**IRE 225/1 MARKING GUIDE 2020**

**SECTION A**

**1a) Describe the economic way of life of Pre-Islamic Arabia**

This was the period in Arabia before the mission of Prophet Muhammad (SAW).It was full of immoralities hence being referred to as Jahiriyyah (period of ignorance)

The economic activities of the Pre-Islamic Arabs were mainly three; trade, agriculture and pastoralism.

-The major economic activity of Pre-Islamic Arabs was trade, which was mainly carried out by the people who lived in towns like Mecca, Medinah and Taif.

-The Arabs traded with areas like Persia, the Far East, Syria and India dealing in items like beads, clothes, Chinese clay and agricultural items

-Agriculture was carried out in areas around the oases.

─ They grew crops like dates and rice.

-Some Arabs earned their living by rearing animals like goats, sheep and camels which they exchanged for other necessities of life.

-The camel became the chief means of transport for the urban merchants of which they used for long distance trades.

-The result of trade activities led to the growth of some towns where the caravans passed. Such towns included Mecca, Taif, Yathrib (now Medinah) and others scattered between the east and west of the desert.

-The Bedouin Normads of the deserts also earned their living by attacking and raiding traders who dared pass their areas. This made trade in such areas extremely risky.

-During trade, the Arabs practiced hoarding of goods whereby goods were bought at a low price then kept in stores and sold at increased prices in time of scarcity.

-Another feature of the Pre-Islamic economic system was usury (Ribah) whereby Arabs lent money to others on high rate of interest.

-The Arabs also had a poor and unfair lending system. If a debtor failed to pay the creditor, the creditor would confiscate the debtor’s property and take debtor and his family as slaves.

-It was also common for Arabs to sell defective goods such as rotten agricultural products and expired items

-The Arabs were also exploitative in their trade dealing in which they gave false weights and measures.

─ Gambling /playing games of chance were the order of the day.

─ They practiced slave trade.

─ Women were not to liberate themselves economically because of their greedy husbands.

─ Moved in caravans when going for trade.

─ Slaves were not allowed to participate in trade.

\_ Swearing on goods being sold

\_ Price discrimination

\_ Prostitution was a source of income

**b) Explain the changes introduced by islam on that way of life**

-Islam introduced zakat which economically developed the good relationship between the poor and the rich.

-Hoarding was one of the evils which characterized the Jahiliyyah economic life and was probihited by Islam.

-Islam prohibited false weight and measurements.

-Levying of high prices was condemned by Islam and called for mutual consent in business

-Price fluctuation and discrimination was rejected and equal treatment of buyers was encouraged.

-Exploitative lending and borrowing was modified by encouraging lenders to exercise fairness and sign agreements.

-Islam totally prohibited usury and Ribah and classified them among the major sins.

-Women were allowed to participate in economic activities

-Swearing on selling goods was prohibited

- Selling expired and rotten goods was prohibited

**2 a) How did the muslims migrate in 615AD**

Abbysinia was a Christian state found around the Horn of Africa in the present day Ethiopia and Eritrea. It was once ruled by a Christian king called Negus.

During the early days of Islam, the Meccans made threats to lives and property of the Muslims; Mecca, therefore, became unsafe for Muslims and their sympathisers.

When the Prophet refused to accept the proposals of the Meccans to stop preaching against their gods, the Meccans intensified their mistreatment of the Muslims and the Prophet himself.

Mecca, therefore, became unsafe for Muslims and supporters of Islam. The most affected groups were those Muslims who lacked tribal or clan support like visitors, strangers in Mecca and slaves.

Therefore, the Prophet advised a group of his followers to seek refuge in Abbysinia. Abbysinia was chosen because:

(i) The Abbysinians were following Christianity a divine religion as Islam.

(ii) It was very far from Arabia; and therefore, thought that the Meccans would find it difficult to pursue the Muslims.

(iii) King Negus was known to be a just king; and therefore was regarded hospitable and accommodative.

More than eighty (80) Muslims led by Jafar bin Abu Talib, a cousin of the Prophet left for Abbysinia. The delegation included Uthman bin Affan and his wife Ruqayyah, daughter of the Prophet.

The Muslims left Mecca secretly at night for fear of the Meccans getting to know about their movements and harm them.

In Abyssinia, the Muslims were warmly welcomed and promised protection by King Negus from any assailant.

In the meantime, the Meccan pagans learnt about the migration which caused panic amongst them.

