SECTION C

ISLAM IN UGANDA

* This was the period before the coming of Islam in Uganda.
* The religious, social, political and economic aspects of the  
  people of Uganda before the coming of Islam were as follows:

Explain the religious ways of life of the people of uganda

before the coming of islam

* Before the coming of Islam in Uganda, people believed African  
  Traditional Religion.
* It was African Traditional Religion which shaped people's  
  thinking and organization.

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* African Traditional Religion did not have founders like in the case of Islam and Christianity.
* It began slowly as people responded to situations of life and reflected upon their experiences.
* Life experiences that formed African Traditional Religion included things like change in seasons, misfortunes like drought, epidemics e.t.c
* It also included things like powers of nature e.g earthquake, lightening e.t.c, geographical surroundings like mountains, rivers, lakes, valleys, forests, deserts and others.
* It was people's deep thinking about such issues that resulted into religious ideas which shaped their way of life.
* African Traditional Religion did not have holy books like the Qur'an but it was just written in history, hearts and experiences of the people.
* In African Traditional Religion, Ugandans had beliefs about God, spirits and life after death.
* Ugandans carried a number of ceremonies and festivals through which they expressed their beliefs about God, man and life after death.
* Important ceremonies and festivals were harvest time, childbirth, victory in war, burial ceremonies e.t.c
* In pre-Islamic Uganda, people prayed and offered sacrifices to their gods and goddesses.
* African Traditional Religion had worshipping places like mountains, hills, rivers, lakes, caves and forests where people could go for worshipping.
* African Traditional Religion could also be expressed in art pieces and symbols like sticks, pots, wood, calabashes e.t.c
* Religious feelings of the people could also be expressed in music and dance using drums, flute, whistles and others.
* Some people's names also meant religious feelings e.g Mwanga, Byakatonda, Byalimaana, Byarugaba e.t.c
* African Traditional Religion was taught through proverbs, legends, stories and rituals.
* People believed in spirits that they had powers to do good or harm to man.

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* African Traditional Religion had leaders like rain makers,  
  diviners, witchdoctors e.t.c who were thought to have more  
  religious knowledge than others.
* People believed in God and gave Him various names e.g  
  Katonda, Ruhanga, Imaana e.t.c

Social life

* Before the coming of Islam in Uganda, people practised  
  different customs and attached a lot of meaning to them.
* Every person was supposed to obey the rules and regulations  
  of the society.
* In centralized societies like Buganda and Bunyoro, people  
  were divided into classes like royals, chiefs and commoners.
* In decentralized societies, all people were considered equal  
  although this was theoretical.
* Every society had taboos which controlled one's behaviours in  
  society e.g among the Baganda one could not mix freely with  
  in-laws.
* Circumcision was practised by some societies like the Gisu,  
  and Sabins to upgrade young boys into adulthood.
* All societies carried out ceremonies like marriage, childbirth,  
  harvesting, burial e.t.c but they were performed differently.
* Some societies like Baganda practised excessive polygamy.
* Wine drinking was a common practice in almost all societies.
* Each society had tribes and each tribe was divided into clans.
* People lived in extended families which composed of parents,  
  children, grand fathers and mothers, uncles, aunts and  
  sometimes friends and in-laws.
* Extended families were linked together by marriage ties or  
  blood relations.
* The parents looked after the children and shaped them as the  
  environment and society needed.
* It was the responsibility of children to obey their parents and  
  other elder members of the society.
* It was every member's responsibility to ensure discipline in  
  society especially among the young ones.

Economic life

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* Land ownership was the basis of the economic life of the  
  Ugandans before the coming of Islam.
* In areas ruled by kings like Buganda and Bunyoro, land  
  belonged to the king while in areas without kings like Iteso  
  and Gisu, land was communally owned.
* People practised different economic activities like agriculture  
  in Buganda and Bunyoro and pastoralism in Ankole.
* Raids for food and animals were also carried in some areas  
  like Teso, Bunyoro and Buganda.
* Some people along rivers and lakes like Kyoga and Victoria  
  carried out fishing.
* Hunting was also a common practice in many societies.
* Iron-working was carried out by some tribes like Buganda and  
  Bunyoro.
* They made iron implements like hoes, spears, arrows, which  
  they exchanged in trade.
* Many communities involved in both local and long distance  
  trade.
* They dealt in items like bark cloth, handcrafts, beads, firearms  
  e.t.c

The similarities and differences between pre-islamic  
arabia and pre-islamic uganda  
**SIMILARITIES**

* In both pre-Islamic Arabia and pre-Islamic Uganda, the  
  following were practised:
* There was excessive polygamy in both areas.
* There was wine drinking.
* Social classes existed in both regions.
* Gambling was also common in both Uganda and Saudi Arabia.
* Both regions had clans and tribes in society.
* There was much respect given to elders in both areas.
* Both regions had religious officials whom they gave gifts and  
  sacrifices.
* People in both regions ha knowledge about God, the Creator  
  but they understood Him differently.
* In both areas people used to offer sacrifices to their gods.
* Religious beliefs existed among the people in both areas but  
  they were different.

