Tyre, Beirut, Antartus, and Athlith etc. Thereby halting the chapter of the crusaders in Middle East.

**Qn:** Assess the role of Salah Din Al Ayub in the fighting of the crusades.

**OTTOMAN EMPIRE (UTHUMAN THE MAGNIFICENT).**

* At the beginning of the 14th century witnessed the rise of the Ottoman Empire founded by Uthuman a Turkish fighter against the crusaders with its capital at Anatolia but later in 1455 AD, Uthuman’s army captured Constantinople former headquarter of the Byzantine Empire. Ottoman was an Italian corruption of the word Uthuman who was a Turkish. He defeated the Byzantine Empire and captured several towns. The Ottoman Empire was composed of Greece Morden Albernia, Bulgaria, parts of Hungary, Russia, Islands of red Iraq, Palestine, Maghreb region of Africa, Romania etc.

**FACTORS ACCOUNTED FOR THE RISE OF THE OTTOMAN EMPIRE AND GROWTH.**

* The rapid decline of the Byzantine Empire was the strong factor for the rise of the Ottoman Empire. By 1250 AD their political, social, economic and military positions of the Romans had greatly declined. This enabled the oppressed people to rebel against the Romans in the eve of the Ottoman. Such discontented people welcomed the Turkish and the establishment of the Ottoman rule became easy.
* The personality of Uthuman as a person. Uthuman was strongly spirited and it’s no wonder that his bravery characters heavely counted in fording firm and successive bands of fighters that started the initial nuclear for the creation of the Ottoman Empire. In addition his men and ceffnants were royal and devoted to him hence the elevation of the Turkish by the Abbasids contributed to the rise of the Ottoman Empire.
* The elevation of the Turkish by the Abbasids using them as their dependable soldiers. Serving in that sector the Turkish gained a lot of power to the extent of influencing political decisions. When the last Abbasid caliph became extremely weak the Turkish core to advantage. They strengthened themselves and consequently damaged he caliphate.
* The assimilation and accommodative policy of all the strong fighting forces into their ranks. The policy of welcoming all the strong fighting men to join them in advancing the course of the Ghazis (fighting groups) did harm to the Turkish in later stages. They for example accommodated the Greeks, Kalasi etc. to help them multiply the success of the Ottoman. Because of the nationalistic sentiments such races undermined the continued existence of the Turkish caliphate.
* Disorders in the Muslim world in the later years of the Abbasids caliphate and forces could not be mobilised to stop the merging Ottoman. The frequent revolts was one of the root cause of the disorders. In the 1st half of the 14th century, the expansion of the Ottoman Empire was gradual. This permitted them ample time to organise some governmental administration which enabled their later expansion to other areas.
* The restoration of peace in Asia Minor by the Turkish brought a new chapter in growth. This enabled people in various experts to flock the area and helped the growth of the empire. Among others included Muslim merchants, theologians, physical experts, teachers, and scribes among others.
* The Ottoman also had several Christian allies e.g. Orchan, successor of Uthuman allied with Emperor John VI in the later struggle against the enemies. In regard to their services, the Ottoman were allowed to plunder in all Arabs they operated. In addition to Orchan marrying the emperor’s daughter called Theodora. Such relationship helped Ottoman increase the number Christians and their allies.
* The minting of the silver coins made trade and commerce lively in such vital towns e.g. Zinik, Izmid, Bursa etc. hence preparing trade and commerce and development of Ottoman Empire.
* Reactance by the Abbasids caliphs to govern a vast empire especially during the time when they became extremely weak.
* The Turkish army was better equipped with new modern arms e.g. artillery, muskets and along range weapons.