The Meccans decided to send Amr bin Al-As and Abdallah bin Abu Rabiah with presents to king Negus to beg him force the Muslims out of Abyssinia.

When the Meccan envoy arrived in Abyssinia, King Negus called the two parties – the Meccan pagans and Muslims – to hear their case.

The Meccans argued their case saying the Muslims would cause instability in Abyssinia as they had done in Arabia.

The Meccan pagans also accused the Muslims of being rebellious and disowning the religion of their ancestors.

After hearing from the Meccans, King Negus asked the Muslims to defend their position. Jafar bin Abu Talib, who had led the Muslim delegation spoke on their behalf. He said:

“O king of Abbysinia! We were in the highest state of ignorance and darkness, committing all sorts of injustice and evil in society; breaking nature ties, killing one another until such a time when God raised a Prophet among us, whose behaviour and modesty, justice and honesty we knew since his early childhood ………..When we followed him and believed in one God, our own people tortured us until such a time when we came to you seeking for shelter and peace……………..”

After the submission of the Muslims, King Negus was convinced that the Muslims were not in the wrong and therefore he granted them asylum.

After failing to convince King Negus in their first explanation, the Meccans fabricated an allegation that Muhammad had abused Jesus and Christianity.

King Negus called the Muslims and asked them what they had said about Jesus.

In response, Jafar bin Abu Talib recited some verses of Surat Mariam (Chapter 19) which talk about Jesus and his mother Mary.

King Negus was impressed and responded with happiness that what Jafar had recited and what was revealed to Jesus must have come from the same source.

King Negus then promised to protect the Muslims against the Pegans. This gesture impressed the Muslims and annoyed the Meccan pagans the more.

The Meccan pegans went back to Mecca humiliated and they concentrated on torturing the few Muslims who stayed at Mecca.

The Prophet did not take part in the migration as he stayed in Mecca and continued to call people to the folds of Islam.

**b) What supporting role did the above event have on Islam?**

It showed the Meccans that the Muslims were ready to face hardships than abandoning their faith.

With the migration, the news of the Prophet’s mission spread to other areas like Abbysinia.

The migration also showed that Islam was not a religion for the Arabs only but a universal religion.

This became the first migration in the history of Islam, and it laid foundation for future migrations.

The migration to Abbysinia increased torture and troubles for Muslims especially those who stayed in Mecca.

The Muslims became optimistic that should problems intensify in Mecca, they could seek asylum in other countries like Abbysinia.

The migration assured the Muslims of support from other countries and this strengthened their faith.

The migration was a sign of determination to the Muslims when they chose to leave their non-Muslim relatives in Mecca.

The Migration meant that Prophet Muhammad was recognized as the leader of the Muslims especially in Abbysinia

Islam was recognized as the religion of God as it has some likeliness with what was revealed to Jesus

**3 a) Outline the clauses of the Madiinah charter**

The Madinah Charter was the first document to be signed between the Muslims and the peoples of Medinah.

This document or charter provided for the relationship between the Muslims, Jews and the tribes of Madinah in moments of peace and war.

It was one of the greatest achievements made by the Prophet when he arrived in Madinah and it contained the following terms:

All the people signing the agreement or charter were to constitute one political entity – Ummah called the Muslim Ummah or the Islamic State.

No one among the Madinah community was to go to war except with permission of the Prophet.

Neither the Quraish of Mecca nor their allies were to be offered refuge or shelter in Madinah.

It was made unlawful for one to commit evil or any act of injustice which would bring insecurity among the people.

The agreement was not to protect anyone who committed sin and crime in society or violated other terms of the treaty.

The Jews and Muslims were to help one another in case of attack, aggression or injustice.

Madinah was to be treated as Holy place by all people signing the Agreement.

The Jews were to contribute to the cost of war so long as they fought besides the Muslims.

Any group signing the charter was responsible for its own expenditure; but each should pay blood money on co-operative basis.

Whoever killed a believer without a just cause would also be killed; and that all Muslims were to join as one against the murderer.

The hand of every believer was to be against whoever seeks to spread enemity and persecution.

Those signing the agreement were to free prisoners at their own expense or treat them with justice and kindness.

A believer was not to enslave a believer nor should a believer support a non believer.

A believer shall not kill a believer in revenge of a non-believer, nor shall he help a non-believer against a believer.

There was to be religious freedom; that is, the Jews and Christians were to maintain their religion and the Muslims theirs.

b) Of what importance were the clauses to the Yathribites

Yathribites were the people of Madiinah

It was an agreement binding all parties signing it together, thereby providing them with a sense of direction; especially regarding how to relate with one another.