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* People in both areas used intermediaries to connect man to  
  their Creator.
* There was superstition in both areas.
* There was strong value attached to land in both pre-Islamic  
  Arabia and Uganda.
* Both areas practised agriculture but grew different crops.
* Both areas practised pastoralism but kept different animals.
* Trade was also practised in both pre-Islamic Uganda and  
  Saudi Arabia.
* Like in pre-Islamic Arabia, power belonged to kings and chiefs  
  in pre-Islamic Uganda.
* Revenge was common in both pre-Islamic Arabs and  
  Ugandans.
* Succession disputes were common in both regions before the  
  coming of Islam.
* Brotherhood among members of the same clan existed in both  
  regions.
* E.T.C

DIFFERENCES

* Divorce was common in Jahiliyya Arabs than in Uganda.
* Adultery and fornication was not common in Uganda like in  
  pre-Islamic Arabia.
* Unlike pre-Islamic Uganda, Infanticide was a common practice  
  in pre-Islamic Arabia.
* Talking obscene words was highly praised in pre-Islamic  
  Arabia but in Uganda it was an offense to speak obscene  
  words.
* Women and slaves were highly mistreated in pre-Islamic  
  Arabia than in pre-Islamic Uganda.
* Idol worship was strong in pre-Islamic Arabia.
* Unlike pre-Islamic Uganda, the Arabs had several religions.
* Unlike Arabia, there was no fasting in Uganda.
* Pre-Islamic Arabs carried out pilgrimage around the Kaaba  
  while naked which was not in Uganda.
* Unlike pre-Islamic Uganda, Arabs were subjected to foreign  
  rule by the Jews and Persians.
* Pre-Islamic Arabs had no standing armies but some tribes in  
  Uganda like the Bagand had strong standing armies.

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* The Arabs had no centralized governments but Uganda was  
  mixed with centralized and decentralized societies.
* Economically, Uganda practised fishing which was not in  
  Arabia due desert conditions.
* They also practised cattle and food raiding which was not in  
  Arabia.

HOW WAS RECEIVED IN BUGANDA

Describe the reception that was given to Islam during the time  
of kabaka Sunna II **(UNEB 2013)**

* Islam was the first foreign religion to come to Uganda
* It was during the reign of Kabaka Sunna II
* After the Arabs had developed interest in the interior
* The first Arabs to reach Buganda were Ahmed bin Ibrahim  
  and Suhyl bin Amir
* They reached the palace of Kabaka Sunna II and found him  
  sacrificing his subjects
* They were very surprised and they told him it was wrong to kill  
  Allah's creatures
* He was also surprised to find out that there was someone  
  higher than the Kabaka
* So he got interested in knowing the God of the Arabs
* They preached to him and he became interested
* They taught him verses of the Quran and he proved to be a  
  good learner
* By the time of his death in 1856, he had shown a lot of  
  interest in Islam even though he died a pagan
* The Arabs feared to preach Islam during his reign because  
  they thought he would kill them
* They were also so much into trade than spreading Islam
* All in all even though Sunna died a pagan in 1856, the  
  greatest contribution he did was that Islam was introduced to  
  Buganda.

Explain the effects of the arabs onto buganda

* 1. Built mosques
  2. Brought guns

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* 1. Introduced new crops (rice, dates, wheat)
  2. Introduced new foods (pilawo, capati)
  3. Introduced Kiswahili language
  4. Increased population of Buganda
  5. Spread Islam in Buganda
  6. Boosted trade in Buganda
  7. Introduced cowerie shells & coins
  8. Introduced Quran as a holy book
  9. Introduced new styles of dressing
  10. Influenced coming of missionaries
  11. Introduced Arabic architecture of building flat topped  
      houses
  12. Laid foundation for the outbreak of religious wars in  
      1888.

Explain the contributions of kabaka Mutesa **I** towards the  
spread of Islam in Uganda

* Kabaka Muteesa I was a son to kabaka Sunna II
* He became Kabaka after the death of his father in 1856
* On becoming kabaka, he showed interest in Islam since he  
  hoped the Arabs would help him fight the Khartourmers and  
  the Banyoro
* He become serious with Islam in 1862 but declared himself a  
  Muslim in 1886
* He made the following contributions;
  1. Welcomed more Arabs and Swahili to his Kingdom who in turn  
     spread Islam
  2. Constructed a mosque at his palace for prayers
  3. Learnt some verses of the Quran in Arabic and taught them to  
     others
  4. Ordered his chiefs and pages to convert to Islam
  5. He used to lead prayers in the Mosque at his palace on Friday
  6. He gave Muslims high posts/positions in his kingdom which  
     they used to spread Islam
  7. Ensured strict observance of prayers in his kingdom and put  
     officials to monitor them
  8. Ordered for the planting of stones for scrubbing feet in every  
     home stead when performing wudhu

