**THE JAHILIYYAH PERIOD**

The term **Jahiliyyah** is derived from the verbal root ‘**Jahala’** which means ‘**to be ignorant or stupid or to act stupidly’.**

The Jahiliyyah, therefore, is an Islamic concept of the period of time before the advent of Islam or before the Prophethood of Prophet Muhammad.

The term Jahiliyyah denotes total ignorance, darkness, barbarism (brutality) and lawlessness (lack of control).

**THE JAHILIYYAH ARABIAN PENINSULA**

A peninsula is a land area almost entirely surrounded by water and connected with mainland by Isthmus (narrow strip of land, with water on each side that joins two larger pieces of land).

The Arabia peninsular is the largest in the world situated in the Middle East and Western Asia. It consists of countries like Iran, Iraq, Afghanistan, Syria, Saudi Arabia, Kuwait, Yemen and Turkey.

It has a shape of an irregular rectangle. It is bounded in the north by Palestine and Syrian Desert; and in the east by the Persian Gulf; and in the south by Indian Ocean and the Gulf of Eden; and in the west by the Red sea.

The Peninsula is about a thousand kilometers long and as wide; and it is one of the driest and hottest regions in the world.

It has no single river or a dependable rainy season; thus this large tract of land is utterly uncultivatable.

The Peninsula consists of plateaus devoid of vegetation; therefore it allows only desert life which requires continuous movement and adoption of camels as the means of transport.

There exists no river but small streams in the various areas; usually from springs whose water collects from rain drops.

In this area, water could hardly be located excepted in the Oasis, like those of central and Eastern Arabia, where people grow grapes, dates and many desert crops.

The Arabia Peninsula was predominantly a desert with very poor soils and therefore, the majority of the people lived life of extreme poverty.

The Arabia Peninsula is divided into four divisions

1. Tuhama coastal plan bordering the eastern coast of the Red sea. It has got excessive heat and humidity
2. Hijaz; which lies in the north of Yemen and east of Tuhama. The famous cities Mecca, Medinah and Jidda are found there; and this is called the Cradleland of Islam.
3. Yemen; which lies in the south Arabian Peninsular on the Red Sea.
4. Maid central plateau, which borders Iraq in the east.

**THE POLITICAL SET UP OF THE PRE-ISLAMIC ARABIA**

1. The Arab society before the coming of the Islam was organized into segementary societies; and therefore; the Arabs never had a central government.
2. The Pre-Islamic Arabs were organized in small political units with the clan being the smallest political unit but fully independent.
3. Sometimes, different clans would come together to form a tribe and would become one political unit. For instance, the Quraish Tribe in Mecca comprised of such clans as Banu Hashim, Banu Umayyah; and the like.
4. The Pre-Islamic tribe was headed by a **Sheikh** or a **Sayyid**, who was supposed to be given due respect.
5. The Sayyid had no authority or power to condemn any person and his role was essentially arbitration. He could neither impose duties nor inflict penalties.
6. The Sayyid was assisted by a council of elders who used to advise him; and the Sayyid had to consult the council before taking important decisions; particularly those that affected the people.
7. The council of elders also served as a check to the dictatorial tendencies of the leaders.
8. The Sheikh or the Sayyid was elected by the elders of the tribe who were usually from members of a single family – a sort of Sheikhly house known as Ahal-ul-Bait (people of the House).
9. The Sayyid was advised by the council of elders called the **Majlis** which consisted of heads of families and members of a clan.
10. On the death of Sayyid, a tribe would experience succession disputes and this could lead to the division of a tribe into several clans. The most prominent clans that evolved included the Banu Hashim and Banu Umayyah from the Quraish Tribe.
11. For proper execution of his work, the Sayyid had to be close to everybody and, therefore, had to know everybody in the family so as to solve their problems and he was also supposed to show hospitality to visitors.
12. For one to become a leader among the Arabs, he had to possess certain qualities like sense of fairness, courage, sense of manhood, being rich, ability to make speech, being wise and well known in the society.
13. The Pre-Islamic political system was segregative as leaders had come from distinguished families only; and therefore people from lower classes like the poor, slaves and some clans would never dream of becoming leaders.
14. Tribes, during the Pre-Islamic period were always at logger-heads, that is, at war with each other and any slight incidence was enough to spark off a severe war.
15. The pre-Islamic Arabia society lacked a centralized political system and this resulted in disorder, anarchy, lawlessness and political instability.
16. Wars were very common among the Arabs which could be sparked off by trivial issues like pastures, killing of domestic animals by a rival clan or quarrels over wells.
17. The Pre-Islamic Arabia was free of any political system that would lead to subjection of the inhabitants.
18. The Pre- Islamic Arabs had no universal law or a general political order to govern them because they had no settled life; they were always on the move.
19. The Arabs did not accept anything that denied them freedom, as individuals, clans or tribe. They could resist it with all their might.
20. The Arabs especially the Bedouins lived under convectional desert rules of honour, nobility and integrity, and they always resorted to fighting whenever a conflict proved insolvable under convectional desert rules.
21. Whenever the Bedouins felt they could not manage the injustice or strength of the opponent, they would give up the land and move out into the expanse of the desert.
22. Because of lack of law governing them, apart from jurisdiction of their tribe, the desert Arabs lived by raiding other tribes.
23. The raids that were carried out on one another resulted into loss of lives of many people, especially traders who dared pass through such lands.
24. Any slight incident was enough to spark off severe war, which although would start on low magnitude would take many years before the warring tribes would come to a compromise; for example, at one time the battle between Banu Bakr and Banu Taghib lasted forty years.
25. The Pre-Islamic Arabia was subjected to changes and influence from foreigners; like Persians, Greeks and Romans who once controlled some parts of Arabia.
26. The foreigners who influenced the Pre-Islamic Arabia frequently fought each other and at times the wars would reduce them to small groups of people.
27. During the Jahiliyyah period, tribal quarrels and revenge were the order of the day; therefore there was no unity among the different tribes.
28. Arabs from one tribe thought that they had a right to kill from other tribes, however, in case the killing took place in the same clan or tribe, the murderer would be handed over to the relatives of the murdered who had options of either killing him, ask for blood money or pardon him.

**ISLAM AND THE JAHILIYYAH POLITICAL PRACTICES**

1. Islam united all the once conflicting tribal groups of Arabia into one unit referred to as the Islamic state.
2. Islam came with Sharia laws which are a set of comprehensive rules and regulations that apply to any society.
3. Islam put rules on wars that were legalized in events of aggression and self-defence.
4. With the coming of Islam, the first ever constitution was drafted which granted mankind his fundamental rights.
5. Islam discouraged dictatorship and encouraged public opinion before a leader or ruler could take any decision.
6. With the coming of Islam, an Islamic state was created based on Islamic principles and rules of Shariah.
7. The Islamic state that was created granted mankind fundamental rights like equality of mankind.
8. With the advent of Islam, sovereignty stopped belonging to the ruler or to any person but to Allah.
9. Islam put up a consultative council called the Shurah system in carrying out administrative duties.
10. Islam encouraged Muslims to be obedient and respectful to leaders and obey their orders as long as such orders do not contradict the laws of God.
11. Islam made all people have equal rights and obligations in addition to being subjected to the same laws.

**THE SOCIAL LIFE OF THE JAHILIYYAH ARABS**

1. The Pre-Islamic Arabia had a small population and those who settled on it were there as a matter of survival
2. In terms of population compositions, Arabia was mainly divided into two classes; the desert normads (Bedouins) and the town dwellers
3. The normads comprised of the Bedouin Arabs and were mainly pastoralists who lived in tents.
4. The normads kept animals and frequently roamed and wandered the vast desert with their flocks and families in search of pasture.
5. Many normads also worked as raiders and mercenaries for the great leaders
6. The second category of the Pre-Islamic population was the town Arabs and dwellers and thse were mostly merchants.
7. The town Arabs had permanent homes and besides carrying out trade, they cultivated various crops which they exchanged with animals products.
8. The Pre-Islamic society experienced social stratification; that is, the Arabs were divided into distinctive social classes.
9. The top social class comprised of the nobles, who were mainly wealthy men and women. This was the most priviledged class.
10. The nobles were merchants and owned caravans, slaves and servants. They therefore, owned most of the riches of the society like land.
11. The second social class comprised of the middle men and traders who carried out trade and commercial activities on behalf of the nobles.
12. The middlemen were less previledged than the nobles and were employed on caravan by the weathier class. Prophet Muhammad was said to belong to this class.
13. The third social class was the class of the lowest of the low. They included slaves, the poor, women, widow and serfs.
14. The lowest class had no influence in the society; they were magnalised, oppressed and had no right to neither defend nor liberate themselves out of their inferior position.
15. The Pre-Islamic Arab loved poetry very much and many of them could compose many poems about their daily lives, problems, acquisitions, families, lovers and tribal boasting.
16. A man was free to marry any number of wives; in fact there was excessive polygamy where there was no limited number of wives one could have.
17. Polyandry was also a common practice. A woman in the pre-Islamic society would have more than one man.
18. Divorce was very common. There was no rule governing divorce. A man could divorce his wife at any time he felt like.
19. Slavery was very common among the Arabs. A rich Arab would keep as many slaves as he could afford though these slaves were treated mist inhumanly.
20. Gambling was a favourite pleasure. One would stake all his belongings on a single bet and would walk away in sorrow after losing.

**MORAL ASPECTS OF THE ARABS**

1. The Arabs had no restriction on moral behaviour Gambling , wine drinking , fornication and adultery became the common pastime
2. The Pre-Islamic society was polluted with obscenity; in that the more obscene words one utters the more he could be praised
3. Competitions in obscenity were also conducted and a big prize would be given to one who used the most obscene language
4. There was excessive boozing. It was reported that the ancient Arabic Literature was stunk with wine and contained a treasure of expressions for it.
5. Adultery and fornication were also common in Arabia; for example a man could have carnal relationship with a number of unofficial mistresses while women would have sex with many men.
6. Young girls would have sex with very many men and when they became pregnant and gave birth, these young girls could not tell who the legitimate father of the child was.
7. The Arabs carried out female infanticide where female babies were killed or buried alive by their fathers in spite of their soul-harrowing cries.
8. It was an act of bravery that a man would kill his baby daughter in any way; most especially by burying her alive.
9. Whenever a man was informed of birth of a baby girl, he would look disappointed and on many occasions, men would deny parenthood of baby girls.
10. Girls who managed to survive infanticide lived as prostitutes. Arabian girls had liberty of their bodies and would expose their bodies for men to admire.

**INFLUENCE OF ISLAM ON THE SOCIAL AND MORAL JAHILIYYAH PRACTICES**

1. Islam brought about equality of mankind which destroyed slavery and all other forms of social discrimination.
2. Arab social stratification was also destroyed and the society of nobility and the oppression was done away with.
3. Islam improved the status of women and accorded them equal status with men. The position of women was elevated from that of chattels (property) to that of equal partners in marriage.
4. Islam introduced the idea of women owning property and having a share in inheritance on death of parent or husband.
5. Islam also discouraged excessive polygamy by limiting the number of wives one has to marry to only for wives.
6. Islam condemned infanticide and any other form of killing. Islam pronounced punishments that frightened those who practiced them.
7. Islam brought with it the concept of brotherhood and this stopped the oppression of some people and slavery.
8. Islam also came with it the ideas of justice in which all people were regarded equal before the law.
9. About obscenity, Islam preached and encouraged modesty in speech and dressing.
10. Islam also pronounced punishments to all social evils that discouraged Arabs from performing them; like flogging and stoning to death those who committed fornication and adultery respectively.
11. Islam brought about freedom of slaves by urging masters to voluntarily set their slaves free and at liberty.
12. Islam encouraged the rich to buy freedom of the slaves buying them from slavery and setting them free.
13. Islam declared total liberation of women, slaves and the poor as it laid down their rights.
14. Islam destroyed all forms of social malpractices like obscenity, gambling, hoarding of goods which characterized the life of the Arabs of the Jahiliyyah period.
15. Islam abolished the practice of marrying girls without their consent.
16. Islam introduced the Idea of dowry and witnesses before a girl could be married off.
17. Marriage rules and regulations were introduced in which polygamy was legalized but polyandry abolished.

**HOW THE PRE-ISLAMIC ARABS TREATED WOMEN/ FEMALES**

The Pre-Islamic period or period before the advent of Islam was termed as Jahiliyyah or period of darkness, ignorance and barbarism.

Much as nature calls for fair treatment towards all people irrespective of colour, age or creed, the Arabs never had any regard for women.

1. Women were not respected at all; they were taken as property of men.
2. They were not allowed to participate in the administration of the society or community affairs
3. Females were not allowed a share of inheritance of their deceased relatives. This is because women were considered part of the property to be inherited.
4. A man was free to marry any number of wives he liked, this means that there was no limited number of wives one would have.
5. A man could have a good number of unofficial mistresses in addition to their wives.
6. A man could have unlawful relations with a number of women and worse still married women were allowed to have carnal relations with other men by their husband for the sake of money.
7. There was no rule governing divorce; therefore a man would divorce his wife as he wished.
8. Widows and divorced women were not allowed to remarry and were discriminated in matters concerning home life.
9. It was a common practice for the heir to take, as wives, the widows after the death of the husband.
10. Female babies were killed in infancy (female infanticide) because the society perceived them as future women to bring bad omen to the society.
11. Female babies were received with bad heart in a family and the whole clan would be disappointed.
12. Many young women, who survived infanticide, lived a life of untold suffering and misery. For example they were treated as a sort of marketable commodity to be sold in open places to the highest bidder.
13. Women were taken as property of men just to fulfill the sexual, financial and material desires of their husbands. For example, women would be exchanged to settle their husbands’ debts.
14. Girls of tender age would be married off with the aim of parents to fulfill social and economic goals
15. Women were denied the right to giving birth freely. This was so because men did not want to take chance of giving birth to female babies who were considered misfortunes.
16. Women were not free to ask for dowry, personal consent for marriage and full responsibility in running day to day affairs of the family.
17. Females were regarded as inferior sex; therefore; not equal to men and thus taken as chattel or property of the society.
18. Women had no right to participate in public affairs and were not accorded any freedom of speech.
19. Economically, women were not supposed to own property even if one had means to acquire it.
20. Many women, who would acquire property, would not liberate themselves economically as their property could be grabbed by their greedy husbands.
21. Young girls were forced into fornication at a tender age by circumstances and on very many occasions they would get pregnant after having had sex with very many men.
22. Women were subjected to all mistreatment and magnalisation; they were reduced to the level of inferior human being.

**HOW ISLAM LIBERATED WOMEN FROM JAHILIYYAH ATTITUDE**

1. Women were allowed to participate freely in trade unlike the Jahiliyyah period where businesses were monitored by men only.
2. Women acquired a great status; like Khadijah was credited to have been the first Muslim convert.
3. Islam restricted the number of wives a m an would have to only four. This stopped the act of excessive polygamy.
4. Wine drinking and gambling were abolished to stop men from harassing their wives.
5. Girl children (daughters) were to be shown much love as the Prophet loved his daughter Fatumah very much.
6. Women were no longer taken as sex objects rather partners in marriage.
7. Rampant divorcing of women was stopped and divorce would be effected only after completing Iddah period (period of waiting).
8. Good Islamic dressing was introduced to protect the privacy and modesty of women
9. Islam legislated that women be respected; in other words, women were to be seen as equal to men.
10. Inheritance was allowed to the side of women from the property left after the death of a relative or husband.
11. Women were given freedom to ask for dowry and were the ones to determine the amount of dowry.
12. Islam stopped the act of forcing young girls into marriage but allowed the personal consent in marriage.
13. Young girls were to be married off after attaining the age of puberty.

**THE ARABS’ ATTITUDE TOWARDS SLAVES**

1. Slavery was a common practice especially among the rich merchants of Arabia. Their ancient markets were common for slave dealing and exchange.
2. Arab merchants could import slave girls from their trade journeys whom they used to satisfy their sexual desires with.
3. Slaves had no freedom of worship, expression, movement and other related practices.
4. In absence of caravans during trade in areas of Syria, Mecca and Medinah, Slaves were forced to carry the merchandise.
5. Slaves were always given very heavy and difficult work without payment and under very harsh conditions.
6. Heavy punishments were administered against slaves irrespective of the nature of the mistake or crime committed.
7. The slaves were regarded among the lowest of the low group in the Pre-Islamic social stratification. They had no influence in the society.
8. Slaves were marginalized, oppressed and had no right to either defend or liberate themselves out of their inferior position.
9. Slaves were denied the fundamental rights; like they were not allowed to marry in whatever case of which frightful penalties were imposed on them.
10. Slaves were segregated from societal affairs; like they were not allowed to exchange visits among fellow slaves or to appear in public for a function.
11. Slaves were denied freedom of movement; like they were not allowed to move out of their masters’ homes to visit fellow slaves.
12. Slaves were given no time to rest; they were made to avail themselves to the services of their masters at any time and in whatever circumstances.
13. The slaves were not accorded proper medication, clothing and good feeding among other necessities of life.

**HOW ISLAM LIBERATED SLAVES FROM THE JAHILIYYAH PRACTICES**

1. Islam brought with it the concept of brotherhood and this stopped the slavery and oppression of some people.
2. Islam also came with it the idea of justice, in which all people were regarded equal before the law.
3. The liberation of slaves by believers was declared one of the highest acts of piety.
4. The institution of slavery and slave trade was abolished and they were changed into servants.
5. The former slaves were to be fed clothed like their masters.
6. The slaves were emancipated from the yoke of marginalization and thus given equal status with the rest of the people.
7. With the advent of Islam, slaves could intermarry with the sons and daughters of their masters.
8. Islam brought with it equality of mankind which destroyed slavery and all forms of social discrimination.
9. Arab social stratification was also destroyed and this brought all people to the same level in the society.
10. Islam brought about freedom of slaves by urging masters to voluntarily set their slaves free.
11. Islam encouraged the rich to buy freedom of the slaves from their ruthless masters and setting them free.
12. Islam provided that slaves once liberated could intermarry with their former masters’ sons and daughters.
13. Islam discouraged any form of ill-treatment on slaves or servants by their masters that would deny them of any social right.

**THE JAHILIYYAH ARABS’ ATTITUDE TOWARDS THE POOR**

1. The poor were taken to be among the lowest class in the social stratification of the Jahiliyyah life
2. The poor were politically discriminated, in that, for one to become a leader in the Jahiliyyah setting had to possess the quality of richness.
3. The poor were denied the fundamental rights like freedom of speech and expression.
4. Rich Arabs would not marry from poor families nor allow their daughters to be married in poor families.
5. The poor were economically exploited; they were reduced to buying defective goods from the rich.
6. The poor were treated to unfair lending system in which they would be taken as slaves when they failed to repay the loan.
7. The rich always underrated the poor by feeding their animals on the poors’ gardens without consent.
8. Slaves were not respected at all; in fact their presence was not felt at all in the Jahiliyyah social setting.
9. They were overworked by their msters and therefore were given no time to rest.
10. They were treated to a lot of humiliation in public in case they failed to accomplish any piece of work given to them.

**MARRIAGE DURING THE JAHILIYYAH PERIOD**

1. A man was free to marry any number of wives; that is, there was excessive polygamy
2. Polygamy was also a common practice; where a woman would have more than one man
3. There was no rule governing divorce; a man could divorce his wife any time he wished
4. A man would have a number of unofficial mistresses in addition to their wives
5. Widows and divorces women were discriminated in all matters concerning family life because they were considered a curse
6. Widows and divorces women were also not allowed to remarry
7. It was a common practice for the heir to take, as wives, the widows on death of the husband
8. Women had no right to marriage; they were not free to ask for dowry and personal consent in marriage among others
9. It was common for a husband to grab the property of his wife.
10. Women were denied a right to giving birth freely men did not want to take chance of their wives giving birth to female babies who were considered misfortunes.
11. Young girls were forced into marriage the sake of the father getting money
12. A man could give in his wife to have canal knowledge with another man for the sake of money
13. Women were taken as property of man just to fulfill the sexual and financial demand of their husbands.
14. Widows were not entitled to a share of inheritance on death of husband.

**HOW ISLAM RESPONDED TO JAHILLIYAH MARRIAGE**

1. Islam brought about equality of mankind which destroyed discrimination in marriage.
2. Islam introduced the idea of women owning properties and having a share in inheritance on death of a husband.
3. Islam limited the number of wives one had to marry to only four wives; this discouraged excessive polygamy.
4. Islam declared total liberation of women by laying down their rights and duties in marriage.
5. Islam brought with it the concept of brotherhood which stopped oppression of wives.
6. Islam abolished the practice of marrying off girls without their consent.
7. Islam introduced the idea of dowry and witnesses before a girl could be married off.
8. Although Islam legalized polygamy which was limited to tour wives only, it totally abolished polygamy.
9. Islam legalized that girls be married off after attained the age of puberty.
10. The bride was given liberty to ask for dowry and was the one to determine its amount.
11. With coming of Islam, divorce would be effected only after completion of the Iddah (waiting) period.

**CULTURAL AND INTELLECTUAL LIFE OF THE PRE-ISLAMIC ARABS**

1. Before the advent of Islam, very few people knew how to read and write. Therefore, there was high degree of illiteracy
2. It was reported that in the whole of Mecca, at the advent of Islam, only seventeen (17) people could read and write.
3. Although illiteracy loomed high, there were a number of scholars and learned men who contributed very much in enhancing the cultural life of the Arabs.
4. The cultural life of the Pre-Islamic Arabs was polluted with obscenity. The more words one uttered, the more was praised.
5. The people of Arabia relied very much on memory. A person would memorise as many poems as possible, and this formed the basis on which one was considered a scholar.
6. Poetry was a medium of expression which was heavily relied upon by religious men, soothsayers and the like in their communication.
7. Poetry was also used to express joy, sorrow and other emotional feelings of the Arabs.
8. The Arabs used to enrich a poem with carefully chosen words and images which depicted a variety of feeling; like heroism, praising of wine and women; jealousy and revenge.
9. The Arab culture was also characterized by magnificent architectural work and art. They built high storeyed buildings (like the Ka’abah) and carved idols from stones
10. The Arabs were great artists. They carved idols from stones, trees and rocks. Before the rise of Prophet Muhammad, the Ka’abah was surrounded by 360 idols.

**CULTURAL AND INTELLECTUAL REFORMS BROUGHT ABOUT BY ISLAM**

1. Islam came with it the revelation of the Qur’an which became the widely read book.
2. Islam encouraged the seeking for knowledge from far and wide which became a duty of every Muslim.
3. Islam emphasizes transmission of knowledge even if it is a .word. The Prophet once said: ***“Transmit from me even if it is a word or sentence.”***
4. Islam encouraged reading as a way to fight illiteracy; indeed the first revelation to Prophet Muhammad was an order to him to read.
5. All the teachings of Islam were based on the Qur’an as the ultimate guiding principle.
6. Islam encouraged man to acquire moral education so as to avoid evils like fornication among others.
7. Islam put rewards on recitation of the Qur’an as a way to stop obscenity that was involved in their poetry.
8. Islam improved on Arab architectural work in which mosques would be decorated with minarets and verses of the Qur’an.
9. With the advent of Islam, there was emergence of Islamic civilization that spread allover the world.
10. Islam created a worldwide literature based on the Qur’an. Before Islam, Arabic was spoken in a very limited area of the Arabian Peninsular.
11. Study circles were established from which people were taught to read and write; an example of such was the Ahl al-Suffah in the Prophet’s mosque in Medinah.
12. Arabic was made the most polished and developed language of the world as regards its rich vocabulary and eloquence.

**ECONOMIC LIFE OF THE JAHILIYYAH ARABS**

1. The economic activities of the Pre-Islamic Arabs were mainly three; trade, agriculture and pastoralism.
2. 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.
3. The Arabs traded with areas like Persia, the Far East, Syria and India dealing in items like beads, clothes, Chinese clay and agricultural items
4. The land of Arabia being a desert meant that it was unfavourable for cultivation. The only fertile area where cultivation was done was around the oases.
5. Some Arabs earned their living by rearing animals like goats, sheep and camels which they exchanged for other necessities of life.
6. The camel became the chief means of transport for the urban merchants of which they used for long distance trades.
7. 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.
8. 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.
9. 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.
10. Another feature of the Pre-Islamic economic system was usury (Ribah) whereby Arabs lent money to others on high rate of interest.
11. 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.
12. It was also common for Arabs to sell defective goods such as rotten agricultural products and expired items
13. The Arabs were also exploitative in their trade dealing in which they gave false weights and measures.

**REACTION OF ISLAM TO JAHILIYYAH ECONOMIC PRACTICES**

1. Islam introduced zakat which economically developed the good relationship between the poor and the rich.
2. Hoarding was one of the evils which characterized the Jahiliyyah economic life and was probihited by Islam.
3. Islam prohibited false weight and measurements.
4. Levying of high prices was condemned by Islam and called for mutual consent in business
5. Price fluctuation and discrimination was rejected and equal treatment of buyers was encouraged.
6. Exploitative lending and borrowing was modified by encouraging lenders to exercise fairness and sign agreements.
7. Islam totally prohibited usury and Ribah and classified them among the major sins.
8. Taxation was substituted with payment of Zakat and charity (sadaq).

**RELIGIOUS LIFE OF THE JAHILIYYAH ARABS**

1. The Jahiliyyah Arabs believed in the existence of the supernatural power they thought resided in shrubs.
2. The Arabs also believed that the worshipper could not communicate directly to the Supreme Being but though intermediaries like idols, stone and other objects.
3. The Pre-Islamic Arabs were essentially idol worshipers. Idol worshiping was of many types and each tribe had a different idol to worship.
4. The holy shrine (the Ka’abah) was surrounded by as many as 360 idols. Each had its name and a different idol was worshipped each day.
5. The Jahiliyyah Arabs had priests and foretellers whom the Arabs used to consult in case of problems; and they were supposed to predict the future of the society.
6. The Arabs used to perform pilgrimage to the Ka’abah during the month of Dhul-Hijja to pay respect to their gods
7. The Arabs performed pilgrimage practices going around the Ka’abah several rounds while naked; clapping, shouting and singing obscene songs.
8. The Arabs reasoned for their nakedness while performing pilgrimage that it was not proper and in order for them to perform an important ceremony in clothes they had committed sins in.
9. The Arabs who were unable to make it to Mecca for pilgrimage, organized small idols in their home areas to which they performed pilgrimage rituals.
10. The Arabs took their idols with so much respect and consideration that they named their children after those idols; for example Abd ul Uzzah (servant of idol Uzzah).
11. The Arabs had idols like Hubal (male god), al-Uzzah and Al-Manat (the female goddesses), Wadd (godess of love) Allat (sun god) and many others.
12. The Arabs used to offer sacrifice to their gods from the goods they reserved out of their valuables.
13. There was also too much superstition (Shrik); whereby certain happenings and events were believed to bring about good or bad omen. Because of this belief, some creatures were praised and others were cursed.
14. The Arabs used to perform prayers though their prayers were informal irregular and disorganized as the prayers were first addressed to gods.
15. The Jahiliyyah Arabs used to fast. It was believed that their fasting was copied from the Jews and Christians although theirs was irregular.
16. The Arabs used to go to foretellers with presents in form of food and animals as a fee to learn of what was to happen to them.

**ISLAM AND THE JAHILIYYAH RELIGIOUS PRACTICES**

1. Islam came with it the revelation of the Qur’an which guided all mankind in all aspects of life.
2. Islam abolished idol worship and introduced the worshipping of one God.
3. With the coming of Islam, a universal religion was established which helped to strengthen the structure of the nation.
4. Islam managed to transform mankind morally and spiritually in the view of the Jahiliyyah practices.
5. Islam did not only fight idolatry and idol worship but also with its advent, all the idols around the Ka’abah and other parts of Arabia were destroyed.
6. Islam organized prayers which were irregular and uncoordinated during the Jahiliyyah, by putting in place the regular five daily prayers.
7. During the Jahiliyyah period, fasting was also irregular and uncoordinated but Islam streamlined fasting to the month of Ramadhan and stipulating it to begin from dawn to dusk.
8. Islam abolished the practice of communicating to God through intermediaries and introduced direct worshiping to God.
9. Islam abolished the practice of performing pilgrimage naked and introduced the code of dressing for pilgrims called Ihram.
10. Sacrifice to idols was abolished by Islam and replaced with sacrifice to Allah
11. Traditional Arab ceremonies which were held at any time of the year were replaced with the two Idd festivities.
12. Islam strengthened and emphasized the concept of monotheism, which stressed the worshipping of Allah alone.
13. Islam introduced the Qur’an and Hadith as the major sources of law.

**NATURE OF RELIGIONS PROFESSED BY THE JAHILIYYAH ARABS**

1. The Pre-Islamic Arabs were essentially idol worshippers. The Jahiliyyah period was dominated by multiplicity of idols of different types and each tribe had different idol to worship
2. In the Pre-Islamic Arabia, there were foretellers and priests who were believed to have supernatural powers and knowledge of foretelling what would happen in future.
3. There was also an act of worshipping the graves of the ancestors to seek assistance from their departed souls in times of difficulty.
4. Despite the idolatacy, the belief in the Supreme Being also existed but very remotely in the minds of the Arabs.
5. The Pre-Islamic Arabs thought that they could not communicate to the Supreme Being directly but through intermediaries like idols.
6. There also existed Christianity especially in Yemen and Medinah. The followers of Christianity believed in the teaching of Jesus (Prophet Isa).
7. Within Arabia, there were also a group of people who believed in the teachings of Prophet Ibrahim and based on strict monotheism. These were called Hanafis.
8. There was also Judaism which stressed the worship of one God. The followers of this religion were called the Jews and believed in the teaching of Prophet Musa (Moses). The Jews were mainly found in Medina and Khaybar.
9. There was also another belief called Zoroastrianism which originated in Persia and started by Zoroaster these called their god Ahura Mazda whom they believed to reside in fire temples and therefore believed in fire.
10. Another belief that existed in the Pre-Islamic Arabia was nature worship. This was when people worshipped creation like sun, stars, moon, trees and water bodies.

**HOW THE ARABS WORSHIPPED THEIR IDOLS**

1. The Arabs devoted themselves to idols; like seeking refuge from them and calling for their help.
2. The Arabs used to circumbulate around the idols during the performance of pilgrimage.
3. The Arabs also used to lower and prostrate before them.
4. They also worshipped the idols through clapping, dancing and running around them naked.
5. They sought favours from the idols through sacrifices; that is, sacrificing animals and animal products.
6. The Arabs made reverences; mentioning the names of idols especially in times of trouble or difficulty.
7. The Arabs reserved certain portion of food which they offered to idols in respect.
8. The Arabs dedicated certain animals and animal products to idols without sacrificing to them; for example, a female camel called Bahira which had given successive female births was spared from work.
9. The Arabs practiced arrow shafting to the most respected idols; in that if an arrow is released and fell on the idol, one was free to go for journey and vice verse.
10. They constantly furnished and beautified their idols; thus keeping the idols upgraded.
11. The Arabs occasionally consulted idols on serious problems and calamities.
12. The Arabs used to praise the idols; composing poems and songs that uplifted the idols’ status.
13. The Arabs used to name their babies after the idols; for example Abu Lahab was called Abdul Uzzah or slave of idol Uzzah.
14. The Arabs shaped the idols in different figures that suited the taste and style of the worshippers.
15. The Arabs would turn certain places as places of their idols; and as such, the Ka’abah at one time was a temple of 360 idols.
16. In places of idols, certain acts were abolished; for instance, it was a sin to approach idols around the Ka’abah in clothes one committed sins in.
17. Each tribe in Arabia had its idol they worshipped and from which they hoped to get blessings.
18. The Arabs used to worship a different idol each day and on a special occasion.
19. Every household had a personal idol which they invoked through divination or asking for blessings before doing anything.

**HOW ISLAM REACTED TO IDOL WORSHIP**

1. Islam reformed worship where devotion was turned to Allah alone and under prescribed conditions.
2. Pilgrimage was to be done for the sake of Allah alone and certain practices like going around the Ka’abah naked were abolished.
3. With the coming of Islam, idols that had desacred the Ka’abah were all demolished.
4. All favours and various kinds of sacrifice were turned to Allah alone.
5. Animal sacrifices to idols were prohibited and modified to be done for the sake of God.
6. Mentioning of Allah’s name only was strongly emphasized during sacrifice.
7. Shrines and other places of worship of idols were replaced with designated mosques.
8. The Ka’abah, together with its vicinity, which was a common shrine of idol worship, was made sanctified and sacred.
9. Using idols as intermediaries to worship God was prohibited and direct worship of Allah was introduced.
10. Islam abolished idol worship and introduced the worshipping of one God.
11. Islam emphasized the concept of monotheism, which strengthened the worshipping of Allah alone.

**PRE- ISLAMIC PRACTICES WHICH ISLAM ADOPTED**

1. The Pre-Islamic Arabs had the idea of the existence of God. However, they worshipped God through idols. Muslims also believed and testify that there is only one God.
2. The Pre-Islamic Arabs used to worship their idols but kneeling and prostrating before these idols. Islam adopted kneeling and prostrating but modified them to God only.
3. Before Islam, Arabs paid taxes; the poor paid taxes to rich rulers. Islam adopted paying of taxes but the Islamic tax is paid by the rich to help the poor.
4. The Arabs used to fast but it was disorganized as they used to fast any time.
5. Islam modified fasting. Muslim fasting has rules and regulations; it has specific period and days Muslims fast; that is, in the month Ramadhan.
6. The Arabs used to make pilgrimage to the Ka’abah. They used to go around the Ka’abah shouting and while naked.
7. Islam adopted pilgrimage but made it organized where pilgrims but made it organized where pilgrims put a special dress – Ihram.
8. Islam adopted offering sacrifice which is made to God only. The Arabs used to offer sacrifice in form of money, animals, food etc to their gods and priests.

**REVISION QUESTIONS**

1. a) Show the political organization of the Arabs prior to the advent of Islam

b) What changes were made in the political life with the advent of Islam?

2. a) Describe the social set up of the Arabs before the coming of Islam.

b) How did Islam influence the social life of the Arabs?

3. a) How did the Pre-Islamic Arabs treat women/ females?

b) How did Islam change this status?

4. a) Explain the Arabs’ attitude towards slaves.

b) How did Islam react to such attitude?

5. a) How was the position of the poor viewed in Jahiliyyah circles?

b) How did Islam change this position?

6. a) Describe the moral life of the Pre- Islamic people.

b) How did Islam influence the morals of the Arabs?

7. a) Explain the nature of religions professed by the Pre-Islamic Arabs.

b) Explain the Pre-Islamic practices that Islam adopted.

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8. a) Explain the religious aspects in Arabia before the advent of Islam.

b) How did Islam react to such aspects?

9. a) Describe the cultural and intellectual life of the Arabs of the Jahiliyyah period.

b) How did Islam influence the cultural and intellectual life?

10. a) Describe the concept of marriage during the Jahiliyyah period.

b) How did Islam react to the Jahiliyyah marriage?

11. a) Describe how the Jahiliyyah people worshipped their idols

b) How did Islam react to Idol worship?

**CHAPTER TWO**

**THE LIFE OF PROPHET MUHAMMAD**

**MECCA – THE BIRTH PLACE OF MUHAMMAD (P.B.U.H)**

Mecca is a city found in the heart of the Arabian Peninsular near the Red Sea.

It is also known as Makka or Bakka and in the Old Testament it is called Baca or Macoraba.

In the Qur’an it is referred to as Umm ul-Qura – mother of the cities or Balad al-Amiin – City of Security.

Mecca is found in an area of the Arabian Peninsular called the Hijaz, which is a strip that comprises of other important cities like Medinah.

It was a place of religious importance even before the advent of Islam; the Pagans used to go to it for pilgrimage.

Mecca was also an important commercial centre and a major post for caravan route; therefore many Meccans were traders.

In this city, stood the Ka’abah, the first house of worship built by Prophet Ibrahim and his son Ismail.

During the Building of the Ka’abah, Prophet Ibrahim prayed to God to raise a prophet from the descendants of Ismail – the Arabs.

Ibrahim’s prayer was answered when Muhammad was born in Mecca and grew up to become a prophet and messenger of Allah.

Before Islam, the Ka’abah was surrounded by 360 idols which Arabs used to worship but were demolished with the Conquest of Mecca.

Mecca is now an annual pilgrimage site for all Muslims from all around the world.

**MUHAMMAD’S LINEAGE AND RELATIVES**

**1. HASHIM**

He was the son of Abdul Manaf.

He was a wise and most generous man of his time.

He was also a great merchant who organized the merchandise of the Quraish to Yemen and Syria.

He was very brave, and coupled with his generosity; he became the most popular figure in Arabia.

Once, Hashim went to Syria for trade and made a stopover in Yathrib where he married a Yathribite girl call Salma.

Hashim proceeded to Syria but died on his way at Gaza in the present day Palestine.

Meanwhile, Salma was left pregnant and gave birth to a child who was named Shaibah.

Shaibah lived in Yathrib with his mother till the age of eight years.

**2. ABDUL MUTTALIB**

After Hashim’s death, his brother Muttalib became the leader of the Quraish.

Muttalib had heard of the birth of Shaibah and he decided to travel to Yathrib to bring Shaibah to Mecca.

The Meccans who saw Muttalib with Shaibah, thought that the boy was Muttalib’s slave.

In Arabic, a slave is called ‘**Abd’;** thus, Shaibah was nicknamed ‘Abdul Muttalib’ or ‘The Slave of Muttalib.’

Although Muttalib corrected the Meccans by telling them that the boy was his nephew, the son of his brother Hashim, the nickname, Abdul Muttalib, stood.

Muttalib brought Shaibah up like his own son and became famous with the nickname Abdul Muttalib.

With the death of Muttalib, Abdul Muttalib became the chief and leader of the descendants of Hashim – the Banu Hashim or the Hashimites.

Abdul Muttalib, just like his father Hashim, won the affection of the Quraish for his generosity and fair-mindedness.

Abdul Muttalib’s characters of fairness, generosity and wisdom enabled him to rule Mecca for more than half a century.