The constitution fodged unity among various groups and communities of Medinah.

It provided legal obligations for each group signing it; Medinites came to know their duties, obligations and what concerns or does not concern them.

The charter granted protection and security to all those who signed it.

The charter provided for fundamental rights of man; such as freedom of worship, right to exist etc.

The constitution elevated the status of the Prophet, who was recognized as a spiritual leader and head of the Islamic State

The charter provided allies who supported the Prophet at times of difficult and attack.

It ended the old Arab customs of Jahiliyyah that it fought all evils that characterized the Jahiliyyah period.

With the charter, the non-Muslims officially recognized Islam as a religion of God.

The constitution showed the Prophet’s statesmanship and his political wisdom in the art of leadership and governance.

It led to formation of a single brotherhood; that is, the Muslims Ummah in which all people got united as brothers.

The charter brought about revolutions in Islam by adding political laws to the religious structure of Islam.

The charter made the Prophet the overall controller of all affairs in Madinah; political and military matters.

The Madinah charter became the first written constitution in the world after the Greek age.

It provided for arrangements for the settlement of the Meccan refuges in Madinah.

The Charter provided for the creation of an Islamic state with Madinah as its capital.

The terms of the Charter eliminated the Jahiliyyah practices which meant that Islamic moral teachings were promoted.

The charter provided for unity of various groups who were hostile to one another.

The charter provided the Prophet with allies when the Aus and Khazraj joined him and provided him with support in case of attack.

The Charter opened a new phase of the revolution of Islam by adding religious structure of Islam to the already existing political laws.

4 a) Explain the causes of the confrontation between the muslims and the meccans in 627 AD

General causes (Badr (624AD/2AH), Uhud (625AD/3AH)and Ditch

(627AD/5AH)

- Continued hatred and hostility in the hearts of the Meccans

- Desire to destroy Islam by the Meccans.

- Meccans hoped to get support from the communities living between Mecca and Medina

- Presence of war mongers on the side of Meccans

- Muslims desire to defend their religion from the mischiefs of the Meccans

- Permission to fight had been granted to the Muslims in the Quran

- Ever growing influence of Muslims in Medina was envied by the Meccans

-Meccans feared Medina to grow and over shadow Mecca since it had become a base for the Muslims.

SPECIFIC CAUSES (add them to the general causes)

-Meccans had got courage and hoped to get victory like at Badr

-Muslim’s defeat at Uhud forced them to fight to regain their prestige.

- Desire by the Meccans to open the trade route to Shami

-desire by the Banu Nadir(jewish tribe) to go back to Madiinah

-hypocrites played a big role in conditioning meccans to fight muslims,

**b) Give an account of that clash**

It was the 3rd battle fought between the Muslims and the Meccans in 627AD 2 years after the battle of Uhud

Major cause was that the Meccans still had their desire to completely destroy Islam

On getting the news of the matching of the Meccan army towards Medina, prophet met his companions.

They agreed to fight a defensive battle within Medina

A Persian slave Muslim convert called Salman Farsi brought an ideaof digging a trench

A trench was dug, wide enough and deep to prevent an attack on foot or on horseback to jump over.

The Prophet divided the Muslim army into 3 ie one part was to guard the trench and the 2nd was to guard the other part of the city while the 3rd was the banu Khurazah and were to guard their settlement.

Meccans were so surprised to find the trench and they waited for the Muslims to attack

As Muslims were guarding the trench, news reached them that the jews had allowed the enemy to enter the city from their settlement.

Muslims at the trench quickly joined the others in the city and engaged the enemy.

This was followed by a heavy wind which blew from the sea for three days and nights.

This made it impossible to light fire, boil a pot or build a tent

This confusion couldn’t be handled by the enemy and all the allies

Its at this point that their leader AbuSufiyan told them to re- treat

The battle was won by the muslims as Allah failed the evil plan of the Meccans

SECTION B

**5 Explain how the following areas were put under the influence of Islam during Caliph Abubakar’s time**

**a) Iraq**

Iraq was a province under the ancient Empire of Persia.

The governor of Iraq was very unpopular among the Arabs as he used to attack Arabs who embraced Islam.

The Persian king had also tore the Message from Prophet inviting him to Islam.

The Prophet had foretold that the Persian Empire would collapse in the course of time as the King tore his letter.

This prophesies was realized during the time when Abubakr was the Caliph.