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* 1. Strictly monitored fasting and punishments were given to  
     people found eating in Ramadhan e.g. Kakolokoto one of his  
     spies
  2. Animals in his kingdom were slaughtered by Muslims
  3. Abandoned the use of dogs for hunting
  4. Abolished the burrying of Kabaka's without the jaw bones
  5. Abolished the burring of Buganda kings while facing the  
     direction of Bunyoro
  6. Invited his fellow leaders to Islam e.g. Kabalega
  7. Abolished taking of alcohol even though he continued  
     doing it
  8. Changed his name from Mukabya to Mutesa for the sake  
     of Islam

Explain the causes of the conflicts among the different  
religious groups in Buganda between 1888 - 1895 **(UNEB  
2017)**

They were also called the political - religious wars

They were fought between Muslims and Christians supported by  
traditionalists

They were series of wars e.g. at Nassenyi, Bunkabira, Kinakulya  
etc.

Causes;

* + 1. Collapse of the Muslim -Christian alliance that had over  
       thrown Mwanga
    2. Poor distribution of war booty after the overthrow of Mwanga
    3. Mwanga's ruthlessness made him a common enemy of the  
       Muslims and Christians
    4. Both groups had acquired arminitions
    5. Long term enmity since the time of the Muslims takeover of  
       the Roman empire
    6. Difference in teachings
    7. Fighting for converts
    8. Each group wanted the Kabaka to be on its side
    9. Fighting for positions in Kabaka's administration e.g. position  
       of chief cook.

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* + 1. Death of kabaka Muteesa 1 who knew how to handle the  
       different religious groups.
    2. Failure of the Kabaka to identify himself with any  
       religious group
    3. Kalema's policies of favouring the Muslims annoyed the  
       Christians

Course (Na/bu/ki/ki/si/ki)

Give an account of the political religious wars in Buganda

between 1888 - 1895.

* After the collapse of the Muslim Christian alliance in October  
  1886, the two groups rose against each other
* They fought a series of Wars in various places for example at  
  Nasenyi where the Muslims won
* But due to increased pressure from the Christians, Muslims  
  started getting set backs
* They were defeated at Bunkabira
* Pushed further to Kinakulya and later to Singo
* This was their final defeat and they decided to run to Bunyoro  
  and sought refuge at Kijungute
* From Bunyoro, they made attempt to come back to Buganda  
  with the help of Kabalega but their plans failed
* In 1892, Nuhu kalema died of small pox and was succeeded  
  by his son Nuhu mbogo as the Muslim leader

Explain the effects of the political religious wars in Buganda

* 1. Loss of lives
  2. Migration of Muslims to kijungute
  3. Spread of Islam to other parts of Uganda
  4. Retarded spread of Islam in Buganda
  5. Distribution of property e.g. Kalema's palace was burnt
  6. Decline in economic activities
  7. Increased persecution of Muslims in Buganda
  8. Led to the formation of political parties along religious lines
  9. Showed that people had not converted to Islam whole  
     heartedly
  10. Muslims started doing ordinary jobs like hawking

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* 1. Negatively affected Muslims in political and  
     administration of Uganda
  2. Muslims were given poor counties in land distribution  
     e.g. Butambala
  3. Protestantism as a religion dominated Uganda

SPREAD OF ISLAM TO OTHER PARTS OF UGANDA

* Northern Uganda
* Eastern Uganda
* Ankole
* Tooro
* Bunyoro

Explain how the massage of Prophet Muhammad reached;  
**Northern Uganda**

* 1. The Mahadist revolt which made Muslims to migrate to  
     Northern Uganda
  2. Nearness to Islamized areas e.g. Egypt &Sudan
  3. The R. Nile which facilitated Movement of Muslims
  4. Role of Sudanese soldiers/Nubians
  5. Role of intermarriages (Sudanese & people of Northern  
     uganda)
  6. Uganda Kenya railway which facilitated movement of the  
     Muslims there
  7. Presence of trade items which attracted traders e.g. Simsim
  8. Long distance trade route (Northern route) used by the  
     Khartoumers
  9. Similarity of local practices with those in Islam e.g. polygamy
  10. Role of local leaders
  11. Hospitality of the people of northern Uganda
  12. Lack of a dominating religion in the area
  13. Role of Khedive Ismail who wanted Uganda to be part of  
      the equatorial province

Describe how Islam reached Eastern Uganda

* + 1. Role of Buganda Muslim refugees e.g. Ali Lwanga
    2. Trade i.e. L.D.T

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* + 1. Trade items e.g. cotton
    2. Uganda Kenya railway that facilitated transport
    3. Nearness to Kenya where Islam was already spread e.g. in  
       Mumia Nabongo's kingdom.
    4. Similarity of local cultures with Islam e.g. Circumcision,  
       polygamy
    5. Sudanese soldiers who settled in the region
    6. Role of local chiefs/ leaders e.g. Munulo
    7. Colonialists who gave Muslims role e.g. work as interpreters
    8. Role of Baganda sub imperialists e.g. Semei Kakungulu
    9. Role of intermarriages
    10. Producing of many children e.g. the Muslim refugees like  
        Ali Lwanga
    11. Raids Buganda made on Busoga