**FACTORS FOR THE DECLINE OF THE OTTOMAN EMPIRE.**

* The above factors among others helped in the creation of development of the Ottoman Empire. The 1st part of the Ottoman rule was spent in the territorial acquisition by the Turkish. At the climax of the territorial acquisition, the empire composed much of the Eastern Europe, Bulkan states, Asia Minor, Maghreb states, Egypt, Syria, states of the Arabian Peninsula like the Hijaz, Iraq, and Yemen etc. However the empire was created in around 1299 AD started declining by 1566 AD continued to be shaken and finally crumbled in 1921 due to a number of factors.
* The Ottoman Empire was ruled by the weak leaders after Uthuman the great. Most of the Sultans that came later neglected the administrative duties and instead resorted to enjoy the pleasure and leisure. It should be bound in mind that at around 1566, the empire was too big to be ruled by such weak caliphs.
* The increased power of the Christian forces in the empire led to the collapse of the Ottoman empire, as time rolled by the Ottoman Sultans started doubting the loyalty of the Turkish troops, most of them were dismissed and the Christian troops were inscuted, with a time however increasingly as the later Sultan were weak, the Christian forces took advantage and snatched away several territories from the ottomans which contributed to the decline.
* Influence of the European power can’t be undermined in the integration of the Ottoman Empire. In fact the Ottoman countries not only resented boarding Muslim empire but wanted to see it dismembered from the European continent and possibly it i.e. Russia spearheaded the more, followed by France in the 19th century and England also took part plus Austria.
* The rise of the local rebellions, provincial governors when powers of the Sultan were declining, some communities that had been conquered by force staged the rebellion but the most important were those who started declaring themselves independent from the Ottoman empire e.g. Mahad Ali in Egypt.
* Outbreak of the World War I also led to the decline of the Ottoman Empire. After Wold War I, great powers stated that Turkey should be declared a republic and replace the Ottoman Empire. Many principalities of the empire declined after the war i.e. Yemen, Arabia, Iraq, Iran, Spain, and Romania were all attaining independence from the Ottoman.
* The policy of Uthuman of not changing the army. The army refused to yield reforms by failing to improve on technology and weapons that is why they were defeated by the European powers whenever they were. Thus they attributed their defeat to other factors not considering tactics and weapons.
* Decline of the state revenue as many territories gain their independence. This reduced to the state revenue as the empire could no longer carry taxes on European traders crossing each area. In addition, in 18th – 19th centuries, Europe got industrialised. This created stiff competition with poor Turkish quality goods, the Ottoman Empire were out competed by weakening their economy.

**CONTRIBUTION OF UTHUMAN TO THE DEVELOPMENT OF THE OTTOMAN EMPIRE.**

* Uthuman was nicknamed magnificent because of his contribution to the expansion of the Ottoman Empire.
* In 1538, he sent a naval fleet which captured Muscat and Aden.
* He liberated the people of Libya from the poor leadership of Johanna a French administrator.
* He conquered Yemen and its capital Sana and also captured important parts like Hudaidah.
* His troops also confronted the Portuguese in the waters of the gulf and it was captured and annexed.
* He advanced into the interior and exploited the power struggle eventually captured Syria.
* He answered the call of Hair Al Din of Morocco by boosting him with 2000 Turkish troops to consolidate his rule in Morocco.
* After succeeding in the conquest of Morocco, Tunisia and Nigeria, Uthuman declared all these territories to part of the Ottoman Empire.
* Sultan Uthuman destroyed the army in Algeria which had been sent by the emperor of Ninisa to kill Fahr Din Barbarus.
* In the north, Uthuman conquered the Belerade in 1522 AD and took over the control of Rudis.
* He organised an army in 1566 AD which captured Bagdad without resistance.
* By the 16t century, the whole Arab world was been controlled by the Ottoman Empire.
* With the above conquests i.e. Yemen, Morocco, Tunisia, Algeria, Iraq in Arab areas and the rest brought to the Ottoman Empire, he was regarded as the greatest Sultan, the Ottoman Empire had ever produced. That is why the European referred to as the magnificent in Europe and beyond and his reign considered as the golden age.
* However, after his conquests that earned him the title of the magnificent, he withdrew from fighting and resorted to pleasure in his reign.