During his caliphate, Abubakr allowed the Arabs under the leadership of Muthana to fight the Persians.

Abubakr also reinforced the Arab army by sending Khalid bin Walid, who successfully defeated the Persians in 633 AD.

The Persians were tied to one another on chains in order not to run away from the battle field, this came to be called the Battle of Chain.

Several famous cities like Babylon and Hira were captured by Abubakr’s forces.

With this success, Caliph Abubakr managed to extend the Muslims frontiers far and wide.

**b) Syria**

After the conquest of Iraq, Caliph Abubakr had a serious problem of the Romans from the North.

The Prophet had planned an expedition to Syria only to be called off when he died.

Therefore, when Abubakr became a caliph, the expedition was made one of the priorities.

Abubakr had learnt that Roman emperor Heraclius was making preparations to attack the Muslims.

The Romans had also got assistance from Christian Arab tribes of Syria.

To stop this attack from the Romans, Abubakr sent four armies commanded by prominent commanders like Abu Ubaidah bin Jarrah.

The Caliph also wrote to Khalid bin Walid to leave for Syria to reinforce the Muslim army.

The Muslim army moved face the Romans at a place called Ajinadan.

In the battle, the Muslims force managed to defeat the Romans and their commander Theodorous was killed.

With the defeat of the Romans, the whole of Syria became part of the growing Muslim Empire.

**6 Explain Caliph Umar’s reforms in;**

**a) Education**

- Caliph Umar spread religious education

-Men of greatness and reputation versed in Islamic law and Hadith were employed to teach

-Lecturers and teachers at schools were given salaries and put on payroll

-Teaching of the Quran to the desert Arab’s children was made

compulsory

-He contributed to the collection and arrangement of the Hadith

-He ensured that the Quran was spread extensively

-Made sure that vowel marks and correct forms of words of the Quran

were written

-Sent companions of the prophet to distant places to teach Quran

-All people were asked to learn five surahs of the Quran e.g. Bakara, Nisae, Maida, Hajj, Nuur.

-Ensured studying of hadith with caution e.g one time he slapped Abi-Hurairah for reporting Hadith without witnesses

-He taught the laws of religion in person

-He occasionally wrote on religious teachings e.g. fixing times of the five daily prayers.

**b) Army**

-Selected the best commanders e.g. Khalid bin Walid, Abu Ubaidah, Amir bin Al-Aas, Muthana etc.

-All men registered for war and were liable for military services

-The army was divided into active and regular standing army

-His army was for all weather conditions i.e. trained in swimming, raiding horses, shooting arrows.

- Army was organized into department e.g. the treasurer, accountant, translator etc.

-Built several barracks for the army to be ready for military action all the time

-Created stables (buildings) for animals to feed in at every military centre and each contained over 4000 horses

-Established several military cantonments in big towns

-Built forts where the Muslim territory touched the enemy territory.

-He had secret agents or spy network

-He ensured that the family members of the soldiers were catered for when their men were away in war

-He looked after the families of the fallen soldiers

**7 a) Give the early life of Uthman bin Affan to his conversion to Islam**

-He was born in 576AD 6yrs after the birth of the prophet

-His Father was Affan

-His Mother was urwa

-He was coming from the Banu Ummayad Clan of the Quraish tribe

- When he grew up,he became a prosperous trader

- He did not participate in the pre-Islamic Arabia practices e.g. zinah

-He was kind and gentle or soft spoken

-He was34 years when he converted to Islam

-On conversion, he dedicated his life and property to Islam.

**b) Why wasn’t he able to perform to his best politically?**

-The generation of people who had directly benefited from the prophet had almost come to an end

- The new generation lacked strict observance of piousness and selflessness

-Tribalism especially the quraish vs the non Quraish

- Islamic empire had become so big

- Uthuman’s kind hearted nature

- Uthuman’s softness to the Ummayads since he was an Ummayad annoyed others

- Nationalism as each group wanted to cause trouble to benefit their own nationalities

- Muslims had married a lot of non-Muslim women and kept them as slaves. Their off springs became a problem

-Muslims become jealous of the elevation of Ummayads

-Ansars realized they were losing their position

- Jews had grievances and become a source of disorder

-Promotion of Marwan bin Hakam to position of chief secretary

-Role of Ibn Saba the rumour monger

- Clan struggle

-Inferior position in which the followers of Zoroaster were kept

-Struggle for leadership towards the end of Uthuman’s caliphate

-Death of Umar who was feared by Romans and Persians

**8 a) Describe the death of Caliph Ali**

-Ali bin Abu Talib was the forth caliph who inherited a state when muslims were not united

-After four years of a very disturbing time, Caliph Ali was finally murdered by the rebels as initiated by the Kharijites.