How did Islam reach Bunyoro

* + - 1. Nearness to Buganda which was already Islamized
      2. Trade relations with Northern Uganda
      3. Sudanese soldiers who settled in the area
      4. Wars of succession between Kabalega & Kibagumira as they  
         employed Sudanese soldiers
      5. Raids by Buganda for men, women & animals
      6. Similarity of local practices with those of Islam e.g. polygamy
      7. Buganda refugees like kabaka Kalema
      8. Political religious wars that led to migration of Muslims
      9. Trade items e.g. salt which attracted Muslim traders
      10. Uganda Kenya railway which facilitated movement of  
          Muslims
      11. Hospitality of the Banyoro attracted Muslims to the area
      12. Colonialists who mistreated Muslims in Buganda and  
          made them to run away to Bunyoro.

TOORO

* + - * 1. Nearness to Buganda which was already Islamized
        2. Buganda refugees who settled in Tooro
        3. Political religious wars in Buganda
        4. Uganda railway to (Hima) for limestone
        5. Hospitality of the Batooro attracted Muslims to the Area

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* + - * 1. Buganda raids on to Tooro for men and women made them  
           convert
        2. Similarity of local practices with those of Islam e.g. polygamy
        3. Trade i.e. the long distance traders
        4. Trade items e.g. ivory, copper attracted traders to the area
        5. Individual Muslims like Abbas Balinda spread Islam  
           there.
        6. Intermarriages between Batooro and Baganda
        7. Role of Sudanese soldiers

FACTIONALISM/ DIVISIONISM/ SECTARIANISM/ DISUNITY

Qn: Explain the causes of disunity/ wrangles/ conflicts among  
Muslims in Uganda.

Difference in the interpretation of Quran and Hadith

Un co-ordinated foreign influence which confuses people

Loyality to leaders and think they don't make mistakes.

Desire to seek popularity by some leaders

Lack of a universally accepted leaders like the pope for  
Catholics

Presence of two Mufuti's or over roll Muslim leaders

Lack of clear guidelines about changing of leadership

Struggle for economic gains amongst Muslims

Government interference in Muslim affairs

Tribalism (Buganda Vs other tribes)

Ignorance of some Muslims and just conflict with others

Hereditary enemity that Muslims are willing to continue  
with.

Insecurity within the country has caused more  
separation

Lack of transparency in issues to deal with money

Struggle for power amongst leaders

Different value attouched to Islamic practices

Presence of different schools of law

Lack of proper training of Sheikhs (half baked sheikhs  
are produced)

Media has sometimes confused Muslims further by  
magnifying small issues.

Lack of tolerance among Muslims with each other

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21. Unending disunity among Muslims has furthered more  
disunity.

Qn: What methods should be applied to handle the situation

(Ways of avoiding sectarianism)

Always preach brotherhood

They can train for a common method of preaching

Should go back to the original teaching of Islam to promote  
Unity

Should look for information to avoid arguing out of ignorance

Muslims should learn to be tolerant to one another

Muslims should borrow a leaf from other groups that are  
united

Should be careful with the media to avoid its negative impacts

Equally avoid too much politics I affairs of Islam

Should always find out who the true enemies of Islam are.

Avoid accepting international influence upon them to  
stop the confusion

Have respect for one another

Should have proper accountability of funds to avoid  
mistrust

Have a clear way of a warding leadership

Muslims should get one over roll leader in Uganda

Proper training of Sheikhs to avoid half baked ones

ORIGIN OF JUMA EMPYA/ JUMA ZUKULI

Describe the origin of Juma empya and Juma- Zukuli sects.

* Since time in memorial, Muslims in Uganda used to offer both  
  Juma and Zuhur prayers
* However, in the 1920's there was a section of Muslims which  
  used to offer both Juma & Zuhri
* Muslims used to perform both following an Islamic teaching  
  that Juma is invalid if prayed with less than 40 learned  
  Muslims in one mosque
* The above condition couldn't be met since the learned in  
  Uganda were few
* In 1926, the then Kabaka of Buganda, Daudi Chwa tried to  
  help out and invited a sheikh from Tanzania

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* The Sheikh gave ago a head for both prayers
* In 1947, Muslims leaders from both groups decided to go to  
  Mecca and seek clarification from mufti Shafie.
* He told them to construct one big mosque for jumah prayers
* Also recommended that there was no need to perform both  
  prayers
* The answers were not satisfying and two groups formed here
* On coming back, the group against performing led by Badru  
  Kakungulu, decided to abandon "Zuhur" on Friday and came  
  to be known as Juma Empya
* They had their headquarters at kibuli and were registered as  
  the Uganda muslim community.
* Those in favour of Juma and Zuhuri, continued to perform  
  both prayers and came to be known as Juma Zukuli/Nkadde  
  and had their headquarters at Kyadondo and their leader was  
  Sheikh Abdul Rahman Mivule.
* They had their headquarters at Kibuli were registered as the  
  Uganda Muslim Community.