**THE ROLE OF UTHUMAN IN THE FOUNDATION OF THE OTTOMAN EMPIRE.**

* The term Ottoman is a dynastic application derived from the Arabic “Uthuman” who is regarded as the founder of the empire in 1299 AD. The empire ows its origin from the Turkish fighters against the shrinking Christine Byzantine state.
* Uthuman later emerged as a prince “Amir” of the boarder principality of Bithynia and was in command of the fighters (gazis) leading to the fight against the Byzantine of that area.
* However when the Seijuk power disintegrated, it was replaced by the Mungurus but because the Mungurus was already weak, independent states sprung up including one led by Uthuman.
* As a person, Uthuman was strongly spirited and no wonder his characters heavily counted in forging farm and successful band of fighters who created the Ottoman Empire.
* His ability to solicit support and loyalty of men and the lieutenants acted as a pushing factor for the rise of the Ottoman Empire.

**IMPACTS OF THE EARLY DYNASTIES.**

* These dynasties include the Umayyads, the Abbasids and the Fatimids. They made tremendous contribution to the development of Islam as well the number of weakness as seen below:-
* They increasingly expanded the Islamic territory to the top reaching as far as Spain (Europe), North Africa and Far East territory of China. This was done by all prominent caliphs of different regimes.
* New towns and cities were founded like Damascus, Bagdad, Fuster and Cairo among others.
* They boosted the development of the empire in the economic field with new inter and outer trading systems.
* They brought civilisation to the empire and they were known as educationalist and philosophers of the time e.g. Abdul Malik bin Marwan of the Umayyads, Haruna Rashid of the Abbasids and Al Aziz of the Fatimids among others.
* They expanded the coverage and knowledge of Arabic language in the Quran and advanced the policy of Arabisation. Abdul Malik bin Marwan is notable here.
* They organised and supervised the compilation of prophet’s traditions and this marked the existence of the golden usage with the 6 sound compilers emerged during the regime of the Abbasids.
* They highly promoted sports games and music to make the society lively and enjoyable to everyone.
* They increased knowledge and research with the emergence of four schools of law which were facilitated.
* They observe the Islamic rituals without fear of and hence Islam going momentum during their regimes.
* Appointment of leaders and dismissing the corrupt one was among their administrative principles especially during the prominent caliphs like Umar bin Abdul Aziz, Abu Jafar Al Mansur Azizillah among others.
* A lot of development was witnessed inform of infrastructures which were well decorated and beautified with specific mark on them especially the most roads, railways and polices.
* They created a good relationship between them and the neighbours and this helped them to consolidate themselves for a number of years e.g. Abbaids lasted for 550 years.
* They were able to suppress all the imposters who tried to rise against the Muslim empire for instant the zindiqs under their leader Mazdark, Ashim bin Hakim Alkhurasan who led the Mubayidin group.
* However, they initiated the hereditary system of administration which sometimes could result into hatrege and killings because of struggle for power.
* They contained divisionism in Islam (the division) and prevented such division from graduating into serious civil wars that would have otherwise affected the society i.e. Yazid bin Mu’awiyah and Al Hakim of Fatimids are the notable ones here.
* Some of them used force to expand the empire and as a result, they destructed property and death of people was inevitable e.g. Al Hakim of the Fatimids.
* They failed to keep and enlarge the economic status of the Muslims as a result of selfishness and extravagance of some caliphs e.g. Al Muntasim of the Fatimids.
* Succession disputes was the order of the day which sometimes resulted into double crossing where there would be a leader was overlapped by another e.g. Yazid bin Mu’awiyah.
* Most of the caliphs were characterised with luxurious life and laxity in their service as leaders of the dynasty.
* Some failed to complete defeats like the Kharijites which sect was initiated by the conflicts between Ali and Mu’awiyah.
* They failed to observe total peace through the empire as hostility was witnessed during the last weak caliphs of all dynasties.
* Enjoying concubines, excessive music during leisure time and misusing of public funds was not paid much attention during the dynastic rule especially in the last days of the weak caliphs.

**GROWTH AND DEVELOPMENT OF THE SAFAVIDS DYNASTY.**

* The Safavid (Safavid dynasty) was founded by Yaqub Ibn Allayth Al Safar, who was a copper smith by profession. It had its origin in Sijistan where the king of the area had entrusted Al Safar with command of his troops.
* Al Safar used these powers to come up with his own independent group of people with specific beliefs and customs related to those of earlier dynasties like Umayyads, Abbasids and Fatimids.
* The rise to power of the Safavids was based on a number of reasons which include the following among others.