During his rule, a Christian governor in Yeman called Abraha Ashram invaded Mecca in 570 AD.

Abraha organized a very big army, with several elephants, with an intention of destroying the Ka’abah.

The elephants had never been seen in Mecca and therefore the Arabs feared to engage Abraha’s army.

Abdul Muttalib turned to God and prayed for the protection of the Ka’abah and the Arabs.

God sent down birds carrying small pebbles in their beaks that they threw at Abraha’s army.

The stones caused a strange disease on the bodies of Abraha’s men which disease killed all of them.

This year, 570 AD, came to be known as ‘**Ãm al-Fiil’** or the ‘**Year of Elephants’** and it was the year Prophet Muhammad was born.

Abdul Muttalib gave birth to prominent people in the history of Islam, who included Abbas, Abu Talib, Abu Lahab, Abu Jahal, and Abdallah (father of the Prophet) among others.

**3. ABDALLAH**

Abdallah was the son of Abdul Muttalib and father to Muhammad (the Prophet).

Before Abraha’s invasion of Mecca, Abdul Muttalib married his youngest and most beloved son Abdallah to Aminah.

Aminah was a daughter of Wahab, the chief of Banu Zuhrah clan.

Abdallah remained with his wife for a few days at her father’s house, and then left for Syria on a trade mission.

On his way to Syria, however, Abdallah fell ill at Yathrib and died there at the age of 25 years.

By then, Lady Aminah had got pregnant and the widowed Aminah gave birth to the most respected personality; who came to be known as Muhammad.

**4. ABU TALIB**

Abu Talib was also one of the ten sons of Abdul Muttalib.

Among the ten sons of Abdul Muttalib, Abdallah and Abu Talib were real brothers.

Abu Talib was, therefore, Muhammad’s uncle who took charge of bringing him up following the death of Abdul Muttalib.

He gave birth to Ali and Jafar, some of the prominent Companions of the Prophet Muhammad.

Ali grew to become a Caliph – indeed he was the fourth Caliph – and Jafar led the Muslim delegation during the migration to Abyssinia.

Abu Talib was a famous trader although he was not ranked among the rich men in Mecca.

Muhammad, under the guardianship of Abu Talib, grew up helping his uncle in business.

At one time, Abu Talib went with the young Muhammad to a trade trip to Shami (Syria).

On their way, at a place called Basrah, they met a Christian monk called Bahirah who saw in Muhammad the features of prophetship.

Bahirah cautioned Abu Talib to protect hisnephew against the Jews who were likely to harm him.

Abu Talib took the advice of Bahirah and after completing their trade mission, they returned to Mecca.

Abu Talib looked after Muhammad well and protected him until death claim the life of Abu Talib.

Abu Talib played a good role in shaping Muhammad’s personality; like to be fair and trustworthy.

**MUHAMMAD’S BIRTH AND HIS EARLY LIFE**

Muhammad was born on 12th of Rabb ul- Awwal 570AD. The year was commonly referred to as the Year of Elephants.

His father was Abdallah, son of Abdul-Muttalib and his mother was Aminah, daughter of Wahab. His name Muhammad, which means the “Praised one”, was given to him by his grandfather Abdul Muttalib.

Muhammad belonged to the Banu Hashim clan of the Quraish Tribe.

He was born a few months after the death his father, who died at Yathrib on his way from a trade journey in Syria.

It was a custom in Mecca that new born babies were placed under the care of desert Beduoin women to breast feed and foster their babies.

Muhammad was given in the custody of a nurse called Halimah S’adiyah from the Banu Sa’d clan for fosterage.

Halimah had come to Mecca looking for a baby from a rich family but failed to get one. She then decided to try with the orphaned Muhammad.

Halimah looked after the baby for six years among the Banu Sa’d where he developed the purest Arabic Language.

At the age of six years, Halimah returned the boy to Aminah, who therein set out to Yathrib to have Muhammad pay a visit to the grave of his father Abdallah.

However, on her way back to Mecca, Aminah fell sick and died at a place called Al-Abwa, where she was also buried.

A slave girl called Umm Aimah who had accompanied Aminah helped to bring Muhammad back to Mecca.

Muhammad was left into guardianship of his grandfather Abdul Muttalib, who loved Muhammad dearly and never allowed him to be away from him.

Two years later, Abdul Muttalib passed away. By then Muhammad was just eight years old.

When Abdul Muttalib died, Abu Talib (Muhammad’s uncle) took charge of bringing up the young boy.

Abu Talib was not a rich man and because of that, Muhammad sometimes worked for his welfare.

Muhammad was trained to be patient, kind and humble which helped him in his future carrier where there were a lot of challenges which required patience.

Because of his vast experience of the desert, Muhammad tended his uncle’s flocks of sheep, goat and camels. He also looked after animals of other Meccans, who in turn paid for his services.

Abu Talib was a trader; so at the age of twelve, Muhammad started to accompany his uncle on his business trips.

During one of the trade caravans to Syria, they met a Christian monk named Bahirah. The monk saw in Muhammad the features of Prophethood that he cautioned Abu Talib to protect his nephew against the Jews who were likely to do wrong to him.

Abu Talib took the advice and after completing that trade, they returned to Mecca and Abu Talib protected Muhammad until his (Abu Talib’s) death.

**CHALLENGES OR PROBLEMS THE YOUNG MUHAMMAD FACED**

1. Muhammad was born a few months after the death of his father; therefore Muhammad was born an orphan.
2. He did not receive parental care during his childhood due to the outbreak of plague in Mecca that forced him to be away from his mother between the age of two and six years.
3. Muhammad lost his mother at tender age of only six years; thus, he became a full orphan having lost his father before his birth.
4. Abdul Muttalib who had taken charge of Muhammad after the death of his mother Aminah, also died two years later when Muhammad was only eight years old.
5. Abu Talib, who looked after Muhammad following the death of Abdul Muttalib, was not a rich man and therefore Muhammad had to work for his own bread.
6. As a young boy, Muhammad lived by tending flocks of other people because he did not want to be a burden to anybody.
7. From his very childhood, Muhammad lived a life full of poverty because he had inherited nothing from his departed relatives.
8. Muhammad was born and grew up in a society that did not value education; thus like many of the Meccans of that time, he did not know how to read and write.
9. Muhammad faced a challenge of the Jews who would hurt him had they known that he had features of prophethood.
10. Muhammad’s mother died on their way from Medinah where she had taken Muhammad to visit the grave of his father. Therefore Muhammad was left in an area with no relative.
11. Muhammad was born in a period of ignorance and in a society full of evil.

**HOW MUHAMMAD OVERCAME THE CHALLENGES AND PROBLEMS**

1. About the death of his father, Muhammad got a chance to be taken to the home of his nurse Halimah Sa’adiyah where there was a foster father called Harith – the husband to Halimah.
2. Despite being an orphan and and the only child to Aminah, Muhammad was not lonely because he had foster brothers and sisters – offsprings of Halimah.
3. Halimah, his nurse, took him away from Mecca where there had been an outbreak of plague, and looked after him for four more years.
4. Although Muhammad did not know how to read and write, he developed the purest of Arabic language and became better than anybody else in Arabia in Arabic literature.
5. After the death of Aminah, at a place away from Muhammad’s home, a slave girl calle Umm Aiman who had accompanied Aminah helped to Muhammad back to his relatives in Mecca.
6. Abdul Muttalib took care of Muhammad after the death of his mother Aminah and in fact looked after him with affection and love.
7. Although Abdul Muttalib died when Muhammad was eight years old, Abu Talib a real brother to Abdallah (Muhammad’s father) was there to bring Muhammad up.
8. Muhammad lived by tending flocks of other people and this helped him to fight poverty as the little money he could get catered for his welfare.
9. Angels took satanic parts away from Muhammad which helped him overcome the challenges of living in a society full of evil.
10. About poverty, also, Abu Talib introduced Muhammad to trade at the age of only twelve years from which he got the means for his upkeep.
11. Muhammad overcame the envy and jealousy of the Jews who would hurt him when a monk called Bahirah cautioned Abu Talib of the danger of the Jews and told Abu Talib to take Muhammad back to Mecca and protect him.
12. Muhammad was liked by everybody around him because he was a nice boy with good behaviours.

**MUHAMMAD AS A YOUTH**

As a youth, Muhammad led a kind life comparable to none although he was born and grew up in the period of ignorance when there was too much evil.

Muhammad led a simple life which contrasted that of other Arab young men.

He kept away from the bad and immoral life and led an upright and decent life.

He behaved as a real Muslim even though he had not acquired the office of Prophethood. Because of this, he was always loved and trusted by everybody who knew him.

He was always polite, gentle and willing to help the needy; caring for the young and also assisted the weak.

He used to visit the sick as well as assisting the wayfarers.

He was an active participant in an association called Hilf ul- Fudul which was drafted to defend the cause of the weak, the poor, orphan and the oppressed.

Muhammad did not indulge himself in any of the common evil practices of that time like gambling, fornication, wine drinking and other evils.

He lived a life without sin or moral decadence; therefore he was already a Muslim by conduct.

He had implicit faith in Allah and his actions were always communion with Allah.

Like many of his tribesmen, Muhammad took up profession as a trader and during his youthful years, he was a successful businessman.

Muhammad first conducted business in company of his uncle Abu Talib though he later became independent.

While transacting business, Muhammad exhibited high sounding business morals like trust, honesty and fairness.

He never charged interest (Ribah) neither did he deal in defective or rotten goods or foodstuff.

Muhammad participated in a number of events especially those intended to restore peace, order and tranquility in the society.

For example, he participated in his the peace talks between Banu Quraish and Banu Quais after they had fought for sometime.

He was pure in his character, honest, kind and tolerant to those who erred or wronged him.

Although Muhammad was eloquent and simple in his thought and speech, he always kept his words.

He was known for his generosity and charity and that he always gave part of his income to the poor and needy.

He had great concern on the welfare of the community that on his death-bed he willed that his property be passed on to the state treasury because Prophets do not have any inheritance to any one.

People had great confidence in him that they always kept their valuables with him to safe custody.

He led a simple life avoiding extravagance; like he used to do his own work like mending his on clothings.

Because of his sincerity, integrity, fairness and truthfulness, he was nicknamed Al-Amin (the truthful) and Al-Swiddiq (Trustworthy).

**MUHAMMAD AS A TRADER AND HIS MARRIAGE TO HADIJAH**

Muhammad’s good fame and reputation in business spread far and wide especially in Mecca and many Arabs came to learn of him.

Muhammad’s honesty and trusworthness in business soon reached the ears of a rich and prosperous, Hadijah, who was seriously looking for someone to mange her trading caravan to Syria and Palestine.

Hadijah approached Muhammad and asked him to manage her business on her behalf.

On a trip Muhammad led to Syria, he made great profits which were far beyond the expectation of Hadijah.

On the second trip, Hadijah sent one of his servants called Maisarah to accompany Muhammad to see the trick Muhammad used.

Maisarah reported that Muhammad managed to get lot of profit because of his honesty, trustworthiness and good marketing skills.

Muhammad’s exceptional honesty and good character forced Hadijah to start observing him and to get interested in him.

Hadijah was ready to offer herself in marriage to Muhammad that she secretly proposed to him.

Hamza, uncle of Muhammad, conveyed the marriage proposal to him and after consulting Abu Talib, Muhammad readily accepted the offer.

Abu Talib presided over the wedding; at the time Muhammad was twenty-five years of age while Hadijah was an old widow of forty years.

Despite the differences in age, the couple lived happily together in marriage and was blessed with six children – four girl and two boys – Abdallah, Kassim, Zainab, Ruqayyah, Umm Kulthum and Fatumah.

Two boys died in infancy and of the four girls, only Fatumah lived to witness Muhammad’s prophethood and later married to Ali bin Abu Talib.

After their marriage, Hadijah entrusted all her riches, including slaves to her husband who set free all the slaves and retained those who wished to stay but as free people.

Muhammad and Hadijah were sociable and charitable. For instance, Arabia was one time hit by famine but the two gave out part of their wealth to cater for the poor and the needy.

**RECONSTRUCTION OF THE KA’ABAH**

In 605 AD, the Ka’abah was destroyed by floods that had hit the whole of Mecca. Therefore, there was need to renovate it.

Muhammad, who was by then thirty five years of age also actively, took part in this noble work.

All clans of Mecca were called upon and the work was done.

After its renovation, there arose a problem of who was to place the scared Relic – the Black Stone – in its position in the Ka’abah.

Each individual clan that participated in reconstruction wanted to have the honour as it would raise their position in the Arab society.

Deliberations followed until Abu Umayyah bin Mughirah suggested that whoever passed through the gate of the courtyard of Ka’abah first the following morning would place the black stone into the Ka’abah

The next morning, Muhammad was the first to pass through the gate and was, therefore, asked to do the work.

Very many people gathered around the Ka’abah to witness the function; as they had regards for the Ka’abah.

Muhammad, through inspiration, got a peaceful solution which was just to all clans that participated the reconstruction of the Ka’abah.

He got a piece of cloth and placed the sacred stone on it. He then invited one chief from each of the clans that had participated in the work to lift the stone by the edge of the cloth and placed it in the Ka’abah.

Muhammad was then recognized as a man of justice for involving all clans in solving the problem of the Black Stone which would otherwise have been bloody.

The incident also showed Muhammad as a trusted people to administered justice among his people even before he became a Prophet.

After solving the problem of the Black Stone, Muhammad turned his attention to his family issue although he continued to consider the problems of the society keenly.

**REVISION QUESTIONS**

1. Describe the life of the following relatives of the Prophet Muhammad:

a) Hashim

b) Abdul Muttalib

c) Abu Talib

1. a) Describe the early life of Muhammad.

b) Describe the life of Abdallah, the father of Prophet Muhammad.

1. a) Describe the difficulties the young Muhammad experienced.

b) How did he overcome them?

1. a) How did Muhammad lead his life as a youth?

b) Describe the difficulties the young Muhammad experienced.

**THE BEGINNING OF MUHAMMAD’S PROPHETHOOD**

As Muhammad approached his mid-thirties, his thoughts turned towards the problems of his people, especially in Mecca.

The society was in state of moral decadence; like, there was religious confusion, economic decay and political injustice.

Muhammad was not happy with the way the Arabs behaved but he never had the authority to change such state of affair nor did he have solutions to the situation.

Consequently, he was forced to retreat in seclusion to the cave of Hirah on Mount Al-Noor (mountain of Light) a few kilometers outside Mecca.

In the cave, he began meditating (thinking deeply) as to how he could change the evil situation in the society.

He thought of how to end senseless bloodshed, tribal disputes and oppression, idol worship; he also wanted to know man’s mission on earth and how to stop immoral practices of the Arabs.

He used to frequent to the cave and sat for long hours in meditation, especially in the month of Ramathan.

One day, at the age of forty years, when he was in deep meditation in the cave of Hirah, Angel Jibril appeared before him.

The Angel commanded Muhammad to read (Q96:1) to which he replied that he could not read because he was illiterate.

The Angel squeezed him so hard to almost crossribs and asked him the second time to read, but Muhammad replied that he could not read, saying “What shall I read?”

On the third time the Angel Jibreal said:

***“Read in the Name of your Lord; who created man from a clot of blood; Read, for your Lord is the most bounteous. He who taught by the pen; taught man what he knew not.” (Q96:1-5)***

Muhammad repeated the words after the Angel and they imprinted in his mind and became the first revelation to Muhammad as a Prophet of God.

Before Angel Jibreal departed, it said:

***“O Muhammad, you are now a Messenger of Allah and I am Angel Jibreal from Allah.”***

From the cave of Hirah, Muhammad rushed home in a state of fear, panic and confusion and requested his wife Hadijah to cover him up.

When Muhammad (P.B.U.H) recovered from the shock, he narrated to his wife Hadijah what had happened in the cave.

Hadijah comforted her husband and recognized him as the Prophet of God. She then became the first Muslim convert.

Prophet Muhammad then announced his new religion to his close relatives and friends who readily converted. These included, among others Ali bin Abu Talib, Abubakar and Zaid bin Harith (His ex-slave).

**THE PRIVATE CALL – 610AD.**

Sometime after the first revelation, as Prophet Muhammad was moving around the desert, he saw Angel Jibreal coming to him.

The Prophet got frightened and rushed home and asked his wife Hadijah to cover him with a mantle.

No sooner had he been covered than the Angel appeared to him with the following words.

***“O, you who is covered in the mantle! Arise and warn; glorify your Lord…(Q74:1 – 7)***

This was the second revelation to Prophet Muhammad which ordered him to begin calling people in the way of Allah.

Angle Jibreal also told the Prophet to start by secretly calling his close friends and relatives. This method lasted for a period of three years (610 – 613 AD) and it is referred to as Private call.

**THE FIRST CONVERTS TO ISLAM**

After Muhammad was declared the Prophet, he was wondering how and who he should call to his mission.

Angle Jibreal appeared to the Prophet and told him to start by secretly calling his close friends and relatives.

The Prophet started with his wife Hadijah who encouraged him to stand firm; and thus, she declared herself the first convert to Prophet Muhammad’s mission.

Through this method of teaching, Ali son Abu Talib became the second convert.

At the time, Ali was only ten years old; he became the first youth to convert to the faith.

He was followed by Zaid bin Harith, Prophet Muhammad’s servant, and a freed slave becoming the the first slave servant to accept Islam.

Umm Aiman, Abdallah’s slave girl was the first slave girl to convert to the faith of Islam.

Abubakr, one of the closest friends to the Prophet, had gone for trade mission, but on his return, he heard about the mission of Muhammad and readily accepted the new faith.

Abubakr accepted the new faith because he trusted Muhammad; indeed Abubakr became the first male adult to enter the folds of Islam.

Muhammad was honoured to have his kinsmen and friends who had trust in him – like Abubakr and Hadijah. These formed the backbone of Islam in its early days.

The first five new entrants to Islam were those persons who watched Muhammad’s private and public life very closely.

Thereafter, the Prophet’s mission spread far and wide to many corners of Mecca; and the end of the three years about one hundred thirty persons had converted.

However, the majority of the early Muslims were the poor and slaves, who laid a firm foundation on which Islam was built during its early days.

Unfortunately, Abu Talib, the Prophet’s uncle and protector did not embrace Islam.

Abu Talib could not abandon the traditions and customary beliefs of his ancestors though he continued to protect the Prophet.

Abu Talib’s protection of the Prophet was so instrumental and very much helped Islam to succeed.

Abu Talib’s full support of Prophet Muhammad’s mission was seen when he allowed his son Ali to convert to Islam.

**THE PUBLIC CALL – 613 AD**

In 613 AD, the Prophet was ordered to preach openly; this began the Public Call which went on up to 632AD when the Prophet met his death.

The order came from God as stated in the Holy Qur’an

**Q15:94**

***“And make public what you have been given and turn away from the polytheists. We will Ourselves sustain you against those that mock you……….”***

With the order, the Prophet (P.B.U.H) met members of the house of Abdul Muttalib and told them to obey and worship one God. They, however, refused to listen to him.

Having failed to win his relatives to his side, the Prophet decided to hold a public meeting at a small hillock on Mountain Saffah.

It was here that the Prophet called the people at the top of his voice, and consequently a big crowd turned up.

The Prophet began his address by asking the gathering whether he had ever told a lie. They all answered that they had never heard him telling a lie.

The Prophet also asked the crowd if they would believe him if he told them that an enemy was behind the hill and read to attack them.

Because the Prophet was known to be a good man who was trustworthy, all people gathered replied that they would believe him.

At this juncture, the Prophet told the gathering that he was a Messenger of God sent to tell them to believe in One God and to abandon their evil ways.

Hardly had the Prophet finished his address when a man from the gathering who happened to be his uncle Abu Lahab, full of pride, rose and shouted at the Prophet.

“May you perish this day? Was it for this that you called us here?

The rest of the crowd joined in cursing the Prophet and even abandoned him, the meeting, thus ended in disappointment on the side of Prophet.

The Prophet felt hurt and just kept queit in disappointment, not knowing what to say next.

In order to comfort and console the Prophet, God sent a message to him assuring him of success on his mission, telling him that it was Abu Lahab to perish instead. This is contained in Surat Al –Lahab Q111: 1-3)

Prophet Muhammad was given courage to intensify his missionary work that won more converts to his mission.

**OPPOSITION AND HOSTILITY TO THE PROPHET (P.B.U.H)**

After an incident on Mount Saffah, the Prophet moved to preach on the streets of Mecca, in market places and in all places advising rich Meccans to worship Allah.

Prophet Muhammad’s preaching, however, annoyed many of his people who tactfully devised ways to bring his mission to an end.

The Prophet’s open invitation to Allah’s message brought him hostility with his tribesmen; especially when he preached against their gods.

**METHODS USED BY THE MECCANS TO OPPOSE THE PROPHET.**

1. The Meccans declared the Prophet a Public enemy who had risen to set the history of Arabia upside down.
2. The Meccans composed poems and songs using obscene words in which they abused the Prophet.
3. They complicated his preaching by asking for miracles like at one time they told him to split the moon into parts.
4. The Meccans used canning proposals in which they told the Prophet to worship idols for some days and in return they also worship Muhammad’s God – Allah.
5. The Meccans sent a delegation to the Prophet led by Amir bin Al-Tuffay to make the Prophet stop abusing their gods.
6. The Meccans approached the Prophet’s uncle Abu Talib and demanded him to withdraw his support to the Prophet so that they would deal with him directly.
7. The Meccans offered one of the most handsome boys in Mecca called Amir bin Warid bin Mughrib to Abu Talib in exchange for Muhammad, but Abu Talib did not accept the offer.
8. The people of Taif hired young street boys who chased the Prophet from their town with stones and dogs.
9. The Pagans at one time heavily beat the Prophet to the extent that his clothes were soaked with blood.
10. They also used inducement methods in which they promised the Prophet riches, power and beautiful woman if he stopped his preaching.
11. At one time while praying at the Ka’abah, the Prophet narrowly escaped death when his uncle Abu Jahal strangled him.
12. An after-birth of a camel was put on the back of the Prophet as he bowed down in prayers.
13. Abu Lahab’s wife Umm ul-Jamil used to scatter thorns in the Prophet’s way with the aim of causing him harm.
14. Umm ul-Jamil also used her eloquent language to defame and slander the Prophet and his message.
15. The Meccan pagans also resorted to stoning the Prophet’s house from the neighbourhood.
16. The Meccans also discredited the Prophet before his own people; like they called him a mad man, a wizard; while others labeled him a liar.
17. They used to hire singers and entertainers in order to distract the Prophet’s followers.
18. When the Meccan pagans failed to force Prophet Muhammad to abandon his mission, they turned to his followers in persecution:
    1. Bilal bin Rabbah, an African slave from Abyssinia was forced to lie under a very hot sun with a very big stone on his chest accompanied by heavy beating.
    2. Bilal was also tied with a rope around his neck and he was pulled in and around the town.
    3. Yasin bin Amar’s legs were tied to two camels and they were made to run in opposite direction. He died insantly.
    4. Sumayyah, Yasir’s wife was pierced with a hot iron bar in her private parts by Abu Jahal. She died in severe pain.
    5. Saad bin Abu Waqqas was struck with a sword when he tried to defend the Prophet when he was attacked by the enemies.
    6. Fuqaiha was placed on a very hot stone and as a result her tongue dropped out.
    7. Uthman bin Affan was locked in a house full of smoke with his hand and legs tied.

**WHY THE MECCANS OPPOSED THE PROPHET**

1. The Meccans thought that Prophet Muhammad had risen to set the history of Arabia upside down; yet they were proud of that history.
2. The Priests who used to get sacrifice from people feared to lose their profitable system of priesthood had the Prophet’s mission succeeded.
3. Some Meccans were worried of losing their influence and political power to Muhammad if the Prophet continued spreading his mission as he got more converts.
4. The concept of brotherhood which the Prophet preached threatened their pride for they had looked at themselves to be superior.
5. The concept of monotheism which the Prophet emphasized was totally against polytheism and idolatry which the Meccan upheld for many years.
6. The rich Meccans thought that the principle of equality the Prophet preached would lower their positions yet they never wanted to be equal with some people like slaves.
7. The principle of equality would end up uniting people; thus destroying the Arab master-servant relationship.
8. The Meccans also opposed the Prophet because he was preaching against and undermining their gods they had respected for so long.
9. The Meccans had pride in their wealth. Their wealth made them arrogant after realizing that they were not direct beneficiaries of the mission.
10. The Meccans had expected nothing from Muhammad and in turn they referred to the Prophet’s mission as a movement for the disabled; hence opposed it.
11. Many Meccans had enjoyed the social immoralities like obscenity, prostitution etc, yet the Prophet preached against such arrangements. This annoyed them.
12. The Prophet’s attempt to destroy economic vices like usury made the Meccans to oppose him because such vices were their source of income.
13. Clan rivalry also made some Meccans to oppose the Prophet. Since the Prophet came from Banu Hashim clan, the Banu Umayyah naturally had to oppose him.
14. The Meccans opposed the mission of the Prophet because it contained threats of heavy punishments after their evil life.
15. The Meccans thought that a Prophet would be extra ordinary, but they found him an ordinary man with a humble background.
16. Muhammad was middle-aged; therefore, many old Meccans would not support a person they considered their junior who couldn’t influence their ways of life.
17. The Meccans also feared to be subjected to the principles of Islam that appeared harsh to them, like fasting, not taking wine etc.
18. The Prophet preached strict rules of morality and good bahaviour which were unpleasant and not agreeable to the Meccans.
19. The socio-economic status of Muhammad also made the Meccans to oppose the Prophet. He was an orphan, illiterate and poor compared to most Meccans.
20. The Meccans had expected the Prophet to possess supernatural powers or perform miracles. They were not convinced when Muhammad talked of his only miracle as the Qur’an.

**MIGRATION TO ABBYSINIA**

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:

* 1. The Abbysinians were following Christianity a divine religion as Islam.
  2. It was very far from Arabia; and therefore, thought that the Meccans would find it difficult to pursue the Muslims.
  3. The 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 Abbysinia, 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 Abbysinia.

When the Meccan envoy arrived in Abbysinia, 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 Abbysinia 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 Pagans. This gesture impressed the Muslims and annoyed the Meccan pagans the more.

The Meccan pagans 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.

**HOW THE PAGAN MECCANS REACTED TO THIS MIGRATION**

1. When the Meccan pagans learnt about the migration, there was panic in the whole of Mecca and amongst themselves.

2. The Meccan Pagans decided to send Amr bin Al-As and Abdallah bin Abu Rabiah to pursue the Muslim fugitives up.

3. The Meccan pagans sent presents to king Negus to beg him force the Muslims out of Abbysinia.

4. The Meccans accused the Muslims of being rebellious and disowning the religion of their ancestors.

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

6. The Meccan pagans were annoyed and returned to Mecca humiliated because they had failed to convince King Negus to chase away the Muslim fugitives.

7. With the Muslims being granted asylum in Abyssinia, the Meccan pagans concentrated on torturing the few Muslims who had stayed at Mecca.

8. The migration to Abbysinia became an embarrassing event to the pagans on seeing that the people they wanted to persecute had been given shelter.

9. The migration hurt some Meccans who had blood ties with the Muslim refugees for becoming strangers in Abbysinia.

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

**EFFECTS AND IMPORTANCE OF MIGRATION TO ABBYSINIA**

* 1. The migration to Abbysinia became an embarrassing event to the pagans on seeing that the people they wanted to persecute had been given shelter.
  2. The migration hurt some Meccans who had blood ties with the Muslim refuges for becoming strangers in Abbysinia.
  3. It showed the Meccans that the Muslims were ready to face hardships than abandoning their faith.
  4. With the migration, the news of the Prophet’s mission spread to other areas like Abbysinia.
  5. The migration also showed that Islam was not a religion for the Arabs only but a universal religion.
  6. This became the first migration in the history of Islam, and it laid foundation for future migrations.
  7. The migration to Abbysinia increased torture and troubles for Muslims especially those who stayed in Mecca.
  8. One person among the Muslims converted to Christianity since Abbysinia had a strong Christian influence.
  9. The Muslims became optimistic that should problems intensify in Mecca, they could seek asylum in other countries like Abbysinia.
  10. The migration assured the Muslims of support from other countries and this strengthened their faith.
  11. The migration was a sign of determination to the Muslims when they chose to leave their non-Muslim relatives in Mecca.
  12. The Migration meant that Prophet Muhammad was recognized as the leader of the Muslims especially in Abbysinia
  13. Islam was recognized as the religion of God as it has some likeliness with what was revealed to Jesus

**CONVERSION OF HAMZA AND UMAR BIN KHATTAB – 615AD**

After the failed attempt to get the Muslim migrants from Abbysinia, the Meccan pagans intensified their hatred and torture on the Muslims.

However, the Muslims got some breathing space in the 6th year of the Prophet’s mission when two figures in Mecca – Hamza, uncle of Prophet and Umar bin Khattab – converted to Islam.

Hamza had got disgusted with the way the pagans persecuted the Prophet that he decided to convert so as to offer protection to his nephew.

Hamza was a brave man and feared by many people within Mecca because he was a great fighter, hunter and a charismatic wrestler.

Another conversion in the same year was Umar bin Khattab who was one of the strongest opponents and enemies of Islam.

Prophet Muhammad specifically prayed for the conversion of Umar who had proved an obstacle to his (Muhammad’s) mission.

One time, Umar was sent by the Meccan pagans to bring the Prophet to them alive or dead.

Umar drew out his sword and set out to kill the Prophet and present his head the Pagan Quraish chief when he returned.

On his way, Umar met Na’im bin Abdullah, a secret convert, who knew of Umar’s intention. Naim informed Umar of the conversion of Fatumah, Umar’s sister.

Umar was shocked to hear that his own sister had converted to Islam, so he decided to deal with her before he would finish Muhammad off.

When Umar arrived at Fatuma’s house, Fatuma, her husband and some other people were reciting the Qur’an inside the house.

Umar forced his way inside the house and beat up his sister so seriously that she bled profusely from the nose and mouth.

Umar then demanded to have the Qur’anic text they were reciting, but Fatuma refused to surrender it saying that Umar was unclean.

Fatumah challenged Umar to do whatever he wanted to them but they would never abandon their new faith.

Seeing his sister in pain and her courageous words, Umar’s heart softened and cooled down from his outrageous anger.

He then asked his sister to let him read the Qur’anic verses they were reciting, but Fatumah asked him to first get ablution which he did.

Umar was given the Qur’an and after reading through he was very much impressed and subsequently converted to Islam.

Umar then requested Fatumah’s teacher called Khabbab to lead him to the Prophet to declare publicly his conversion to Islam.

The prophet and the Muslims received the news of Umar’s conversion with too much joy much to surprise and disappointment of the pagan Quraish.

Umar became a strong pillar in defending Islam that no pagan dared attack the Prophet.

He also pledged to serve Islam and to protect the Prophet, a mission he fulfilled up to the end of his caliphate.

**SIGNIFICANCE OF UMAR AND HAMZA’S CONVERSION.**

1. The conversion of the two gave strong courage to the Muslims, for Umar and Hamza were very powerful men within the Mecca community.
2. The conversion eased tension and fear in the Muslims because the two were the worst enemies of Islam.
3. The conversion of Umar was a blow to the Meccans because he was brave and feared by many people.
4. Many people who had considered Umar and Hamza as great and brave men ended up also converting to Islam
5. On conversion to Islam, Umar declared that Muslims should pray openly at the Ka’abah.
6. Umar’s conversion gave courage to the Prophet to call other people to join Islam because Umar stood as a protector of the Mission.
7. Umar’s conversion boosted Islam when he publicly declared the faith on the streets of Mecca.
8. Umar’s conversion assured the Prophet of success because he prayed to God for his conversion.
9. The conversion of Umar displayed the miraculous nature of the Qur’an because Umar just read it and got converted.
10. The conversion of Umar showed that God answers prayer; since the Prophet prayed for Umar’s conversion.
11. After the conversion, Umar and Hamza became Prophet’s righthand men and they later served Islam wholeheartedly.

**THE SOCIAL BOYCOTT OF THE BANU HASHIM (617 – 620 AD)**

Despite the pagan persecution of the Prophet and his followers, the Muslims remained steadfast in their religion.

Hamza and Umar had converted to Islam at the same time Islam began to spread among other tribes.

The Meccan pagans thought that the Muslims influence would be stopped if Muslims and their sympathisers were confined in one place.

The Meccans hoped to demoralize the Prophet and his followers through a social boycott of all Muslims and their sympathizers and supporters.

This may partly explain why the Prophet’s Uncle Abu Talib, who had not embraced Islam, was made part of the confinement.

The Muslims one day gathered in a valley on Abu Talib’s land called Shib-bi Abu Talib which was in one corner of Mecca city.

The pagans took this to their advantage and confined the Muslims in this valley for three years in great suffering and misery.

The Muslims ran out of food and resorted to eating leaves and barks of trees.

Many of the Muslims became very feeble and weak because of mal-nutrition and some even died during and after the boycott.

During the boycott, no one was to marry any woman from the Banu Hashim and no one was to give in his daughter in marriage to any member of the Banu Hashim and the Muslims.

Interaction between the Meccan pagans and the Muslims in conversion or in any form of association was stopped.

The boycott also meant that commercial transactions between Meccan pagans and Muslims were to stop forthwirth.

During the boycott, Muslims were also denied food and other supplies like water which subjected them to a lot of misery.

However, much as life in the social boycott was appalling, the Prophet and his followers never lost hope.

In the year 620AD, the Quraish lost the spirit of the boycott. They got divided on whether to lift the boycott or to extend it.

Some Meccan pagans like Abu Jahal wanted Muslims to continue suffering in the boycott, while the people like Zuhair Abu Ummayah wanted the boycott to be lifted.

However, after a long debate, the boycott was lifted though the Muslims had suffered severely.

**DEATH OF ABU TALIB AND LADY HADIJAH**

After the social boycott, the Muslims and their sympathizers returned home; and the Prophet resumed his mission of calling people to Islam.

However, not long after the boycott, the Prophet lost two of his guardians and protectors; that is his uncle Abu Talib and his beloved wife Hadijah.

Unfortunately at the time of his death, Abu Talib had not converted to Islam; and therefore he was still a non-Muslim.

The two had supported the Prophet with all their might and strength; so their death was a very big blow to the Prophet.

After their death, the Meccans intensified their persecution of the Prophet and his followers so much that the year 620AD was referred to as “A year of sorrow.”

Lady Hadijah died at the age of 65 years and her death was grievous as it left the Prophet lonely without any comforter and supporter.

After the death of Hadijah, the Prophet married Saudah, a widow and who had suffered for the sake of Islam.

The death of Abu Talib and Hadijah exposed the Prophet to the torture of the Meccans that life became very hard.

The non Muslims refused to cooperate with the Prophet; and realizing that the situation was unbearable, he decided to seek refuge elsewhere in Arabia.

**THE ROLE OF ABU TALIB IN GROOMING MUHAMMAD**

1. Abu Talib took care of Muhammad at the time when he (Muhammad) lost his parents and Grandfather Abdul Muttalib.
2. Abu Talib trained Muhammad to be patient, kind and humble which helped him to face the challenges in the future life.
3. Abu Talib taught Muhammad to be just in all his duties which helped him to be admired by all people right from his youth.
4. Abu Talib traded with Muhammad whereby they moved to many areas like Syria and this helped Muhammad to be familiar with many areas.
5. Abu Talib trained Muhammad to be honest in all dealings which attracted him to famous personalities like Laby Hadijah.
6. Abu Talib protected Muhammad from dangers of the Jews on the advice of the Christian monk called Bahirah.
7. Abu Talib trained Muhammad to be charitable; for example, he participated in “Hilf ul-Fidul” – Alliance for charity – which was aimed at helping the poor, needy and orphans.
8. It was Abu Talib who advised Muhammad to start a business of his own that brought him into contact with Lady Hadijah who assisted him before and after his messengership.
9. Abu Talib gave Muhammad a go ahead to marry Hadijah which made him more responsible.
10. Though Abu Talib did not accept Islam, he vowed to protect Muhammad against Arab pagans after declaration of Islam in 610AD.
11. Abu Talib did not stop his sons Ali and Jafar to convert to Islam. The two helped the Prophet in his mission.
12. He gave Muhammad comfort especially when the pagans confined the Muslims to social boycott.
13. The death of Abu Talib and Hadijah resulted in the Prophet’s ascension to Heaven in what came to be known as Al-Isra wal-Miraj.
14. Abu Talib faithfully discharged his duties and proved to be very loving to Muhammad more than he loved his own sons.
15. Abu Talib taught Muhammad not to be a burden to others as such Muhammad always worked for his own bread.
16. Abu Talib trained Muhammad in warfare; for instance in the war of Fijaar between the Quraish and Qais, the young Muhammad would collect arrows thrown by enemies and handed them over to his uncle.

**PROPHET’S JOURNEY TO TAIF – 620 AD**

With the death of Abu Talib and Hadijah, the Meccan pagans intensified their torture of the Prophet and Muslims as a way of demoralizing them.

The life of the Muslims became very hard and the future of Islam seemed insecure.

Muslims lived by expecting trouble that would come from the pagans of Mecca.

Fearing trouble from the Quraish, Prophet Muhammad decided to visit Taif about 60 miles from Mecca in order to seek shelter.

The Prophet thought he would get positive response from the Banu Thaqif, the residents of the city.

The Prophet was escorted to Taif by his freed slave Zaid bin Harith.

In Taif, the Prophet preached to the people of Taif but ignored him because they never expected him to pose any threat nor effect any change.

However, his continuous preaching annoyed the chiefs in Taif and therefore moved to stop him.

The chiefs organized street children who threw stones to the Prophet and Ibn Harith. They both sustained severe injuries.

The two rushed to the safety of their lives in the nearby vineyards, highly weak and feeble.

While in the Vineyard, the prophet prayed to God:

***“O my Lord, I’m weak and feeble. I seek your shelter; forgive those people for they don’t know.”***

However, when God asked the Prophet what punishment deserved those people who mistreated him, the Prophet only prayed for their salvation.