Explain the contributions of juma zukuli towards the  
development of islam

* 1. Always organizes an annual mauled which brings unity and  
     brotherhood
  2. Always sends out sheikhs to go and preach Islam
  3. Have always mobilized help for the needy people
  4. Has always collected and distributed zakat
  5. Managed to buy a big piece of land in Kawempe Kyadondo that  
     will benefit the Muslims
  6. The sect donated land where Kawempe Muslim SS was built
  7. Mivule used to organize a fund raising for funds to cater for  
     the project of the sect
  8. A Quran teaching centre was started by the sheikhs which  
     was very useful
  9. A nursing school was put up which has trained medical  
     personnel
  10. Tried to unite the Muslims under the sect
  11. Sought for scholarships from abroad that have benefited  
      Muslim education
  12. Has funded some Muslims to go and perform Hajji

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* 1. Distributes house hold items to the needy Muslims on  
     iddi day and during Ramadhan
  2. Has trained several Sheikhs and this has helped the  
     propagation of Islam
  3. Influence the construction of mosques in Areas that  
     follow their ideology e.g. Kawempe Lukadde ,kawempe Mbogo  
     etc.
  4. They popularized the use of Matali which united Muslims
  5. Their leader Mivule led prayers when New Mulago  
     Hospital was being opened which was glorious for the  
     muslims.

Explain the contributions of juma empya

* + 1. Constructed a magnificent mosque in the heart of Kampala i.e.  
       at Kibuli
    2. Its efforts were behind the construction of Kibuli secondary  
       school which has boosted Muslim education
    3. Always organizes for the taking of Muslims to Mecca for hajji
    4. Has tried to unite Muslims that are attached to the sect
    5. Trained several sheiks who have helped in teaching of Islam
    6. Their leader donated several pieces of land to the Muslim  
       community
    7. Sought for scholarships for Muslims to go and train abroad
    8. The sect consolidated the work of UMEA with Kakungulu as  
       its president
    9. Several primary schools were constructed through the  
       influence of the sect and this has boosted Muslim education
    10. Always collects and distributes Zakat which is a very  
        important activity
    11. The headquarters of the sect have spacious grounds  
        which have been used for organizing wedding and introduction  
        ceremonies for Muslims
    12. The sect has connected the Muslims of Uganda to the  
        outside world
    13. Has organized dawah programmes throughout the  
        country
    14. One of their members Sheikh Ssemakula Shuaib led  
        prayers on Independence Day 1962 which was a glorious  
        moment for Islam.

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NAAM(National Association for the Advancement of muslims)

* + - 1. Describe the formation of NAAM
      2. Give an account of the formation of NAAM
         1. NAAM stands for National association for the advancement of  
            muslims
         2. It was started by the UPC government led by Obote the then  
            president of Uganda
         3. Was started in 1965 with its headquarters at wandegeya
         4. Its chairman was Obote's cousin - Adok Akbar Nekyon
         5. Assisted by Kamulegeya
         6. Administrators were mainly non baganda muslims eg Ausi  
            Rwakaikara
         7. It was formed after Kakungulu had objected kamulegeya's idea  
            of setting up the office of world muslim league in Kampala
         8. Obote's cousin Adok started opposing the prince together with  
            Obote
         9. The prince and Obote had conflicts because when Obote came  
            to power, he forced the kabaka to exile who was the Prince's  
            uncle
         10. Obote was against the prince because he was more  
             popular than the president in Buganda
         11. So Obote formed NAAM with all the groups that opposed  
             the prince the Juma-zukuli, Bukoto nateete etc
         12. The prince held various meetings with muslim groups to  
             end the misunderstandings but all in vain
         13. Between 1967-1971, NAAM and UMC were fighting for  
             followers and control for mosques
         14. NAAM even wanted to take the kibuli mosque the  
             headquarters of the Uganda Muslim community. (Juma  
             empya)
         15. In 1971 Idd Amin who was an army general in Obote's  
             government was not happy with Obote's activities and over  
             threw him
         16. He formed UMSC in 1972 to unite all Muslims

What were the original ideas of the NAAM

Explain the Reasons for the formation of NAAM

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To act as a mouth piece of Muslims to the government

To serve as the Muslim governing body

To cater for the general welfare of the muslims

To revive islam and teach the pure and true religion

To unite the Muslims of Uganda after emergency of sects

To change leadership of Islamic affairs from royal prerogatives

Non baganda elites also advocated for change of leadership

To administer the affairs of Islam constitutionally

To address the status of sheikhs as they were poorly catered  
for

Refusal of opening up the world muslim league offices as  
had been requested by Kamulegeya

To solicite for funds from the Arab world for the UPC  
government.

To pass on UPC government policies onto the Muslims.

To advocate for the muslims share of the national cake.