**FACTORS FOR THE RISE OF THE SAFAVIDS.**

* The influence of the Turkish shiasm during the 15th century as a force among various Tariqah orders resulted into a movement which was against some Tariqah beliefs and later became strong when joined by many members which was termed as Safavids from the word Safar.
* There was a 16 year old leader by the name of Ismail who wanted to revenge the death of his father who was killed by Al Koyniu group. This made him to organise a force of independent people called Safavids.
* Opposition of Shia creed to the masses with vigorous persecutions created groups among people at Sijistan and among them were the Safavids of Yaqub.
* Because of the political interests under the umbrella of religion, some individuals like Ismael spread propaganda against the Shia beliefs in Egypt and Turkey. The empires previously controlled by Fatimids and such statements created independent group called the Safavids.
* Some innovations in the divine doctrine like those in Juma prayer was enough reason to create differences among people leading to the emergency of Safavids.
* The Ottoman domains to the West made Ismael enforce his army (the Turkish) called Kizabash which went (reed heads) gave his support to come up with Safavid dynasty.
* The everlasting zeal of the Safavids leader like Yakub and Ismael made them conquer many territories with a group of people of independent customs and beliefs.
* The weakness of Jamal Sunni Tariqhs and Sunni Wama who could not control the new force that emerged gave a chance to the Safavids to exist as a group of people always opposed Shia rallies from the East Arab and Syria. Such group did not want the Shia ways of conducting doctrines and later formed their own group of Safavids.
* The assistance got from the neighbours like the Persians who did not find Fatimids to remain with any influence in Egypt and Spain made the Safavids very strong after the death of Ismael.
* The military organisation of Ismael and infrastructural development in the Persian Empire made many people think that a saviour had come hence forming a group of Safavids.
* Through the Turkish soldiers were used as macinerves in the army force since the reign of the Umayyads, time came for them to become political and influenced Turkish principles that later led to the emergency of an independent group known as the Safavids.
* The collapse of strong dynasties like the Umayyads, the Fatimids and the Abbasids also led to the emergency of the independent groups like Umayyads in Spain, Mongols in Iran, Mongols in India, Moravids in Morocco, Safavids in Persia.
* The industrialisation and trade that existed in Persia and beyond was seen by some people like Ismael as a chance to boost their economy and could be done with a force of people hence the emergency of Safavids. The Safavids became the enemies of the Ottoman and the Memulukes in Egypt and this gave the Safavids strength to raise to power.
* The conflicts between the Shia community in Persia and the Sunni neighbours regarding religious beliefs gave chance to the Safavids to exploit their weakness and then rise to power.
* The Safavids rule was seen as a group with determination to have its independence and self-possession of powers in Persia, therefore it did not get much resistance.
* The Safavids had the characteristics of a dynastical rule which had become the order of the day and their state Persia had been always struggling for national independence since the ancient regimes. So, it was a matter of time for them to have self-control.

**EFFECTS OF THE SAFAVIDS RULE.**

* The struggle between the Safavids and the Ottomans led to the death of the prominent leaders from both sides. For instance Yakub and Ismael did not survive during this contradiction.
* It led to the capture of Constantinople and the Eastern parts of Arabia which gave the Ottoman consideration in the empire.
* Iran was invaded by the Ottoman and this led to the destruction of property in Egypt and Iran.
* There existed the Shia doctrine under the hands of Safavids which were opposed to the Sunni beliefs of the Ottoman and this worsened the situation between the Safavids and the Ottoman.
* It created independent rebellions in the state as the Shia sect was persuaded to rebel against the Ottoman rule taking it to be oppressive and Barbaric in nature.
* The Safavids were good traders and their movement from Egypt to different parts like Iran, Sijistan and later Turkey developed the economy of such areas.
* The fight between Safavids and Ottoman could not favour the existence of Memulukes in Egypt as by 1514, Memulukes were already defeated and Ottoman took over the all Egypt. This struggle did not only affect Egypt but also Syria as well.
* It resulted into alliance between the Mmemulukes and Safavids against the Ottomans only that the Ottomans became victorious over Memulukes.
* The influence of the 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.
* The struggle between the Ottoman and Safavids resulted into continuous conflicts between Sunnism and Shiasm that prevailed up to the present day.
* What annoyed more the Ottoman and later resulted into conflicts between the Ottoman and Safavids was the prince who was given refugee by the Safavids and later claimed the throne of the Ottoman Empire.