The Prophet pardoned the people of Taif because he knew that their sons and daughters would accept his mission.

**SIGNIFICANCE OF THE JOURNEY TO TAIF**

1. The journey showed that the Prophet was peaceful, patient and kind to people even those who wronged him.
2. Journey reminded the Prophet of the hard task ahead of him, that he had to draw a concrete plan for the success of his mission.
3. It showed the Prophet that God was always with him at the time of danger, especially after the prayer.
4. God’s response of the prayer gave the Prophet courage to continue preaching.
5. It showed the Prophet and Muslims that with any difficulty, there is ease. The Prophet survived the people of Taif when he took shelter in the vineyard.
6. The Journey to Taif showed that Islam was to spread to other areas despite the opposition.
7. The journey also assured Islam of success; that although the chiefs in Taif chased the Prophet away, their sons and daughters later embraced Islam.

**AL-ISRA WAL-MIRAJ**

**(NIGHT JOURNEY AND ASCENSION)**

Al-Isra Wal-Miraj was a journey undertaken by the Prophet at night from Mecca to Jerusalem and then to Heaven.

The journey was undertaken to console the Prophet after he had lost two of his protectors, his wife Hadijah and his uncle Abu Talib

The Quraish had also continued to burden the Muslims through continuous persecution.

The journey was therefore made so that the Prophet would forget his past bad experiences.

The journey was also intended to show the Prophet the signs specifically those in hell and paradise.

The journey consisted of two parts; that is, the Isra part which entailed the journey from Mecca to Jerusalem and the Miraj part from Jerusalem to Heaven.

One night while the Prophet was deep asleep, Angel Jibreal appeared to him with a fast moving animal called Buraq that took the Prophet from Mecca to Jerusalem.

From Jerusalem, the Prophet moved by direct powers of God to Heaven.

The Prophet was taken through the seven layers of heaven and met several earlier Prophets like Ibrahim, Moses and Jesus among others, whom he led in prayers.

The Prophet was taken around Hell where he was shown the different punishments for evil doers.

He was then taken around the Paradise, where he was shown many good things for the righteous.

He also ascended to Heaven where he came nearer to the divine presence and experienced the glory of God.

It was during this ascension to heaven that the Prophet was given the command for the five daily prayers.

Initially, the command was fifty prayers a day, but Prophet Muhammad pleaded to have them reduced to five.

The next morning, the Prophet narrated his journey to the people of Mecca, who received the news with mixed feelings.

The pagan Meccans disbelieved the Prophet for they couldn’t imagine one going through all that long journey within just one night.

Some other Meccan Quraish who had just converted to Islam abandoned the faith accusing the Prophet Muhammad of being a liar.

However, some few who had strong faith in Prophet Muhammad believed him right away.

For example, the time the Prophet narrated his journey to the Meccans, his close friend Abubakr was not around but when he got to know about it, he said:

***“By Allah, if Muhammad has said so, then it is true.”***

From this incident, Abubakr was given the title of Al- Swidiq – the Testifier of the Prophet.

**SIGNIFICANCE (IMPORTANCE AND EFFECTS) OF ISRA WAL-MIRAJ**

1. The Quraish did not believe the Prophets Night journey and so they increased their hostility to the Prophet and Islam.
2. Some few Muslims who had just converted to Islam abandoned the faith.
3. The night journey strengthened the hearts of some believers like Abubakr who simply believed in the journey amidst opposition.
4. It was during the Night Journey that the five daily prayers were prescribed to the Muslims.
5. After the Night journey, the Muslims started following the five daily prayers practically; thus translating their faith into reality.
6. The event consoled the Prophet and made him forget his past strains.
7. The events showed the Prophet that God will reward the righteous abundantly with paradise. This increased the believers’ faith.
8. Abubakr who confirmed the Prophet’s words of the Night Journey assumed the title of Al- Swiddiq or the testifier of Prophet’s words.
9. The event of Isra wal-miraj became a religious event which is celebrated annually by Muslims
10. The event gave the Prophet more courage to continue preaching Islam since he had got a chance to see the signs of God in paradise and Hell.
11. The event showed the sympathy God has for humanity when He reduced the daily prayers from fifty to five.
12. It showed that God’s power can’t be matched as He enabled the Prophet to complete the journey to Heaven in only one night.
13. The Muslims celebrating this event shows their devotion to God and the love they have for their Prophet (P.B.U.H)

**REVISION QUESTIONS**

1. a) Explain Muhammad’s activities that followed the process of Revelation.
   1. Describe Muhammad’s experience while receiving revelation.
2. a) Describe the events in the Cave of Hira in Mecca in 610 A.D.

b) How did the Prophet physically declare his message?

3. a) Give an account of the first converts to Islam.

b) Explain the hardships the first Muslim converts experienced in Mecca.

4. a) Explain the experiences of the early Muslims converts.

b) How did they overcome the above?

1. a) Why were the Meccan Quraish not willing to accept Muhammad’s mission?

b) Show how their opposition was carried out.

1. a) Explain the Abyssinian Exodus of 615 A.D.
   1. Of what significance was this exodus to the progress of Islam?
2. a) Describe the conversion of Hamza and Umar bin Khattab.
   1. What were the effects of their conversion?
3. a) Describe the social boycott imposed on the Prophet and his clansmen.

b) What hardships did the victims of the boycott go through?

1. a) Describe Prophet Muhammad’s journey to Taif in 620 A.D.
   1. Explain the significance of this journey.
2. a) Describe the events of the Night Journey (Al-Israh wal-Miraj).

b) Explain the significance of these events to the Muslims.

1. a) Describe Muhammad’s experience of night journey.

b) How beneficial was the event to the progress of Islam?

**PENETRATION OF ISLAM IN YATHRIB (620 – 621 AD)**

After the Night Journey, Prophet Muhammad concentrated his preaching on the people who had come from far of Mecca.

The Prophet preached to people who had come from Yathrib partly for pilgrimage and partly for trade in Mecca.

The people from Yathrib proved to be good and esteemed listeners to the Prophet

Among the people of Yathrib the Prophet preached to were from the tribes of Aus and Khazraj.

The conversion of the Yathribites gave Islam a new dimension as it assumed a universal role at Yathrib.

Islam also turned the fortunes of other religions in Yathrib upside down; since the Yathribite converts started to invite other people to Islam.

**ADVANTAGES THAT YATHRIB HAD THAT WOULD FAVOUR ISLAM**

If Prophet Muhammad had started his mission in Yathrib, he would find it easier because Yathrib had a number of advantages.

1. As a trader, Muhammad had passed through Yathrib several times. The people of Yathrib had knowledge of some of his good character.
2. As a young boy, Muhammad had visited Yathrib with his mother especially to visit the grave of his father – Abdallah.
3. The Prophet’s mother was buried near Yathrib at Abuwa.
4. The Banu Najran, the ancestors of Muhammad’s grandfather Abdul Muttalib lived in Medinah.
5. The Jews of Yathrib had despised the Ausi and Khazraj tribe; therefore, they thought Prophet Muhammad to elevate their position.
6. The Ausi and Khazraj had fought each other for many years; and therefore thought that Prophet Muhammad would arbitrate between them.
7. The Jews and Christians in Yathrib had announced the coming of another Prophet. So when Muhammad announced his mission, the people of Yathrib supported him.
8. Yathrib could favour the progress of Islam because it was both an agricultural and commercial area.
9. Yathrib had a good climate compared to that of Mecca; its mild climate was condusive to the spread of Islam and other developments.
10. The people of Medinah (Yathrib) were sober compared to the hostile and aggressive Meccans. They listened to and accommodated his preaching.
11. The Prophets had no respect in their own places of birth; it is no wonder that Muhammmad was rejected in Mecca and recognized in Yathrib.
12. There existed no priestly class in Yathrib; therefore, it was easier to spread a new faith there.

**THE FIRST PLEDGE OF AQABA – 621 AD**

**Explain the events that led to the First Pledge of Aqaba.**

The first Pledge of Aqaba was the first agreement to be made between the Prophet Muhammad, Muslims and the Yathribites.

After the Night Journey – Isra wal-Miraj, Prophet Muhammad concentrated his preaching to the people who used to come from areas far away from Mecca.

Among those people the Prophet preached to were those who had come from Yathrib partly for pilgrimage and partly for trade in Mecca.

The people from Yathrib gave in their time to listen to the Prophet; and indeed they proved to be good and esteemed listeners to the Prophet and they included the Jewish tribes of Aus and Khazraj.

The people of Yathrib were so impressed by the Prophet’s preaching that some of them admired Islam while others embraced it.

The following year 621AD twelve men from Yathrib came to Mecca to perform pilgrimage; ten were from Khazraj and two were from Aus.

After performing their pilgrimage rituals, they met the Prophet at a place called Aqaba and after a serious debate; they entered into an alliance with the Prophet. The alliance came to be known as the First Pledge of Aqaba.

In the alliance, the people from Yathrib made a number of pledges;

1. They vowed to accept the oneness of God and do as He commanded
2. They assured the Prophet that they wouldn’t associate anything with God.
3. The people from Yathrib promised not to commit adultery.
4. That they would not steal nor kill their children.
5. They also swore to believe in the Prophet (P.B.U.H) and obey him in everything that was right.

After the Pledge, the Yathribites requested the Prophet to send a teacher to instruct them in Islam. On their departure, the Prophet sent with them Mus’ab bin Umayr and Abdullah bin Makr to go and teach them the word of God.

As a result of Mus’ab’s teaching, a good number of Yathribites among the Aus and Khazraj accepted and embraced Islam.

Indeed, within a few months that followed, the number of Muslims in Yathrib increased and Islam became strong in the city.

**RESULTS OF THE FIRST PLEDGE OF AQABA**

**b) How did this pledge benefit Islam?**

**OR**

**How beneficial were the above pledge upon the Muslim Community?**

1. Islam spread widely in Yathrib and it became strong in the city.
2. The people of Yathrib allied with and became friendly to the Prophet and Muslims.
3. It prepared for the migration of the Prophet and his followers to Yathrib.
4. A good number of Yathribites among the Aus and Khazraj accepted and embraced Islam.
5. The conversion of the Yathribites gave Islam a new dimension as it assumed a universal role at Yathrib.
6. After the First Pledge of Aqaba, the fortunes of other religions in Yathrib turned upside down; since the Yathribites started to convert to Islam.
7. Islam got a firm stand and became strong within and around Yathrib.
8. It was the first agreement to be made between the Muslims and non-Muslims and paved way for other treaties like the Second Pledge of Aqaba and the Treaty of Hudayibiyah of 628 AD.
9. After the Pledge, Islam started to spread far and wide because it got a strong base in Yathrib.
10. Islam and Prophet Muhammad were able to get allies and sympathizers outside Mecca because the people of Yathrib pledged to be friendly to the Prophet and Muslims.
11. Islam managed to get devoted followers since the people of Yathrib pledged to believe in and to obey Prophet Muhammad in every aspect.
12. The First pledge of Aqaba prepared and cultivated a fertile ground for the migration of the Prophet and his followers to Yathrib.
13. After the Pledge of Aqaba, the Prophet sent Mus’ab bin Umayr to go and teach the Yathribites the word of God; and indeed many of them accepted Islam.
14. Islam got a chance to progress as the people of Yathrib became enthusiastic and were willing to promote the faith.
15. The Pledge of Aqaba led to the Meccan Pagans to lay a plot to assassinate Prophet Muhammad.
16. Some people of Yathrib admired Prophet Muhammad and were impressed by the beauty of Islam that just a few months many Yathribites had accepted Islam.
17. The Pledge of Aqaba gave the Prophet courage and hope that Islam was going to succeed.
18. The Pledge of Aqaba led to a revolution in the History of Islam as it led to the great Hejirah when the Meccan Muslims migrated to Medinah in 622 AD.
19. The Pledge of Aqaba saved Muslims from the persecution of the Meccans when the Muslims were promised protection by the Yathribites.
20. The Pledge of Aqaba marked the beginning of missionary work in Islam as the Yathribites pledged to command the doing of good and forbidding evil.
21. Many people were visiting Mecca on business or as pilgrims to the [Ka’aba](https://en.wikipedia.org/wiki/Kabaa" \o "Kabaa)h. Muhammad took this opportunity to look for a new home for himself and his Muslim followers.

**THE SECOND PLEDGE OF AQABA – 622AD.**

**Describe the second Pledge of Aqaba of 622AD.**

This pledge was an extension of the first pledge which took place in the year 621AD.

The following year 622AD, the converted Yathribites led by their teacher Mus’ab bin Umayr came to Mecca during the Hijjah time.

In all, they were seventy three (73) men and two women; and after their pilgrimage, they met the Prophet at Aqaba.

This time the Yathribites had come with an idea of inviting Prophet Muhammad to migrate to Yathrib and to hear from him.

They said to the Prophet:

***“O Messenger of Allah! It is now for you to take any pledge from us regarding Allah and His Messenger”***

The Prophet was accompanied to the meeting by his uncle Abbas, though he was still a non-Muslim.

The Prophet’s uncle, Abbas attended the meeting to explain the impending dangers that were to arise out of this agreement.

The Yathribites had also come to pledge and guarantee security of the Prophet if he accepted to leave Mecca to Yathrib.

The people of Yathrib promised to offer protection and security to the Prophet and Muslims as opposed to what was happening to him in Mecca.

Prophet Muhammad smiled on their assurance and said:

***“Your blood is my blood; you are of me and I am of you. I am at war with your enemies and at peace with your friends.”***

At the end of the pledge, the Yathribites called the Prophet to migrate to their city and the Prophet honoured the invitation.

After this, all the Yathribites present in the meeting took pledge at the hands of the Prophet; which pledge came to be known as the Second Pledge of Aqaba.

**CONTENT OR CLAUSES OF THE PLEDGES OF AQABA**

**Give the contents of the Pledges of Aqaba of 621 and 622 AD.**

**OR**

**Outline the clauses agreed upon between Muslims and Yathribites in 622 AD.**

In the alliance, the people from Yathrib made a number of pledges.

1. The Yathribites vowed to accept the oneness of God and do as He commanded.
2. They assured the Prophet that they would not associate anything with God; whether in worship, His attributes, His power or His authority; that is, they would not commit Shirik.
3. The people from Yathrib vowed and promised not to commit adultery, fornication, and practice or propagate any other indecency.
4. They pledged before the Prophet that they would not steal steal or rob anyone`s property in any manner or under any pretense.
5. The Yathribites pledged that they shall not practice the custom of killing children.
6. They pledged always follow the Prophet, be it hard or easy, to their liking or not, and they shall act according to the Prophet’s commands.
7. They also swore to believe in the Prophet (P.B.U.H) and obey him in everything that was right.
8. They shall follow and obey the Prophet’s decisions even if it be against themselves and in favor of others.
9. The Yathribites pledged to protect and help the Prophet against all odds as they protected their own children and women.
10. They pledged to believe in and obey Allah and the Prophet Muhammad.
11. They pledged to command the doing of good and forbidding evil.
12. They shall not participate in opposing the deserving persons of authority or positions.
13. They pledged to be generous all the times by helping the poor, the needy and the destitute.
14. They vowed to promote brotherhood with the Muslims from Mecca. After this vow, the Prophet said:

***“Your blood is my blood; you are of me and I am of you.”***

1. They pledged again to obey the Prophet and listen to him all the times.
2. The Yathribites called the Prophet to migrate to their city and he accepted the offer.
3. They pledged to obey the Prophet in everything that is right and to be faithful to him in every situation – whether good or bad.
4. They shall not falsely accuse or backbite anyone.
5. They shall support the truth and justice and stand firm under all circumstances in matters of Allah’s religion.

**WHY WERE THE YATHRIBITES INTERESTED IN THE PLEDGES OF AQABA**

The Yathribites’ interests in pledge were:

1. They wanted to protect the Prophet against the persecution of the Quraish in Mecca.
2. They had all along been waiting for the coming of the last Prophet and wanted him to go to their city.
3. They wanted the Prophet to arbitrate and unite the Ausi and Khazraj – the Jews who had been conflicting for quite a time then.
4. Muhammad was a Prophet of Islam; so they wanted him to be on their side.
5. They had got Islamic teachings from Prophet’s representatives; so they wanted the Prophet to preach Islam in Yathrib physically.
6. They thought that through the Prophet, they would gain their political power which had shifted to the Jews.
7. They wanted the Prophet to end the Jahiliyyah practices and evils like idolatry, murder, wine drinking and the like which had polluted the Yathrib society.
8. The earlier Prophets, like Musa and Isah (Jesus) had talked of the coming of another prophet; therefore, with the coming of Prophet Muhammad the Yathribites wanted to have the honour of having a prophet among them.
9. The Yathribites saw as a honour to protect Prophet Muhammad instead of leaving him forsaken, deserted and stumbling in the hillocks of Mecca.
10. In Yathrib, there were different people of different cultures, who always conflicted on sentimental grounds. Some Yathribites were tired of these conflicts and hoped to use Islam to create a uniform culture which would unite all people.
11. The people of Yathrib had been impressed with the Prophet’s preaching when they visited Mecca shortly before the First Pledge of Aqaba; so they wanted the Prophet to preach Islam in Yathrib himself.
12. The Yathribites wanted to have the honour of being the ones to have saved the Prophet of God from the oppression and persecution of the Meccan pagans.
13. Islam was gaining success each day that passed. The Yathribites hoped to use the pledges of Aqaba to be part of this success.
14. Prophet Muhammad had strong blood ties and relatives with the people of Yathrib. It might have been these relatives to influence the pledges

**MIGRATION TO YATHRIB**

After the second pledge to Aqabah, Prophet Muhammad told his followers to leave Mecca and migrate to Yathrib.

The Prophet advised Muslims to move in small groups so that the Meccans wouldn’t attack them.

Although family after family began migrating secretly, the Meccans got to know about the migration and so increased their hostility against Muslims.

The Meccans were unhappy about the Muslims’ migration because the Muslims were going to an area beyond their reach.

The Meccans also feared that the Muslims would be in position to safeguard themselves and even spread their religion safely.

The Meccans also thought that the Muslims would get allies and create a strong force that would make revenge on them.

When the pagans learnt of the Muslims’ migration to Yathrib, they intensified their persecution.

They also devised other means to put a stop on the progress of Islam; one of which was to assassinate the Prophet.

**THE PLOT TO ASSASSINATE THE PROPHET.**

With the advice of the Prophet, many of the Prophet’s followers, especially servants and women, migrated to Yathrib.

About a hundred families took refuge in Yathrib where they were received warmly.

Meanwhile, the Prophet, his cousin Ali and his closest friend Abubakr and a few of the Prophet’s family stayed behind waiting for the command of God.

Panic developed within the pagan circles; indeed they watched all developments with a lot of fear

In a bid to avoid the danger associated with the Prophet’s migration, the Meccans thought of a plan to get rid of the Prophet.

Meetings were organized over assassination plan and a number of suggestions were brought forward.

Some wanted to keep Muhammad in prison but feared that his Banu Hashim tribesmen would fight for his release.

Others suggested that he be sent to exile but feared that he would organize from exile and fight his return.

Others suggested to have Muhammad killed but thought of the Banu Hashim avenging his death.

However, they all agreed to assassinate the Prophet and chose an assassin from each of the twelve clans of the Quraish to prevent Prophet’s clan to take revenge.

The place, day and time on which the Prophet was to be assassinated were agreed upon.

However, through Jibreal, God informed the Prophet about the conspiracy and ordered him to migrate for his safety.

The assassin besieged the Prophet’s house ready to kill him if he attempted to move outside.

However, the assassins were overtaken by a deep sleep that gave the Prophet a chance to escape unnoticed.

Meanwhile, the Prophet had left his cousin Ali to sleep in his bed to blind fold the Meccans.

The Prophet left in the middle of the night together with Abubakr and hid in a cave at Mountain Thaur about two miles from Mecca.

The assassins were disappointed in the morning to learn that the Prophet had escaped and only left Ali in his bed.

The Quraish leaders were greatly annoyed and therefore hired some people who specialized in footprints to trace the whereabouts of Muhammad and arrest him alive or dead.

The Quraish even promised a reward of a hundred camels for anyone who would succeed in bringing Muhammad’s head.

The searchers followed the footprints of the Prophet and Abubakr that led them to the entrance of the cave, where the two were hiding.

Abubakr was terrified but the Prophet comforted him:

***“Don’t be afraid for Allah is with us.”***

The searchers found the cave covered with cobweb and there was a pair of wild pigeon eggs laid at the entrance.

It appeared to them the cave had been deserted for quite a long time then, and to them no one would be expected in such a cave.

The searchers did not enter the cave; they ended their mission there and returned to Mecca disappointed.

The Prophet and Abubakr remained in the cave for two days.

They were informed of the developments in Mecca by Abubakr’s servants who even brought them food and other supplies.

On the third day, the servants brought them camels where of they set off for Yathrib where they arrived a few days later.

On their way to Yathrib, they stopped at Quba on 22nd June 622 AD where the Prophet constructed the first mosque in the Islamic history.

At Yathrib, the Prophet was warmly welcomed by the Yathribites, who lined up the streets of Yathrib in joy singing and playing Durf for him.

**CAUSES OF HEJIRAH /PROPHET’S MIGRATION TO YATHRIB.**

1. The situation in Mecca had become intolerable with a lot of persecution to the Prophet and the Muslim community.
2. The Muslims were subjected to tension and continuous fear. Therefore the migration to Yathrib relieved them of the Meccan burdens.
3. The Prophet migrated to Mecca because he was invited and promised protection by Yathribites.
4. The death of Abu Talib and Hadijah left the Prophet with no protector in Mecca, and therefore had to migrate.
5. Prophet’s migration to Yathrib was inspired by the presence of maternal relatives who would give him comfort.
6. There was need to spread Islam to other parts of the world beginning with Yathrib which was ready to accommodated it.
7. The Prophet migrated to Yathrib so as to create a strong political state which would spearhead Islamic movements.
8. The Prophet thought that Yathrib with its sober people and good climate was a better place than Mecca.
9. The alliance the Prophet made with Yathribites made him to migrate because they would rally behind him in case of trouble.
10. There was a plan to murder the Prophet; therefore he had to migrate to save his life.
11. Medinah was a better place for religious activities since there were no priestly classes.
12. The Prophet had failed to win support of the Meccan and therefore sought support elsewhere.
13. The Prophet migrated because God commanded him to do so **Q86 : 15 – 18** says

**SIGNIFICANCE / IMPORTANCE OF HEJIRAH**

1. With the migration to Medinah, Muslims got an opportunity to worship God peacefully.
2. The Muslims were able to get a permanent place of worship; a mosque at Quba.
3. The Prophet got a base and a city where he could mobilise and organize Muslims.
4. Islam spread far and wide as Muslims were free from persecution.
5. It enabled the Prophet to send Muslims preachers and missionaries to several places.
6. After the migration, a grand mosque, the Prophet’s Mosque was put up.
7. It was during the Prophet’s migration that the first mosque in the history of Islam was put up at Quba.
8. The Prophet and Muslims were able to create an Islamic state, the first of its kind in the history of Islam.
9. The seat of Islam was transferred from Mecca to Yathrib.
10. The Islamic calendar started to apply with the Prophet’s migration to Yathrib.
11. With the migration, Yathrib was renamed “Madinat-ul Nabbi or the city of the Prophet, the name it holds to date.
12. After the migration, the persecution that Muslims faced in Mecca became history.
13. The migration led to elevation of the status of the Prophet, as he became the head to the newly created Islamic state.
14. The migration witnessed the development of Islamic Laws as Muslims were now free to practice their religion.
15. It led to reconciliation between the formerly enemy clans in Medinah – the Ausi and Khazraj
16. The Muslims direction of Worship (Qiblah) changed from the direction of Jerusalem to Ka’abah in Mecca.
17. The migration led to the famous battle in the history of Islam; that is Badr and Uhud among others.
18. There was formation of Islamic brotherhood; as the migrants (Muhajroons) and the citizens of Medinah (Ansars) were brought together.
19. The migration strengthened Medinah itself since the population therein had increased.
20. With migration of the Prophet, the social and moral practices of the people of Medinah improved.
21. After the migration, the Muslims organized a very strong force that ensured security of the Muslims.
22. The Migration raised the status of Medinah as it became the second in holiness to Mecca.
23. After the migration, the social status of Medinah increased as many people visit it every year.
24. Muslims were able to fight in defence of their religion and won wars of Jihad.
25. After the migration, Islam assumed a religious-political status; before, it was purely religious with no political relationship.
26. With the migration, Medinah assumed a new dimension as the migrants became the Muhajroons and the people of Medinah became the Ansars.
27. After the migration, Medinah became one political unit consisting of different tribes.
28. Medinah became a holy place of the Muslims; a place it has held to date.
29. Islam became triumphant over Paganism and Islam soon became the religion of what was earlier the pagan Arabian Peninsular.
30. There was loss of property on the side of the Muhajroons as many of them migrated without their property.
31. It broke the bond between the Muhajroons and their relatives who were left at Mecca.
32. With the migration, the Muslims were able to organize for the eventual and final conquest Mecca in 630AD from the pagans.

**PROPHET MUHAMMAD (P.B.U.H) IN MEDINAH**

On arrival in Medinah, Prophet Muhammad was received with arousing welcome by the people of Medinah (The Ansars). The Ansars celebrated for they had waited for this for quite some time.

No sooner had the Prophet settled in Medinah than he encountered a number of problems:

1. The Prophet had a burden of constructing a mosque in which the Muslims would carry out their religious duties.
2. He had a task of creating a strong political unit which would unite various communities of the city.
3. He had to look for means of ensuring maximum security of city and its people particularly the Muslims.
4. There was need to rehabilitate and resettle the Muslim immigrants from Mecca.
5. There was a problem of economic constraints on the side of the Muhajroons since many of them migrated with nothing.
6. The Prophet had a problem of creating projects in which Muslims would generate income. The Muslims had lost their business in Mecca.
7. Some Medinites committed evils like idol worship; so the Prophet had to devise a way to end such evils.
8. The Prophet had a task of uniting the Aus and Khazraj who had been at war for many years.
9. The Prophet also had to ensure security because of the possible attacks from the Meccans.
10. The Prophet had to guarantee religious freedom to avoid religious conflicts since in Medinah there were a variety of religions.

**HOW THE PROPHET ATTEMPTED TO SOLVE THE PROBLEMS IN MEDINAH.**

1. He bought land from orphans of Banu Najdah where he constructed the mosque. This mosque came to be known as Masjid ul – Nabi or Mosque of the Prophet.
2. About the funds to construct the mosque, the immigrants, helpers and the Prophet himself offered the required labour.
3. Adjacent the Mosque, the Prophet constructed houses for the Muhajroons and members of his family.
4. The Prophet formed Islamic brotherhood that solved the problem of conflicts that would break out between the Muhajroons and the Ansars.
5. About the problems of spreading Islam, the Prophet organized many missionaries and sent them throughout Medinah and the surroundings.
6. The Prophet signed a charter with the people of Medinah which governed the new community in Medinah.
7. A big platform was constructed in one of the corners of the mosque in Medinah which became a training centre. It was known as Ahl-al-Suffah.
8. The Prophet introduced an idea of public treasury or Bait ul-Maal which helped to solve financial problems.
9. Financially able Muslims contributed to the Bait ul-Maal where the poor, needy and widows were maintained from.
10. On the general security of Muslims in Medinah to avoid threats from enemies like Jews, hypocrites and the pagans of Mecca, the Prophet organized small parties to keep an eye on movement of the pagan Meccans.
11. The Prophet established friendly relations with the tribes in the neighbourhood of Medinah by concluding peace treaties with them.
12. He also kept in check the trade routes used by the pagan Quraish to avoid any surprise attack should the pagan Quraish wish to do so.

**THE MEDINAH CHARTER OR CONSTITUTION.**

The Medinah 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 Medinah in moments of peace and war.

It was one of the greatest achievements made by the Prophet when he arrived in Medinah.

**THE NEED FOR THE CHARTER.**

1. There existed different religious beliefs; like Muslims, Jews and Christians that need to be united.
2. There was need to avoid power struggle that would emerge; the Muslims and Jews had their own leaders.
3. There was a need to spell out how social facilities; like water wells, would be shared among immigrants and helpers.
4. There was need to lay strategies to defend Medinah should the Meccans attack it.
5. The charter meant to spell out the relationship between Muslims, Jews and other tribes in Medinah.
6. There was need to lay out the nature or characteristics the new state would comprise of.

**TERMS OF THE CHARTER.**

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

1. All the people signing the agreement or charter were to constitute one political entity – Ummah called the Muslim Ummah or the Islamic State.
2. No one among the Medinah community was to go to war except with permission of the Prophet.
3. Neither the Quraish of Mecca nor their allies were to be offered refuge or shelter in Medinah.
4. It was made unlawful for one to commit evil or any act of injustice which would bring insecurity among the people.
5. The agreement was not to protect anyone who committed sin and crime in society or violated other terms of the treaty.
6. The Jews and Muslims were to help one another in case of attack, aggression or injustice.
7. Medinah was to be treated as Holy place by all people signing the Agreement.
8. The Jews were to contribute to the cost of war so long as they fought besides the Muslims.
9. Any group signing the charter was responsible for its own expenditure; but each should pay blood money on co-operative basis.
10. Whoever killed a believer without a just cause would also be killed; and that all Muslims were to join as one against the murderer.
11. The hand of every believer was to be against whoever seeks to spread enemity and persecution.
12. Those signing the agreement were to free prisoners at their own expense or treat them with justice and kindness.
13. A believer was not to enslave a believer nor should a believer support a non believer.
14. A believer shall not kill a believer in revenge of a non-believer, nor shall he help a non-believer against a believer.
15. There was to be religious freedom; that is, the Jews and Christians were to maintain their religion and the Muslims theirs.

**SIGNIFICANCE OF MEDINAH CHARTER**

1. 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.
2. The constitution fodged unity among various groups and communities of Medinah.
3. It provided legal obligations for each group signing it; Medinites came to know their duties, obligations and what concerns or does not concern them.
4. The charter granted protection and security to all those who signed it.
5. The charter provided for fundamental rights of man; such as freedom of worship, right to exist etc.
6. The constitution elevated the status of the Prophet, who was recognized as a spiritual leader and head of the Islamic State
7. The charter provided allies who supported the Prophet at times of difficult and attack.
8. It ended the old Arab customs of Jahiliyyah that it fought all evils that characterized the Jahiliyyah period.
9. With the charter, the non-Muslims officially recognized Islam as a religion of God.
10. The constitution showed the Prophet’s statesmanship and his political wisdom in the art of leadership and governance.
11. It led to formation of a single brotherhood; that is, the Muslims Ummah in which all people got united as brothers.
12. The charter brought about revolutions in Islam by adding political laws to the religious structure of Islam.
13. The charter made the Prophet the overall controller of all affairs in Medinah; political and military matters.
14. The Medinah charter became the first written constitution in the world after the Greek age.
15. It provided for arrangements for the settlement of the Meccan refuges in Medinah.
16. The Charter provided for the creation of an Islamic state with Medinah as its capital.
17. The terms of the Charter eliminated the Jahiliyyah practices which meant that Islamic moral teachings were promoted.
18. The charter provided for unity of various groups who were hostile to one another.
19. The charter provided the Prophet with allies when the Aus and Khazraj joined him and provided him with support in case of attack.
20. The Charter opened a new phase of the revolution of Islam by adding religious structure of Islam to the already existing political laws.

**THE ISLAMIC STATE AT MEDINAH**

The Medinah Charter and the Islamic brotherhood the Prophet made at Medinah gave birth to the establishment of the Islamic State.

The Islamic State that was established had a number of features or characteristics:

1. The Prophet became the political and religious leader of the new established Islamic state.
2. The state of Medinah that was originally a city state grew to include the whole of the Arabian Peninsular.
3. The Islamic state was democratic guided by the Shura system; therefore, its affairs were decided through mutual consultation.
4. Medinah city became multidimensional in terms of teachings; cultures and religious practices.
5. The Power in the Islamic state was made to belong to Allah but not people; people held power as a trust from God.
6. The people in the state were free to act according to their wishes but subjected to divine or Islamic Laws.
7. The Divine Laws as drafted into the Islamic state were meant to protect the society from abuses and ill desires of the person.
8. The rule of Law was to be applied in the Islamic state; there was no discrimination between the privileged and non privileged in judgment.
9. Great emphasis was put on obedience of the ruler and the state; however no obedience if the government went against divine laws.
10. The Islamic State in Medinah was a welfare state in that income derived from various sources like Zakat was spent on the welfare of the people
11. The Islamic State had a public treasury or Bait ul-Maal in which all the income collected was kept before it was put to proper use.
12. The Bait ul-Maal was considered a people’s trust and the ruler was not allowed to use it to his interests.
13. The Islamic State had the responsibility of meeting the basic requirement of the people.
14. There was strict justice maintained when deciding cases on different occasions.

**RELIGIOUS CHANGES WITHIN THE ISLAMIC STATE**

1. The direction of the Kibrah (direction of worship) was changed from that of Jerusalem to the direction of the Ka’abah.
2. Zakat which is the welfare contribution was introduced and became third pillar of Islam.
3. Fasting was established as an obligatory ritual to the Muslims to be observed in the Month of Ramathan.
4. There was introduction of Adhan – calling of people for prayers. Before Muslims used the Jewish way of blowing trumpets, striking gongs and bells.
5. The concept of brotherhood was created; and thus, the Muhajroon and the Ansar formed one community (Ummah).
6. Covering of the whole body by women except the face and hands was instituted as a measure to ensure modesty of women.
7. Strict restrictions were imposed on free mixing of both sexes to avoid adultery and fornication.
8. The Prophet declared that cleanliness of the body is half one’s faith.
9. The Qur’an was declared the first source of guidance followed by Hadith.
10. The Shura Council, which was a system of consultation, was instituted.
11. The Islamic calendar was introduced which dated with the Prophet’s migration to Medinah in 622 AD or 1 AH.
12. Muslim missionaries were organised and sent to various areas outside Medinah to preach Islam.
13. Zakat was made to be paid by the rich and distributed amongst the needy of the community.

**SOCIAL ORGANISATION OF THE ISLAMIC SOCIETY IN MEDINAH**

With the migration to Medinah, the Prophet put up a new social code which created an exemplary society.

The Islamic society in Medinah was an ideal society for mankind and was characterized by the following:

1. The society was based on universal brotherhood where class, race and colour were not recognized.
2. Every profession, work or occupation was considered honorable and dignified except if it was against the basic teachings of Islam.
3. All people were considered equal; the only difference being one’s piety, noble character and good manners.
4. Muslims were considered the most suitable community to spread peace and justice on the earth.
5. The society was divided into two groups based on piety; that is, the group of believers and that of non-believers.
6. There was no special interest class to act as mediators or intermediaries between God and man.
7. In the society, the best man was one who fulfilled his worldly obligations and didn’t violate Islamic Laws and guidance.
8. The society emphasized hard work in order to earn a decent living; therefore laziness and begging were not tolerated.
9. Social evils like gambling, interest (Ribbah), discrimination and begging were discouraged in this society.
10. A new law of inheritance was introduced which gave due shares to every deserving member of the deceased’s family.
11. Marriage was declared an honorable institution intended to protect the society; indeed, whoever came of age was supposed to marry.
12. Polygamy was legalized; it was limited to only four wives if one can exercise justice.
13. Adultery in any form was declared a grave sin and punishment of flogging with a hundred stripes or stoning to death were instituted.
14. Strict restrictions were imposed on free mixing of opposite sexes in order to avoid temptations that would lead to any form of immorality.
15. Women and grown-up girls were ordered to veil-cover their bodies, except the face and hands as a way to guard their modesty.

**REVISION QUESTIONS**

1. a) Why were the people of Yathrib willing to host Muhammad?

b) What advantages did Yathrib have that would favour Islam?

1. a) Why were the people of Yathrib willing to host Muhammad?

b) Give the contents of the pledges they made to Muhammad in 621 and 662.

1. a) Describe the Second Pledge of Aqaba of 622 A.D.
   1. Why were the people of Yathrib interested in this Pledge?
2. a) Describe the plans the Meccans plotted to assassinate the Prophet.

b) Describe the Prophet Muhammad’s migration to Medinah.

1. a) Explain the causes of the Prophet’s migration to Yathrib.

b) How was the Prophet’s migration to Yathrib important?

1. a) How was the period in Medinah challenging to the Muslims community after their arrival from Mecca?

b) Identify the steps that they took to deal with the situation.

1. a) Give the contents of the Madinah Covenant (Charter).

b) Of what significance was the Madinah Covenant to Islam?

1. a) Show the characteristics of the Islamic State that was established in Medinah.

b) Explain the religious changes that took place within the Islamic State.

**PROPHET AT THE BATTLE FIELD**

**THE BATTLE OF BADR – 624 AD**

When the Prophet migrated to Medinah, the Meccan pagans planned to attack Medinah and destroy the prestige and fortunes of the Muslims.

The Meccans had spied on the Muslims and their activities, the climax of which resulted into the Battle of Badr in 624 AD.

This was the first major battle between the Muslims and the Meccans in the history of Islam.

The battle took place on the 17th of Ramadhan 624AD in the valley of Badr – thus, the name Battle of Badr.

Badr is a place about ninety miles south of Medinah city.

The Battle of Badr was significant in that it determined the fate of Prophet Muhammad, the Muslims and Islam.

The Muslims therefore, had to fight courageously to safeguard their Prophet, their faith and the world of Islam.

**CAUSES OF THE BATTLE OF BADR**

**Explain the causes of the Battle of Badr.**

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The Meccans had spied on the Muslims and their activities, the climax of which resulted into the Battle of Badr in 624 AD.

This was the first major battle between the Muslims and the Meccans in the history of Islam. The battle took place on the 17th of Ramadhan 624AD in the valley of Badr – thus, the name Battle of Badr.