- The kharijites had been annoyed over Ali’s acceptance to have peace talks with Muawiya at Siffin

-They greatly disturbed Ali and he even fought them at Nahrawan where he defeated them

-After the defeat they went underground until when they planned his murder

- The kharijites were fed up of the power struggle between Mu-awiya and Ali plus the tricks of Amir bin Aas

- They decided that in order for peace to prevail, the 3 people must be killed

- The event was planned to take place on a Friday 17th Ramadhan 660 AD

- They even chose three killers respectively for action

- Ali was to be killed by Abdul Rahman bin Mugin

- Mu-awiya by Buraka bin Abdullah

- Amir bin Aas was to be killed by Air bin Baqr

- On the fateful day by God’s luck Amir bin Aas did not turn up for the

morning prayer therefore survived

- For Mu-awiya he managed to escape with minor injuries

- And for caliph Ali,he was seriously injured by his killer that he lived for a few days and later died

- He was buried at Najaf near Kufa.

**b) Explain the results of his death**

- Marked the end of the caliphate period which was a democratic system

-It brought in the idea of hereditary system of governance which was very selfish

-It assisted the struggle of Mu-awiya to rise into power with all his

ambitions

-The influence of Medina continued to decline despite its importance in

Islam

-The headquarters of Islam were now shifted to Damascus from kufah

-It marked the begging of a leadership where leaders don’t care about their subjects

- A lot of property was destroyed in the process.

-It ended a period where leaders lived a simple life to a period of luxury

-The murder led to the coming up of sects in Islam

-It brought a lot of disunity which continued up to date

-It brought in a lot of misuse of public funds by the luxurious living of the leaders

**SECTION C**

**9 a) What impact did the reign of Muteesa 1 have on 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;

- Welcomed more Arabs and Swahili to his Kingdom who in turn spread Islam

- Constructed a mosque at his palace for prayers

- Learnt some verses of the Quran in Arabic and taught them to others

- Ordered his chiefs and pages to convert to Islam

-He used to lead prayers in the Mosque at his palace on Friday

-He gave Muslims high posts/positions in his kingdom which they used to spread Islam

-Ensured strict observance of prayers in his kingdom and put officials to monitor them

-Ordered for the planting of stones for scrubbing feet in every home stead when performing wudhu

- Strictly monitored fasting and punishments were given to people found eating in Ramadhan e.g. Kakolokoto one of his spies

-Animals in his kingdom were slaughtered by Muslims

-Abandoned the use of dogs for hunting

-Abolished the burrying of Kabaka’s without the jaw bones

-Abolished the burring of Buganda kings while facing the direction of Bunyoro

-Invited his fellow leaders to Islam e.g. Kabalega

-Abolished taking of alcohol even though he continued doing it

-Changed his name from Mukabya to Mutesa for the sake of Islam

**b) Explain the influence of the Arabs on the people of Buganda**

- Built mosques

-Brought guns

-Introduced new crops (rice, dates, wheat)

- Introduced new foods (pilawo, capati)

-Introduced Kiswahili language

- Increased population of Buganda

- Spread Islam in Buganda

- Boosted trade in Buganda

- Introduced cowerie shells & coins

-Introduced Quran as a holy book

- Introduced new styles of dressing

- Influenced coming of missionaries

- Introduced Arabic architecture of building flat topped houses

- Laid foundation for the outbreak of religious wars in 1888.

**10 Show how Islam was spread in the following areas:**

**a) Eastern Uganda**

- Role of Buganda Muslim refugees e.g. Ali Lwanga

-Trade i.e. L.D.T made muslims to easily interact with others

-Trade items e.g. cotton attracted many pple to flock the area

-Uganda Kenya railway that facilitated transport

-Nearness to Kenya where Islam was already spread e.g. in Mumia Nabongo’s kingdom.