**DOWNFALL/ DECLINE OF THE SAFAVIDS RULE.**

* The ill-fated position of the Safavids was bound to make it collapse, remember like many other small dynasties, the Safavids dynasty was secreted in the heart of the declining Abbasid empire. This implied that weakening Abbasids using directed its dying kicks towards the Safavids. This is the long run led to their collapse.
* The death of the founder of the dynasty i.e. Yakub also determined the weakness of the empire. He had been so determined and energetic which qualifies that subsequent leaders failed to match. Eventually, the Safavids became were attacked by other dynasties hence their collapse.
* The death of Safavid strong military leader like Tahiri who had significant contribution to the consolidation of the empire. It should be remembered that this dynasty had been originated from Sijistan and expanded to Persia. Tahiri death therefore, robbed the dynasty of a great supportive warrier and no wonder after his death it declined steadily.
* The continuous division and raise of sects e.g. the shiates, Qurmattans also destabilised the Safavids state and drove it to its collapse.
* The establishment of Aghlabid dynasty also haunted the existence of the Safavids. This created continuous rivalry and instability against the Safavids and hence their collapse.
* The lavish use of state money. In abide to get favour from the subjects, the Safavids rulers spent a lot in just limited time. This led to the setting in of other economic problems and over taxation of the subjects which undermined their popularity till they declined.
* 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 thus rendered loose service to the Safavids. Their collapse therefore became inevitable.
* The radical establishment of the Safavid dynasty also facilitated its downfall. The empire was established and loosely held by force arms and as soon as power of the army or the sword relaxed, the component parts fell away and finally the whole empire collapsed.
* Lack of nationalism in this Persian land where the ruled rachis became resistant and attacked lose loyalty that culminated into betrayal leading to their downfall.
* The fact that many of their rulers were intrudes also undermined them. It therefore became inevitable for the Safavids to recruit their body guards and armies from various foreign sources. This made the unity in armies and body guards illusionable.
* Except in isolated cases, the Safavids lacked men of outstanding personal influence and charisma. This explains why when the founder relaxed, his military arm or died, the empire started disintegrating as nobody would usually measure to their strength.

**THE GROWTH AND DEVELOPMENT OF MONGOOROS AND MONGHOLS.**

* The Mongols were small dynasties that existed in Islamic history with almost the same formation and cultures like those of the Safavids, Seijuk in Iran, Al Moravids in Morocco,the Ladis in India, the Baabi in Persia among others.
* The Mongols occupied Bagdad and Iran in 1258 AD and Monghulos existed in India in 1540.

**MONGOLS IN PERSIA.**

* The Mongols group was started far back in 1220 AD by Halaqikhan who was also called Hulagu a grandson of Genghiskhan who lived in Bukhara a place where Imaam Bukhar was born. In order to start up an independent rule, the Mongols destroyed cities and killed people on the way and these were all from the Abbasids side. This total destruction was when they took over most of the parts of Egypt including the then important cities finally achieved called Bagdad.
* The Mongols matched towards Bagdad and demanded the surrender of the caliph Al Mutasim who was weak and not resisted their forces. He accepted to give up power to their leader Halaqikhan in 1258 AD and within a short period after 1258, the Mongols had already extended towards the coast, east of Bagdad and later the West.
* When Halaqikhan took over power in 1258 AD, he made sure that all the groups of the Abbasids are suppressed in the area yet it had existed for about 500 years in the history of Islam.
* The method of destruction of the areas and killing of people by the Mongols lasted for three years and this created a setback in the development of Egypt. In this process the Mongols killed caliph Al Mutadid the last leader of the Abbasids and his family to finally declare themselves the new overall leaders of the empire. The destruction made by the Mongols could not even spare some places of worship for instance the mosque at Bukhara was destroyed.