1. The Meccans were not happy with the growing strength and influence of the Muslims in Medinah, so they planned to attack the Muslims to destroy their prestige.
2. The Meccan Quraish were not happy with the growing strength and influence of the Muslims in Medinah. So they wanted to end the Muslim influence through waging the Battle of Badr.
3. The Meccans launched the battle against the Muslims in order to destroy Medinah which was by then the Muslims stronghold.
4. The Meccans feared that Medinah as a city and the determination of the Muslims and goodwill of the Ansars would develop to overshadow the position of Mecca.
5. The growing power and influence of the Prophet aroused jealousy and enmity of the Quraish.
6. Since the Muslims had settled in Medinah, the Meccan pagans feared that one day the Muslims would reorganize attacked them; therefore the Meccans moved in fast to destroy the Muslims before they attacked them.
7. The Meccans rose in the Battle of Badr because of their continued hatred and hostility in the hearts against the Muslims.
8. The Meccan pagans were pressed into the battle by Abdallah bin Ubbay, a Yathribite Jew, who whose dreams of becoming the ruler of Medinah had been shuttered when the Prophet assumed leadership over Medinah
9. The Meccans attacked the Muslims in the battle fought at Badr because they wanted to punish the Ansars for sheltering the Prophet when they gave him asylum in Medinah; yet Muhammad had been declared a public enemy.
10. The Meccans hoped that the Arab tribes living on the strip lying between Mecca and Medinah would give them support in case they attacked the Muslims. These high hopes of getting support drove the Meccans into launching the Battle of Badr.
11. The Muslims’ determination to defend themselves and their faith against the Meccans made the battle inevitable.
12. The Muslims had taken the battle as a holy war and many of them wished to die as martyrs so as to go to paradise.
13. God had given permission to fight back when they are attacked in order to defend themselves. **Q2 : 190**

***“And fight in the way of Allah those who fight against you……….”***

1. The Meccans wanted to avenge to the Prophet for escaping their treacherous plan of killing him when he escaped to Medinah.
2. The interception of the trade caravan from Syria of the Meccans by the Muslims forced the Meccans into the battle to rescue their caravans.
3. The Meccans provoked the Muslims when they grazed their animals on the Muslims’ corn-fields around Medinah in addition to raiding villages around. So the Muslims rose into the battle to safeguard their property.
4. The hypocrites in Medinah could not allow the supremacy of Muhammad; thus, incited and pledged support to the Meccans to fight the Prophet.
5. The conversion of Umar and Hamza to Islam gave Muslims confidence to fight off their enemies
6. The Muslims hoped that if they defeated the Meccans, they would regain their property which they had left behind in Mecca during their migration to Medinah.
7. The Muslims wanted to reunite with their relatives whom they had left behind in Mecca; so, they hoped to get an access route to Mecca if the Meccans were defeated.
8. The Meccans went into fighting because they wanted to destroy Islam once and for all in order to maintain their evil deeds and beliefs.
9. The Meccans were upset when Prophet Muhammad fooled them in the Cave of Thaur before he escaped to Yathrib. So they went into the battle to avenge this escape and perhaps to kill the Prophet.
10. The Battle of Badr was also caused by the desire of the Meccans to rescue their trade caravan from Syria led by Abu Sufyan. This caravan had been intercepted by the Muslims.
11. The Meccans also opted for the battle of Badr in order to guarantee security on their trade rout that passed via Medinah. The route had become dangerous following the interception of the trade caravan from Syria.

**THE COURSE OF THE BATTLE OF BADR**

The Meccans raised an army of a thousand warriors, armed to teeth to fight the Muslims.

When the Prophet heard about the planned attack, he held a consultative meeting with his companions.

In the meeting, the Muslims agreed to raise an army to fight the attackers; but they resolved to fight from outside Medinah.

The Muslims raised a force of 313 fighters who were ill-equipped, ill-trained and many of them inexperienced in warfare.

Before the battle, the Muslims took control of the strategic points at Badr including narrow strips and wells to deny the enemies supplies.

As the culture of the Arabs, fighting started with individual combats and later developed into a fierce battle.

Despite their small numbers, lack of experience and the poor weapons, the Muslims were highly organized and therefore fought with discipline and determination.

Aware of their small number, the Prophet prayed to God for help. He said

***“If this small number of Muslims is destroyed today, none shall worship You.***

***Help us Allah!”***

God responded to the Prophet’s prayer by sending Angel Jibreal with a message that

The storm also made the ground slippery for the Meccans; therefore lost ground of the battle.

Many Meccan warriors, including Umayr bin Khalaf, were killed and about seventy two (72) were captured and taken as prisoners of war.

Among the prisoners was Abbas, uncle of the Prophet. The Prisoners were accorded fair treatment and were later released on ransom.

**EFFECTS OF THE BATTLE OF BADR**

1. The Meccans were defeated and this raised the morale of the Muslims and strengthened their faith.
2. Prophet Muhammad was recognized as the strong leader of the growing Muslim Community.
3. The Meccans were not only defeated but also lost many of their fighters.
4. The victory in the battle gave Muslims hope that they were to register more success in future.
5. The defeat of the Meccans was a great embarrassment on them as such their position and prestige in the Arabian Peninsular were lowered.
6. The battle showed that victory doesn’t depend on numbers and strength but on determination and trust in God as exhibited by the Muslims.
7. The victory at Badr inspired them with new hope and encouragement for future success.
8. The battle exposed the weakness of the Meccan army in the face of Muslims and other enemies of the Meccans.
9. The battle marked the first Muslim victory and led to formation of the Muslim protection army.
10. The battle showed that God was on the side of the Muslims and was to protect Islam.
11. The result of the battle clearly indicated that Islam came to stay since it defeated the Meccans.
12. The battle clearly demonstrated that God’s power cannot be matched; this was based on God’s answer to the Prophet’s prayer.
13. After the battle, the trade route the Meccans used via Medinah to Shami (Syria) was closed.
14. The battle of Badr helped the Muslims to consolidate the power of Islam in Medinah.
15. The divine help, like the Angel fighting on the side of the Muslims, made Muslims recognize God as the Almighty power.
16. The battle led to other battles like the battle of Uhud and Khandaq.
17. The battle led to loss of life especially on the side of the enemies of Islam.
18. The battle determined the future of Islam; that had the Muslim lost the battle; the future of Islam would have been over.

**WHY MECCANS WERE DEFEATED IN THE BATTLE.**

**What factors favoured the Muslims to win the Battle of Badr?**

1. The Muslims got divine and this disorganized the Meccans and so lost ground of the battle.
2. Given their small numbers, the Muslims realized their weakness and therefore fought cautiously, courageously and with determination.
3. The Muslims took up key and strategic positions before the battle that enabled them to reign over the Meccan pagan warriors.
4. Some Meccans were against the battle; therefore, they were divided against the united and disciplined Muslims.
5. The Meccans were very confident and underrated the Muslims; they did not expect Muslims to fight with courage and determination.
6. The miracle at Badr when the ground became slippery made the Meccans unable to fight well on it.
7. The Muslims were well organized and followed the orders given to them by their leader – the Prophet. This helped the Muslims to fight an organized battle against the disorganized Meccan pagans.
8. The miraculous sand blown in the face of the Meccans destroyed their sight and were unable to fight.
9. Satan came and gave the Meccan pagans false confidence that drove them to fight when they were not organised. Q8: 4 – 8 says:

***“And Satan made their deed seem fair to them…….”***

1. Muslims controlled key and strategic positions; like wells, big springs and narrow paths that denied the Meccans supplies and thus lost the battle.
2. Although the Meccans raised a very big army, they did not all move to the battle field; and tus defeat was inevitable.

**THE BATTLE OF UHUD – 625AD.**

***Question: Describe the Battle the Muslims fought with the Pagans of Mecca in 625AD.***

The battle the Muslims fought with the Pagans of Mecca in 625AD was the Battle of Uhud.

The battle of Uhud was the second major battle fought between the Muslims and the pagans at Uhud just one year after the Battle of Badr.

The battle was fought in the plains of the hills of Uhud, three to five miles north of Medinah city; thus, the name the Battle of Uhud.

The Pagans of Mecca came out from the Battle of Badr with an astonishing result which they did not expect.

They were confident of their capability to crush the Muslims easily; for they were more numerous and with more and superior fighting equipment.

Yet, they suddenly found themselves losing seventy of their warriors and leaders, along with seventy captives, in a one-day battle.

Above all, the resounding defeat which they received was at the hand of a group whom they used to belittle.

The Pagans were unwilling to admit a final defeat. They lost a battle, but they believed that they would never lose the war against the Muslims.

The hatred in the hearts of Pagans and their desire to wash away the shame of the defeat at Badr made them mobilize forces to which the Muslims would not be able to stand.

Thus, the Quraish Pagans, one year after the Battle of Badr, marched towards Medina to crush the Muslims, their religion, and their Prophet.

They mobilized a force of about 3000 – 4000 men and hundreds of horses for their cavalry.

The Meccans were so sure of victory that they came with women dancers and poets to prepare for victory celebrations.

**CAUSES OF THE BATTLE OF UHUD.**

1. The Meccans had the desire to avenge the earlier humiliating defeat suffered during the Battle of Badr.
2. The Meccans wanted to restore their lost glory and prestige to prove that they were still powerful.
3. The role of Abu Sufyan, the leader of the Meccans, who wanted to show his might by dragging his people into the Battle of Uhud.
4. The Meccans still harboured the desire to destroy Islam which they hoped to achieve through the battle of Uhud.
5. The Jews in Medinah were not happy with the Muslims victory at Badr that they incited the Meccans to attack the Muslims again.
6. The Muslims’ action of closing the trade route to Shami annoyed the Meccans and they responded by fighting the Muslims in the Battle of Uhud.
7. The Muslims were determined to fight the Meccans to end their evil deeds and mischief.
8. Hindu, Abu Sufyan’s wife, was also not happy within the Muslim victory at Badr that she persuaded her husband to go into another battle. Abu Sufyan responded by organizing another battle which was fought at Uhud.
9. The neighbouring Medinah tribes looked at Muslims as a threat to their existence that they assured the Meccans support if they attacked Muslims. The support incited the Meccans to fight the Muslims.
10. The Muslims went into the Battle of Uhud to punish the Meccans for their continued and deliberate action when they fed their animals on the Muslim corn plantations outside Medinah.
11. The role of the Meccan poets who composed poems praising the might of Meccan force and discrediting the Muslims incited the Meccans to attack the Muslims.
12. After the Battle of Badr, the Meccan poets composed songs and poems that raised the people’s mood to make contribution to the war to be waged against the Muslims.
13. The Jews in Medinah had got tired of the Muslim growing influence after the Battle of Badr; so they started telling the Meccans all the development about Muslims. The information the Meccans got from the Jews raised their morale for the Battle.

**COURSE OF THE BATTLE OF UHUD.**

The Quraish Pagans, one year after the Battle of Badr, marched towards Medina to crush the Muslims, their religion, and their Prophet.

The Meccan army arrived at the area of Uhud which is five miles away from Medina. There, the expected battle took place.

When the Muslims learnt the impending Meccan attack, they met and mobilized a force of about 1000 men.

The Muslims force proceeded to Uhud where they met the enemy numbering to more than 3000 fighters.

The Prophet went on deploying his forces, placing them in strategic positions and never to leave them whether the Muslims defeated the pagans or the pagans defeated the Muslims.

However, before the battle, about 300 hypocrites led by Abdallah bin Ubayy, deserted the Muslims claiming that they had wanted to fight within Medinah.

The Muslims force was now reduced to 700 fighters which were no match to the 3000 men of the enemies.

The Prophet placed fifty marksmen at the slope of the Mount of Uhud, directing them to protect the back of the Muslims against the pagan cavalry (which was led by Khalid Ibn Al-Waleed).

As an Arab custom, fighting began with individual combats and later developed into a full scale fighting.

The Muslims at first displayed a spirited fighting that victory seemed to go their side; indeed many Pagan flag bearers were killed. The pagans were forced to flee and leave their camps.

Realizing that victory was going their way, the Muslims abandoned their strategic points they were supposed to guard, to collect war booty.

The Muslims entered the pagan camps and went on collecting what they found of equipment and material without meeting any resistance from the pagans.

This gave the Meccans chance to penetrate the Muslims defence and attacked them from the rear.

The Meccans inflicted heavy causalities on the Muslims forces including Hamzah, uncle of the Prophet.

At one time, the Prophet was left unguarded and one Meccan hit him in the face and lost two teeth. He also fell on the ground unconscious.

At this point, one Meccan soldier shouted that the Prophet had been killed.

This demoralized the Muslims and there was confusion within their ranks, as they scattered in valleys around Uhud.

The Muslims thus lost and victory at the battle field went to the Meccans though their aim of destroying Islam flopped.

In this battle, the Muslims lost as many as seventy men including Hamza, uncle of the Prophet and Mus’ab bin Umayr.

The Meccans began to run away from the battle field rejoicing that they killed Muhammad and Islam had come to an end.

With too much anger, before leaving the battle field, some Meccans mutilate the bodies of the dead Muslims.

It was reported that Hindu – wife of Abu Sufyan mutilated the body of Hamza by cutting from it some parts which she ate.

The battle ended there with both Muslims and Meccans registering heavy losses; though the Meccans suffered more causality.

**EFFECTS OF THE BATTLE OF UHUD.**

1. The defeat of the Muslims taught them a lesson and served as reminder that they shouldn’t disobey the Prophet.
2. The battle was also a lesson to Muslims that God can also help them as long as they obey the Prophet.
3. The battle also showed that Prophet Muhammad was a human being who could be injured or die.
4. The loss the Muslims suffered at Uhud increased the enemy activities against them. For instance, some of the missionaries the Prophet sent outside Medinah were killed.
5. There was loss of property and lives on both sides; like the Muslims lost Hamza and Mus’ab bin Umayr.
6. The Meccans failed to end Islam and therefore attacked the Muslims in the battle of Khandaq (Battle of the ditch).
7. After the battle, the Banu Nadir tribe was expelled from Medinah because they sided with the Meccans and attempted to murder the Prophet.
8. There was continued closure of the trade route that passed near Medinah to Shami.
9. The economic position of the Meccans weakened because they could not access market in Shami due to continued closure of the trade route to Shami.
10. There was increase in number of Muslims widows and orphans as a result of the death of many Muslims in the battle.
11. The Muslims learnt that within the Muslims community there are hypocrites who wanted to destroy Islam from within.
12. The institution of martyrdom was strengthened that whoever died in the holy war would enter the Paradise.
13. Muslims were also taught not to denounce their faith despite the setbacks.
14. The Meccan pagans did not get outright victory against the Muslims but they were somehow satisfied with the results of the battle; like killing eminent Muslims.
15. The Meccans realized that they could not alone defeat the Muslim force that they started to influence other tribes to rise against the Muslims.
16. The Meccan seemingly victory at Uhud made their influence extend far and wide in that tribes that never wanted Islam started signing agreements with the Meccans.
17. After the battle, hostile tribes massacred several Muslim missionaries the Prophet had sent in their areas; for instance, the Kilaab tribe killed about seventy Muslim missionaries at Bi’r Ma’unah.
18. the battle was a lesson to the Muslims that the Prophet was a human being who could die or be injured just like other people.
19. The results of the battle increased enemy activities on the Muslims; for example, Muslim women in Medinah were always insulted.
20. After the battle, the Prophet carried out several expeditions and patrol missions to break any possible enemy attack.

**BATTLE OF KHANDAQ – 627AD**

This battle was the third major battle in the history of Islam fought in 627 AD.

It was also known as the Battle of the Ditch or Battle of the Trench.

In the 5th year of Hijrah, the Meccans and their allies the Banu Nadir, who by then lived in exile in Adriat and Khaybar raised a force of 10,000 men to attack Muslims.

They wanted to attack the Muslims in Medinah to destroy their growing influence and if possible get rid of Muhammad.

The Banu Nadir hoped that if they defeated the Muslims, they would be able to return to Medinah and gain their lost glory.

The Meccans, also, had an intention of crashing the Muslims by surprise attack and destroy the Muslim community there and then.

One Persian Muslim, Salman Faris, suggested a noble idea which the Prophet accepted of digging a trench.

The trench that was dug was wide and deep enough to prevent any attacker on foot or horse to jump over it.

The Prophet divided the Muslim army into three different groups; the first group was to guard the rear part of the city.

The second group was to guard the trench; while the third comprising of the Banu Khurayza (The Jewish tribe) was to guard the Jewish settlements. Women and children were put in a safe place.

However, the Banu Khurayza allowed a party of attackers to enter Medinah at a weak point. The Muslims engaged them and the attackers fled.

The Meccans laid a siege around Medinah for some weeks to cut off Medinah and to deny Muslims the essential needs.

However, it was the Meccan side that was affected since the food and water they had carried got finished.

To add to their suffering, a sever wind came from the direction of the sea and blew for three days and night.

The storm was so strong and terrible that it blew the Meccans tents away and no fire would light in it.

The Meccans and their allies were consequently thrown into bizarre and confusion

Highly terrified, Abu Sufyan, the Meccan leader, advised his fighters to retire and return to Mecca instead of being killed by the deadly storm.

The Meccans, therefore, returned home disappointed because their mission of destroying Islam had not been fulfilled.

The Meccans were again highly humiliated, their fortunes, prestige and their position in Arabia moved downside.

**EFFECTS OF THE BATTLE OF KHANDAQ**

1. After the battle, all the fighting men of the Banu Khurayza were executed for allowing the Meccans enter Medinah.
2. Women and children of the Banu Khurayza were taken captives because of the misbehaviour of their relatives.
3. The execution of the Banu Khurayza marked the end of the Jewish threat to the Muslims in Medinah.
4. The result of the battle made Islam more formidable than before and weakened the non Muslims.
5. After the battle, the non-Muslims feared to carry out any engagement with Muslims in the field of fighting.
6. The battle showed unity of the Muslims when women, children and all abled Muslims were employed to dig the Trench.
7. The battle showed how God was a guardian of Islam when He sent a mysterious wind that defeated the Meccan army.
8. The Meccan confederation, Banu Nadir and their allies who wanted to destroy Islam were defeated.
9. The battle marked a turning point in the history of Islam as it emerged as a mighty force in Arabia.
10. The battle strengthened the faith of the believers owing to the way God saved them.
11. The battle showed the enemy of Islam that Islam was still firm and was to stay forever.
12. There was loss of life and property on the side of the Meccan pagans and their allies
13. The Meccans came to realize that their trade to Syria was gone so was their prestige.
14. After the battle, the propagation of Islam increased when the prophet sent several envoys to various tribes calling them to Islam.

**WHY THE MECCANS CONFEDERATION LOST THE BATTLE OF KHANDAQ**

1. The method of digging a trench was new in the art of fighting in Arabia, so the Meccans could not cope with it.
2. The Muslims were sufficiently well organized and this made them fight well.
3. The Muslims loved their faith very much that they fought with determination to defend it.
4. The Muslims received divine help when God sent a heavy storm that disorganized the Meccans
5. The Muslims got prior information about the impending attack; and so prepared for the war accordingly.
6. The Meccan were away from home and didn’t have enough knowledge of the place where the battle took place.
7. The one that was commanding the Muslims army was loved by God; so God was on his side during the battle.
8. The fierce wind that blew in the circles of the enemy made them lose the battle.
9. The various groups of the enemy lacked the discipline to win battles and their earlier performance in battle fields was not good.
10. The Muslims enjoyed home advantages as they knew well the area they fought from.
11. The Meccan Confederate went out of supply and therefore could not finance the war.

**THE RELATIONSHIP BETWEEN MUSLIMS AND JEWS IN MEDINAH**

**(622 – 628 AD)**

When the Prophet arrived in Medinah, there were three Jewish tribes; that is the Banu Nadir, Banu Khurayza and Banu Qaynuq.

The Jewish tribes comprised of a third (1/3) of the total population in Medinah.

They were monotheists (believed in one God) and followed the teachings of Prophet Moses.

When the Prophet arrived in Medinah, the Jews welcomed him and hoped to use him as an ally against their enemies.

The Jews became interested in Islam because the two religions shared common aspects.

1. The Jews used to fast on the same days with the Muslims.
2. During the prayers both groups used to face the same direction of Jerusalem.
3. The Muslims and Jews were all monotheists and believed in one God.
4. The Jews admired the Prophet’s honesty, kindness and simplicity.

The Jews, at first, liked the Prophet, treated him well and even signed a constitution or cooperation with him (The Medinah Charter).

However, with the growing Muslims influence, the Jews became envious and changed their good attitude towards the Muslims.

They planned secretly against Islam and this became open at the Battle of Badr in 624 AD.

The first group of the Jews to go against the Prophet was the Banu Qaynuq, who allied with the Meccans in the Battle of Badr.

When the victory went to the Muslims, the Banu Qaynuq abused the Prophet, and doubted his Prophethood (of Muhammad).

They also composed abusive poems in which they discredited and undermined Islam and the Holy Qur’an.

Since the Jewish actions were against the Medinah Charter, a siege was laid around them and they were all expelled from Medinah.

After the Battle of Uhud, the Banu Nadir also turned against the Muslims.

They thought the Muslims had been extremely weakened by the Meccans after their defeat at Uhud.

They undermined Islam, insulted Muslims women and the Prophet and also killed Muslims missionaries outside Medinah. They also attempted to assassinate the Prophet.

Their actions were against the Medinah Charter and the Prophet responded by expelling them from Medinah.

They went and settled in Adriat and Khaybah from where they conspired with Meccans to attack the Muslims.

With the expulsion of the Banu Nadir, the remaining Jewish tribe the Banu Khurayza remained peaceful but hated the Muslims.

During the Battle of the Trench, the Banu Khurayza allowed the Meccan to attack Medinah from the position they were guarding.

After the Battle of the Trench, the Prophet ordered for the killing of all the fighting men among the Banu Khurayza.

The Jewish threat in Medinah ended when even women and children among the Banu Khurayza were taken prisoners of war.

However, there were some good Jews who related well with the Muslims; indeed the first secretary of the Prophet in Medinah was a Jew.

There was also a Jew called Makhriq who fought on the side of the Muslims at Uhud, though he was killed in the battle.

However, in 628 AD, the Muslims signed a peace treaty with the Meccans at Hudayibiyah, which suspended the fighting between Muslims and Meccans for ten years.

The treaty gave Prophet an opportunity to send an expedition to Khaybar against the Jews.

The Jews were defeated, and some surrendered to the Muslims while others migrated to the present day Jerusalem.

This, thus, marked the end of the Jewish threat to the Muslims and Islam began to prosper in Arabia.

**THE MUSLIM–CHRISTIAN RELATIONSHIP IN ARABIA**

**BETWEEN 610 AND 632 AD**

On the advent of Islam, there was very little Christian influence in Mecca; with the notable Christians including Waraq bin Nawfal, the cousin of Lady Hadijah.

Outside Mecca, the Christian resided at Najran whose relationship with the Muslim was good.

The Christians of Najran used to visit the Prophet and discussed with him issues concerning his Prophethood.

In Medinah, some Christians from Najran conspired with the Jews to make Christianity superior to Islam.

The Prophet invited them for a discussion after which they promised neither to oppose him not stop his missionary activities.

During the year of Deputation in 630 AD, the Christians reached an agreement with the Prophet in which they agreed to pay tribute (Jiziya) to the Prophet.

Jiziya was a defence tax meant to provide full protection to Christians and to safeguard them against foreign attacks.

However, in 631 AD, the Christians of Tabuk attempted to attack the Muslims.

The Prophet sent an expedition and their attack was repulsed without any resistance.

Their leader John also signed an agreement with the Prophet and promised never to attack the Muslims again.

Christians in the Islamic empire also paid Jiziya to cater for their social services since they were not supposed to pay Zakat.

Christian women could marry Muslims men and were free to follow their own religion as long as they didn’t oppose Islam.

The period between 610- 632 AD, there was no serious confrontation between the Muslims and Christians as it was with the Jews.

**THE HYPOCRITES (MUNAFIQUUN 622 – 632 AD)**

A hypocrite (pretender) is a person who pretends to be pious without really being so. Hypocrites or Munafiquun appeared in the Muslims community after the Prophet migrated to Medinah.

The hypocrites behaved as if they were Muslims yet internally they were against Islam.

They were seen in public carrying out religious obligations; such as prayers, but blackmailed Islam, and planned against the Prophet.

Many times they leaked Muslim plans to the enemies of Islam like the Jews and Meccans. They were led by Abdallah bin Ubayy who was frustrated by the Prophet’s arrival in Medinah.

The Prophet was made the leader in Medinah which annoyed Abdallah; and thus mobilized a group of hypocrites against the Prophet.

In their move against the Prophet and Islam, they did a lot of mischief which included the following:

During the Battle of Uhud, they deserted the Muslim army; they were numbered 300 people.

They supported and even promised military assistance to the Banu Nadir in their opposition to the Prophet.

They kept on inciting the Ansars to send the migrants back to Mecca.

They used to accuse Muslim women of being immoral; for example Abdallah bin Ubayy once alleged that Aisha, wife of the Prophet had committed adultery.

They discouraged young Muslim men into supporting Muslim plans. One time, they invited the Meccan Quraish to come and attack the Muslims.

They always informed the Jews and Meccans about the new developments in the Muslim circles

During the campaign to Tabuk, they planned to kill the Prophet on one escarpment.

**THE TREATY OF HUDAYIBIYAH 628 AD**

**Describe the Treaty of Hudaibiyah.**

This was an agreement signed between Muslims, then living in Medinah and the pagan Quraish of Mecca in 628 AD at a place called Hudaibiyah – thus the name of the treaty.

The Meccans were represented by Suhyr bin Amir and the Muslims were represented by the Prophet. Ali bin Abu Talib wrote the terms of the treaty on behalf of the Prophet.

The treaty was aimed at bringing peace between the two warring parties.

In the 6th year of Hejirah, the Prophet had a dream in which he found himself performing pilgrimage in Mecca unopposed. When he revealed his dream to his companions, they wanted to actualize the dream.

Some Muslims wanted to perform Hijjah so as to visit their relatives in Mecca. The Prophet agreed to undertake the journey and ordered for the preparations.

A total of 140 pilgrims followed the Prophet to Mecca; with animals to sacrifice.

Before they entered Mecca, they first camped at Hudaibiyah to ask for permission to enter the city in peace.

The Muslims had not carried any fighting weapons except for simple swords they would use for slaughtering.

The Prophet sent a messenger to the Meccans to allow Muslims to enter Mecca and perform pilgrimage. Unfortunately, the Meccans only arrested the messenger and mistreated him.

The Prophet sent several messengers to the Quraish of Mecca to inform them that the Muslims had no intentions of fighting save performing Umrah (less pilgrimage).

The Prophet at last sent Uthman bin Affan, a respected person in Mecca, but the Quraish only arrested and kept him in custody and it was later rumoured that he had been killed.

The Prophet called upon the Muslims to make a pledge in order to avenge the blood of Uthman. The pledge was made under the tree and came to be known as Bay’atul Ridhiwan.

The Muslims were determined to attack Mecca; the Quraish sensed danger and feared to engage the Muslims in fighting because the past defeats at the hands of the Muslims were still fresh in their minds.

In order to avert the war, the Meccans sent Suhyr bin Amir and Amir Bin Al-As to negotiate with the Muslims.

The negotiations and discussion between the Muslims and Meccans resulted into the Treaty of Hudaibiyah.

**TERMS OF THE HUDAIBIYAH TREATY.**

**Give the terms of this Treaty.**

1. The war between Muslims and Meccans was suspended for ten years.
2. Muslims were to return to Medinah without performing pilgrimage or entering the city of Mecca that year.
3. Muslims were to perform pilgrimage to Mecca the following year 629 AD, but were not to stay in Mecca for more than three days.
4. Muslims were to stay in Mecca, during pilgrimage, for three days during which the Meccans were to vacate the city.
5. The Muslims were to carry no fighting weapons, save for simple swords to be used to slaughter animals.
6. The treaty allowed whoever wanted to join the Prophet or enter into the agreement with him to do so.
7. A person leaving Mecca to Medinah without permission of their guardian was to be returned to Mecca.
8. Any Muslim coming over to Mecca from Medinah would not be allowed to return to Medina.
9. The Muslims were not to take back with them the Muslims living in Mecca, nor shall they stand in the way of any one from among themselves, wishing to remain in Mecca.
10. Any tribe or clan that wished to enter into the treaty with either Muslims or Quraish was free to do so.
11. Muslims or Meccans would remain neutral in event of war with the third party. This meant that the Muslims would not ally with enemies of the Meccans and vice versa.

**NOTE:**

After signing the treaty, some companions, like Umar objected to the treaty claiming that some of its clauses were not favourable to Muslims

Some Muslims said that if the terms were settled by non other than the Prophet they wouldn’t have accepted.

However, Abubakr calmed them when he reasoned that the Prophet wouldn’t accept terms of the treaty if they were not favourable to Muslims

According Abubakr, the treaty was a real victory to Muslims; as Surat Al-Fath (The Treaty) was revealed soon afterwards.

Surat Al-Fath (Chapter 48) was revealed to assure Prophet Muhammad of victory.

**FACTORS THAT LED TO THE SIGNING OF THE HUDAIBIYAH TREATY.**

1. The Prophet’s dream of making pilgrimage excited Muslims to actualize the dream.
2. The month Dhul Qaada in which the treaty was signed was considered a peaceful month in which no fighting was allowed.
3. The Meccans refusal to allow Muslims to enter Mecca peacefully also contributed to the signing of the treaty.
4. Many Muslims living in Medinah were home sick and they were looking forward to visiting their birth place.
5. The Ansars were always eager to visit Mecca to tour the birth place of the Prophet.
6. The historical importance the Muslims attached to Mecca and the Ka’abah drove them to Mecca and in the process, the treaty was signed.
7. Muslims were encouraged by success in the previous battles that they hoped to succeed in entering Mecca.
8. When the Muslims camped at Hudaibiyah, they were not prepared for war; they preferred peaceful treaty with the Meccans.
9. The resolutions of the Muslims to avenge Uthman’s blood scared the Meccans and sought for a peaceful treaty.
10. Through the treaty, the Meccans hoped to regain their trade with Syria the Muslims had suspended.
11. The Meccans had tasted defeat in hands of Muslims and never wanted the same experience when the Meccans came to pilgrimage.
12. The Meccans feared chaos that would result in case they refused the Muslims to enter Mecca.
13. The Qur’an had assured the Muslims that they were the true guardians of the Ka’abah.

**Q8: 34- 35** says

**“…………….Its (sacred mosque) true guardians were only those who are righteous…….”**

**EFFECTS AND RESULTS OF THE TREATY.**

1. With the peace granted in the Treaty, Islam was able to spread far and wide because Muslims would preach Islam without fear of the pagans.
2. Islam was preached in a more peaceful atmosphere which increased the number of Muslims converts.
3. The Treaty led to the eventual fall of Mecca and the ultimate conquest of the whole of Arabia.
4. After the Treaty, ill-feelings the Meccans had towards Muslims decreased and Arabs would mix freely with Muslims.
5. Many Quraish chiefs converted to Islam; these included Khalid bin Walid, Amir bin Al-As and many others.
6. The Meccans started to recognize the Prophet as the leader of the Muslim community.
7. The signing of the Hudaibiyah Treaty meant that the Meccan pagans acknowledged Islam as a faith.
8. The treaty set a precedent that misunderstandings are resolved when conflicting parties sit on round table.
9. After the Treaty, both Meccans and Muslims got allies from the Arab tribes around Mecca. The Muslims allied with Banu Khuza-a while the Meccans joined in ally with Banu Bakr.
10. The Treaty improved the Muslim-Quraish relationship in that after the treaty, Arabs could mix freely.
11. The trade route to Shami (Syria) which had been closed by the Muslims was reopened.
12. The Meccans violated the treaty and led to the final Conquest of Mecca by the Muslims in 630 AD.
13. The treaty gave Muslims chance to visit Mecca and perform pilgrimage.
14. The Treaty at first had bitter results as some Muslims opposed it until they were convinced by Abubakr.
15. The Treaty delivered the Muslims from the torture and oppression of the Meccans that they felt safe and secure from any attack.
16. The Treaty gave time for the non-Muslims to think about Islam which corrected their attitude to it.
17. The treaty showed both parties that conflicts are better solved through negotiations than swords.
18. The treaty displayed the Prophet’s patience according to how he negotiated with Meccans.
19. The treaty made it possible for Muslims to unite with their relatives in Mecca.
20. The Treaty proved that Islam stood for peace and war only came after oppression and persecutions.
21. After the Treaty, the Quraish recognized the Islamic state and Islam that were rising in Arabia.
22. The Meccan Quraish stopped referring to Muslims as rebels and began to treat them as their equals.
23. The Treaty united the Muslims who had migrated to Medinah with those who had migrated to Abbysinia.
24. The Treaty made the Prophet’s position as the leader of Muslims secure to set embassies in the neigbhouring tribes.
25. After the treaty of Hudaibiyah, Islam was declared a universal religion.

**VIOLATION OF THE HUDAIBIYYAH TREATY**

It had been agreed upon in the Hudaibiyyah Treaty that there would be peace for ten years without fighting.

It was also agreed upon that there was to be no attack on the allies of the either of the parties that signed the treaty.

It had also been stated in the Treaty that each Arab tribe was free to join or enter into an alliance with either of the parties in the Treaty.

After the Hudaibiyyah Treaty was signed, the Banu Khuza-a allied with the Muslims and the Banu Bakr allied with the Meccan Pagans.

However, the Meccan Pagans became jealous of the progress Islam was making that they incited the Banu Bakr and their allies to attack the Banu Khuza-a.

One day, the Banu Khuza-a were around a certain water well at a place called Waatir when the Banu Bakr with the support of the Meccan Pagans attacked them, looted their property and killed many of them.

Some Meccan Pagans openly helped the Banu Bakr with men and weapons while other took part in the fight after masking themselves.

The Banu Khuza-a found themselves so helpless that they took refuge in the Ka’abah but were followed there by the Banu Bakr.

The Banu Khuza-a who survived sought help from the Prophet, who responded by setting three conditions to the Meccans.

1. The Meccan Quraish and their allies the Banu Bakr were to pay blood money for those killed among the Banu Khuza-a.
2. The Meccan Pagans were to withdraw their support from the Banu Bakr by breaking the alliance with them.
3. The Meccan Pagans should declare the Treaty of Hudaibiyyah null and void; thus no longer binding to either party that signed it.

The Meccan Quraish, naïve as they were, chose to declare the Treaty of Hudaibiyyah nul and void.

**CONSEQUENCES OF THE VIOLATION OF THE TREATY OF HUDAIBIYYAH**

1. The Muslims got a chance to punish the Quraish Pagans for their evil plans and misconduct.
2. The violation showed that the period of peace was over and there was a need to make preparations for any surprise attack by the Meccans.
3. The violation of the Treaty of Hudaibiyyah was a stepping stone that resulted into the peaceful conquest of Mecca.
4. The violation exposed some hypocrites within the Muslim ranks; like Hatib Bin Baltah, who let out to the Pagans the Muslim intending attack on Mecca.
5. After the violation of the treaty of Hudaibiyyah, Prophet Muhammad (P.B.U.H) received a command from God to declare Islam universally.
6. The violation of the Treaty of Hudaibiyyah led to the fulfillment of the prophecy Prophet Moses made 20,000 years before the birth of Prophet Muhammad. Moses said in Deuteronomy 33:2

***“He will come with ten thousand of the holy ones.”***

1. Prophet Muhammad was recognized as the leader when the Meccan Pagans gave up their opposition to the Prophet.

**PROPHET’S INVITATION OF ARABS AND OTHER PEOPLE TO EMBRACE ISLAM**

After the signing of the Treaty of Hudaibiyah, the Prophet received revelation to declare Islam a universal religion.

The Prophet sent two hundred letters and envoys to various rulers, kings and clan leaders in and out of Arabia inviting them to Islam.

The Prophet addressed the rulers about Islam and invited them to embrace the new faith.

1. In Arabia, messages were sent to rulers in Hira, Bahrain, Yemen, Oman, Khaybar and Damascus.
2. The Prophet sent an envoy to Heracleus the Roman emperor. The emperor didn’t embrace Islam but respected the message and sent a reply.
3. An envoy was also sent to Chosroes, the king of Persia. Chosroes tore the letter and mistreated the envoy. Chosroes also sent two men to arrest the Prophet.

The Prophet foretold that Chosroes’ empire was to collapse in pieces the same way he had torn the letter.

1. In Abbysinia, King Negus received the envoy with hospitality but didn’t embrace Islam because he was a leader of a Christian dominated kingdom.
2. In Egypt, the Muslim envoy was received warmly and Cyrus, the leader, sent gift of a girl – Mariam to the Prophet. Mariam later bore to the Prophet a baby boy Ibrahim though he died in infancy.
3. In Yemen, the chief Hanza, promised to embrace Islam if the Prophet promised him a post in the Islamic State.

The Prophet did not take his request because there were no political gains in matters of spreading religion.

1. In Khaybar, the Jewish tribes continued their conspiracy against Islam. The Prophet sent them an army that defeated the Jews.

**EXPEDITION TO KHAYBAR – 628 AD**

Khaybar was a strong Jewish enclave about 150 miles to the north of Medinah near the boarder of Syria.

The Banu Nadir and Banu Qayuuq tribes of the Jews made it their asylum after their expulsion from Medina.

The Jewish tribes used Khaybar to hatch plots against the Muslims with help from Banu Ghatfan.

They ill-treated the Muslims between 625 and 628 AD; like looting Muslim caravans, murdering a number of Muslims in addition to destroying their houses and property.

The Jews also planned to attack Medinah but the Prophet came to know about it through his intelligence.

The Prophet had not responded to the Jews as he feared to fight two battle fronts; that is the battle against Meccan Pagans and that all Jews of Khaybar.

After a time, the Prophet saw it proper to send an expedition to Khaybar in order to stop the Jews from invading Medinah.

The Prophet had also wanted to send mission to foreign rulers but he feared threats by the Jews who lived in the north.

The Prophet also feared that Heraclius of the Byzantine Empire and chosroe of Persia might cooperate with the Jews of Khaybar and attack Medinah.