What were the outcomes of the formation of NAAM

Explain the effects of the formation of NAAM

Mobilized youth and united a new breed of Muslims with fresh  
ideas to stir up issues concerning Islam

Brought Muslims closer to the government

Organized Muslim functions and ceremonies eg mauled  
through which Islam was spread.

Linked Uganda to the outside world eg through world Muslim  
league

Tried to unite the Muslims in Uganda since it was nation wide

Indirectly laid foundation for the formation of UMSC since it  
was nation wide

Led to appointment of the first Mufti of Uganda ie Sheikh  
Semakula

Muslim activities were broadcast live on Radio Uganda and  
UTV

Members of NAAM were rewarded with political appointments  
in UPC government

Pressurized the government to create jobs for muslim sheikhs  
eg Buwendo became secretary general of mubende

Re-defined the position of sheikhs whose welfare was poor

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Islamic activities became popular nationwide eg Obote  
attended the 1968 mauled at jinja barracks

Led to construction of mosques in Uganda

Led to establishment of RABITWA office in Kampala

Increased on the number of sheikhs and graduated them  
to cater for many areas

Led to divisionism among muslims in Uganda

Led to loss of lives where there were conflicts eg in shema

Retarded the development of Muslim projects in Uganda

Fought for the control of mosques thus bringing further  
misunderstandings

Increased government interference in Muslim affairs

UMSC

1. Describe the formation of UMSC
2. Give an account for the formation of the UMSC (UNEB 2017)
   1. UMSC stands for the Uganda Muslim Supreme Council
   2. It was established in 1972 during Amin's regime
   3. Muslims had experienced a lot of problems
   4. Some concerned muslims supported it
   5. Amin proposed to form one organization for the Muslims
   6. Majority of the Muslims supported it
   7. Two conferences were held ie

the 1st between 19th - 22nd may 1971  
the 2nd between 1st - 4th June 1971

* 1. Muslims accepted to be under one organization
  2. It was officially inaugurated in 1972
  3. Kakungulu the leader of UMC welcomed the idea
  4. He donated 20 acres of land to the organization
  5. The 1st leader was Abdul Razak matovu
  6. The deputy was Ali kulumba
  7. Its headquarters were first at Aga Khan mosque
  8. Later they shifted to Old Kampala where they currently  
     are.

Explain the achievement /successes of the UMSC (UNEB 2017)

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* + 1. Set up income generating projects eg university, radio Bilal
    2. Organized successful elections for the Mufti
    3. Managed to secure donations from the Arab world
    4. Had by mid 1975 improved and changed old Kampala hospital  
       to 100 beds and 2 doctors
    5. For some years the council tried to unite Muslims
    6. Was able to protect the Muslims rights to a certain degree eg  
       slaughtering of animals
    7. Encouraged creation of more Muslim schools
    8. Improved on the welfare of Muslims through different  
       programmes
    9. Spread Islam through mauled and Duwa programmes
    10. International Muslim agencies and organizations  
        appeared in Uganda
    11. Managed to educate several sheikhs locally and abroad
    12. Uganda was registered as a member to the organization  
        of Islamic conference in 1974
    13. Tried to complete the national mosque with the help of  
        gadaffi
    14. Tried to look after orphans though with limited finance
    15. Continuously announced the beginning and end of the  
        month of Ramadhan
        1. For what reasons was the UMSC formed
        2. What were the original ideas of the founders of the UMSC
           1. To provide religious guidance and information regarding islam
           2. To represent the muslim community to local and foreign  
              entities
           3. To look after / oversee and safeguard Muslim property
           4. To construct schools and take charge of them
           5. To collect and distribute zakat
           6. To look after the disadvantaged members in the muslim  
              community
           7. To construct mosques and be in charge of their  
              administration
           8. To organize religious ceremonies eg mauled, idd etc
           9. To conduct marriage ceremonies
           10. To settle disputes among muslims

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* + - * 1. To act as a mouth piece for muslims to the central  
           government
        2. To train sheikhs
        3. To announce the beginning and end of the month of  
           Ramathan.
        4. To get funds or aid from the Arab world.
        5. To connect the muslims of Uganda to the outside world.

What are the reasons for the UMSC's failure to fulfill the  
aims and objectives of its founders?

What challenges does it face?

Lack of transparence among leaders

Insufficient structures of administration and weak policies

Greed from money,

corruption and embezzlement

Weak leadership and administration

Lack of creativity by the Muslim community and its leaders

Greed for power and leadership

High level of poverty, dependence of members

Recurrent Muslim leadership wrangles

Ignorance among Muslims especially in rural areas

Political interference

Foreign interference /influence

Tribalism among Muslims

Emergence of semi-independent groups

Duplication of duties and roles

Lack of funds

Un qualified staff in some departments of the council  
Suggest possible solutions to the above problems

Spread of its training and educational programmes to curb  
ignorance.