**FACTORS FOR THE RISE OF MONGOLS.**

* The Mongols used a technique that they were sent by God as a punishment to the sins of people. They used the term “The scourge of God” to mean the God’s punishments to the sins.
* The weakness of the last Abbasids leaders like Al MUtasim and Al Mutadid gave the Mongols a chance to take over power. These leaders were very weak and they could not defeat the Mongols who were determined to suppress the Abbasids.
* The determination and ambitions nature of the Mongols strong leaders like Hulaqikhan was a significant fact for their rise to power. They could not sit behind with the interest of starting their own political state.
* The outbreak of natural calamities and their effect helped the Mongols to rise. It should be recalled that during the last days of the Abbasids and the Fatimids regimes, drought hit the empire so much. This led to death of many people as a result of food shortage giving the Mongols an advantage.
* The Mongols use of their propaganda as saviours of Islam and the Abbasids could not realise their tricks. This meant that close supervision and monitoring of their activities became difficult giving a chance to the Mongols to rise to power.
* Unity of the Mongolian helped them to overcome their strong opponents. The Abbasids who became disunited during the later years controlled by a dictator and weak caliphs.
* The good organisational ability of the Mongols also enabled them to rise to power. Prior to their final attack, the Mongolians were already set in most of their plans which successfully gave them good results and won them support from the masses hence enabling them to establish their rule.
* The weakness of the Abbasids army also betrayed the Abbasid cause leading to the rise of Mongols. The army had deliberately been weakened and the soldiers became arrogant and intorarable. This resulted into mal treatment especially in terms of poor payments perhaps due to the escalarated 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 regain their powers from the hands of the Abbasids. This gave the Mongols support and this made them very strong against the Abbasids.
* The leadership vacuum created by the Abbasids also led to the rise of the Mongols. The Abbasids had outlived their usefulness and became worldly caliphs. Muslims hated them and longed for change through an invasion of the Mongols.

**EFFECTS OF THE MONGOLS INVASION.**

* Halaqikhan and the Mongols in general tried to correct mistakes of the last Abbasid caliphs like being luxuries, having concubines, taking alcohol to mention but a few. So they were a beat religious especially during their 1st years.
* They improved on the observation of the Islamic rituals and practices which had deteriorated during the immoral last Abbasid caliphs.
* They led to emergency of new infrastructures like mosques, roads which made movements and welfare in the empire very good e.g. they rebuilt the mosque of Bukhara after its destruction.
* While the Ottoman were controlling most parts of Europe and Africa, the Mongols controlled parts of Europe and Africa. They controlled most areas of North and Western Europe and influenced Islamic cultures especially under social, moral and economic circles and by 1220, most sub-continent of Western Europe had already adopted Islamic culture after associating with the Mongols.
* Like the Abbasids, the Mongols were good at architectures, they built sky scrapped buildings painted them and beautified all of them. These marks of building made them distinct from other people outside Persia.
* In commerce, the European states like Turkey and Britain gave financial support with an aim of controlling Persia that had been taken over by Muslims.
* In order to consolidate Mongol culture, vernacular language was used and the Mongols supported the Persian culture.
* The Mongol improved on the relationship with outside states like the Romans. However, this later turned against Islam which was their struggle.
* They replaced shiasm of the Fatimids in Egypt with Sunni doctrines which was in the line of the last prophet of God.
* It led to emergency of new strong leader in the history of Islam by the name of Halaqikhan who became very instrumental in the progress of Islam in Persia.
* The Mongols ended the existence of the Abbasids dynasty in 1258. They had ruled the empire for about 500 years.
* It led to the rise of the Memuluke in Egypt through an alliance with the Mongols and the establishment of the Ottoman Empire under Uthuman.
* There was development of trade and commerce in the empire as a result of inter and outer trade cooperation.
* For the 1st time in the history of Islam, since dynastic rule, the innovative of pronouncing the caliph’s name in prayers came to an end.
* The confrontation between the two groups resulted into death of about 300 officials and judges, 50,000 Syrians, the Abbasids last caliph Al Muhtadid, his family and the Mongol traders within three years.
* The Muslim capital was shifted from Bagdad Istanbul where the Mongols staged their headquarters and Bagdad became just a province called Iraq Al Arabi (province of Iraq Arab Muslim).
* They led to stagnation of education, as a result of destruction of some learning centres from Bagdad and beyond.
* Opportunism and rooting of property became the order of the day in Bagdad. All categories of people except the top leader got involved in this evil activity.