The Prophet also decided to send an expedition to Khaybar to stop any competition of Islam and Jewish religion.

The Prophet hoped to attack the Jews quickly before they made alliance with Ghatfan or any other tribe hostile to the Prophet.

With about 1600 strong men and about 100 cavalries (men on horses), the Prophet marches towards Khaybar.

The Muslim forces besieged Khaybar and in the events that followed, several Jewish groups were defeated as they put up little resistance.

**EFFECTS OF THE FALL OF KHAYBAR**

1. The Jews were permitted to stay on their land but its title was passed over to the Prophet by right of conquest.
2. The Jews were to be given half of the produce of their crops in compensation for their labour.
3. Some Jewish tribes like the Banu Nadir and Banu Qaynuq were forced to vacate their lands as they were viewed to be the most dangerous.
4. The fall of Khaybar eroded the Jews of their power in the area which was passed over to the Muslims.
5. The fall of Khaybar meant that there was no more threat to the Muslims from the Jews as they became subjects of the Muslims.
6. The Jews lost their wealth on the land to Prophet Muhammad although the Muslims did not have a share in it because there was no fighting involved by Muslims.
7. With the fall of Khaybar, the Muslim northern border became secure and Muslims started moving through the area without fear.
8. Some Jewish tribes asked for peace from the Prophet while others accepted to pay tribute fee called Jiziyah.
9. Some Jews changed the course of their challenge to the Muslims from fighting to other forms; like at one time, one Zaynab, daughter of Harith planned to poison the Prophet but the Prophet did not eat the poison; and thus escaped death.
10. There was a move to end the enmity between the Prophet and the Jews where the Prophet married a Jew called Safiyyah.
11. During the expedition to Khaybar, there was massive loss of life and property.
12. After the fall of Khaybar, a big number of Jews paid allegiance to the Prophet and many of them embraced Islam.

**FULFILLMENT OF THE POSTPONED PILGRIMAGE**

According to the terms of the Treaty of Hudaibiyah in 628AD, Muslims were to perform pilgrimage the following year.

After the expedition to Khyabar, the Prophet called his companions to prepare for pilgrimage they had missed the previous year.

More than 2000 Muslims undertook the postponed pilgrimage who carried with them 70 camels for sacrifice.

Before leaving Medinah, the Prophet took precautionary measures to ensure security of the Muslims.

The Prophet sent people to spy on the way Meccans were going on the fore coming pilgrimage.

He also stationed about 100 armed men some eight miles from Mecca.

When the Muslims reached Mecca, the Meccans vacated the city to allow Muslims to perform Hijja rites safely.

The Meccans retreated to the surrounding hills from where they watched the pilgrims.

The Muslims, then, entered the city of Mecca with great humility, proclaiming **“Labbayika Allahumma”** or **“Here I am at your service, O Allah.”**

The Muslims performed the pilgrimage ritual after which they sacrificed animals.

After the three days of pilgrimage, as agreed in the treaty, the Muslims left Mecca peacefully having concluded the historical pilgrimage.

**WHY WERE THE MUSLIMS EAGER TO FULFILL THE POSTPONED PILGRIMAGE**

1. The Muslims had strong desire and ambition of fulfilling the fifth pillar of Islam; that is, performing pilgrimage to Mecca.
2. The Muslims wanted to fulfill Hajji rituals like circumbulating the Ka’abah and running along Saffah and Mar’wa
3. The Ansars wanted to visit the birth place of Prophet Muhammad (P.B.U.H).
4. The Migrants or Muhajroons had been feeling home sick and thus wanted to use this pilgrimage as an opportunity to visit their relatives.
5. The Muslims natives of Medinah wanted to have a look at at aplace where the first revelation to the Prophet Muhammad was sent.
6. Mecca had symbols and places of religious importance that Muslims wanted to visit – like the Cave of Hirah, The Ka’abah and the Well Zam-Zam.
7. The migrants saw the postponed pilgrimage as a chance to return home after many years in exile.
8. It was in the Treaty of Hudaibiyah that Muslims perfomed pilgrimage that year which they were eager to fulfill.
9. The Muslims were confident of fulfilling this pilgrimage since they had triumphed over the Meccans in a number of battles.
10. The Muslims wanted to perform pilgrimage in the real place (Mecca) it is supposed to be performed.
11. The Muslims wanted to realize the Prophet’s dream of performing pilgrimage which was postponed.

**SIGNIFICANCES OF THE POSTPONED PILGRIMAGE.**

1. The peaceful conduct exhibited by Muslims in Mecca impressed many Meccans who converted to Islam.
2. The pilgrimage changed the face of pilgrimage and started to be conducted in an orderly way.
3. The pilgrimage was a clear indication that Islam had triumphed over paganism.
4. Some Muslims who had opposed the treaty came to realize that it was in the favour of Islam.
5. The pilgrimage enabled the Muslims to re-unite with their relatives after a long time.
6. The pilgrimage changed the attitude of the Meccan towards the Muslims given the peaceful conduct exhibited by Muslims.
7. The number of Muslim converts highly increased as Quraish noble like Khalid bin Walid, Amir bin Al-As and others embraced Islam.
8. The Meccans realized that Muslims were peaceful since they performed the pilgrimage in a very peaceful way.
9. For the first time, Prophet Muhammad was honoured and respected by the people of Mecca.
10. The Ansars got a chance of visiting and touring the birth place of Prophet Muhammad.
11. The migrants or the Mahajroons had a pleasure to return home; as they were homesick.
12. It marked the beginning of future pilgrimages to be performed by Muslims.
13. The power of Islam grew considerably as many notable Meccans converted to Islam.
14. As per the terms of the Treaty of Hudaibiyah, the Meccans vacated Mecca to allow Muslims perform pilgrimage.
15. The influence of Islam grew considerably and the conquest of Mecca by the Prophet became a future certainty.
16. It was during the period of the postponed pilgrimage that the Prophet married Maymunah, a widow.

**REVISION QUESTIONS**

1. a) Explain the causes of the Battle of Badr.
   1. What factors favoured the Muslims to win this Battle?
2. a) Describe the course of the Battle of Badr.

b) What were the effects of this Battle?

1. a) Give an account of the Battle of Uhud.
   1. What were the consequences of this Battle?
2. a) Explain the causes of the Battle of Uhud.

b) Describe the course of this Battle.

1. a) Give an account of the Battle of Khandaq of 627 A.D.

b) What were the effects of the Battle?

1. a) Describe how the Battle of Khandaq was organised.

b) Why did the Meccan Pagans lose the Battle?

1. a) Describe the Muslim-Jewish relationship in Medinah between 622 A.D and 628 A.D.

b) How did the Muslims relate with Christians between 610 A.D and 632 A.D?

1. a) Give an account of the emergence of the Hypocrites in the Islamic Empire.

b) Explain the difficulties the Prophet experienced rising from the Hypocrites.

1. a) Describe the Treaty of Hudaibiyah.

b) Give the terms of this Treaty.

1. a) Explain the factors that led to the signing of the Hudaibiyah Treaty.

b) What was the significance of this Treaty?

1. a) Explain the conditions under which the Meccans violated the Hudaibiyah Treaty.

b) What were the consequences of this violation?

1. a) Outline the conditions the clauses agreed upon between the Muslims and Yathribitesafter 622 A.D.

b) How did this agreement advance Islam?

1. a) Describe how the Muslims organised for the Postponed Pilgrimage.

b) Of what significance was the Postponed Pilgrimage to the people of Arabia?

**THE CONQUEST OF MECCA – 630 AD.**

The Conquest of Mecca took place in 630AD being a result of the Meccans violating the Treaty of Hudaibiyah.

There had existed alliances at the time; the Meccans allied with the Banu Bakr and the Muslims allied with the Banu Khuza-a.

It had been agreed in the treaty that there would be no attacking of allies by one of the parties in the Treaty.

Meanwhile, the Banu Khuza-a, who had allied with the Muslims, were attacked by the Meccans and the allies the Banu Bakr.

The Banu Khuza-a took refuge in the Ka’abah but they were followed up and many of them were slain.

The survivors sought assistance from the Prophet and their allies the Muslims.

The Prophet accused the Quraish and their allies of violating the Treaty and slew the Banu Khuza-a in the sacred Ka’abah.

The Prophet reacted by setting three conditions to the Meccans which included the following.

1. He demanded that the Meccans identify the killed and compensate them by paying blood money to the relatives of the victims.
2. The Meccans withdrew support from the Banu Bakr so that the Muslims would deal with them directly.
3. The Meccans should declare the Treaty of Hudaibiyah null and void.

Due to their arrogance, the Meccans opted for the third condition.

The Muslims were left with no option but to punish the Meccans for the misbehaviour.

The Prophet mobilized a very strong force of about 10,000 fighters to fight the Meccan alliancy and take over Mecca.

Before they reached Mecca, the Muslims camped at Mar-al-Zahran just outside Mecca.

The Prophet then ordered the Muslim force to lit fire all around the camp to exaggerate their numbers and to warn the Meccans of the impending danger.

The Muslims’ trick worked in their favour as the Meccans came to think that they would not match the strength of the Muslim force.

Abbas, the Prophet’s uncle, advised the Meccans to give up their opposition against the Muslims but they refused.

Two Meccan chiefs, Abu Sufyan and Hakim visited the Muslim camp at night to spy on them but they were instead captured.

The captured chiefs were taken to the Prophet, who discussed with them and they accepted to convert to Islam.

Before the captured chiefs were set free to return to Mecca, the Prophet put up conditions against the Meccans if they wished for a peaceful conquest of Mecca.

1. That the Meccans should give up their oppositions to the Prophet.
2. That the Meccans should receive the Muslim peacefully.
3. That whoever wanted to be safe should seek refuge in Abu Sufyan’s house.
4. Or that they should remain in the house locked inside
5. That whoever took refuge in the Ka’abah was also safe.

Abu Sufyan communicated the conditions to the Meccans and as such, Muslims peacefully entered Mecca.

The Prophet had divided his army into four sections that entered Mecca from different directions.

The Prophet entered Mecca riding on his one his white camel called Qusua-a.

He also offered two rakah (parts) of prayer at the Ka’abah to thank Allah for the victory.

He went round the Ka’abah seven times, kissed the black-stone and then ordered for the destruction of the idols around the Ka’abah.

The Prophet and Muslims recited **Q17: 81** as they cleared the idols.

**“Truth has come and falsehood is bound to vanish.”**

The Prophet then addressed a big gathering at Mount Saffah which was also attended by the Quraish.

The Meccans were surprised that the Prophet did not take revenge on them for the earlier atrocities they committed.

The Prophet also pardoned those who had wronged the Muslims except those whose crimes were very grave.

The Prophet’s action of no revenge won the hearts of many who in turn embraced Islam.

Indeed, at this time, the whole of Mecca took an Oath of Allegiance to the Prophet.

**REASONS, FACTORS AND EVENTS THAT LED TO THE CONQUEST OF MECCA**

1. The violation of the Treaty of Hudaibiyah by the Meccans was the most immediate factor for the conquest of Mecca.
2. Mecca was the city in which the Prophet was born, it had to be controlled by the Muslims.
3. The Muslims were confident to conquer Mecca since they had registered victory over the Meccans in the previous encounters.
4. The Muslims wanted to purify the Ka’abah by destroyed idols in and around it.
5. The Prophet thought that by conquering Mecca he would liquidate the influence of the Meccans.
6. The Prophet wanted to strengthen his political position in Mecca by defeating the Quraish.
7. The conquest was meant to facilitate the spread of Islam since Mecca was a major commercial and religious centre.
8. The move by the Muslims to exaggerate their numbers worried the Meccans to offer any resistance to conquerors.
9. The Muslims were highly determined to take over Mecca at any cost even if it meant dieing in big numbers.
10. The Prophet’s dream to perform pilgrimage inspired many Muslims to actualize the dream and establish control over the city.
11. The Muslims wanted to clear Mecca of any obstacle that would prevent subsequent pilgrimages.
12. The Muhajiroon wanted to liberate Mecca so as to re-unite with their relatives.
13. The conversion of Abu Sufyan and Hakim the prominent Meccan chiefs led to many of their subjects also to convert and made the Conquest of Mecca easy.
14. The Muslims had all along desired to punish the Meccans for their plots and treachery against the Muslims over the past years.
15. The conquest of Mecca would act as a way of revenge for the three times the Meccans attacked the Muslims at Medinah though their missions failed.
16. The Muslim capture of Abu Sufyan, the Meccan leader of the time, weakened the position of the Meccans and the conquest of Mecca was inevitable.

**SIGNIFICANCE AND EFFECTS OF THE CONQUEST OF MECCA.**

1. Mecca was declared a Holy city; it became safe and peaceful.
2. Mecca became a centre of worship for Muslims; a position it has held to date.
3. There was peace in Mecca for the first time since there would be no more attacks by Meccans to the Muslims.
4. The Ka’abah was cleansed of all the idols which had desecrated it.
5. The conquest of Mecca led to the end of all the pagan practices in Mecca.
6. The conquest ended all longstanding torture and persecution of the Prophet and his followers.
7. The conquest of Mecca led to expansion of the Islamic state to include many parts of the Arabian Peninsular like Mecca.
8. Prophet Muhammad was recognized as a leader of the entire Arabian Peninsular.
9. The conquest was a proof of Muhammad’s prophethood since it was a fulfillment of the Prophet’s dream. (ie the dream when he found himself entering Mecca unopposed).
10. After the conquest, the Muhajroon were able to re-unite with their relatives they had left in Mecca.
11. The peaceful conquest of Mecca led to many people to convert to Islam.
12. The conquest of Mecca showed that God’s favour towards the Muslims and Islam was completed.
13. The conquest also ended the long-standing enmity which had existed between the Muslims and the Meccan chiefly class.
14. The conquest fulfilled the promise God made after the Treaty of Hudaibiyah to grant the Muslims victory **Q 48: 1-2:**

**“We have granted you victory……….”**

1. The Conquest of Mwcca led to the conversion of prominent people into Islam; like, Abu Sufyan.

**BATTLE OF HUNAIN – 630 AD**

The battle of Hunain was fought between the Muslims and pagans of Banu Thaqif of Taif.

The battle took place immediately after the fall of the Mecca at Hunain about 15 miles South-west of Mecca.

**CAUSES OF THE BATTLE OF HUNAIN**

1. Some tribes like the Banu Thaqif were not happy with Prophet Muhammad’s order of breaking the idols.
2. The Banu Thaqif never wanted Islam as a religion; they feared it would subdue the whole of Arabia.
3. The Banu Thaqif had a fear that if the Muslims managed to conquer Mecca, then Taif would be a walk-over.
4. The conquest of Mecca had facilitated the spread of Islam; so the Banu Thaqif looked for ways to stop Islam.
5. Some Meccans among the Quraish promised the Banu Thaqif support because they never wanted to see Islam progress.
6. The Prophet chose to fight because some Arab tribes like the Banu Thaqif had not recognized him as a Prophet.
7. The fame the Prophet got after conquering Mecca was received with disappointment and resentment by the Banu Thaqif.
8. Because Mecca as a commercial centre had been taken over by the Muslims, other people like the Banu Thaqif thought not to benefit from it.

**COURSE OF THE BATTLE**

The Banu Thaqif assisted by the Hawazins matched towards Mecca to attack the Muslims.

When the Prophet heard of the attack, he quickly organized a large army of 12,000 men.

The enemies, however, ambushed the Muslims in the valley which caused panic in the Muslim rank.

The Muslims were ambushed because they had not been able to see ahead of them due to mist in the narrow valley.

The Muslims were about to take off when Abbas, uncle of the Prophet, shouted at them words of courage.

The Muslims reorganized themselves, regained their positions and fought courageously to defeat the enemies.

No less than 6,000 disbelieves were taken prisoners and others took refuge at Taif, but they were followed by the Muslims.

The Muslims besieged the city of Taif and forced the enemies to surrender

The capture of Taif marked the end of opposition the Prophet faced in early time of his Prophethood.

**EXPEDITION TO TABUK – 631 AD**

Tabuk is a town situated in Syria about half-way between Medinah and Damascus.

The expedition of the Muslims to Tabuk was a result of persistent rebellions by the chiefs of Ghasan, Lakhan and Jazan – the chieftainships of the Roman empire.

The chiefs persuaded the Roman emperor to help them attack the Muslims in Medinah.

When Prophet received the news of the planned attack, he made the necessary preparations to avoid surprise attack.

The Prophet decided to attack the enemies from their land to avoid the dangers which could have been caused on Medinah.

However, before the expedition, the Muslims faced a number of problems:

1. The journey to Syria was very long, hard and tedious; about 200 miles to the border of Syria.
2. The weather was very unfriendly as, they had to travel in an extremely not weather.
3. It was harvesting time in Medinah, so some Muslims were reluctant to join the expedition.
4. There was a group of people who were weak in faith and therefore reluctant to leave their homes.
5. There were also hypocrites who hadn’t genuinely converted to Islam.

Nevertheless, the majority of the Muslims was still loyal to the Prophet and was ready to defend Islam against the enemies.

Some of them made substantial contributions to meet the expenses of the journey.

1. Uthman bin Affan contributed 300 camels and 10,000 Dirrhams
2. Umar bin Khattab promised half of his total wealth to be used for the cause of Islam.
3. Women gave out their ornaments to be sold for the case of the expedition.
4. Poor labourers gave in their hard earned income for the expedition.
5. Abdul Rahman bin Auf brought about 300 ounce of silver.

The Prophet managed to gather a big group of Muslims consisting of mainly the Ansar and the Muhajroons.

They were enthusiastic to participate in the expedition because they expected to get rewards from God.

Prophet Muhammad with a group of 30,000 men, well armed with 10,000 horses, matched towards Tabuk.

Unfortunately, as soon as the Muslims troops crossed the outskirts of Medinah, Abdullah bin Ubayy deserted the army with a group of people.

After a very long and tedious journey, the Prophet and his followers reached Tabuk.

At Tabuk, the Christians could not mobilize a formidable force to face the Muslim army

The Muslims were convinced that the Romans meant to cause no trouble; therefore, they dropped the idea of fighting.

The Prophet stayed in Tabuk for twenty days during which he received submissions from chieftains of the town.

After the twenty days, the Muslims left for Medinah

**THE YEAR OF DEPUTATION – 631AD**

This refers to the time when leaders of various areas sent people to the Prophet to pledge their allegiance.

Islam had registered success that many tribes chose to embrace Islam and to acknowledge the Prophet.

Those who did not embrace Islam, accepted to remain calm and respect the Islamic state.

Each group that came made a written agreement with the Prophet.

In the agreements, the Prophet allowed them to follow their ways of life as long as they did not fight.

One their return, the Prophet sent with them a teacher to instruct them in the teaching of Islam.

The teachers sent were also to work as Prophet’s representatives in such areas and to administer justice.

**THE FAREWELL /LAST PILGRIMAGE (HIJJAT UL-WIDAH – 632 AD**

In the tenth year of Hijrah, the Prophet led a very large congregation of Muslims to perform Hijja at Mecca.

He was 63 years old and his mission was almost coming to an end.

It was the last pilgrimage he performed before his death – thus, he name Farewell Pilgrimage.

The Prophet hoped to use the pilgrimage as opportunity to address Muslims for he anticipated his death.

The Prophet wanted to make some important issues of Islam known to the people.

He sent messengers allover Arabia to invite people to participate in this historical pilgrimage.

Just days before the month of Dhul-HIjja, the Prophet set out to Mecca with more than 114,000 pilgrims.

The pilgrims reached Mecca on the 5th day of Dhul-Hijja whereof they carried out Hijja rites.

On the 9th day of Dhul-Hijja, the Prophet ascended to Mount Arafat, from where he delivered a farewell speech.

The speech or sermon summarized the goals of the Prophet’s mission in the past twenty-three years.

**CONTENTS OF THE FAREWELL SPEECH.**

1. The Prophet started by calling on people to listen to his words carefully for it would be his last meet with them on such an occasion.
2. He stressed that the oneness of God and the coming of last Day were real.
3. The Prophet implored the gathering to return anything kept with them as trust to the rightful owners.
4. That interest is forbidden and that Allah prepared great punishment for Ribah interest.
5. He implored them to fight against Satan and to trust God in matters of worship.
6. The Prophet informed the congregation that a Muslim is a brother to a fellow Muslims and they form one Ummah (brotherhood).
7. Men have rights over their women, and Women have rights over men; so they ought to be kind to each other.
8. The Prophet encouraged Muslims to feed their slaves on the same food they feed on and dress them in the same way they dress.
9. The Prophet warned against idol worship and to desist from all malpractices.
10. He implored his people to offer prayer to God, to observe fasting in the month of Ramadhan and to pay Zakat.
11. Despite the differences in colour, origin or race, an Arab is not superior to a non-Arab save in matters of piety.
12. He told the gathering that no Prophet or Messenger would come after him and there will be no faith other than Islam.
13. He said he was leaving the Muslims with two importance things to guide them; the Qur’an and Hadith.
14. Because of the significance of the sermon, the Prophet requested the congregation to convey his message to those who had not attended.

He then asked the gathering:

**“Have I not delivered the Message?”**

All the people who were around cried and shouted.

**“Verily you have delivered the Message.”**

After that, the Prophet looked up and said.

**“O Lord, I ‘ve delivered Your message and fulfilled my mission.”**

The Prophet then performed all Hijja rites and all Muslims followed.

Before the Prophet returned to Medinah, two revelations were revealed;

The first was Surat Nasr (Victory / Help): It announced the approaching death of the Prophet. It was also the last surah to be revealed as a whole.

It was also on this occasion that the last verse that proclaimed the completion of the Prophet’s missions was revealed.

**“This day have I perfected you religion and completed My favours upon you and I have chosen Islam as your religion.” (Q5:3)**

**SIGNIFICANCE OF THE LAST SERMON TO MUSLIMS.**

1. Mecca in which the sermon was delivered was declared sacred together with Ka’abah.
2. The sermon stressed the importance of the Qur’an and Hadith as sources of Islamic law.
3. The Prophet’s speech taught Muslims that they form an Islamic Brotherhood (Ummah).
4. The last pilgrimage showed that human beings are all equal before God as along as they remained God-fearing.
5. The pilgrimage was an indication of Islamic Brotherhood when many people from different areas gathered for the same mission.
6. In the sermon, the Prophet declared amnesty to the former enemies of Islam which set a good example for forgiveness.
7. The Last sermon marked the total liberation of women as it declared their rights over their husbands.
8. Islam has been able to spread far and wide due to the inspiration drawn from the last Sermon.
9. The sermon reminded the Muslims about their duty towards Gods when it emphasized prayer, fasting and Zakat.
10. The sermon emphasized equality of mankind; that they are equal although they may differ in colour or race.
11. The last sermon sealed the idea of Prophethood when the Prophet announced that there will be no other Prophet after him.
12. The sermon prophesized the completion of Muhammad’s Mission when he said that he would never meet his followers in a gathering again.
13. It showed that all that the Prophet had struggled for between 610 AD and 632 AD had been accomplished.

**PROPHET MUHAMMAD’S ILLNESS AND DEATH.**

After the last pilgrimage, the Prophet spent most of his time in Medinah, finalizing his work as a Messenger of God.

He organized provinces and tribal communities which had accepted Islam.

He sent missionaries to areas in and outside Arabia to teach the basics of Islam.

He told administrators to carry out their duties in accordance to the teachings of Islam (Qur’an and Hadith).

A few months after pilgrimage, the Prophet caught a fever which worsened with time.

However, the Prophet continued with his daily activities like leading prayers and settling disputes among his followers.

When his illness worsened, he appointed Abubakr to lead prayers on his behalf.

The Prophet retired to Aisha’s apartment from where death claimed him at noon, on Monday 12th Rabbil Awwal 632AD. He was 63 years old.

The news of the Prophet’s death spread among his companions and was received with mixed feelings.

There were people, like he new converts; who didn’t believe that the Prophet of God could die.

They were also those who had much love for the Prophet that they didn’t want to hear about Prophet’s death.

To the Muslims, the sad news was heart-breaking that they wept bitterly while others remained speechless and dumpfounded.

However, these believed that since death was a natural phenomenon, the Prophet was no exception.

The news of the death of the Prophet gave chance to the just converted Muslims to denounce Islam.

Among the people who refused to accept the news of Prophet Muhammad’s death was Umar Bin Khattab.

Umar moved with a sword swearing to slay anybody who dared say that the Prophet had died.

At the climax of uncertainty and despair, Abubakr moved in to contain the situation.

Abubakr went to Aisha’s apartment and confirmed that the Prophet was indeed dead.

When Abubakr came out of Aisha’a apartment, he reminded Umar and other doubting people of

**Q3: 144**

***“Muhammad is but a Messenger and messengers have passed away before him. Is it that if he dies you will turn your backs and turn to your heels?”***

Abubakr also added his own words to calm the gathering.

***“He who worshiped Muhammad let him know that Muhammad is dead, but he worship Allah, Allah is alive and will never die!”***

Abubakr’s address helped to calm the hearts of the Muslims who came to terms with reality.

They came to realize that the Prophet was a human being and could, therefore, die like anyone else.

Preparations went on to burry the Prophet although there arose a problem of where to bury the Body until Abubakr recited a Hadith.

***“No Prophet dies, but he is buried where he dies from”***

A grave was dug at the very spot he died from (in Aisha’s apartment) and the Prophet was buried there.

**RESULT OF THE DEATH OF THE PROPHET**

1. Many Muslims were left grieved and speechless; while others wept to the top of their voices.
2. The Prophet’s wives became widows and were never to be married again; while his daughter Fatumah became an orphan.
3. The Prophet’s death was a fulfillment of Q3:144 which had indicated that the Prophet would die.
4. There arose succession disputes which brought about divisionism between the Hashimites and the Ummayads.
5. The Prophet’s death led to increase in activities of the False Prophets like Tulaiha and Musailimah.
6. Many people who had just converted to Islam denounced the faith because they never imagined the Prophet of God dieing.
7. Some people stopped observing Islamic rituals; for example some people refused to pay Zakat.
8. The Christians in the North (Syria) planned to attack the Muslims because they thought the Muslims had become weak and disorganized.
9. The death of the Prophet led to the beginning of the Caliphate era that started with Caliph Abubakr and lasted until 660 AD with the death of Ali bin Abu Talib.
10. The differences and conflicts between the Banu Hashim and Banu Umayyah began to show up again as they began to compete for succession of the Prophet.

**REVIEW OF THE PROPHET’S PERSONALITY.**

1. The Prophet was trustworthy; he was always entrusted with people’s property and always kept the trust.
2. He always spoke the truth and never involved in telling lies; indeed before revelation, the Meccans used to refer to him as Al-Amin.
3. He was very honest that was why Lady Hadijah employed him to supervise her trade caravan.
4. The Prophet was generous and charitable always willing to help the poor, needy and those in problems
5. He had concern of welfare of the community that he willed his property be passed to the state treasury.
6. The Prophet enjoyed making friends, indeed the success of his mission depended on his friends like Abubakr, Uthman and many others.
7. His career as the Prophet was also helped by his attribute of friendship. For instance, he made friendship with the people of Yathrib who offered him shelter.
8. He had strong faith in Allah that he never did any thing without mentioning the name of Allah.
9. He was so pious that despite the problems he encountered he never gave up his duty of calling people to God.
10. He was very excellent in managing state affairs; he was a judge, an administrator and a religious leader.
11. He had a strong sense of duty which he carried out as directed by God.
12. He used to lead a simple life, both in his private and public life; for instance, he used to mend his sandals himself.
13. He was known to freely interact with his subjects in Public that it was not easy to differentiate him from the rest.
14. He used to participate in communal work with his companions; like he participated physically in digging the trench in preparation for the Battle of the Trench.
15. He was known to be peaceful and always wanted to make peace even with his enemies like when he signed the Hudaibiyah Treaty.
16. He was very just in his dealings especially as a leader, who treated his people equally before the law.
17. He was pure in his character, honest, kind and tolerant to those who erred.
18. The Prophet never passed any decision or to decide on any matter without weighing its pros and cons.
19. He never longed for revenge; this is shown when he pardoned the Meccans after their defeat.
20. He was so organized in his daily activities that his life history became a model example to all Muslims.

**PROPHET’S MUHAMMAD’S MARRIAGE**

Prophet Muhammad’s marriage was under divine guidance. His conduct with his wives was always directed by God.

The Prophet’s first wife was Hadijah with whom he lived with up to the age of 50 years.

After the death of Hadijah, the Prophet married Saudah and Aisha (the only virgin girl).

The Prophet also married Hasfwa bint Umar and Zainah after the battle of Uhud.

He married Umm Salimah whose husband had died during the battle of Uhud.

He also married three widows of his enemies like Mayimunah, Saffiya and Mariam – an Egyptian.

However, Prophet Muhammad’s marriage to all those women was criticized by the enemies because it contradicted the Islamic teaching of marrying only four wives. **Q4:3**

**“Marry women of your choice two, three or four……………….”**

The Prophet marriage to all these women was for a number reason:-

1. There is no evidence that the Prophet had all these wives at the same time in Wedlock.
2. The Prophet married some other women after the death of other; for example, he married Aisha after the death of Hadijah.
3. The Prophet married some women to strength the relationship with his best friends and devoted followers. For instance, he married Aisha daughter of Abubakr; Hasfwa daughter of Umar.
4. He also wanted to alleviate the suffering of the widows and orphans of Jihads for example, he married Zainab bint Huzaimah who had lost her husband at Uhud.
5. He wanted to remove false beliefs among Muslims that divorced women are not eligible for marriage. The Prophet married divorced woman Zainab bint Jahish.
6. The Prophet’s marriage to many women served to show how people of different backgrounds should be treated.
7. The Prophet also married many wives because he needed them to spread Islam. Women like Hadijah, Aisha and Hasfwa played a vital role to the cause of Islam.
8. The wives would help the Prophet to explain Islamic teaching especially about private life to other women.
9. The Prophet at one time needed a companion and confronter in times of hardship. For example he married Saudah after the death of Hadijah.
10. The Prophet sometimes found it necessary to marry outside Arabia to cement relationship with other leaders. He married Mariam as a gesture of friendship with Roman Governor in Egypt called Cyrus.
11. The Prophet got permission from God to marry more than four wives. **Q33:50** says

*“****Any believing woman who dedicates her soul to the Prophet, if the Prophet wishes to wed her. This only for you and not the believers (at large)…..”***

1. Prophets were exceptional and could do things which common men could not do
2. At times, he wanted to end enmity that existed between him and other people. He married Safiyyah after the fall of Khaybar to cement his relationship with the Jews.
3. He married many women as a means of eliminating social classes. For example, he married Hadijah a very rich women and Saudah a widow from the poorest.

**PROPHET MUHAMMAD’S ACHIEVEMENTS.**

Prophet Muhammad greatly changed the entire social, political and economic aspects of the Pre-Islamic Arabs.

**SOCIAL ACHIEVEMENTS**

1. He brought about equality of all people and destroyed superiority of all forms.
2. He abolished all forms of social malpractices which characterized the life of Arabs during Jahiliyyah period.
3. He established Islamic brotherhood where people of different backgrounds and tribes related well as brothers.
4. He succeeded in according women equal status with men in marriage.
5. He also abolished female infanticide as barbaric practice in which baby girls were killed.
6. He also abolished the practice of marrying girls without their consent.
7. He introduced the idea of women owning property and having a share in inheritance on death of a parent or husband.
8. The Prophet introduced marriage rules and regulations in which he legalised polygamy but abolished polyandry.
9. The prophet regulated polygamy and controlled it to the maximum of not more four wives.
10. He created a sound society based on unity of mankind in actions, morals and characters.
11. He succeeded in ending the period of ignorance popularly known as Jahiliyyah which was characterized with all sorts of social evils like gambling and obscenity among others.
12. He was able to destroy superiority of all sorts that brought all people to equal terms.
13. Virtues like kindness, love, unity and generosity among others were also emphasized; and thus became the talk of the time.
14. He made agreements with the Jews; such agreements brought about peace between conflicting religions.
15. The Prophet abolished slavery system that was being practiced by the Arabs.

**RELIGIOUS REFORMS / ACHIEVEMENTS.**

1. The Prophet succeeded in fighting irreligious practices and supersitition and replaced them with a rational religion – Islam.
2. The most important achievement of Prophet in religious circles was the revelation of the Qur’an
3. The Qur’an with which the Prophet came with has become the principal source of Islamic Law.
4. The Qur’an has helped to guide Muslims and all mankind in all aspects of life.
5. By the time of Prophet’s death, the entire Arabian Peninsular had been used to religious practices like prayers, Zakat, fasting etc.
6. The Prophet abolished the worshipping of idols and introduced the worshipping of one God.
7. The Prophet established a universal religion (Islam) which helped to strength the structure of the nation.
8. He also succeeded in transforming mankind spiritually in view of Jahiliyyah beliefs.
9. The Prophet succeeded in destroying idols around Ka’abah and other parts of Arabia.
10. He converted very many people to Islam and by time of his death the Muslims population was high.
11. He succeeded in universalizing Islam that by the time of his death, Islam was a religion of the whole of the Arabian Peninsular.
12. The Prophet succeeded in abolishing traditional Arab ceremonies and replaced them with the Idd festivities.

**POLITICAL ACHIEVEMENT.**

1. The Prophet managed to unite all the conflicting tribal groups of Arabia into one unit the Islamic state.
2. He also succeeded in introducing the Islamic Law that can be applied to any society.
3. He arbitrated between different conflicting groups of Arabia, like the Ausi and Khazraj.
4. The Prophet defeated all his enemies which ended in the Conquest of Mecca in 630 AD.
5. The Prophet exhibited an attribute of being a military commander and head of state of the Islamic state.
6. He established an Islamic state from Medinah which became a model government.
7. He succeeded in drafting the first constitution ever in the modern history – the Medinah Charter.
8. He succeeded in creating an Islamic state based on Islamic Principles.
9. He established a government that granted mankind fundamental rights like equality of mankind.
10. He also managed to capture most areas of the Arabian Peninsular and formed the Muslim State.
11. He succeeded in introducing laws that legalized war in events of attack, aggression and self defence.
12. He managed to unite the whole of Arabia into one nation the Islamic state.
13. Warfare of the tribes which was going on ended with the Treaty of Hudaibiyah.

**ECONOMIC ACHIEVEMENTS.**

1. He introduced Zakat which became the major source of revenue of the Islamic State.
2. Zakat helped to develop and regulate the relationship between the rich and the poor.
3. He improved the relationship between employers and workers; workers started receiving ample payments.
4. He succeeded in abolishing all forms of economic injustices like interests, false weights etc.
5. The Prophet prohibited private ownership of land without Proper utilization unless one gives consideration to those around.
6. Levying of high prices was condemned by the Prophet and called for mutual consent in business.
7. The Prophet successfully abolished usury and Ribah and categorized them among major sins.
8. The Prophet restored the right of women and slaves to possess wealth.

**EDUCATIONAL REFORMS**

1. The Prophet encouraged his followers to seek knowledge from far and wide.
2. There was emergency of Islamic civilization which spread in the whole world.
3. He succeeded in developing Muslims Scholars in many field like Law, philosophy, medicine etc.
4. There was the revelation of the Holy Qur’an which became the widely read book.
5. The aspects the Qur’an talks about facilitated research in view of seeking for knowledge.
6. The Prophet encouraged transmission of knowledge even if it was a word or sentence.

**“Transmit from me even of it is a sentence.”**

**FACTORS WHICH FACILITATED THE SUCCESS OF PROPHET MUHAMMAD’S MISSION.**

1. He got assistance from some of his relatives and friends like Abu Talib and Abubakar.
2. The Conversion of prominent Meccans like Umar gave confidence to Prophet to continue with his mission.
3. The Prophet constantly prayed to God and God answered his prayers; like the Prophet prayed for the conversion of Umar.
4. Mecca being a centre of trade brought in the people of Yathrib who offered the Prophet asylum.
5. The presence of social evils in Arabia like oppression forced the oppressed to join Islam.
6. The role of the people of Yathrib (Ansars) who gave assistance of many forms to the Prophet led to the success of the mission.
7. The personality of the Prophet made people to emulate him by joining his mission.
8. Prophet Muhammad’s followers were determined and enthusiastic to face any challenge before and ahead of them.
9. The introduction of Muslims brotherhood made Muslims work together.
10. The Medinah charter uplifted the status of the Prophet and Islam in general.
11. Lady Hadijah helped the Prophet by encouraging him and she also gave in her riches which assisted him in his struggle.
12. Mecca being in the centre of the World was used as base where Islam began to spread to other parts of the Arabia.
13. The majority of the Arabs were traders; so those who converted to Islam carried Islam to other parts where they went to carry out trade.
14. Sometimes, God sent help directly to the Prophet. For example, in the Battle of Badr He sent Angels to fight along side the Muslims; and in the Battle of the Trench, he sent a violent wind and storm that disorganized the Meccan Pagans.

**NATURE OF MESSAGE REVEALED TO PROPHET MUHAMMAD**

1. The message emphasized the unity of God (Tawheed) and called upon mankind to worship only one God.
2. The Message based its teachings on the Holy Qur’an as the ultimate guiding principle.
3. The message considered the whole human race as equal; therefore it is not discriminative.
4. The message encouraged brotherhood which created a good relationship among Muslims.
5. The message reached the Prophet from God through Angel Gibreal.
6. The message revealed to Prophet addressed the whole of mankind. Q7:158 says:

“**Say, O mankind! I’m sent to you all, as the apostle of God.”**

1. It castigated polytheism; that is, the belief in plurality of God.
2. The message called upon mankind to devote himself in prayers as a way of salvation.
3. The message was revealed to Prophet Muhammad in bits and not as a whole.
4. The message preached against racial segregation based on origin, belief or colour.
5. It encouraged man to acquire moral education so as to avoid evils like adultery.
6. The Message revealed to Prophet Muhammad encompasses all aspects of life; like politics, education; to mention a few.

**REVISION QUESTIONS**

* 1. Describe the events in which Mecca was liberated from the Pagans.