- Similarity of local cultures with Islam e.g. Circumcision, polygamy

- Sudanese soldiers who settled in the region

- Role of local chiefs/ leaders e.g. Munulo

- Colonialists who gave Muslims role e.g. work as interpreters

-Role of Baganda sub imperialists e.g. Semei Kakungulu

- Role of intermarriages

- Producing of many children e.g. the Muslim refugees like Ali Lwanga

- Raids Buganda made on Busoga

-River Nile helped to transport agents of Islam

**b) Western Uganda**

-Nearness to Buganda which was already Islamized

-Buganda refugees who settled in the area

-Political religious wars in Buganda made refugees to move to that area

- Uganda railway to (Hima) for limestone

- Hospitality of the Batooro attracted Muslims to the Area

-Buganda raids on to Tooro for men and women made them convert

-Similarity of local practices with those of Islam e.g. polygamy

-Trade i.e. the long distance traders

-Trade items e.g. ivory, copper attracted traders to the area

- Individual Muslims like Abbas Balinda spread Islam there.

- Intermarriages between Batooro and Baganda

- Role of Sudanese soldiers

**11 a) How was Uganda Muslim Supreme Council established?**

- UMSC stands for the Uganda Muslim Supreme Council

-It was established in 1972 during Amin’s regime

- Muslims had experienced a lot of problems

-Some concerned muslims supported it

-Amin proposed to form one organization for the Muslims

- Majority of the Muslims supported it

- Two conferences were held ie

-The 1st between 19th – 22nd may 1971

-The 2nd between 1st – 4th June 1971

-Muslims accepted to be under one organization

- It was officially inaugurated in 1972

- Kakungulu the leader of UMC welcomed the idea

- He donated 20 acres of land to the organization

-The 1st leader was Abdul Razak matovu

- The deputy was Ali kulumba

-Its headquarters were first at Aga Khan mosque

- Later they shifted to Old Kampala where they currently are.

**b) Explain the benefits of its establishment**

-Set up income generating projects eg university, radio Bilal

-Organized successful elections for the Mufti

-Managed to secure donations from the Arab world

- Had by mid 1975 improved and changed old Kampala hospital to 100 beds and 2 doctors

- For some years the council tried to unite Muslims

-Was able to protect the Muslims rights to a certain degree eg slaughtering of animals

- Encouraged creation of more Muslim schools

-Improved on the welfare of Muslims through different programmes

-Spread Islam through mauled and Duwa programmes

- International Muslim agencies and organizations appeared in Uganda

- Managed to educate several sheikhs locally and abroad

-Uganda was registered as a member to the organization of Islamic conference in 1974

-Tried to complete the national mosque with the help of gadaffi

-Tried to look after orphans though with limited finance

-Continuously announced the beginning and end of the month of Ramadhan

**12 a) Describe the background of the formation of the Tabliq movement**

-The term Tabliq means to evangelize and those who engage in evangelism are called the tabliqs

- In Uganda the community of the Tabliq was a breakaway of mainly youth from spidqah movement of Muhammad Ziwa

-Sheikh Ziwa and others started the spidqah group in 1979

- This group was formed as a result of discontent of many Muslims especially about the leadership of the UMSC

-They first operated at Bilal Islamic Institute and later shifted to Kamwokya

- Finally settled at Nakasero mosque

- UMSC looked at the group as a threat and sued its leaders and on several occasions Ziwa ended up in prison

-Later Ziwa was accused of misbehaving ie preaching under the influence of alcohol

-He was banned from any further preaching at Nakasero mosque

- He shifted to Wilson road mosque and finally to kisenyi where he built a mosque with Njuki

-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

-The movement attracted mostly youth who had relaxed in performing Islamic rituals after being over taken by worldly affairs

-The tabliq at one time were regarded as a violent group

-In 1991, some of their leaders like kamoga and jamil Mukulu mobilized youth to forcefully oust the UMSC leadership

- They attacked the council headquarters located at Namirembe road murdering 4 police men and a dog and were nicknamed “ABATA POLISI”

-The government used force to crush them as some fled and others were imprisoned

- This action turnished the image of the tabliqs and were viewed as barbaric and extremists

-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

**b) Explain the beliefs and practices of the Tabliq muslims**

- Do not celebrate mauledis

- Do not perform the last funeral rights

-Do not read the tahalili during burial ceremonies

-Do not recite the Talakini during burial ceremonies

-Opposed to the drumming of Matali

- Friday Khutubah shall be translated into local languages

- Opposed to taking of photos

-Opposed to listening to Music

- Discourage the women from working

- The woman’s best prayer is that performed at home

- Growth of beards and cut the mustache

-Shortening of the trousers

-Use of the wooden brush for brushing teeth

- Opposed to the 40 days duwa for the dead

-During prayer should stand foot to foot

-Encouraged simplicity of the marriage ceremony.