**GROWTH AND DEVELOPMENT OF THE MONGHULS IN ASIA.**

* The Monghuls empire a rose in regions largely occupied by non-Muslims. It was founded by Babur in 1540 AD and settled in Central India.
* They were commonly called “Mughal or Monghul”. The Monghuls were occupied by Turkish military that took over power in India with two major objectives; political powers and the spread of Islam in Asia, it had leaders like Babaur, Hamayun, Akbar etc.
* Monghuls had previously associated with the Monghuls of Iran and opted their doctrines in the Oxus basin. These customs made them dependent and distinct from the Afahan military class which had entered India before them.
* Before the Monghuls taking over control of India, the “Ladis” dynasty was the controllers of the area. These were from Afghanistan but had Islamic influence. These were under the leadership of the Indian Muslims of Afghanistan family called Sher Shasul, a title of Bihar groups of India.
* The Ladis suppressed the Tumuri group that occupied India before but the coming of Babur’s son and grandson of the Tumuri officially over India and remained in the hands of the Monghuls force into the plans of Eastern India and took over divided Afghanistan and later re-established Monghuls authority of Delhi and Agra some of the key areas of India.
* When Hamayun died, his son Akbar took over power in 1556 and ruled up 2160s, he influenced the custom of the Monghuls for this period and by 2160s Monghuls had occupied most parts of India basing in the central.
* Most rulers in India was reasonably large for the 1st rulers to control and the Monghuls found a vacuum area for them to consolidate their powers and by 1567 Akbar had become the king of greater part of Northern India.
* Akbar captured Punjab, Malra and Einjarek and by 1575 he had a powerful kingdom of Muslims with a lot of Sunni doctrines that were adapted by most people in India.
* The influence of Akbar made the remaining Afghan adapting the custime of the Monghuls and by 1576, all the remaining Afghan would not separate the Monghuls making the whole of India under Moghuls control.
* When the Ottoman were controlling most parts of Europe and Africa, the Monghuls controlled most areas of North and Western Europe and influenced Islamic cultures especially under social, moral and economic circles and by 1620 most sub-continents of Western Europe had already adopted Islamic cultures after associating with the Monghuls.
* Most Monghuls leaders lived a primitive life based on Islamic doctrines they were not extravagant as it was partly the case to some earlier caliphs in the dynasties.
* Most Hindus integrated the Islamic cultures under the influence of the Monghuls which led to the easy development of Islam in India. The Hindus submitted to the Muslims rule and later made an impact in progress of Islam in other parts of the world beyond India.
* In order to consolidate Monghul culture, vernacular language was used and the Monghuls supported the Indian culture popularly known as Sanskirt nature which was related to having a simple life. On top of Hindu culture, the Islamic inspiration became a foundation for inter confessional cultural productivity.
* The Indian language and style of handling issues was used in the Monghuls court majorly on life issue.
* In the field of education both the Monghuls and Hindus shared the same arts and the learning. Many Hindus studied Persian language and the Monghuls learnt Hindu language.
* Like in Abbasids, the Monghuls were good at art architecture. They built sky scrapped building, painted them and beautified all of them, these marks on building made them distinct from other people outside India. Shanjahan was the patron of architecture.
* The European states like Turkey and Britain gave financial support with an aim of controlling Asia that had been taken over by Muslims. The Monghuls when they gained support, they went ahead with the Hindu system of regaining privileges. In commerce, and by the 17th century these privileges had already occupied the whole of India.
* The current religions level of India and whole of Central Asia was influenced by the Monghul by the end of 17th century most parts of Central Asia and had been Islamised and the whole of this was attributed to the Monghuls effort and Afghans.