2. a) Explain the factors that led to the Muslim takeover of Mecca.

b) What were the effects of this takeover?

3. a) What were the causes of the Battle of Hunain?

b) Describe the course of the Battle.

4. a) Describe the Farewell Pilgrimage.

b) What issues did the Prophet talk about in his Farewell Pilgrimage?

5. a) Outline the main points of the Sermon the Prophet delivered during the Farewell Pilgrimage.

b) What is the significance of this Sermon to the Muslim Community?

6. a) Show the guidelines for man’s life that were given by Muhammad after his last pilgrimage.

b) How does the above guidelines being harmony in society?

7. a) Describe the sickness and death of the Prophet.

b) How did the Companions of the Prophet react upon receiving the news of his death.

8. a) Describe the situation in Medinah immediately after the death of the Prophet.

b) How was the situation handled by the Companions of the Prophet?

9. a) Describe the Prophet Muhammd’s marriage life.

1. Why did the Prophet marry wives contrary to **Q4: 3** which says:

***“Marry women of your choice; two or three or four…”***

10. a) Describe the nature of the Massage revealed to Prophet Muhammad.

b) Give an account of Prophet Muhammad’s personality between 610 A.D and 632 A.D.

11. a) Explain the factors which facilitated the success of Prophet Muhammad in his mission.

b) How did the Prophet succeed in reforming Education?

12. Explain the achievements of the Prophet between 610 and 632 AD

13. Explain the factors that led to political, social, economic and religious strength of Prophet Muhammad between 610 A.D and 632 A.D.

**CHAPTER THREE**

**THE ORTHODOX CALIPHATE OF THE FOUR RIGHTLY GUIDED CALIPHS (632- 660AD)**

The word Caliphate refers to sphere of influence under a successor of a Messenger of God.

The period between 632 AD – 660AD saw four caliphs who governed the Islamic Empire after the death of the Prophet.

The four rightly guided caliphs included Abubakr, Umar bin Khattab, Uthman bin Affan and Ali bin Abu Talib.

They were guided because they followed the rules of Islam, footsteps of the Prophet (P.B.U.H) and the Shura (democratic and consultative means of administration).

**SAYYIDINAH ABU BAKR (632 – 634 AD)**

Abu Bakr’s real name was Abdul Ka’abah or Servant of the Sacred House though he was widely known as Abu Bakr or Father of the Camel because of his interest in camels.

Abu Bakr was born in Mecca in 573 AD in a noble and respectable family of Banu Tamim of the Quraish Tribe. He was, therefore, two to three years younger than Prophet Muhammad.

His father was Uthman but popularly known as Abu Qahafah and his mother was Salmah also known Umm Ul-Khair – Mother of Goodness.

Very little is known about his childhood, but he was a quiet and sincere and grew to become a very pious and truthful man.

Abu Bakr spent his early childhood life among Bedouins, who called themselves Ahl ul-Ba’eer or People of the Camel.

His stay among the Ahl ul-Ba’eer made him develop a particular liking for camels – always playing with them; thus he earned a nickname Abu Bakr or Father of Camels.

At the age of ten years, Abu Bakr started for trade missions in Syria along with his father with the merchants’ caravan where he was introduced to trade.

Indeed, by the age of eighteen years, he had become a distinguished trader and developed the profession of cloth merchant.

In the following years, Abu Bakr travelled extensively with caravans on trade trips that took him to Yemen, Syria and elsewhere.

These travels brought him wealth and he became a very famous because of his fair dealings.

Unlike many people of his time, Abu Bakr was literate as he developed fondness for poetry. He had a very good memory and he was knowledgeable about the stories of his tribe.

All these brought Abu Bakr fame and though his father was still alive, he came to be recognized as chief of his tribe.

When Prophet Muhammad announced his mission, Abu Bakr accepted Islam immediately; in fact without hesitation.

Oh his conversion to Islam, Abubakr was given a name of Abdallah by the Prophet.

The Prophet also gave him the name Al-Swiddiq because he always testified whatever the Prophet did or said without a slight doubt.

Abu Bakr was titled Al-Siddiq by the Prophet because his faith was too strong to be shaken by anything.

Abubakr never indulged himself in Jahiliyyah practices and his characters earned him a friendly relationship with Muhammad (P.B.U.H)

Abubakr lived as a rich merchant in Mecca and he was respected for his fair dealings.

He was a chief who enjoyed confidence of his people as he used to exercise a high degree of social justice.

He was called on many occasions to settle problems which cropped up in his community.

**ABUBAKR’S CONVERSION TO ISLAM**

1. **Describe Abubakr’s conversion to Islam.**
2. **Describe how Abubakr reacted to Prophet Muhammad’s mission.**

Abu Bakr was always a very close companion of Prophet Muhammad; he knew the Prophet better than any other man.

When Muhammad (P.B.U.H) got his message, he right away disclosed to Abubakr about what had happened at Mount Hira.

Prophet Muhammad told Abu Bakr about the revelation from Allah and that Allah had made him His Messenger.

When Abu Bakr heard this from the Prophet, he did stop to think, but accepted Islam immediately; in fact without hesitation.

Abu Bakr’s knowledge of Prophet Muhammad made him be the first person, outside the Prphet’s house to accept the faith of Islam.

The Prophet (P.B.U.H) is reported to have said about Abubakr’s conversion;

***“When I invited people towards Allah, everybody thought about it and hesitated except Abubakr …..”***

In this way, Abubakr became the first free male adult to accept the mission of Prophet Muhammad and one of the four first converts.

Abubakr’s conversion pleased the Prophet; for he was the most respected personality in Mecca at the time.

On his conversion to Islam, Abubakr was given a name Abdallah by the Prophet and later al-Swiddiq for testifying whatever the Prophet said or did.

Abu Bakr was more than a great believer; as soon as he accepted Islam, he started the work of calling others to Islam; first secretly and later openly.

He used his name and personality of being a respectable person to call other people to join Islam.

Due to his influence, famous personalities in Mecca like Uthman Bin Affan, Zubair Bin Awwam, Abu Ubaidullah, Abdul Rahman Bin Auf among others converted to Islam; indeed these became the pillars of Islam.

In this way, Abubakr was the first convert after Prophet Muhammad, to invite and call the Pagans of Mecca to the way of Allah.

He was also the first man to preach Islam publicly especially when the number of Muslims reached thirty-nine (39).

**ABUBAKR’S CONTRIBUTION TO ISLAM BEFORE HE BECAME A CALIPH.**

1. When Abubakr converted to Islam, he played an important role in calling other people to Islam.
2. He converted a group of people to Islam who later became instrumental in spreading Islam. These included Uthman bin Affan, Zubair bin Awwam and many others.
3. Abubakr gave in his house which became the meeting place for the early Muslims.
4. Abubakr sacrificed everything even his life for the propagation of Islam.
5. Abubakr persistently encouraged the Prophet to preach openly the religion of God when the number of Muslims increased.
6. He was constantly harassed by the pagans for his conversion to Islam but he did not give up his faith.
7. He was always out to protect the Prophet against the enemies of the Prophet.
8. Abubakr came out to save the Prophet when Abu Jahl was strangling him near the Ka’abah.
9. He spent a lot of his money to free Muslims slaves who were being tortured by their masters when they refused to abandon Islam.
10. He also spent money on freed slaves and the new converts to settle down.
11. Abubakr gave the Prophet company; for example, he migrated with the Prophet to Medinah
12. He was one of the Prophet’s comforters and companions when life became unbearable for the Muslims in Mecca.
13. He suffered with the Prophet in the cave of Thaur for three days before they migrated to Medinah.
14. He bought the land on which the mosque and Prophet’s house were built.
15. He participated fully in the construction of the Prophet’s Mosque (Masjid ul-Nabbi) in Medina).
16. He fully participated in the battles fought during the Prophet’s time between Muslims and the enemies of Islam.
17. Abubakr served as a commander and flag bearer of the Muslim army in most battles they fought.
18. He commanded a group of Muslims who guarded the trench day and night before the Battle of Khandaq.
19. During the signing of the Treaty of Hudaibiyah, he was among the signatories and witnesses on behalf of the Muslims.
20. In the 9th year of Hejirah, he led a group of Muslims to the Ka’abah on behalf of the Prophet.
21. Abubakr led prayers when the Prophet was very ill and could not stand anymore.
22. Abubakr convinced the Muslims who had objected to the terms of the Treaty of Hudaibiyah.
23. He was the one who calmed and convinced the people who reacted badly upon the Prophet’s death.
24. He built a small mosque in front of the courtyard of his house where the early Muslim converts prayed from.
25. He was the first man to preach Islam openly when the number of Muslims increased to thirty-nine (39).
26. Abubakr accompanied the Prophet on a number of missionary missions to different tribes.
27. Because he came from respectable family and having contacts with different clans, he introduced the Prophet to different people.
28. Abubakr always rescued the prophet fearlessly from those reckless persons who used to torture him.
29. Because of the close friendship Abubakr had with the Prophet, he gave in his daughter Aisha in marriage to the Prophet.
30. Abubakr always gave the Prophet courage and testified what the Prophet said whenever Pagans challenged him.

**ABUBAKR’S ELECTION AS A CALIPH**

After the death of Prophet Muhammad, dispute arose among the Muslims as to who would succeed the Prophet.

The Prophet had not mentioned a successor and therefore four groups of people claimed right to succession. These included the Ansars, Muhajroons, Umayyads and the legitimatists.

The Ansars claimed right of succession because they had protected the Prophet and the Muslims.

The Muhajroons (migrants) wanted to produce a successor because they were the early converts who supported the Prophet while in Mecca; protected him and migrated with him to Medinah.

The Legitmists wanted Ali to be successor of the Prophet because he grew in the Prophet’s house and he was his relative.

The Umayyads led by Abu Sufyan, claimed leadership because they were the leaders of Mecca before the coming of the Prophet.

The Ansars, therefore, called a meeting to decide on the successor from among themselves. They elected Said bin Ubayy.

Realizing that people had started discussing succession issues, Abubakr, Umar, Abu Ubaidah quickly went and attended one of the meetings.

In the meeting, Abubakr proposed that the earliest Prophet’s companions were most suited for succession.

He proposed either Umar bin Khattab and Abu Ubaidah as caliph but the two stood down in his favour.

The entire Ansari group offered support to Abubakr as the new Muslim leader.

On his election as Caliph, Abubakr delivered a famous speech which remained unique in the history of Islam.

**“O you people! I swear by Allah that I never desired this leadership. I’m charged with your affairs although I’m not the best among you. So if I do well follow me and I met a mistake, correct me………..”**

**SIGNIFICANCE OF ABUBAKR’S SPEECH AFTER HIS ELECTION AS CALIPH**

Abubakr’s speech is of great value toany leader through the numerous lessons that they can borrow from it:

1. Leaders learn a lesson that they should not force themselves on the people but should be elected.
2. They should note that they they are not any better than or from their subjects.
3. Leaders should be able to consult their subjects because some subjects could be more knowledgeable in certain issues than them and to avoid being dictators.
4. They shoud be respect respect their followers; Abubakr first listened to the opinions of the Ansars before he came up with his own suggestion.
5. They should borrow skills from the previous leaders as Abubakr always copied the Prophet’s ways of handling matters.
6. Leaders should be ready tobe corrected in case they make mistakes for no man is an island.
7. Leaders should encourage equality among the masses and to avoid any bias in their ways of governing the masses.
8. By Abubakr opening his speech swearing in the Name of Allah implies that leadership is a trust from Allah.
9. In administration, ideas of the masses are important for the progress of the state.
10. People also learn to respect opinions and advice from their leaders.

**CHOICE OF ABUBAKR AS A CALIPH**

1. Abubakr assumed leadership roles even when the Prophet was still alive; for instance, he led prayers when the Prophet fell ill.
2. At one time, Aisha pleaded to the Prophet to leave Abubakr out from leading prayers because he was a softhearted man, but the Prophet insisted on it.
3. Due to the confusion among the Muslims in Medinah following the death of the Prophet, it was Abubakr who brought order back.
4. He was the most pious of all the companions of the Prophet and the Prophet always referred to him as the staunchest believer.
5. He was always out to protect the Prophet against his enemies.
6. He was the only person who migrated with the Prophet to Medinah and all the threats against the Prophet found them together.
7. He physically participated in all battles and contributed financially towards them.
8. His conversion to Islam influenced many more other prominent people to convert; notably was Uthman bin Affan.
9. He was very instrumental in the signing of the treaties the Muslims signed with the Meccans which turned out to be instrumental in the success of Islam.
10. He was the one who deputized the Prophet in the Last Pilgrimage.
11. He settled the issue of the location of the mosque of Medinah when many people wanted it erected in their homes.
12. He was the one who settled the issue of where the prophet would be buried.
13. He was regarded as the most knowledgeable of all the companions of the Prophet.
14. He was among the first converts to Islam who accepted the Prophet’s call without hesitation.
15. He counseled and organized the Muslims during the time of panic following the death of the Prophet.

**ABUBAKR AS THE CALIPH.**

**PROBLEMS FACED BY ABUBAKR AS CALIPH**

1. There was a group of hypocrites who had not entered Islam wholeheartedly and caused a number of problems.
2. After the death of the Prophet, some people got divided on a number of issues. Abubakr had the task of uniting them.
3. Some people could not imagine the Prophet of God dieing and so abandoned Islam. Abubakr had a task of bringing them back to Islam.
4. Abubakr had a challenge of teaching the new converts the laws and principles of Islam.
5. Abubakr had a problem of consolidating his power as there were people who rejected his orders.
6. Tribalism and clan struggle began to rise and Abubakr had to fight against them.
7. Some people refused to pay Zakat and those who decided to pay were paying half of what they were supposed to pay.
8. After death of the Prophet, false prophets emerged like Musalimah, Talaiha and Aswad and Abubakr had to fight them.
9. There was killing of Zakah collectors. These were killed mainly by those people who did not want to pay Zakat.
10. The Jews and Christians along the northern border revolted against the new Muslim government.
11. Abubakr had a challenge of bringing together all Arab tribes under the new centralized government who the Prophet had created. After the death of Prophet, many tribal heads wanted to be independent.
12. The desert people (Bedouins), on the death of the Prophet, planned an attack on Medinah, which they never wanted to go higher as the capital of the state.
13. There was need to strengthen people’s attitude towards following Islamic principles, as many people were no longer observing practices like fasting etc.
14. There was a need to fulfill a mission of Qada-a in the north which the Prophet had planned before his death.
15. There was a problem where the Prophet would be buried as the Ansars wanted him to be buried in Medinah and the Muhajroons favoured Mecca.

**HOW ABUBAKR TRIED TO OVERCOME THE PROBLEMS**

1. About the problem of false prophets, Abubakr sent a force led by Khalid bin Walid and Musailimah was killed.
2. Abubakr also fought the Apostates in the famous battle of Yamamah that liquidated them.
3. The Zakat defaulters were fought where Abubakr himself led a punitive army until when they abandoned their attitude.
4. About the problem of consolidating his power, Abubakr divided the Empire into provinces each under a governor.
5. Clan struggles and tribalism which had begun to show up were solved by sending missionaries who preached unity and brotherhood.
6. Abubakr always used the Shura council on every important issue and their decisions were effected.
7. The caliph at times led offensive expeditions and defeated internal tribes that tried to split the caliphate. For example he defeated Dabba and Dhul Qissa among others.
8. Problems concerning religious practicing were solved by enforcing strict law as it was during Prophet’s time.
9. On external front, the caliph sent a number of expeditions especially to Syria and Iraq which had become the base of Roman and Jewish attacks on the Muslims.
10. Abubakr also embarked on campaign of explaining the importance of Zakat to those who defaulted.
11. About where the Prophet was to be buried, Abubakr recited the Hadith that Prophets are buried where they die from. So he was buried in Medinah in Lady Aisha’s apartment.

**ABUBAKR AND THE FALSE PROPHETS**

During the course spreading Islam, there were some people who declared themselves prophets contrary to the teachings of Islam.

People to declare themselves prophets started during the late days of Prophet Muhammad’s mission.

Among those who declared themselves prophets included Musailimah, Tulaihah, Aswad and Sajah.

**a) MUSAILIMAH AL-KADHB (THE LIAR)**

Musailimah bin Ḥabīb or later known and Musailimah Al-Kazzab (The liar) was a man who claimed to be a prophet during the lifetime of Muhammad (PBUH).

He was from the tribe of Banu Hanifa (Hanafi), one of the largest tribes in Arabia at the time, which occupied the area of Najd (Roughly corresponding the area where the city of Riyadh is located today).

Musailimah was a skilled magician who used to dazzle the crowd with magic. He could put an egg in a bottle; he could cut off the feathers of a bird and then stick them on so the bird would fly again.

Musailimah used this skill to persuade the people that he was divinely gifted.

Musailimah once made false claims that he was a partner in prophethood with Muhammad (P.B.U.H).

Soon, his tribe started to believe him. He also made false claims that he was a partner in prophethood with Muhammad (PBUH).

Musailimah, claimed that he and Muhammad shared the world - half the earth belonged to him and the other half belonged to Muhammad.

He was the first person to declare himself a prophet and Muslims always referred to him as ‘The Great Liar – al-Kadhab’.

However, some people accepted him as a prophet alongside Muhammad; indeed his influence and authority increased especially with people of his tribe.

He also took to addressing gatherings as a messenger of Allah just like Muhammad and would compose verses and offer them as revelations from God.

However, most of his verses extolled the superiority of his tribe, the Banu Hanafi, over the Quraysh in which Muhammad belonged.

Muhammad (PBUH) replied and opposed Musailimah that the earth does not belong to any human being but to Allah alone.

The Prophet also reminded Musailimah that Allah gives prophethood to whomever He wills although one has to be the most pious or God-fearing of which Musailimah was not.

Muhammad (PBUH) did not want to deal with Musailimah using force, so Musaylimah was left to his own devices until when Prophet Muhammad died.

When the prophet died, Musailimah continued with his claim of prophethood.

Abu Bakr organized a Muslim army under the command of Ikramah Bin Jalil to root out Musailimah in the Arabian Peninsula.

The Muslim army met that of Musailimah at a place called Yamamah in what came to be known as the Riddah Wars.

At first, the Muslim forces were not so successful as about 600 fighters and companions of the Prophet were killed.

Abu Bakr sent Khalid Bin Walid to boost the Muslim army and to deal with Musailimah. Indeed, Musailimah was successfully defeated.

Musailimah was also killed in the battle by Wahsi Bin Harb, the same man who had killed Muhammad’s uncle – Hamza.

The death of Musailamah marked the end of his claim of prophethood.

**b) SAJAH BINT AL-HARITH**

Sajah bint al-Harith belonged to the Banu Tamiim clan – the same clan Abu Bakr belonged.

Sajah had a reputation as a soothsayer and managed to gather a big number of people around her.

When the Prophet Muhammad died, Sajah, together with many other members of her tribe denounced Islam.

During the War of Apostasy which emerged following the death of the Prophet, Sajah declared that she was a prophetess.

Sajah went ahead to oppose Caliph Abu-Bakr and she organized about four thousand (4,000) of her followers and matched towards Medinah reciting poems denouncing Abu-Bakr and praising Sajah.

On her way to Medinah, she came into contact with Musailimah, another self-proclaimed false prophet.

However, Sajah’s match was called off after she learned that the Muslim army led by Khalid Bin Walid had defeated Tulaiha, another self-proclaimed prophet.

Thereafter, she sought cooperation with Musailimah to oppose the threat of Khalid Bin Walid and Abu Bakr.

A mutual understanding was reached where Sajah agreed to join Musailimah to fight Islam; and Caliph Abu-Bakr’s rule.

However, in their cooperation, Sajah got married to Musailimah and accepted his self-declared prophethood.

In response to Musailimah’s declaration, Abu-Bakr organized and sent a punitive army led by Khalid Bin Walid to fight Sajah.

Khalid then crushed the remaining rebellions elements around Sajah; indeed, her army was defeated by the Muslims.

After the Battle of Yamamah in which Musailimah was killed, Sajah converted to Islam.

**c) TULAIHAH BIN KHUWAILID**

Tulaiha Bin Khuwailid was a prominent Arab clan pagan chief during the time of Prophet Muhammad.

He belonged to the Banu Asad, a prominent Arab tribe from northern Arabia.

He was among the pagan army that took part in the Battle of the Trench in 627AD against the Muslim army.

In 631AD, Tulaiha rebelled against Prophet Muhammad when he claimed to be a prophet and the recipient of the divine revelation.

Thus, Tulaiha became the third person, after Musailimah and Sajah, to claim prophethood among the Arabs against Prophet Muhammad.

In declaring himself prophet, he was backed by the Banu Ghatfan tribe and many desert tribes acknowledged him as prophet.

He moved from one area to another throughout the Arabian Peninsula seeking support from the masses especially the desert tribes.

Many tribes acknowledged him as a prophet and the support he got from them made him sufficiently strong and powerful to lead a confederacy of numerous tribes against the Muslims.

In 632AD, Caliph Abu-Bakr organized an army, mainly from the Banu Hashim to crush Tulaiha and his confederacy when they were preparing to attack Medinah.

Caliph Abu-Bakr appointed Khalid Bin Walid as the commander of the Muslim army.

The armies of Khalid Bin Walid and Tulaiha met at a place called Buzaka; in which engagement, the army of Tulaiha was defeated in the Battle of Buzaka.

Tulaiha managed to escape from Buzaka and sought refuge in Syria, but the Muslim army pursued him there.

Meanwhile, not long, Syria was conquered by the Muslim forces and Tulaiha was captured.

However, Tulaiha asked for clemency and he was pardoned when he, wholeheartedly, accepted to convert to Islam.

Tulaiha even fought in a number of battles to defend Islam; like the campaign against the Sassanid Empire in the Battle of Jalula, the Battle of al-Qadisiyyah and the Battle of Nahavand.

At one time, Tulaiha single-handedly rushed into the enemy ranks in the dark of the night and rescued a Muslim prisoner-of-war.

At another time, under the cover of darkness, he wreaked havoc in the Sassanid camp, killing two Sassanid soldiers and taking away two horses.

Tulaiha was slain at the Battle in Nahavand; however, his performance was pivotal in Muslims victory in this battle.

In fact, the stratagem that was used by Muslims to lure the Persians and ambush them was created by Tulaiha himself.

**d) ASWAD AL-ANSI**

Aswad Al-Ansi was another person who declared himself a prophet contrary to the teachings of Islam.

His real name was Abhala Bin Ka’b but he was nicknamed ‘Aswad’, which means ‘black’ because he used to cover his face with a black veil.

Aswad lived in Yemen and he was a leader of the tribe of Ansi from Yemen in the south of the Arabian Peninsular.

Aswad, as a chief hoped that the office of prophethood was profitable.

He declared himself a prophet when Prophet Muhammad became ill after his last pilgrimage to Mecca.

He influenced the neighbouring chiefs, collected many soldiers and was able to attack the Muslims.

He then declared himself a prophet and he was supported by the Yemenites.

Aswad claimed to receive divine inspiration in form of words, similar to Muhammad, and is reported to have recited them to his people.

He organized the Yemenites, who killed Governor Shahr, Prophet Muhammad had installed in Yemen.

They also advanced and killed the ruler of Yemen; and Aswad declared himself ruler of Yemen forcefully married the widow of the king.

However, his rule was of Yemen was short-lived when the widow, Aswad had married, connived with Fayruz al-Daylami, a Persian Muslim and killed Aswad.

**THE RIDDAH WARS**

The Riddah Wars, also known as the Wars of Apostasy, were a series of military campaigns launched by Caliph Abubakr against rebel Arabian tribes.

They took place from 632 to 633 AD, after the death of Prophet Muhammad (P.B.U.H).

They began as a campaign against the Arab rebel tribes, who had refused to pay Zakat.

There wars were also intended to suppress the rise of false prophets who had risen and had started to confuse people.

Caliph Abubakr also hoped to use the Riddah wars to fight off hypocrites led by Abadallah Bin Sabah who pretended to be Muslims but wanted to destroy Islam.

The Riddah wars were also political in nature and through them Caliph Abubakr hoped to establish an Islamic Empire.

**WHY ABUBAKR HAD TO FIGHT THE RIDDAH WARS**

1. There were some people like Musailimah and Tulaiha among others who declared themselves prophets contrary to what Islam taught and Abubakr had to fight them because they were confusing people.
2. The false prophets wanted to divide the Islamic state; like when one time Musailimah said that half the world belongs to him and the half to the Prophet.
3. The false prophets had started moving around the Arabian peninsular confusing people and Abubakr was justified to declare the Riddah Wars.
4. Desert tribes led by Banu Ghatfan were planning to attack and destroy the city of Medinah. So Abubakr had to protect the city by declaring the Riddah Wars.
5. Some people had refused to conform to some teachings of Islam like paying zakat; while others wanted some rituals like prayers to be made optional.
6. Instability had set into the Muslim state, when the enemies of Islam began to kill Zakat collectors to the anger of the caliph.
7. Tribalism and clan struggle had started to show up and Abubakr responded by declaring the Riddah wars to fight against them.
8. Aswad Ansi of Yemen mobilized his supporters and killed the prophet’s governor in Yemen. This angered Abubakr and decided to fight them.
9. Aswad’s men also advanced and killed the king of Yemen and one of his men forcefully married the widow of the king.

**EFFECTS OF THE MUSLIM TRIUMPH IN THE RIDDAH WARS**

1. With the Muslim triumph in the Riddah wars, the false prophets like Musailimah were not only defeated but also killed.
2. The danger and threats of the hypocrites led by Abdallah bin Sabah which had also began to show up were suppressed.
3. After the Riddah Wars, many companions who had also memorized the Qur’an were discovered to have been killed.
4. It was after the Riddah Wars that Umar bin Khattab suggested to Caliph Abubakr to have the Qur’an compiled into a book form.
5. After the Riddah Wars, Abubakr elected a committee led by Zaid bi Thabit that compiled the Qur’an into a book form.
6. The Riddah Wars exposed great and charismatic personalities who fought for the cause of Islam; these included among others Khalid bin Walid.
7. After the Riddah Wars, many memorization centres were established which led to the number of Qur’an memorisers to increase.
8. Compilation centres were established in many areas like Basrah. This increased the literacy levels in Arabia.
9. After the Riddah Wars, the purity of the Qur’an was guaranteed as it was compiled into a book form; which meant that the false prophets and hypocrites would not manipulate it.
10. After the Riddah Wars, Abubakr established a regular and standing army to ensure security of the Muslim State and to annul any attack.
11. A new post of commander-in-chief was introduced and the first person to occupy this post was Khalid bin Walid.

**CONQUESTS MADE DURING ABUBAKR’S CALIPHATE.**

1. **THE CONQUEST OF 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.

1. **EXPEDITION TO 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.

**DEATH OF CALIPH ABUBAKR**

Abubakr’s caliphate lasted for a short period of only two years.

Abubakr had led expeditions against the Persians and Romans but fell ill before he completed the wars.

When he became very weak, he consulted both Ansars and Muhajroons to find a suitable successor (Caliph).

In the consultation meetings, the majority of the people were in favour of Umar being the next leader.

After the selection of Umar bin Khattab as his successor, Abubakr did not live long as he died at the age of 63 years.

Abubakr was buried in his daughter’s house (Aisha) near the grave of the Prophet Muhammad.

Abubakr was the Caliph for two years, three months and eleven days.

**ABUBAKR’S ACHIEVEMENTS.**

1. He restored peace in Medinah and as ever, Medinah continued to be the seat of Islam
2. He suppressed all the rebellious tribes especially the Bedoiun Arabs (desert dwellers).
3. He elected the committee led by Zaid bin Thabit which compiled the Holy Qur’an into a book form.
4. Abubakr enforced the observance of the Islamic principles like paying Zakat by waging wars against the defaulters.
5. He made Muslims live in an Islamic atmosphere where everything was done according to the teachings of Islam.
6. He successfully fought and defeated the false Prophets like Musailimah, who were confusing Muslims.
7. Abubakr divided the Islamic state into provinces and each province was put under a governor.
8. He introduced the idea of a state treasury and he appointed officers to manage the treasury.
9. He expanded the Muslims Empire by conquering areas like Iraq, Syria and other areas around.
10. He successfully led the Riddah Wars that suppressed the threat that was poised by apostates.
11. He sent Muslims missionaries to preach and ensure that the new converts obtained enough knowledge of Islam.
12. He succeeded in uniting the people of Arabia under one state and this ensured security.
13. During Abubakr’s caliphate, appointment to offices of responsibility was based on merit and good services to Islam.
14. He ensured democracy in his rule by encouraging decision after consultation with notable companions.
15. He was a strict administrator who would punish or dismiss officers who misbehaved.
16. He put funds from the state treasury to proper use; that is to pay and equip the army and to help the poor, needy and widows.
17. He established a department of justice and appointed judges (Qadhis) to solve the problems of the Muslims in light of the Qur’an and Hadith.
18. He fought and curbed innovation in Islam; like when he talked to a woman who wanted to perform silent pilgrimage.

**ABUBAKR’S CHARACTER**

1. Abubakr was a pious man who disliked the bad practices of the Jahiliyyah society.
2. Abubakr had a strong belief in God and Prophethood of Muhammad that he agreed whatever the Prophet said about God.
3. He was always very careful in whatever he did or said; whatever he said never annoyed or offended anyone.
4. He was gifted with administrative and diplomatic skills that saw him take important decisions in times of crisis.
5. Abubakr was brave, wise and was always regarded as a true statesman
6. He was a great worshipper and he used to perform prayers similar to those of the Prophet.
7. He was known for making friendly relations with good people; in fact his best friend was Prophet Muhammad.
8. He was also known for his kind heart and mercy; like he wished that the captives of the Battle of Badr ransomed and released.
9. He was the most pious of all the companions of the Prophet, who always testified the Prophet’s words.
10. Abubakr was honest and many people entrusted him with their property and wealth.
11. He never indulged himself in the bad practices of the Jahiliyyah like gambling, indeed; he despised idol worship.
12. He had a strong sense of humour and he was called on many occasions to settle misunderstandings that arose in the society.
13. He was generous and would spend all his wealth to assist those in problems and for the sake of Islam.
14. He was gifted with diplomatic and administrative skills that saw him take quick decisions.
15. Because of his good character, he was the only person the Prophet assured of Paradise.
16. He believed in taking lawful things (Halal); at one time he vomited all the food he had taken on learning that it contained some Haram in it.

**REVISION QUESTIONS**

1. a) Give an account of Abubakr’s life before he became a caliph.

b) What was his contribution to Islam before he became a caliph?

2. a) Give an account of Abubakr’s conversion to Islam.

b) Describe his election to the caliph position.

3. a) Explain why Abubakr was elected as the first caliph.

b) How did he assume his leadership roles?

4. Describe the way in which Abubakr dealt with the following false prophets:

a) Musailimah – the Liar.

b) Tulaiha Bin Khawalid

5. Give an account of the following false prophets and show how Caliph Abubakr dealt with them:

a) Aswad al-Ansi

b) Sajah Bint al-Harith

6. a) Explain why Abubakr had to fight the Riddah Wars.

b) What were the results of the Muslim victory in these wars?

7. Describe how Caliph Abubakr conquered the following areas:

a) Iraq

b) Syria

8. a) Explain the problems faced by Abubakr as a caliph.

b) How did he try to overcome some of these problems?

9. a) Explain Abubakr’s achievements as the Caliph.

b) Describe Abubakr’s characters in general terms.

**UMAR BIN KHATTAB (583 – 644 AD)**

**THE BIOGRAPHY OF UMAR BIN KHATTAB**

Umar bin Khattab was born in Mecca in 583 AD, twelve years after the birth of the Prophet and thirteen years after the Year of Elephants.

His full name is **Umar ibn Al-Khattab bin Nufayl bin Abdul- Uzza**; he belonged to the **Adiyyah** family, **Banu Hashim** clan of the **Quraish** tribe of Mecca.

His father was **Al-Khattab bin Nufayl**, and his grandfather Nufayl was one of those whom Quraish Tribe used to refer for judgment.

His mother was Hantamah bint Hashim bin Al Mughiirah from the tribe of Banu Makhzum.

Umar spent half of his life in the pre-Islamic society (Jahiliyah), and grew up like his peers of Quraish.

He had an advantage over the Pagans of the Jahiliyyah in that he was one of those who had learned to read and write.

Indeed, Umar was blessed for being among the seventeen people in Mecca who knew how to read and write.

From his early youth he also excelled in many kinds of sports, such as wrestling, riding and horsemanship.

He was a great orator who enjoyed and narrated poetry, and he was interested in the history and affaires of his people.

During his youth, Umar developed interest in trade as a profession that made him a very rich and prosperous merchant in Mecca.

Umar was wise, eloquent, strong, and clear of speech, which made him to be an ambassador for Quraish, to speak up for them before the other tribes.

When Muhammad announced his mission, Umar was among those people who opposed the mission; indeed he was one of the worst enemies of Islam and Prophet Muhammad.

However, when Umar accepted Islam, he rose to become a senior companion and great friend of the Prophet.

He succeeded Caliph Abu Bakr (632 – 634AD) and he became the second caliph of the Orthodox Caliphtae in 634AD.

Umar Bin Khattab died in 644AD, when he was stabbed by a dissatisfied Persian slave called Abu Lulu Al- Fayruz.

**UMAR CONVERSION TO ISLAM.**

Before his conversion to Islam, Umar was a bitter enemy of Islam and the Prophet Muhammad (P.B.U.H).

At one time, instigated by Abu Syfyan, Umar attempted to murder the Prophet.

However, while on the way to accomplish his mission he received news of his sister and brother-in-law’s conversion to Islam.

Umar changed his direction and instead went to his sister’s house to deal with her and her husband before he would kill the Prophet.

He entered his sister’s house but heard the sweet recitation of the Qur’anic verses (Surat Twaha) from the lips of his sister.

Umar asked to have what they were reading but they refused to give it to him because he was not clean.

Umar was compelled to wash his body, after which he was handed the text of the Qur’an and read it.

Umar’s heart was filled with divine thought and he dropped his wicked past and the plan of killing his sister and the Prophet.

He was very so much impressed with the Qur’an that he accepted to become a Muslim at once.

Umar asked to be led to the Prophet to declare his submission to Islam.

Umar’s conversion to Islam was a real blessing to the Muslims because it was after his conversion that Muslims started to say prayers publicly.

After his conversion to Islam, the Prophet gave him the title “Al Farooq” or one who distinguished between right and wrong

**HOW UMAR’S CONVERSION WAS A BLESSING TO ISLAM**

1. Umar’s conversion relieved the Muslims of fear and anxiety as he used to torture those who had converted to Islam.
2. It helped to strengthen the faith of Muslims since it showed that God answered the Propht’s prayers for the conversion.
3. Umar’s conversion also answered the Prophet’s prayer who had for long prayed for such conversion.
4. Umar was one of the strongest men in Mecca and his conversion to Islam made Muslims confident as they got a strong man on their side.
5. With Umar’s conversion, the Meccans stopped harassing the Muslims for they feared what the reaction of Umar would be.
6. Umar’s conversion enabled the Muslims to start to pray publicly; like when they prayed in the courtyard of the Ka’abah.
7. During the migration to Medinah in 622 AD, Umar came out as one of the leaders of the migrants and assisting them in all aspects.
8. Umar took part in all battles fought by Muslims to defend Islam; indeed he was the commander of the Muslim army in many battles.
9. Umar used his wealth to finance Muslim activities like battles and expeditions. For instance, he gave in half wealth to fund the expedition to Tabuk.
10. He fully participated in the conquest of Mecca; in fact he was the one who brought the idea of destroying the idols around the Ka’abah.
11. He worked for the preservation of the Qur’an when he brought the idea of compiling it into a book form.
12. He continued to render his services to Islam even after the death of the Prophet; like he acted as the chief advisor to Caliph Abubakr.

**UMAR’S SERVICES TO ISLAM.**

1. Umar’s acceptance of Islam increased the strength of the Muslims and they became confident.
2. At the time of migration to Medinah, he accompanied a group of twenty Muslims and assisted them in all aspects.
3. He served as a commander of Muslim army in the battle of Badr, Uhud, Khandaq and others.
4. He tried to defend the rights of Islam when he opposed the terms of the Treaty of Hudaibiyyah because he thought they were unfavourable to Muslims.
5. Umar used his wealth to finance all the battles and expeditions by Muslims. For example, during the expedition to Tabuk, he contributed half of his wealth.
6. He used to give in his wealth to help the poor, widow, orphans and to free slaves.
7. Umar excelled other companions in certain aspects of Islam; for example, his suggestion of the treatment of the captives at the Battle of Badr turned out to be in agreement with Qur’anic verses revealed soon after.
8. He brought the idea of compiling the Holy Qur’an into a book form.
9. He was the first man to pledge loyalty to Abubakr when he was elected as the first caliph
10. After his conversion, Umar ordered that the Muslims start to offer prayer publicly.
11. Umar’s conversion to Islam was a blow to the pagans of Mecca since he was a strong pillar.
12. He used to offer protection to Prophet Muhammad during the most difficult moments.
13. During the expedition to Tabuk, he contributed half of his wealth to that cause.
14. He was one of the scribes of the Prophet and therefore wrote down verses of the Qur’an as they were revealed.
15. He was one of the people who used to advise the Prophet on important matters.

**UMAR’S ELECTION AS CALIPH.**

Umar bin Khattab was nominated as the second caliph of Islam by Abubakr on his deathbed.

When Abu Bakr was confined to bed, he appointed Umar to lead prayers during the period of his illness.

Realising that his death was drawing near, Abu Bakr felt he would nominate his successor.

He summoned Abdul Rahman Bin Auf and asked for his opinion about the successor.

Abubakr he also consulted with both the Ansars and Muhajroons about his possible successor and they all agreed to Umar as successor.

At this, Abu Bakr, who was lying in his bed rose up with considerable effort and declared Umar’s nomination as the caliph to succeeed him.

However, some Muslims felt that Umar had a fiery and tirascible temper that he might not be able to show moderation.

Abu Bakr, however, observed that Umar’s display of severty was meant to counteract his (Abu Bakr’s) leniency.