Ask for more scholarships not only from the Arab world but  
also for secular education

Establish more schools and improve on the existing ones

Properly channel aid got from donars

Establish more and more permanent income generating  
projects

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Should unite Muslims through drafting a fair constitution to  
embrace all groups

Set up an inspectorate department to look into the  
management of the council's affairs

Organize seminars to educate muslims about their religion

Hire properly trained and skillful officials

Preaching of brotherhood

Census on muslims be carried out for easy planning

Be careful with foreign influence not to take on  
everything

Proper guidelines about replacing or dismissing a leader  
eg Mufti

Muslims should agree on having an overall leader in  
Uganda

Corrupt leaders /officials be brought to book

Selective and careful involvement with the government to  
reduce political interference

Explain the causes of the problems of the council

Government interference

Lack of qualified personnel

Struggle for power

Unemployment

High level of illiteracy and ignorance

Lack of sincerity and honesty among Muslims

Embezzlement of funds in the council

Lack of proper sensitization of the Muslim masses

Lack of coordination within the council due to poor means of  
communication

Lack of proper planning by the council

Recruitment of half-baked personnel with elementary  
skills

Resurrecting /recurring divisionism

Un coordinated foreign influence

Ignorance of muslims

SPIDIQA

Describe the origin of SPIDIQA

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Explain the emergency of SPIDIQA

The term spidiqah refers to the society for the propagation of  
islam and denouncement of innovations, Qadhism and  
atheism

It was established in 1979 with sheikh Muahmmad Ziwa as its  
Mufti and idris Lutaaya as a chief khadi

They first operated from Bilal mosque and then to kamwokya  
mosque and later Nakasero mosque

It was formed by the muslims who thought that the leader of  
the supreme council had deviated from the path of Allah

The major reason was with leadership of UMSC but later  
shifted to mismanagement and embezzlement of funds by the  
UMSC

As time went on, society officials preached against mauled,  
shirik etc as innovations

Ziwa condemned the UMSC officials for not telling the Muslims  
the truth about Islam

Therefore they shifted from administration to the  
interpretation of the Quran and hadith

The society went on and challenged the old sheikhs for  
conducting kutuba in Arabic only

Spidiqa gained many followers especially youths who had  
hated the old sheikhs way of preaching

The coming back of Sheikhs from Arabia added more  
strength to the sect

Ziwa gave them permission to preach to his followers

Later conflicts arose within Spidiqa because muslims  
were not happy with Ziwa's behavior

Sheikh Lutaaya broke away as he compromised with  
UMSC

Lutaaya went and formed Buziga theological institute

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At the climax of the conflict, one day day Ziwa stood up  
in the mosque to preach, members accused him of being  
drank which he denied.

He was banned from preaching ever again at nakasero

He then moved to Wilson road mosque and later to  
Kisenyi where he built a mosque with Njuki

The group that remained at nakasero came to be known  
as the Tabliq

Explain the effects of SPIDIQA towards the development of  
islam in Uganda

1. Brought to the open several teachings of islam eg Islamic  
   dressing
2. Brought many people back to offering prayers in jamma
3. Differentiated innovations from the Islamic culture
4. Started a weekly newspaper called "Shariat" islamia
5. Revolutionalised performance of kutuba ie translating it in  
   local languages
6. Development of an open centre of learning at Nakasero  
   mosque
7. Shaped Uganda youth to become responsible citizens
8. Constructed mosques eg in masaka, jinja etc
9. Started Islamic schools in Uganda eg buziga theological  
   institute
10. Resurrected the spirit of fighting for mosques
11. Led to divisionism among muslims ie youth vs old
12. Enemity between muslims and non-Muslims
13. Leaders always indulged in womanization and alcoholism  
    eg Ziwa Kizito
14. Led to formation of the Tabliq movement

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15. Many people learnt how to recite the Quran at Nakasero  
TABLIQ

Trace the origin of the Tabliq in Uganda (UNEB 2016)  
Explain the origin of the tabliq movement

* 1. The term Tabliq means to evangelize and those who engage in  
     evangelism are called the tabliqs
  2. In Uganda the community of the Tabliq was a breakaway of  
     mainly youth from spidqah movement of Muhammad Ziwa
  3. Sheikh Ziwa and others started the spidqah group in 1979
  4. This group was formed as a result of discontent of many  
     Muslims especially about the leadership of the UMSC
  5. They first operated at Bilal Islamic Institute and later shifted  
     to Kamwokya
  6. Finally settled at Nakasero mosque
  7. UMSC looked at the group as a threat and sued its leaders  
     and on several occasions Ziwa ended up in prison
  8. Later Ziwa was accused of misbehaving ie preaching under the  
     influence of alcohol
  9. He was banned from any further preaching at Nakasero  
     mosque
  10. He shifted to Wilson road mosque and finally to kisenyi  
      where he built a mosque with Njuuki
  11. The group that remained at nakasero later came to be  
      called the tabliq sect

The community attracted more of the sheikhs graduating from  
Islamic universities outside Uganda and Thanawi  
institutions\these were given platform to preach at Nakasero  
mosque