Abu Bakr, further, felt confident that when Umar took full responsibility of governance, he would become more moderate.

Abu Bakr, then, sent for Umar and informed him that he had appointed him as his successor.

Abu Bakr, supported by his wife Asma, addressed a gathering outside his house and announced the appointment of Umar as the second caliph.

Abubakr’s choice of Umar was because of the following reasons:

1. Abubakr wanted to avoid succession disputes which were likely to arise after his death.
2. Umar had won the support of other prominent companions of the Prophet because of his characters; among whom was Ali Bin Bau Talib.
3. The companions consented to the elections of Umar when they were approached by Abubakr when he raised the matter concerning his successor.

**UMAR AS THE CALIPH (634 – 644 AD)**

After his election as the second caliph, Umar was faced with a couple of challenges which required his immediate attention.

1. Umar had a task of continuing and completing a series of conquest which Abubakr had embarked on before his death.
2. Umar had to establish an elaborative administrative system which would ensure efficiency of the Islamic Empire.
3. Abubakr briefed him to be vigilant on both external and internal situation of the state.

**SOME OF THE CONQUEST MADE BY UMAR**

**1. THE CONQUEST OF SYRIA**

The Muslim army that had conquered Syria was led by Khalid bin Walid and Abu Ubaidah.

They surrounded Damascus which by then was the capital of Syria and forced the Syrian army to surrender.

The capture of Syria forced several other towns and areas under the Roman influence also to surrender.

After the victory, the Muslims withdrew from Syria and settled on River Yermuk for fear of being attacked by forces of Roman emperor, Heraclius.

The Roman army took advantage of reoccupy their lost territories and reached Yarmuk to force the Muslims out of the area.

In the battle that took place at Yarmuk, the Romans were completely defeated and the whole Syria fell under the control of the Muslims.

The battle of yermuk became a historical battle which changed the course of history of Islam because it marked the beginning of the expansion of the Islamic Empire.

When Emperor Heraclius heard that Syria had been taken over by the Muslims, he abandoned Syria and withdrew to Constantinople, the capital of the Byzantine Empire.

Emperor Heraclius parting words were:

***“Farewell Syria! It is with great pain that I part from you. My salutations to you O beautiful land!”***

Muawuiyyah bin Sufyan was, then, appointed the governor of part of Shami to govern Damascus.

**2. CONQUEST OF PALESTINE**

The conquest of Palestine was part of the military campaign during the reign of Caliph Umar and it took place in 636AD.

Umar also dispatched a force under Amr bin Al-As to Jerusalem, the famous city of Palestine.

The Muslims stormed into the city and in 635 AD, after a peaceful agreement, Jerusalem surrendered.

The custodian of Jerusalem handed over the keys of the gates of the city to Caliph Umar and the Muslims entered the city.

Umar, himself, travelled to Jerusalem to receive the submission of the city and to officially receive the keys of the gates of the city.

However, the following year, the Muslim generals Abu Ubaidah, Muadh bin Jabal and Yazid bin Abu Sufyan were killed by plague.

**3. THE PERSIAN WARS (THE BATTLE OF BABYLON 634 AD)**

By the time of Abubakr’s death, he had launched a conquest of Iraq but had not accomplished it.

Caliph Umar resumed the conquest when he sent an army to Iraq led by Abu Ubaidah Al- Thaqafi.

However, the Muslims army suffered decisive defeat at the hands of Persians in the battle that took place along River Euphrates.

This battle came to be known as the Battle of the Bridge; and in this battle Abu Ubaidah lost his life.

After the defeat of the Muslims army and the death of Abu Ubaidah, Umar reinforced the army by appointed Muthana as commander.

Rustam, a well known Persian general attacked the new Muslims army with a large force in the battle of Babylon, but the Muslims army defeated the Persians.

The Battle of Babylon was followed by a series of battles; like the Battle of the Breach in 734 AD, the Battle of Jurula in 637 AD and the Battle of Nihuana in 643 AD.

In all these battles, the Persians were defeated and the whole of the Persian Empire fell under the Muslim control.

**4. THE CONQUEST OF EGYPT.**

The conquest of Persia and Iraq led to expansion of the Muslims Empire to Bakhr, Turkstan and Kabyr.

However, Egypt strongly remained under the control of the Romans which made the Islamic Empire insecure.

Umar organized a big Muslim army under the command of Amr bin Al-As to take over Egypt.

The Roman governor of Egypt sought approval of Emperor Heraclius to fight the Muslims but Heraclius died soon before the approval.

When the Roman emperor died, the Roman fighters in Egypt lost the spirit of fighting and therefore offered little resistance to the Muslim forces.

The people of Egypt opened the gates to the Muslims who entered Egypt without any resistance.

The Muslims then turned their attention towards Alexandria which they surrounded until it surrendered.

With the fall of Alexendria, Egypt was put under control of the Muslims.

At the time of Umar’s death, the Muslims Empire had expaneded to include Egypt, Asia Minor and many other areas.

**REASONS FOR THE MUSLIMS’ CONQUEST /CAUSES OF WARS BETWEEN CALIPH UMAR AGAINST THE PERSIANS AND ROMANS.**

1. Before Abubakr died, he had asked Umar to continue the task with which Abubakr had been engaged in.
2. Umar wanted to accomplish the campaigns and conquests on Romans and Persians Abubakr had started.
3. The Romans had taken advantage of the death of Abubakr and reoccupied their lost territories.
4. The Romans were determined and wanted to engage the Muslims to force them out of the areas conquered from the Romans.
5. Umar wanted to establish an elaborative administrative system which would ensure efficiency of the Islamic Empire.
6. Abubakr had briefed Umar to be vigilant about both internal and external situation of the Muslim state.
7. The Muslims wanted to stop any attack and incursion from the Romans and Persians to ensure protection of the Muslim state.
8. To Umar, Islam as a religion was meant for everybody; and thus he had a task of spreading it to Persians and Roman areas.
9. The Persians and Romans had desired to stop the spreading of Islam and expansion of the Islamic State and Umar had to fight them to prevent their evil minds.
10. The conquests were launched to end the longstanding enmity between Arabs and Persians who used to capture and control Arab lands.
11. The Iranians used to torture Muslim Arabs using hostile methods and Caliph Umar had to launch the conquests to end such hostilities. In such hostilities, Iranian leader Sabor Zil Aktaf used to punish Arabs by cutting off their shoulders.
12. The Iranians had made frequent attacks on the Muslims right from the time of the Prophet. Caliph Umar had not forgotten this Iranian attitude and had to end it.
13. Caliph Umar carried out the conquests to destroy Roman-Arab alliance that the Romans were using to break the Muslim strength.
14. The Caliph also carried out the conquests in Roman lands to bring back the Arabs, who had converted to Christianity, as a result of the Roman-Arab alliance.
15. The Christians of Rome had opposed Islam and the Caliph had to end this opposition by carrying out conquests.
16. Caliph Umar launched wars on Romans and Persians to prevent any attacks from them so as to ensure protection of the Islamic state.
17. The Caliph had an obligation to spread Islam to the Roman and Persian areas.
18. The Romans and Persians at many times planned to attack the Muslims; so the caliph had to fight them to prevent their plans.
19. There was need to end the long-standing enmity between the Arabs and Persians who were always at loggerheads.
20. The Persians used to torture Muslims in their areas of control and the Caliph responded by launching wars against them to end such hostilities.
21. The Muslims wanted to revenge on the Persians whose leader tore the Prophet’s letter of invitation to Islam.
22. The Prophet had prophesized that Persia would be torn apart as their leader tore the Prophet’s letter; therefore Umar had to fulfill that prophesy.
23. The caliph wanted to break the Arab-Roman alliance which had resulted in Muslims converting to Christianity.
24. The Romans had always opposed the advancement of Islam is many areas; so the caliph had to end this opposition.

**WHY THE MUSLIMS WON THE PERSIAN AND EGYPT WARS.**

1. The Muslims took advantage of the succession disputed within the Roman and Persian Empires to defeat them.
2. The emergency of religious sects in the Roman and Persian Empires left them divided and were easily defeated by the Muslims.
3. The determination of the Muslims enabled Muslims to fight with courage to win the wars over Romans and Persians.
4. Many people were impressed with Muslims conquerors’ honesty and fairness that they gave them support.
5. The Romans were oppressive to their masses who in response gave support to the Muslims they saw as liberators.
6. There were people in Persia who collaborated with the Muslims and helped them defeat their leaders.
7. The strict Islamic laws of fighting won many hearts of Roman and Persian subjects, for example, Muslims were not supposed to destroy property; kill the old, children or women.
8. The Muslims had courageous, able and brave commanders like Khalid bin Walid, Abu Ubaidah, and Amir bin Al-As.
9. The Muslims allied with Roman and Persian enemies who provided them with secret information they used to gain victory.
10. The Muslim army was highly organized for the Persians and Roman to confront and defeat.
11. Caliph Umar was a gifted leader in selecting able commanders to lead the Muslims army.
12. The Muslim fighters promised to give the conquered land back to the natives. This also made the masses to support the Muslim conquerors.
13. The Muslims had trust in God and indeed God was on their side as they were fighting for the cause of Islam.
14. Umar employed people who knew the geography of Persia and Eastern Roman Empire who helped him plan successful wars.
15. Caliph Umar had a strong advisory council, the Shura; which gave him proper guidance of the war.

**THE EFFECTS OF THE PERSIANS WARS.**

1. The victory marked the triumph of Islam over Zoroastrianism, the religion of the Persians.
2. After the battle in the Persian territories, many Persians who originally worshipped fire embraced Islam.
3. By defeating the Persians, the Muslims were able to gain a vast kingdom of the fertile plains where agriculture flourished.
4. With the defeat of the Persians, the Islamic Empire greatly expanded and became vast.
5. When the Muslims repossessed the fertile plains of Persia they carried out agriculture which made them rich.
6. The Muslims became prosperous which helped them develop their infrastructures and culture.
7. The conquest of Persia paved way for other future conquests by Muslims; like the conquest of Egypt.
8. The conquest of Persia also resulted into assimilation of Persian culture and customs by the Arabs.
9. Many decorated designs seen on mosques and other architectural works owe their origin from Persia and now influence the Arab building.
10. The Muslims established better government that relieved the Persians of the burden of high taxes and other oppressive tendencies.
11. Trade, commerce and industries boomed and many Persians cities grew to prosperity.
12. THE Muslim triumph weakened the Persian and Roman empires and Islam became strong in those areas.
13. The Romans, being Christians, had been an obstacle to Islam; however, their defeat opened room for Islam to spread far and wide.
14. The conquest opened door for establishment of Islamic Empire in areas formally occupied by the Persians and Romans.
15. With the defeat of the Romans, the Muslim Empire was able to expand to many areas of Europe; in fact at a later date, with the fall of the Roman Empire, an Islamic Ottoman Empire was established.

**HOW THE CONQUESTS HELPED IN THE SPREAD OF ISLAM**

1. The Romans and Persians were very strong, but with the wars fought between them and the Muslims, the Muslims were victorious and Islam spread its influence there.
2. The conquests weakened the Eastern Roman Empire and the Muslims used this to their advantage to spread Islam there.
3. The Romans, being Christians had been an obstacle to Islam; however, their defeat opened room for Islam to spread far and wide.
4. The conquests opened the door for establishment of Islamic Empires in areas formerly occupied by Romans and Persians; like the Safavid Dynasty and Ottoman Empire.
5. The Muslim Empire was able to expand to many areas like Europe.
6. The Persians got incorporated into the Muslim Empire; and in fact at one time the Muslim army had a big portion of the Persians.

**ADMINISTRATIVE REFORMS DURING UMAR’S CALIPHATE**

* 1. He expanded the Muslim Empire far and wide by capturing many areas like Persia, Syria Iraq, Palestine and many others.
  2. He established registers in which names of all Muslims in the state were to be recorded.
  3. He also introduced administrative recording of revenue and expenditure of government for proper accountability.
  4. He organized a regular and standing army which was always on standby all the time to defend the Muslim Empire.
  5. The army were paid a high monthly salary with additional allowances and were not allowed to conduct any form of business to ensure efficiency.
  6. The Caliph divided the state into provinces and appointed capable governors to manage the affairs of these provinces.
  7. Umar established an efficient postal system in order to facilitate regular communication between different provinces and army units.
  8. Umar introduced a system of keeping the army in military barracks and were not supposed to stay with their families in the barracks.
  9. The military men were allowed to check on their families although it was the duty of the state to provide such families with all necessities of life.
  10. He improved the state treasury in which savings were made to pay soldiers, feed the poor and needy and to cater for other state activities
  11. He started an Islamic calendar which began with the prophet’s migration from Mecca to Medinah.
  12. He started the idea of population census where the people were always counted for proper planning of the state.
  13. Many new cities were established, which included among others Basrah in Iraq, Kufah in Iran and Fustat in Egypt.
  14. He also organized and enforced the observation of Islamic social practices like marriage, inheritance and many others.
  15. He departmentalized the administration of the state by creating several departments to deal with different matters.
  16. He introduced a system for all state officials to make pledges and promises before taking up their offices.
  17. He dug several irrigation canals and constructed dams which boosted agriculture in the state.
  18. He made contribution to architectural work where infrastructure like roads, bridges, public buildings and the like were constructed.

**RELIGIOUS, CULTURAL AND INTELLECTUAL REFORMS DURING UMAR’S CALIPHATE**

1. Umar opened up schools in all provinces of the Muslim Empire for the teaching of Qur’an Hadith and Islamic disciplines.
2. He made education compulsory to all children and as a result, many people memorized the Qur’an.
3. He introduced Muslim social quarters in all big cities where Muslims were reminded about Islamic culture.
4. In areas conquered by the Muslim forces, Umar ensured that Islam was spread through preaching to non-Muslims.
5. Muslim, missionaries were sent allover the conquered areas to teach new converts thre basics of Islam.
6. Umar was very strict on prayers and also made provisions to have pray observed prayers.
7. He began the formulation of the principle of Qiyas or analogical deductions in matters of law.
8. It was during Umar’s caliphate the formula “Prayer is better than sleep” was inserted in the call for morning prayers.
9. He constructed rest houses and water reservoirs along the road from Mecca to medina for comforting of pilgrims and travelers.
10. He allowed people to recite the Qur’an in their own dialects which led to seven variant readings of the Qur’an.
11. He introduced and fixed the Islamic calendar which began from the day of Hijira or migration to Medina.
12. He initiated the system of covering the floor of mosques to beatify them during prayers.
13. Caliph Umar ordered that the Qur’an be produced in many copies to be distributed through out the Muslim state.

**JUDICIAL REFORMS DURING UMAR’S REIGN**

1. Caliph Umar established judiciary offices in all provinces of the Muslim Empire.
2. He appointed prominent companions of the Prophet as judges to administer justice; for example, Zaid Bin Thabit was the chief judge in Medinah.
3. Caliph Umar departmentalized judiciary by separating it from other departments of the government. With this reform, the Caliph was no longer the chief judge.
4. Only highly placed and wealthy companions were appointed as judges as these would not easily have the temptation to take bribes.
5. he gave judges powers to make their own independent decisions without fear or favour. For example, at one time, Umar himself appeared before the judge in Medinah to defend himself.
6. He also made provisions for judges to be paid high salaries to avoid corruption and bribery.
7. During Umar’s Caliphate, no one was above the law; in fact one time, Umar himself appeared before the judge in Medinah to defend himself.
8. Umar began the idea of police force which patrolled the whole state to ensure peace and security.
9. To check on the increasing crime rate, Umar constructed prisons in which convicted criminals were kept for custody.
10. Umar made a ruling to the effect that cases were tried after a thorough investigation on them.
11. He started the idea of making patrols day and night to inquire into the conditions and behaviours of the people avoid them committing crimes.
12. He initiated a culture of attending to social problems of his people which reduced the crime rate in the Muslim state.
13. He laid down rules and regulations that would be followed by judges during the administration of justice.
14. Umar created a special board with men of great personalities to issue laws on any critical problems which needed special attention.
15. With the establishment of jails, Umar made changes in punishments; for instance, Mahjan who was convicted of drinking wine was sent to jail instead of being flogged.
16. He introduced the idea of population census so that he would keep track of the people in the Muslim Empire.
17. He made changes in punishments in which jail sentences were prescribed on convicts instead of being flogged.

**IMPACT OF THE JUDICIAL REFORMS MADE BY UMAR BIN KHATTAB**

1. The judicial offices and punishments established by Umar helped to reduce crime in the Muslim State.
2. The appointment of senior companions as judges helped to have independent decisions without fear or favour.
3. There was no case of corruption or bribery because judges were paid high salaries.
4. Jails and prisons were established in the Muslim Empire; the very first was established in Mecca in the house of Safwan Bin Umayyah.
5. The establishment of jails led to changes in the forms of punishment where in some cases convicts were jailed instead of being given other punishments like flogging.
6. Many houses were bought and made into prisons; for instance, the very first prison was in the house of safwan Bin Umayyah in Mecca.
7. A judicial board came into existence to look into critical problems which contained men of great personality.
8. New forms of punishment were established; convicts were jailed instead of being given other punishments like flogging or being sent into exile among others.
9. The reform made the department of judiciary independent since it was separated from other departments of government.

**THE DEATH OF CALIPH UMAR**

In 644, the eleventh year of his rule, Umar went on pilgrimage to Mecca.

On his return, a Persian slave Feroz reported to him a case against his master to Caliph Umar.

It was alleged that the slave was making things out of his work but his master was taking a lot of his earnings.

Umar called the master and the slave to hear their defence, but Umar ruling did not please Firoz.

The slave was annoyed with Umar’s ruling; and thus, he arranged to assassinate the caliph as he led prayers.

During the Subhi (early morning) prayers, Firoz jumped into the mosque and stabbed Caliph Umar. Firoz, himself, committed suicide when he cut his throat.

Umar fell unconscious from the severe wounds he sustained from the attacker.

However, Umar was able to regain consciousness a little and he asked who his attacker was.

When he was told that the attacker was a Persian slave Firoz, Umar said:

***“Praise be to Allah that I have not been murdered by a muslim!”***

Umar’s health, meanwhile, continued to weaken and he knew he would not survive for long.

He gathered some energy and he sent his son Abdallah Bin Umar to go and beg Aisha permission to be buried by the side of the Prophet and Abu Bakr.

When Abdallah Bin Umar came back with positive news from Aisha, Umar pronounced Takbir (Allah Akbar)

Umar then turned his face to the Qiblah and breathed his last.

At the time of his death, Umar was 63 years old and he had ruled the Islamic Empire for a period of 10 years and six months.

Umar was buried by the side of the graves of the Prophet and Caliph Abubakr.

**CALIPH UMAR’S ACHIEVEMENTS.**

1. He expanded the Muslim Empire far and wide to include areas of Egypt, Persia and Asia Minor.
2. Umar introduced administrative recording of revenue and expenditure of government for Proper accountability.
3. He succeeded in introducing a number of political, fiscal, judicial and administrative reforms.
4. He was the one who brought the idea of compiling the Holy Qur’an into a book form.
5. After the death of Abubakr, Umar kept the compiled text of the Qur’an until his death.
6. He introduced the idea of postal system for easy communication.
7. He established offices of courts of justice all through the state and laid down rules for administration of justice.
8. He appointed judges in every province of the state to administer justice.
9. He made an effort to pay judges high salaries to guard them against bribery and corruption.
10. He made sure that Islam spread far and wide, especially in those areas he conquered; however he made conversion optional.
11. He opened up many schools in the state and made education compulsory on everybody.
12. He established the Islamic calendar in 16AH and ordered that it started from Hejirah in 622AD. (1AH)
13. He renovated and enlarged the Ka’abah and the grand mosque of Medinah.
14. He built a mosque in Jerusalem at a place called Sakhara in memory of Prophet Sulaiman and Yakub. He named the mosque Umar’s mosque.
15. He was the first to use to title of Amir al-Mu’mimim or the commander of the faithful ones.
16. He enforced the Divine Laws (Shariah) as a code of life for the newly formed states.
17. He preserved Islam by introducing Muslim social quarters where Muslims were reminded about the Islamic culture
18. Umar divided the Muslim Empire into provinces and appointed governors to represent him there.
19. He exercised democracy throughout the state using the dictates of the Shura (consultative council).

**UMAR’S CHARACTERS AND OUTSTANDING QUALITIES.**

1. He was a pious man who feared Allah and loved the Prophet.
2. He was mindful of his people; he used to move around the sate to find out people’s grievances.
3. He cared for his people; he used to visit the sick and helped the poor, needy and disabled.
4. He had respect of the law and treated all people with justice and equity before it.
5. He was known to have good and sound judgment; indeed the Prophet found him a good advisor.
6. He lived a simple life and hated overspending; for example, the salary he used to get was only enough for his domestic needs.
7. He was honest, truthful and generous; he used to give in a lot of his wealth to support Islam.
8. He had utmost faith in Allah; he enjoyed offering longer prayers at night.
9. He loved education and encouraged his people to attain it; In fact, he made education compulsory to all people of his state.
10. He was very devoted to his duties; for example, on migration to Medinah, he challenged the Pagans to attack him.
11. He cared for the rights of Islam, like when he opposed the terms of the Treaty of Hudaibiyah because they appeared unfavourable to the Muslims.
12. He was very tough and uncompromising in crushing all those who rebelled against Islam.
13. He was a determined leader who could not rest before he got what he wanted.

**REVISION QUESTIONS**

1. a) Describe Umar’s early life and his conversion to Islam.

b) Why was Umar’s conversion a blessing to the Muslim community?

2. a) Outline Umar’s services to Islam before he became the caliph.

b) Describe Umar’s election as the caliph.

3. a) Describe the conquest of Syria during Caliph Umar’s time.

b) What were the results of this conquest?

4. a) Describe the Persian wars fought in 634 AD.

b) What were the effects of these wars?

5. a) What were the causes of wars between Caliph Umar and the Persians and Romans?

b) Why did the Muslims win these wars?

6. a) Give reasons for Muslim’s conquests during Umar’s Caliphate.

b) How did these conquests help in the spread of Islam?

7. Describe how Caliph Umar conquered the following empires:

a) Syria

b) Egypt

8. In which ways did Caliph Umar contribute to the following sectors?

a) Administration

b) Culture and education

9. a) Explain the way in which Caliph Umar improved the Judiciary.

b) Give the benefits of this improvement to the Muslim community.

10. a) Outline the weaknesses of Umar Bin Khattab.

b) Give an account of his death.

11. a) Outline Umar’s achievements as a caliph.

b) Describe his characters

**UTHMAN BIN AFFAN (576 – 656 AD)**

Uthman bin Affan was born in 576 AD in Mecca. He belonged to the Umayyad clan of the Quraish tribe.

His father was a wealthy merchant who died when Uthman was still young.

Not much is known about his childhood but he was among the few people in Mecca who knew how to read and write.

When he grew up, he got interested in trade and he became a prosperous and a very rich merchant.

Uthman took over his father’s business and became known as a hard-working and generous man.

He was truthful and trustworthy in his business and people respected him for that.

He was also generous tha t he used his money to help those who were in trouble.

In his travels, Uthman often interacted with people of different tribes and beliefs. Indeed it was during one of his business travels that he met people like Muhammad and Abu Bakr.

He was a very close friend to Abubakr. Indeed when Abubakr converted to Islam, he straight away informed Uthman, who readily accepted Islam; therefore he was among the earliest converts to Islam.

On his conversion to Islam, the Prophet offered Uthman his daughter Rukayah for marriage.

When Rukayah died, the Prophet gave Uthman his second daughter Umm Qulthum; for that Uthman won the title Dhul-Nurain or possessor of the two lights.

**UTHMAN’S CONTRIBUTION TO ISLAM.**

1. He scarified his life for the sake of Islam, like when he migrated with the Muslims to Abbysinia.
2. He contributed generously his wealth to buy a well – Birr Rumah – in Medinah to be used by the Muslims.
3. When the Muslims migrated to Abbysinia, due to persecution in Mecca, Uthman was one of the leaders of the Muslims there.
4. He was tortured by his relatives for converting to Islam but never gave up and continued to show his love and interest in Islam.
5. He bought land adjacent the mosque in Medinah to be used for its expansion.
6. He fought in all the Muslim battles against the enemies of Islam except in the Battle of Badr when his wife Rukaya was ill.
7. Uthman was among those who negotiated with the Meccans at signing the Treaty of Hudaibiyah.
8. His supposedly arrest and rumours that he had been killed by the Meccans was one of the events that led to the signing of the Treaty of Hudaibiyah.
9. During the match of Tabuk, he contributed most of his wealth to the cause. He sponsored ten thousand soldiers, contributed one thousand camels, fifty horses and a thousand piece of gold to be used in the expedition.
10. Uthman was one of the secretaries of the Prophet because he was among those who knew how read and write.
11. He was among the scribes of Prophet who used to record Qur’anic revelations as they came down to the Prophet.
12. He was among those who first learnt the Holy Qur’anic by heart; thus, he brought the idea of establishing memorization centres.
13. When the Prophet died, Uthman participated in the election of Abubakr to succeed the Prophet.
14. He was a member of the Shura (consultative council); it’s not surprising that when Umar died, he became the third caliph.
15. He actively and physically participated in the construction of the Prophet’s Mosque in Medinah.
16. He contributed greatly to the purchase of land on which the Prophet’s Mosque was built.

**UTHMAN’S ELECTION AS THIRD CALIPH**

The second caliph, Umar Bin Khattab, was stabbed to death by a Persian slave named Feroz.

Mindful of the tumults that had occurred after the death of Muhammad, on his deathbed, Caliph Umar appointed a committee of six people to choose the next caliph from.

Umar’s expectation was that the committee was to select his successor from among themselves within three days after the Caliph’s death.

The committee included prominent companions of the prophet; like Uthman Bin Affan, Ali Bin Abu Talib, Abdul Rahman Bin Auf, Sa’ad Bin Abu Waqqas, Zubair Bin Awwam and Talha Bin Ubaidullah.

Meanwhile, Abdul Rahman Bin Auf withdrew his name for consideration for Caliph position and went on to act as presiding officer.

Members of the committee consulted one another and then other leaders for public opinion.

Ali and Uthman came out as leading contenders for the position of the Caliph.

However, the majority of the Muslims consulted who had come to attend Umar’s funeral were in favour of uthman becoming the third caliph.

After the discussion and consultation, Uthman was declared the Caliph by Abdul Rahman, who had acted as chairman of the committee.

Abdul Rahman then pledged allegiance to Uthman as the third caliph and was followed by the rest of the Muslims gathering in the mosque.

**UTHMAN’S CHOICE AS THE THIRD CALIPH**

1. Uthman was much older than Ali; yet the Arab custom emphasized the respect for age. Therefore Uthman was favoured to Ali.
2. During the Riddah Wars of Apostasy, Uthman remained in Medinah and acted as advisor to Abubakr.
3. Before his death, Abubakr had wished Uthman to succeed him but when Uthman, in his own accord, put in the name of Umar, Umar took over from Abubakr. However with the death of Umar, Uthman was destined to succeed Umar.
4. When Umar was elected as caliph, Uthman was topmost advisor; in fact he was a member of the Shura council that Umar always consulted.
5. Umar as a caliph was strict and harsh to people; so people wanted a change of personality; and thus favoured Uthman who was kind, mild and generous.
6. People wanted to reward Uthman for using his wealth for public welfare during the early stages of Islam and during the Muslim migration to Medinah.
7. Uthman contributed to Muslim infrastructural development; like he purchased the Birr Ruma well and also financed for the extension of the Prophet’s mosque.
8. Abdul Rahman Bin Auf declared Uthman as caliph based on the influence of the Muslim community consideration.
9. About Ali, Abdul Rahman commented that Muslims considered him young and that there would be further opportunities for him to come to power.
10. After the Battle of Khandaq, Uthman liberated several slaves and worked for their conversion and settlement. These ex-slaves greatly supported him to the position.

**UTHMAN AS CALIPH (644 – 656 AD)**

Uthman was a caliph for twelve years. The first six years were peaceful among the Muslims while the last six constituted problems.

These problems indeed led to the death of Caliph Uthman.

With the death of Umar, the Persians and Romans began instigating rebellions to regain their independence.

Uthman sent a successful campaign to the rebels of Persia and many territories were added to the Muslims empire.

**UTHMAN’S ATTEMPT TO CRUSH REBELS**

When the Persians learnt of Umar’s death, their emperor Yedzgird mobilized his people and attacked the Muslims.

Uthman managed to sent there a Muslim force which crushed the enemies once and for all.

He conquered several places including Hisraf, Gazna, Herat and Kabul. He also took over Samarkand, Sejestan and other places now in Russia.

Provinces like Armenia and Azerbeijan which had been conquered by Umar rebelled but Uthman sent Walid bin Uqbah who ended their rebellion.

In Syria, the governor, Muawiyah fought back the Romans who had staged an army in Asia Minor.

From Asia Minor, Muawiyah turned to Mediterranean Sea and took over the Island of Cyprus from the Romans using the navy he had built.

Uthman’s forces were also able to capture Alexandria in Africa and the Roman commander Gregory was killed.

The Muslim forces were also able to overrun the rebellion and made it possible for peace to prevail again.

The defeat of the Romans and Persians led to further expansion of the Islamic state to areas like Algeria, Morocco and Tunisia.

Uthman then turned his attention to administration where he made changes at provincial levels.

Umar had made Muawiyah the governor of part of Shami (Syria) but Uthman elevated him to control the whole Syria in charge of Palestine and Jordan.

The governorship of Egypt during Umar’s period had been divided between Amir bin Al-As, as the commander in chief of the forces and Abdullah bin Sarh in charge of revenue.

During Uthman’s period, Sarh was promoted to be in charge of the whole of Egypt and Amr was recalled to Medinah. Amir was not happy with the Caliph’s decision, though.

In Iraq, the governor Saad was deposed because he lived in luxury and owed the state treasury a lot. He was replaced with Walid bin Uqbah.

Walid was later maliciously accused of taking alcohol and liquor, which annoyed the caliph and replaced him with Sa’ad bin Al-As.

Unfortunately, the masses opposed Sa’ad’s appointment and subsequently the caliph replaced him with Abu Musa Al-Ashari.

The caliph made similar changes elsewhere that brought him problems within his rule. This happened mainly in the last six years of his rule.

**PROBLEMS UTHMAN FACED.**

1. The enemies of Islam led by Abdallah bin Sabah (Sabaites) started working against Islam and to disorganize the Muslims.
2. The Sabaites sent out people to disturb and spread malicious and false news against the Caliph and state officials especially the governors.
3. The enemies of the Caliph took advantage of his soft and kind heart to misbehave and this resulted in unrest.
4. The enemies labeled the Caliph and state officials as irreligious, non-practical and bad Muslims.
5. The enemies sent forged letters throughout the state to give an impression that there was injustice.
6. The enemies put people in the mood of wanting them to remove the Caliph.
7. The Sabaites were the real cause for the removal of governors from time to time when they said false news about them.
8. The enemies made malicious allegations against the Caliph that caused a lot of discontent among people.

**ACCUSATIONS AGAINST CALIPH UTHMAN.**

1. He was accused of nepotism and favouritism; that he favoured his relatives whom he gave valuable property and high posts in the state.
2. The enemies claimed that the Caliph was a weak leader and extravagant. He gave a lot of public money to his relatives.
3. The Caliph was accused of allowing provincial governors to acquire a lot of wealth contrary to the limits left by the previous Caliphs.
4. He was accused of appointing Marwan, his cousin, as his chief secretary; yet he was unpopular with people.
5. He was accused of employing Umayyad governors who were inefficient, oppressive and misused public wealth.
6. He was accused of letting his kinsmen acquire private property at the expense of public and crown-lands. For example, Hakam, Marwan’s father, took the estate of Fadak.
7. He was accused of burning copies of the Qur’an when he ordered that all copies not in the Quraish dialect be destroyed.
8. He was accused of mistreating the prominent and pious companions of the Prophet. For example, that he sent Abu Dharr to a village in Rasdhah although the truth was that Abu Dharr had retired on his own.
9. He was accused of making unwise step of calling Hakam bin al-Aas back to Medinah yet he had been exiled by the Prophet.
10. He was accused of changing some religious rituals of Islam which the Prophet had left behind. For example he allowed to put up tents at Mina which was not done by the Prophet.
11. He was accused of allowing his kinsmen to graze their animals on the state farms.
12. He was accused of being aged (he was in his 80’s) which meant that he could not easily react to the situations that required immediate attention.
13. He was accused of introducing unpopular reforms; like, he ordered for full prayers at Mina, yet the Prophet had shortened them.
14. He was accused of introducing taxes on horses which never existed originally.
15. He was accused of creating a social class of rich people who had acquired wealth through conquests and they had started living luxurious life.
16. He was accused of appointing young men in higher positions of responsibility who turned out to be luxurious and inefficient.
17. He was criticized of enlarging the Ka’abah during which people’s houses were demolished against their will.
18. He was accused of spending money received as Sadaqah and Zakat on the persecution of wars and war projects.
19. He was accused of preserving state pasture for his personal use and his relatives denying other people a chance to use them.
20. He was accused of removing some governors and replaced them with his relatives; for instance, he removed Amir Bin al-Aas from Egypt and replaced him with his foster brother Ibn Salah.
21. He was accused of appointing young and inexperienced people in offices of responsibility and ignored senior companions.
22. He was accused of giving a fifth of the war-booty from North African expedition to his relative Abdullah Bin Balah instead of keeping it in the state treasury.

**DEFENCE AGAINST THE ALLEGATIONS LABELLED AGAINST CALIPH UTHMAN**

1. Uthman as a caliph and leader had absolute powers to appoint whoever he willed and his decision would not be questioned.
2. There was no legal ruling in any form of governance that barred a leader from appointing a relative.
3. On accusation that he gave special consideration to his relatives, also, it is not a sin in religion or any form of governance to honour one’s people
4. A number of Uthman’s relatives; like his foster brother Abdullah Bin Salah were appointed by Umar; and Uthman only maintained them in their positions.
5. Some of the governors Uthman appointed were not even related to him; an example was Sa’d Bin Al-Waqqas of Kufah.
6. Some of the governors Uthman appointed, he did so after consulting the people of those areas and they proposed the names of such people.
7. Many appointments Uthman made were done after assessing the merits of the person concerned and were found to be the fittest at the time.
8. About dismissing some officers, Uthman was not the first to do so; Umar dismissed Khalid Bin Walid and Sa’ad Bin Abu Waqqas among others.
9. On charges of extravagancy from the Bait ul-Maal, it was an established fact that Uthman was the wealthiest among the companions of the Prophet and thus never used any funds from the state treasury.
10. About the spendings he made, history has it that he was spending from his personal wealth.
11. The blame of burning the materials on which the Qur’an had been written was malicious because he intended to keep the authenticity of the Holy text.
12. On the issue of appointing inefficient officers who misused public wealth, Uthman called for evidence from people but nobody presented any.
13. It was not true that Uthman mistreated prominent companions like sending Abu Dharr to the village. The truth was that Abu Dharr had retired to the village on his own will.
14. On appointing young officers, this was not a new phenemonon as the Prophet, himself, also appointed Usama – a 20-year-old to lead an expedition to Syria.
15. On appointing young officers, Uthman reasoned that he found them able and capable of executing their duties.
16. On accusation of introducing new taxes, he explained that there were a lot of things to do yet the state treasury could not meet all the demands especially because of increased expeditions.
17. That he put up tents at Arafah which were not there during the Prophet’s time, Uthman reasoned that there was change in climate and there was need to offer shelter to pilgrims from the scotching sun.
18. On offering full prayers while on pilgrimage, Uthman argued that he wanted to show people of Minah that they were supposed to offer full prayers since they were not on any journey like other pilgrims.
19. About the displaced people on plots near the Grand Mosque and the Ka’abah, Uthman responded that he compensated the affected people higher than they were supposed to get.

**CAUSES OF DISCONTENT AGAINST THE CALIPH**

1. Many Muslims became jealous of the elevation of the Umayyads in Uthman’s Caliphate yet they had opposed the Prophet.
2. The Ansaris of Medinah were dissatisfied when it seemed that the Umayyads eroded their power and influence.
3. The Umayyads had completely overshadowed the Hashimites and this resulted into hatred of the Caliph.
4. The appointment of Marwan bin Hakam to high post of chief secretary yet he was hated by many people because of his selfish and tribalistic behaviours.
5. The Caliph was simple in character and kindhearted in nature that made him to lack firmness. For example, when he was told to fight the rebels he refused claiming that he never wanted to be the first to shed blood.
6. The role of Ibn Sabah who spread false information about the Caliph and his governors disturbed peace and stability.
7. The Caliph’s move to select young men, who lacked experience in places of responsibility led people to hate them and caused chaos in the state.
8. Towards the end of Uthman’s Caliphate, struggle for leadership emerged which divided the people.
9. Tribalism was also a cause of discontent as people took advantage of Uthman’s simplicity to start identifying themselves with their tribes.
10. The expansion of the Islamic State during Uthman’s reign led to many people to struggle for leadership to control the conquered areas.
11. The expansion of the Islamic state also made it difficult for Uthman to control an expansive state.
12. Many Muslims had also become tired of the activities and characters of the Banu Umayyah; like being extravagant.

**UTHMAN’S DEATH**

Caliph Uthman Bin Affan was assassinated by rioters from Kufah and Egypt to overthrow the Caliph

When Uthman heard of the plans against him, he called a meeting of his governors and prominent men to discuss the problem.

In the meeting, some of the members in the meeting wanted the rebels to be crushed, but the Caliph refused claiming that he never wanted to be the first one to shed blood.

Uthman, instead, asked Ali to speak with the rioters; however, the rebels demanded that the Caliph resigned and another Caliph be selected.

Nevertheless, the rebels decided to take action against Uthman when he refused to resign from the duty given to him.

The rebels surrounded Uthman’s house threatening to kill him if he did not resign but he replied that he wasn’t afraid of death.

The rebels forced their into Uthman’s house. He was found reciting the Qur’an.