* 1. The movement attracted mostly youth who had relaxed in  
     performing Islamic rituals after being over taken by worldly  
     affairs
  2. The tabliq at one time were regarded as a violence group
  3. In 1991, some of their leaders like kamoga and jamil  
     Mukulu mobilized youth to forcefully oust the UMSC  
     leadership

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* 1. They attacked the council headquarters located at  
     Namirembe road murdering 4 police men and a dog and were  
     nicknamed "ABATA POLISI"
  2. The government used force to crush them as some fled  
     and others were imprisoned
  3. This action turnished the image of the tabliqs and were  
     viewed as barbaric and extremists
  4. Currently the longest serving leader of the tabliq  
     movement sheikh Kakeeto Sulaiman has lost confidence of his  
     subjects who have expelled him from Nakasero mosque

Explain the beliefs and practices of the Tabliq muslims (UNEB  
2016)

* + 1. Do not celebrate mauledis
    2. Do not perform the last funeral rights
    3. Do not read the tahalili during burial ceremonies
    4. Do not recite the Talakini during burial ceremonies
    5. Opposed to the drumming of Matali
    6. Friday Khutubah shall be translated into languages
    7. Opposed to taking of photos
    8. Opposed to listening to Music
    9. Discourage the women from working
    10. The woman's best prayer is that performed at home
    11. Growth of beards and cut the mustache
    12. Shortening of the trousers
    13. Use of the wooden brush for brushing teeth
    14. Opposed to the 40 days duwa for the dead
    15. During prayer should stand foot to foot
    16. Encouraged simplicity of the marriage ceremony.

15a)Explain the factors for the rise of the Tablique movement  
in Uganda

* The Tabliqh movement was started by the young Muslims who  
  had broken away from the spidiqa group at Nakasero.
* It was in the early 1980's
* It was as a result of the immorality that they could not stand  
  from the leaders.
* It had people like Jamilu Mukulu,kaketo and others

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* It had its headquarters at Nakasero
* The reasons as to why it was formed include the following;
* They wanted to purify Islam which was being mixed with culture
* They equally wanted to spread the pure Islam in the whole of  
  Uganda
* They wanted to implement Muhammad's sunnah in Uganda
* They equally were to spread the sunnah throughout Uganda
* The Tabliqh wanted to advocate for Muslims rights in Uganda
* They were also to convince the Ugandan Government to also  
  consider Muslims in the politics' of Uganda
* They were tired of the mismanagement and confusion at the  
  UMSC
* They equally were annoyed over how the council was quite yet  
  were mixing up Islam.
* The need to uphold and establish the teaching of the Holy Quran  
  and Hadith
* Desire to distribute Authentic Islamic literature.
* The need to promote developments among the Muslims.
* The difference in the interpretation of the sources of the Islamic  
  laws
* The disunity among the Muslims in Uganda
* The influence of sheikhs who studied from the Arab countries
* The struggle for leadership among Muslims
* The downfall of president IDD AMIN DADA, in Uganda who had  
  unified all the groups under UMSC
* The SPIDIQA society laid foundation for the establishment of the  
  movement.
* Presence of many idle youth who were easily wooed by the sect.

b) In what ways has the Tabliq sect influenced the Muslim

community?

* The ways it influenced the Muslim community are both positive  
  and negative which include;
* It has taught pure orthodox Tawheed devoid of shirk
* They have made Muslims aware of innovations that were  
  introduced in islam
* They have emphasized Islamic dress code among the Muslim  
  community

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* Popularized the mosque Halaqat
* It made Muslims participate in politics eg for the first  
  time,muslims started a political party called JEEMA(Justice  
  Forum)
* They have constructed schools.
* They have popularized Islamic religion.
* They have strengthened Islamic brotherhood.
* They have instilled the spirit of help in the distressed  
  communities.
* It has acted as a mouthpiece for the Muslim community
* They have encouraged women and girl education, which has  
  been catered for
* Negatively, Further divided the already divided Muslim  
  community
* They have radicalized the teaching of Islam
* There approach to missionary work was Repulsive
* They have created a gap between the traditional sheikhs and the  
  youth
* They have deepened the gap between the old Muslims and the  
  youth by constructing their own mosques
* They have introduced fundamentalism in Ugandan Islam
* Islam in Uganda acquired an image of violence and rigidity  
  through their activities
* Islamic spirit of flexibility, accommodation and tolerance  
  disappeared
* Old institutions of Islam in Ugandan e.g. mauled, Tariq were  
  seriously compromised
* They paved the way for the dominance of the Hambali school of  
  legal thoughts over the shafie school which existed since the  
  introduction of Islam in Uganda
* The Ash'ari school of theology was replaced by the Wahabi/salaf  
  school of theology
* They set up a rival administration among the Muslim  
  community. All Muslims were expected to be under  
  UMSC,unfortunately,the movement set up its own administration
* Important aspects of developments were neglected e.g. Muslims  
  welfare, economic empowerment etc
* Da'awa become the central theme much as it targeted fellow  
  Muslims rather than non-muslims.

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END

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