His wife, Naila, seeing one rebel making a beeline for the Caliph, threw herself on her husband’s body trying to protect him.

She raised her hand to deflect the sword, but her fingers were chopped off in the process. The assailant pushed her aside and his next blow of the sword left fatal wounds on Uthman.

Uthman fell in a pool of blood and breathed his last. According to some traditions, the blood-stained Qur’an he was reciting from is still preserved in the museum in Tashkent – Uzbekistan.

After Uthman’s death, there was violence in Medinah and his body was not buried for three days.

However, on the third day, tension eased a little and Uthman’s body was buried still dressed in blood soaked clothes

Caliph Uthman is reported to have been killed on June the 17th 656 AD at the age of 80 years.

**RESULTS OF UTHMAN’S MURDER.**

1. The murder of Uthman meant that people stopped respecting the person of the Caliph’s calibre
2. The murder of Caliph brought a feeling among the Muslims that the Caliph was answerable to the Muslims for his actions.
3. Uthman’s murder made tribalism to resurface yet the Prophet had preached against it.
4. The murder of Uthman broke down the unity among Muslims as the Umayyads became enemies of the Hashimites.
5. The city of Medinah lost it status as seat of Islam as headquarters were transferred to Kufah
6. The problems as brought about by the murder and the events that preceeded brought the expansion of the Islamic empire to a standstill.
7. The Ansaris lost their position in Medinah since they had overshadowed those who had migrated from Mecca.
8. The murder of Uthman sparked off the Fitina Period in which Muslims started fighting fellow Muslims.
9. The murder of Uthman led to civil wars; first between lady Aisha and Ali and later between Ali and Muawiyah.
10. Uthman’s murder revived the old clan conflicts of the Arabs which had disappeared with the coming of the Prophet.
11. It marked the beginning of hereditary rule in Islam when Muawiyah fought and defeated Ali and declared his son Yazid as his successor.
12. Uthman’s murder led to the murder of caliph Ali

**UTHMAN’S ACHIEVEMENTS**

* 1. He expanded the conquests from where Umar had stopped; which widened the boundaries of the Muslim State; consequently, many areas of Africa like Morocco and Tripoli were conquered.
  2. He managed to preserve the Shura system where on several occasions the Caliph consulted the masses and prominent companions.
  3. Uthman created new provinces and also made adjustments in those left behind by Umar.
  4. He created a new post of commander of the army unlike before when the governors of the provinces were to double as commanders of the army.
  5. During Uthman’s caliphate, there was strict supervision of his officials where accountability was always sought. For example, he dismissed Sa’d Bin Abi Waqqas when he took a loan from the treasury and failed to repay.
  6. He set up a supervision team which used to travel from the capital to all provinces to check on the performance of the governors and report accordingly.
  7. He strengthened and improved on the administrative structure of the state by setting up different departments of various sectors for efficient governance.
  8. He controlled floods which used to hit Medinah through building an embarkment or dam called Band-al-Mehzor.
  9. Uthman built a Muslim naval force, the first in the history of Islam, to fight and manage attacks on water.
  10. He built several mosques and bridges which were all meant to improve on public welfare.
  11. Uthman used the naval force he had built to capture the island of Cyprus and to destroy the Roman forces in the Mediterranean Sea.
  12. He used to personally deliver lectures to prisoners-of-war on the virtues or goodness of Islam and asked them to convert; indeed some prisoners-of-war converted to Islam.
  13. Uthman ended rebellions in various areas of the state after which he expanded the Islamic Empire.
  14. He standardized the Holy Qur’an by burning all various versions which deferred from that left by caliph Abubakr.
  15. At one time, Medinah was threatened with floods and Uthman constructed a huge dam to protect the city.
  16. He contributed to infrastructural development by constructing roads, bridges and mosques.
  17. He sent Muslim teachers to the conquered territories to teach the new converts the principle of Islam.
  18. He contributed to the welfare of his people by regulating the supply of water to Medinah.
  19. He showed courage and determination to serve Allah when he refused to resign as his enemies demanded.
  20. He established guest houses in different parts of the Islamic Empire.
  21. He overpowered the revolts and moulded the people living in the defeated territories to accept Islam.
  22. He formed a council of governors which always compiled and wrote reports about the happenings in their provinces and submitted them to the Caliph.
  23. He separated the military department from the general administration and appointed permanent officers to look after it.
  24. He overpowered the revolts and moulded the people living in the defeated territories to accept Islam.
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  26. He separated the military department from the general administration and appointed permanent officers to look after it.

**RELIGIOUS UNDERTAKINGS BY CALIPH UTHMAN**

1. He acted as an example to the rest as he worked for promotion of Islam right from the time he converted to Islam.
2. He was one of those who knew the whole Qur’an by heart and he constantly recited it.
3. He used to dedicate a lot of his time to the recitation of the Qur’an; he could complete the whole Qur’an in one night.
4. His dedication to the Qur’an could also be evidenced at the time he was murdered; he was reading the Qur’an.
5. He standardized the Holy Qur’an when he ordered that all materials bearing versions divergent to the Quraish dialect be burned.
6. He ordered that copies of the Qur’an be made from the original and were sent to different areas throughout the Muslim Empire.
7. Uthman established many Qur’an memorization centres which helped many people to learn the Qur’an.
8. Uthman preserved the Qur’an in its original form free of any corruption when he left in one standard dialect.
9. He offered full prayers at Mina yet the Prophet had shortened them.
10. He expanded and beautified the Prophet’s mosque at Medinah; indeed after its expansion, it became spacious.
11. He used to preach to the prisoners of war brought to Medinah about the goodness of Islam and asked them to convert to the faith.
12. He introduced a second call for prayers (Adhan) on Friday before the Jumah prayers.
13. He provided for the efficience and effectiveness of the Muazzins (Callers for prayers) when he gave them allowances.
14. He used to send Muslim preachers to newly converted Muslims to teach them Islam.

**ECONOMIC REFORMS INTRODUCED BY CALIPH UTHMAN**

1. He introduced a system of levying tax on horses and slaves.
2. He permitted the eminent companions of the Prophet to draw loans from the public treasury.
3. He removed the ban put by Umar on the sale of lands in the conquered territories.
4. He increased the income of the state treasury (Bait ul-Maal) when he introduced new taxes; like tax on horses.
5. He increased the allowances of civil servants and he also gave extra allowances in the month of Ramadhan.
6. He built and improved on several roads and bridges throughout the Muslim state.
7. He reserved many grazing fields in and around Medinah for upbringing of horses and camels.
8. He constructed bridges; canals and water reservoirs that helped boost agriculture in the state.

**UTHMAN’S CHARACTER.**

1. On account of his endearing qualities, Uthman enjoyed great popularity among his people.
2. Uthman was charitable and generous having a concern for the poor and the needy He was the most modest of all the companions of the Prophet.
3. He was very soft in speech; if any person talked to him harshly, he always replied gently.
4. He spent a lot of his time reading the Qur’an; in fact at the time he was murdered, he was reading the Qur’an.
5. He was the most generous among the rich companions of the Prophet.
6. He was mindful of his people’s welfare. He bought a well in Medinah for Muslims.
7. He was neither luxurious nor extravagant; he never took any allowance from the state treasury.
8. He had excessive fear for Allah; he would shed tears because of Allah’s fear.
9. He had keen interest in education that he established a library behind his house.
10. He was truthful and trustworthy and people respected him for that.
11. He was so kind and honest which earned him great friends, most prominent being Abubakr.
12. He has exemplary to others like he strongly observed all Islamic rituals as taught by the Prophet.
13. He had a flair for social work; for example, he supported many poor families, widows and orphans who had no one to support them.
14. He was soft spoken and kind-hearted. He had a kind word for everyone who came across him.
15. He patronized his relatives, and gave liberal aid to such relatives who were in strained circumstances.
16. He was an embodiment of modesty. In spite of his wealth, there was no sense of pride in him nor did he boast of anything that he possessed.
17. He believed in action rather than talk. Many times he participated physically in setting up and developing Islamic projects.
18. He never tried to thrust his opinion on others – he was very particular that he did not offend anybody.
19. He was very handsome and many women were attracted to him, but he never touched any woman beyond wedlock.
20. He led a chaste (unsullied) life; he never touched or went near wine; he did not gamble and did not take part in frivolities which formed the pastime of the Jahiliyyah time.
21. He was scrupulously honest and believed in fair deal; indeed, he amassed considerable wealth through honest means.

**ALI BIN ABU TALIB (656 – 661 AD)**

**ALI’S BIOGRAPHY**

Ali Bin Abu Talib was born in Mecca in 600AD, thirty years after the birth of the Prophet Muhammad (P.B.U.H).

He belonged to the Banu Hashim clan of the Quraish Tribe, his father being Abu Talib and his mother was Fatimah bint Asad.

Many sources, especially Shia ones, attest that Ali was born inside the Ka’abah where he stayed with his mother for three days.

Indeed, Ali was reported to be the first Hashimite to be born in the Sacred Sanctuary of the Ka’abah – the holiest place in Islam.

Fatimah felt the beginning of her labour pains while visiting the Ka’abah; and thus, she entered it where her son was born.

According to a tradition, Muhammad was the first person to see the newborn boy. Muhammad took the boy in his hands and named him **Ali**, which means ‘**The exalted one’.**

Ali Bin Abu Talib was born two or three years after Muhammad married his first wife Khadijah Bint Khuwaylid.

When Ali was five years old, Muhammad took him to his home and raised him up from there.

Ali grew in the house of the Prophet and the Prophet loved him because of his noble qualities.

Muhammad had a close relationship with Ali’s father Abu Talib; in that, it was Abu Talib who took charge of Muhammad after the death Muhammad’s grandfather, Abdul Muttalib.

When Ali was 21 years old, the Prophet gave him his most beloved daughter Fatumah in marriage. This strengthened Ali’s relationship and closeness with the Prophet.

Ali was appointed caliph by the companions of the Prophet in 656AD, after Caliph Uthman Bin Affan was assassinated.

Ali Bin Abu Talib died in 661AD after being attacked by a Khalijite while praying in the Great Mosque of Kufah.

**ALI’S CONVERSION TO ISLAM**

When Ali was five years old, he was taken by Muhammad to his home and raised him. Lady Khadija was Muhammad’s wife at that time.

Ali became so much attached to his older cousin Muhammad that, as a youngster, he followed Muhammad everywhere trying to copy his words and actions.

Ali was in the midst of Khadija’s family when Muhammad received the first revelation. He (Ali) was ten years of age,

It was reported that a day following Muhammad’s experience in the cave of Hira, Ali witnessed his cousin Muhammad and Khadija prostrating in prayer.

Ali looked on in awe but did not say a word until when they finished praying before he asked about what he had seen.

The Prophet explained and told Ali of his mission; he invited him to embrace Islam.

Ali, thought long and hard and asked a lot of questions; and in the end, he, young as he was, readily accepted Islam.

Ali’s conversion to Islam made him the first male youth to embrace the faith, indeed he was among the first four converts.

However, Ali was worried about the reaction of his father, Abu Talib, who was the patriarch of Muhammad’s family.

Abu Talib had refused to give up his devotion to polytheism rife in Pre-Islamic Arabia.

Abu Talib, however, accepted Ali’s decision to convert telling him that Muhammad would lead him to righteousness.

Ali grew the urge to stand behind Prophet Muhammad to offer prayers; indeed, since Ali’s conversion, the Prophet was never seen in prayers without the company of Ali.

As a Muslim, Ali was known for his humility, austerity, piety and deep knowledge of the Qur’an. Indeed he became a great scholar of Islam and Arabic literature.

Ali memorized the verses of the Qur’an as and when they were revealed to Prophet Muhammad; in this manner, Ali grew with the Qur’an.

Ali’s conversion to Islam made him the first male youth to emrace the faith; indeed, he was among the first four converts.

However, for Ali to convert to Islam, he became the second person ever, after Lady Khadija to accept the faith of Islam.

After Ali converted to Islam, he was followed by Zaid Bin Harith – the Prophet’s servant, followed by Abu Bakr and Abu Dharr al-Ghifari.

**ALI’S CONTRIBUTION TO ISLAM.**

**DURING THE MECCAN PERIOD (BEFORE HEJIRAH)**

1. Ali was one of the early followers of Islam, becoming a Muslim as a child. His support and dedication to the Prophet Muhammad and Islam were clear from the outset.
2. Ali’s conversion to Islam made him the first male youth to embrace the faith; indeed, he was among the first four converts.
3. For Ali to convert to Islam, he became the second person ever, after Lady Khadija, to accept the faith of Islam.
4. When Ali converted to Islam, he played an important role in calling other people to Islam; one of whom was Zaid Bin Al-Harith, the Prophet’s servant.
5. Ali’s conversion to Islam inspired a group of youth to embrace the faith; these youth later became instrumental in spreading Islam.
6. As a young man, Ali always composed poems about the goodness of Islam to convince the Meccans especially the youth to embrace the faith.
7. He was constantly harassed and tortured by the pagans for his conversion to Islam but he did not give up his faith.
8. Ali Bin Abu Talib was always in company of the Prophet and eager to learn from him about practices of Islam, which he taught to other people.
9. In 613 AD, when the Prophet declared his mission to the public, Ali vowed to protect the Prophet when other members of the family were not ready to support him.
10. Right from the onset of the mission of Islam, Ali acted as a chief bodyguard of the Prophet, a service he rendered until the death of the Prophet.
11. Ali Bin Abu Talib was amaong the strong advisors of Prophet Muhammad about matters concerning Islam since he had become a great scholar.
12. He was among those who recorded down the verses of the Qur’an as they were revealed to the Prophet.
13. He contributed to the preservation of the Holy Qur’an when he memorized the verses of the Qur’an as and when they were revealed to Prophet Muhammad.
14. Ali Bin Abu Talib was known for his humility, austerity, piety and deep knowledge of the Qur’an; so much that he became a great scholar of Islam and Arabic Literature.
15. Ali married the Prophet’s daughter Fatumah which strengthened his relationship and closeness with the Prophet; thus promoting Muslim brotherhood.
16. In times of sorrow, like when Lady Khadija died, Ali was around to console and strengthen the Prophet.
17. Ali sacrificed his life for Islam; like when he stayed in the Prophet’s house the night the Quraish planned to murder the Prophet.
18. Ali was left behind to return the property which was in custody of the Prophet to the owners when the Prophet was leaving for Medinah.

**DURING THE MEDINAH PERIOD (AFTER HEJIRAH)**

1. Ali participated in all battles fought by Muslims; like Badr, Uhud and, Khandaq among others.
2. Despite being the youngest in the battle fields, he fought with desire, courage and bravery.
3. In the battle of Uhud, he received a lot of wounds while protecting the Prophet. Because of his bravery, the Prophet gave him the title “Asadullah” (lion of Allah).
4. He was the one who put the terms of the Treaty of Hudaibiyah into writing.
5. Ali was left in charge of Medinah as the Prophet’s deputy during the expedition to Tabuk
6. He was among those who recorded down the verses of the Qur’an as they were revealed to the Prophet.
7. During the Battle of the Trench, Ali led the Muslim offensive against the Pagans who had penetrated into Medina.
8. During the Conquest of Mecca in 630AD, it was Ali who held the flag of Islam.
9. When the Prophet died, Ali was one of those who arranged for his burial.
10. He was a member of the Shurah Council and therefore helped to advise the three caliphs – Abubakr, Umar and Uthman.
11. Ali led a group of Muslims who destroyed the idols around the Ka’abah that had desacred the holy Sanctuary.
12. He was one of the jurists among the Companions. The Prophet once, appointed him the Qadhi of Yemen.
13. He participated in collecting and compiling the verses of the Holy Qur’an into a book form.
14. Ali was the son-in-law of the Prophet. He married Fatuma; their two sons Hasan and Husayn later also play an important role in the development of Islam.

**ALI’S ELECTIONS AS CALIPH.**

After the assassination of Caliph Uthman, the whole of the city of Medinah was thrown into chaos, anarchy and violence.

When after the chaos had subsided a bit, Uthman’s body was buried and the issue of his successor came to mention.

Ali’s name was proposed along side Talhah and Al-Zubayr for the post of new caliph although Ali was not in Medinah at the time.

When Ali returned and learned of the development and his nomination to the caliphal post, he declined take up the office.

Ali never wanted to become caliph because his name was proposed by people who had taken part in the murder of Uthman.

The rebels, then, offered the caliphate to Talha and Zubayr, but they, too, refused to take the post up.

In the wake of events, the rebels threatened that, unless the people of Medina chose a caliph within one day, they would be forced to take some drastic action.

However, in the interest of Islam, the notable companions of the Prophet and concerned people of Medina present convinced Ali into taking up the post.

When he finally agreed and was declared the Caliph, he received pledges of loyalty from most of the population.

However, many members of the Banu Umayyah clan led by Muawiyyah bin Abu Sufyan didn’t pledge their loyalty to Ali.

They categorically said that they wouldn’t accept Ali until the murderers of Uthman were found and brought to justice.

Those who did not pledge loyalty to Ali fled to Syria from where Muawiyah bin Abu Sufyan claimed to be the Caliph.

Another prominent figure who was in Mecca at that time and later opposed Ali was Lady Aisha, the widow to Prophet Muhammad.

**ALI AS THE CALIPH (656 – 661 AD)**

From the day of his elections until his death, Ali never enjoyed peace for he had a number of problems to solve.

1. At the time he came to power, the Islamic State had been torn by rebellions; in fact such rebellions were responsible for the death of Caliph Uthman.
2. A section of his people pressed Ali to bring the murderers of Uthman to justice.
3. He had a problem of finding out the real murderers of Uthman since at the time of the murder, Ali was not in Medinah.
4. To punish the murderers of Uthman wasn’t easy because he wasn’t murdered by a few people who could easily be secured and punished.
5. Ali could not take immediate action against the murderers since they were the same people who supported and elected him.
6. He had a problem of consolidating his leadership since to punish the murderers at the time of confusion would instead bring more chaos.
7. Ali’s failure to bring Uthman’s assassins to justice annoyed people of the Umayyad clan who started to work against the new caliph.
8. At one time, Muawiyah bin Abu Sufyan declared himself as a caliph and Ali had to work to stop this.
9. Ali was also faced with a problem of fighting a battle that had erupted between him and forces loyal to Lady Aisha, the widow of the Prophet.
10. At the time Ali came to power, the Islamic empire had been hit by divisionism; so he had to work to unite the conflicting groups.
11. He had to establish peace in the state that had been hit by divisions and rebellions.
12. Ali also had a problem of saving the political situation in his caliphate that was fast deteriorating.
13. Many prominent companions of the Prophet refused to take pledge of loyalty to Ali unless he brought the murderers to justice.
14. The Sabaites motive to destabilize the Muslim empire was not over; thus they were ready to resume their mischief.
15. He had a task of suppressing the rebellions in most parts of the empire like Kufah, Egypt and Syria.
16. He did not have a ready army that was loyal to him to fight off the rebellions.
17. He had a problem of identifying the murderers of Uthman since he was not in Medinah at the time of murder.

**BATTLE OF THE CAMEL (JAMAL) – 656 AD)**

The Battle of the Camel, sometimes called the Battle of Jamal or the Battle of Basrah took place at Basrah in November 656AD between Caliph Uthman and Lady Aisha.

This battle was the first major civil war in Islam, thus, came to be called the First Fitinah, or Muslim civil war.

Aisha had gone for pilgrimage, but on her way back to Medinah she got news that Uthman had been murdered.

She decided to divert and move to Kufah to discuss with Ali what should be done to the murderers of Uthman.

She solicited support from the powerful clan of Banu Umayyah, to whom Uthman had belonged so as to avenge Uthman’s death.

She was supported by many people including prominent companions like Zubair Bin Awwam, Talha Bin Ubaidullah and many Umayyads.

Aisha, Al-Zubair and Talha met to demand Caliph Ali to bring the murderers of Uthman to justice.

Aisha and those who supported her raised a force of 3000 men and they matched to Basrah. Aisha was riding on a camel; thus the name of the camel.

Ali got news that Aisha had attacked Basrah and rounded up Ali’s supporters; including those who supposedly had murdered Uthman. These were killed immediately.

Ali solicited help from some veterans from Kufah and with the help of his son Hassan, got about 10,000 warriors.

Before the battle broke off, Ali sent Abdallah bin Abbas to negotiate for peace with Aisha and in the negotiations Zubair Bin Awwam lost the desire to fight.

Lady Aisha, in the mean time, continued to direct her troops to war against the forces loyal to Caliph Ali Bin Abu Talib.

Soon the two sides, Aisha and Ali’s were engaged in a serious battle though Ali’s side appeared mighty and defeated Aisha’s forces.

Lady Aisha and her brother Muhammad bin Abubakr were captured and taken as prisoners of war but were later pardoned.

Marwan Bin al-Hakam, who was fighting on the side of Aisha, accidentally shot Talha; indeed the wounds Talha sustained, killed him.

A man named Amr Bin Jurmuz accused Zubair Bin Awwam of betraying their cause; followed him in prayers and stabbed him. Al-Zubair died instantly.

After the battle of camel, Ali transferred his capital from Medinah to Kufah.

**BATTLE OF SIFFIN**

Despite the victory in the Battle of Camel, Ali came up with another threat of Muawiyah, who had a big following in Syria.

After the Battle of Camel, Ali turned his attention to Syria where Muawiyah was the governor.

Muawiyah had refused to pledge loyalty to Ali, had become powerful winning support of the people Ali had removed from their positions as governors.

With an army of about 50,000 men, Ali moved to Syria and met Muawiyah’s army at Siffin.

Ali first offered for peace talks to Muawiyah but he (Muawiyah) refused and war became inevitable.

In the battle, Ali’s army gained an upper hand and was destined to defeat Muawiyah, when Amr bin Al-As, Muawiyah’s commander changed the course of the battle.

Amr ordered his fighters to hang copies of the Qur’an on the swords and shout;

“**Let the Book of Allah decided between us”**

These were cunning words that influenced Ali’s supporters to shout the same words.

Ali did not trust Muawiyah’s move and wanted the war to continue. Unfortunately some of Ali’s men didn’t agree with him and threatened to desert him if he pressed on with fighting.

Ali became helpless when his army split into two and, therefore, agreed on peaceful settlement to solve the conflict.

The two sides agreed to arbitration, where each side was to choose an arbitrator. Ali was represented by a weakminded Abu Musa and Muawiyah was represented by a cunning Amr bin Al-As.

The two arbitrators first met and Amr fooled Abu Musa that both Ali and Muawiyah should be dismissed and fresh elections take place.

Each arbitrator was to denounce his master and they were to announce their decision to the public after six months.

On the appointed day, Abu Musa was the first to speak and he disowned Ali as not being fit to lead the Muslim empire and a new caliph had to be elected.

Amr bin Al-As, on his turn, agreed with Abu Musa that Ali was not fit to be Caliph. He confirmed Muawiyah to the vacant post.

The result annoyed many of Ali’s supporters who accused Abu Musa of having been manipulated by Muawiyah’s camp.

They suggested that Ali declared a renewed war against Muawiyah but Ali refused.

**EMERGENCE OF THE KHARIJITES**

Ali’s refusal to renew the war against Muawiyah resulted into a group of his men to desert him and broke into a rebellion.

These partisans came to be known as the Kharijites or separatists and were led by Abdullah bin Wahab Rasaif.

The Kharijites claimed that the arbitration was not in accordance with the Qur’an or Hadith and therefore was null and void.

The Kharijites also claimed that neither Ali nor Muawiyah was worthy to rule the Muslims and ought to be eliminated.

The Kharijites believed that Ali committed a grave sin when he accepted the results of arbitration with Muawiyah.

They deemed Muawiyah, Amr and those who took part in arbitration as disbelievers (Kuffar).

The Kharijites also declared Muawiyah as a criminal who deserved death penalty according to Sharia.

They set up their headquarters at Naharawan where they based to rebel against Caliph Ali and to create trouble in the Empire.

When the influence of the Kharijites increased, Ali was forced to take up arms to fight them in a Battle of Naharawan.

Ali engaged the Kharijites at several fronts and defeated them. Their leader was also killed.

At the time Ali was fighting the Kharijites and his attention diverted to them, Muawiyah had time to strength himself.

Seeing Caliph Ali in trouble, Muawiyah declared himself caliph, He started to attack several areas of the Muslims Empire with the view of conquering them.

**MURDER AND DEATH OF CALIPH ALI**

Ali was assassinated by a Kharijite called Ibn Muljim on 26th January 661AD at the Great Mosque of Kufa.

Ali, who was then 62 or 63 years of age, died of injuries he sustained on his head after he was struck with a poison-coated sword.

Ali, as the caliph, had fought with and defeated the Kharijites at Nahrawan and, indeed, many of them were killed.

When the Kharijites were defeated, they became fugitives in the land where they continued to cause trouble.

The Kharijites felt that the situation in the Muslim State was due to errors of Ali, Muawiyah and Amr bin Al-Aas – the governor of Egypt.

The Kharijites, therefore, decided to kill the three in order to resolve the ‘deplorable situation’ and also to avenge their companions killed at Nahrawan.

The Kharijites gathered in Mecca to plot a tripartite assassination on Ali Bin Abu Talib, Muawiyah Bin Abu Sufyan and Amir Bin Al-Aas.

The assassinations were to occur simultaneously onthe mission during one morning prayers, as the three leaders were Imams in their respective cities of Kufa, Damascus and Fustat.

The method of assassination was to come out of the prayer ranks and strike the targets with a sword dipped in poison.

On the fateful day, Friday 26th January 661AD, Amir Bin Al-Aas did not turn up for prayers, Muawiyah had a protective gear; thus, he sustained minor injuries.

Ali entered Kufa Mosque to perform the morning prayers. He took his place in the alcove and Ibn Muljam stood right behind him.

Just when Ali bowed for sajda, Ibn Muljam stepped out of his row and struck a fatal blow at Ali’s forehead riping it open.

With the serious wounds Ali got, he died later after three days, and was buried at Najaf, a few kilometers outside Kufa.

However, Ibn Muljim was arrested, tried and sentenced to death in accordance with the laws of Islam.

The assassination of Caliph Ali made him become the third successive Caliph, after Umar and Uthman, to be assassinated.

**EFFECTS OF ALI’S DEATH.**

1. Ali’s death brought to an end the glorious period of the Orthodox caliphate.
2. The Shurah system which was a consultative council came to an end as it was not respected.
3. It resulted into further divisions in Islam when sects cropped up like Shiites, Kharijites etc.
4. Ali’s death gave way to hereditary rule which began with the Umayyad Dynasty.
5. It resulted into the shifting of the seat of Islam from Kufah to Damascus.
6. It ended the simplicity of the caliphs and opened the luxurious life of dynastic rulers.
7. The death of Ali undermined the role of the Shurah in solving conflicts and replaced with dictatorial tendencies.
8. A lot of property was destroyed including plantations and shelter.
9. The death of Ali killed the spirit of consultation and free critism of the leader was established.
10. After Ali’s death, the Muslims capital was transferred from Kufah to Damascus.
11. Medinah city lost popularity as a seat for Islam when the capital was moved to Damascus
12. The enemity between the Umayyads and Hashimites increased the more.
13. Rulers who came after Caliph Ali turned the state treasury a person property.

**WHY ALI FAILED IN HIS CALIPHATE**

1. Ali was unfortunate that he became caliph when the Muslims were totally disorganized and disunited.
2. The rebellions staged by Zubair, Talha and Aisha weakened Ali’s position and strengthened Muawiyah.
3. Ali lacked overwhelming support of his fellow companions as many rose to oppose him.
4. Ali’s army and supporters split after the Battle of Siffin and this left Ali in a weak position.
5. The division within Ali’s camp left him with no choice but to accept arbitration which denied him victory over Muawiyah.
6. There were other rebellions in the empire which Ali had to suppress; like the Kharijite uprising and Muawiyah’s threat.
7. The Umayyads gave support to Muawiyah which strengthened him; yet the Hashimites were divided in their support to Ali.
8. Ali made a mistake of bowing to the pressure of his supporters into arbitration which was disastrous.
9. Muawiyah exploited the murder of Uthman to discredit and weaken Ali to serve his interests.
10. Ali’s soldiers failed to foresee the results of arbitration which undermined Ali’s leadership.
11. Ali had a weak political arbitrator Abu Musa who was fooled into disowning Ali which undermined Ali’s rule.
12. Ali’s refusal to renew the war with Muawiyah after the arbitration left his camp divided and this weakened him.
13. Ali’s army became disloyal to his orders which made his administration quite ineffective.
14. Ali was slow in taking decisions which piled a lot of pressure on him; like when he took long to bring the murderers Uthman to justice.
15. The chaos that followed Uthman’s death made him to inherit problems.
16. There was re-emergence of clan rivalry between Hashimites and Umayyads that brought disunity.
17. Ali had become advanced of age and younger people would defy his directives.

**ALI’S ACHIEVEMENTS**

1. Caliph Ali tried to follow the administrative steps as put up by the previous Caliphs.
2. He carried out strict administrative control through strict supervision of the state.
3. He was strict in matters concerning accountability that whoever messed with state funds was highly punishable.
4. He introduced taxes on many aspects; like forests, which accrued the state of lot income.
5. He, however, abolished taxes on horses because they were vital for civil and military purposes.
6. He constructed a stage and strong building for the state treasury in Iran.
7. He also constructed strong fortress for the safety and security of women and children.
8. He worked for the propagation of Islam to non Muslims and to areas outside the Muslim Empire.
9. He made an effort to educate the Muslims about the teaching of Islam and to enforce its principles.
10. He tried to maintain strict code of morals by putting up new punishments depending on the nature of the crime.
11. He enacted a law to the effect that a drunkard receives eighty lashes.
12. He established projects to help the poor, needy and widows.
13. It was during Caliph Ali’s reign that codes in form of dots were introduced in the Qur’an by a linguist Abu Aswad al-Daul.
14. Ali dismissed all corrupt and weak provincial governors, who had been appointed by Uthman, and replaced them with trusted aides.
15. He succeeded in transferring the Muslim capital from Medinah to Kufa so as to preserve the sacredness of Medinah city.
16. He opposed the centralization of capital control over provincial revenues and favoured an equal distribution of taxes and booty among the Muslims.
17. He wrote directions for his officials which clearly showed what form of regime he wanted to introduce.

**ALI’S PERSONAL CHARACTERS**

1. Ali had strong affection for the poor and the needy that he put up projects to support them.
2. He led a very simple life right from the time he took up as a caliph to the time of his death.
3. He treated all people equally and never discriminated against them; for example he was kind and generous to non-Muslims.
4. He was very generous; he used to give away his wealth to help the poor and those in need.
5. He was honest and trustworthy; the Prophet left him behind in Mecca to return the property in Prophet’s custody to the owners during the migration to Medinah.
6. He was a peace-loving person; he never started to fight in any battle before offering opportunity for peace.
7. He was pious and used to offer long prayers and he was among those who had the Qur’an in memory.
8. He loved education and as such, he was the most knowledgeable among the companions of the Prophet.
9. He was kindhearted; he pardoned Lady Aisha and her brother Muhammad bin Abubakr when he defeated them in the Battle of Camel.
10. He was strict in enforcing the law; for example, he ordered that drunkards be punished with eighty lashes.
11. Ali’s was a man of strong principles and he would not compromise with the unprincipled.
12. Ali’s name became so synonyms with Islam that no episode of early Islam can be mentioned without his presence or participation.
13. He had a great love for the Prophet that he (Ali) followed him (the Prophet) like a shadow and protected him from the mischief of the Meccans.
14. He was brave, who inspired fear among the Meccans and they dared not raise an eye before Muhammad when Ali was around.
15. Ali loved to work for himself; indeed he never had a servant nor did he own a slave.
16. Often would he carry his household goods himself and if anybody offered to relieve him of the weight, he would refuse.
17. He had his own independent views about life and its problems; he never deceived, misled or betrayed anybody
18. He was reported to have been the second knowledgeable companion after Abu Bakr; he was the most eloquent speaker and orator.
19. He was pious and had great love for Allah and he was sincere in following and working for Islam.
20. He was the bravest man that history could cite. He chose to remain in the Prophet’s bed when the pagans plotted to kill Muhammad.
21. He had a friendly heart to all; indeed he cared for the poor, needy, widows and orphans.

**THE SHURA SYSTEM.**

The word **Shura** literally means the **general consensus**. It was the system of administration where leaders of the Muslims community were democratically elected.

The Orthodox caliphs were elected by general consensus of the people particularly the companions of the Prophet.

Using the Shura, the caliphs were able to administer the Islamic state by consulting their subjects.

**INSTANCES WHEN THE SHURA WAS APPLIED.**

1. After the death the Prophet, there arose a problem of who was to succeed him. The companions among the Ansaris and Muhajroons met and elected Abubakr as Caliph
2. On his death bed, Abubakr consulted both the Ansaris and Muhajroons who came up with Umar’s name to succeed Abubakr.
3. When Umar was stabbed, before he died, he appointed a panel of six prominent companions to consult Muslims to choose his successor.
4. After the murder of Caliph Uthman, Muslims in Medinah consulted among themselves and eventually elected Ali as caliph to succeed Uthman.

**FEATURES OF THE SHURA.**

1. The original Shura consisted of prominent and popular companions of the Prophet like Uthman, Ali etc.
2. The second was the general advisory council which consisted of many companions among the Ansaris and the Muhajroons.
3. Every person was allowed to participate in discussion and to give an opinion.
4. Decisions in the Shura were usually taken on basis of agreement of majority consensus.
5. In the interest of Islam, if the majority erred in the decision taken, the caliph would use his powers to direct issues rightly.
6. The Shura always held its meetings in the Grand Mosque of the Prophet in Medinah
7. The Shura was supposed to be run and perform its duties following divine laws (Qur’an and Hadith).
8. The Shura had no powers to change Islamic laws or violate the decrees of the Qur’an and Hadith.

**COLLAPSE OF THE SHURA SYSTEM.**

1. The existence of power struggle among the Muslims in later years disorganized the system
2. The system was looked at as discriminative in nature because it mainly consisted of the Ansaris and Muhajroons.
3. The murder of Caliph Uthman disorganized the unity the Shura had when his clansmen sought to avenge his death.
4. Muawiyah’s over ambitiousness to gain power made the Shura to collapse as he at one time declared himself caliph.
5. The dissatisfaction of the Umayyads also led to the collapse of the Shura. They felt that they had been cheated by the Hashimites for so long and therefore opposed Ali’s election.
6. The rebellions that cropped up led to civil wars and could not give room for the Shura to operate.
7. Many new converts did not respect the Shura because they did not know its proper working.
8. The companions who formed the original Shura did not make an effort to explain its benefit to their followers; it therefore died with the companions.
9. The Shura comprised of the companions of the Prophet; so those who were not close to the Prophet undermined it.
10. The Shura was not formally instituted and when it lost the will of the companions, it had to collapse.

**THE FITINAH PERIOD**.

The Fitinah means **war**; therefore, the Fitinah period was the period in history of Islam when the first internal wars took place in Islamic empire.

It was the period when Muslims were fighting fellow Muslims; especially after the death of Caliph Uthman.

The wars between the Muslim and fellow Muslims included the Battle of the Camel between Lady Aisha and Ali, the Battle of Siffin between Ali and Muawiyah and Battle of Naharawan between Ali and the Kharijites.

**CAUSES OF THE FITINAH**

1. The failure of Caliph Ali to bring the murderers of Uthman to justice led to Muawiyah to declare war on Ali at Siffin.
2. The role of Abdallah bin Sabah, a Jew, who converted with an intention of disorganizing Islam. He incited Muslims into division and latter battles.
3. Clan differences were also responsible for the Fitinah. When Ali failed to punish Uthman’s murderers, Uthman’s clansmen thought Ali just refused because Uthuman was not his clansman. So the Umayyads took to battle to avenge Uthuman’s death.
4. The death of Uthman also led to Fitinah. When Uthman was murdered some companions took to battle against Ali to avenge Uthman’s death.
5. The Sabaites (rumourmongers) went on spreading false information that created confusion in the state. The climax of their activities led to war.
6. The opposition of Lady Aisha who wanted to avenge the murder of Caliph Uthman led to the Battle of the Camel.
7. Muawiyah bin Sufyan was overambitious to become the leader of the Muslim Empire; he did not honour the caliphate of Ali and was always ready to fight to overthrow him.
8. Muawiyah hung Uthman’s blood stained robe and cut-off fingers of Uthman’s wife (Nairah) in the mosque which insighted Muslims to fight to avenge Uthman’s death.
9. The emergence of the Kharijites who broke away from Ali’s camp and started opposing him. In order to consolidate his rule, Ali chose to fight them.
10. The Sabaites manipulated the ignorance of the new converts to spread hatred which resulted into wars.
11. Some individuals had selfish motives and at times defied the order of the Caliph. These went on to cause chaos and the caliph chose to fight them.

**RESULTS OF THE FITINAH**

1. The seat of the Muslims shifted from Medinah to Kufah and later on to Damascus.
2. The Shura system collapsed and was replaced with the hereditary system of administration.
3. The Fitinah period left many people dead, including prominent people like Caliph Ali and Zubair Bin Awwam among others.
4. The spread of Islam came to a stand still as Muslims spent time fighting than propagating Islam.
5. The Ansaris and Hashimites lost their prominence in the state which went to the Umayyads.
6. The simple life led by the Orthodox caliphs ended and was replaced with luxurious life of Umayyad rulers.
7. It led to emergence of religious sects like Shiism and Kharijism which broke the Muslim unity.
8. It led to establishment of Muslim empires and dynasties beginning with the Umayyad dynasty founded by Muawiyah bin Abu Sufyan in 661 AD.
9. The Fitinah period worked to heighten the enemity between the Hashimites and the Umayyads.
10. The Fitinah brought to an end the Muslim custom or respecting the Caliphs.
11. The Fitinah period led to tribalism which had ended during the Prophet’s period conflicts between Umayyads and Hashimites resurfaced.
12. The Fitinah increased the level of apostacy; many converts who had not gained full faith crossed back to their formers faith.
13. The Fitinah increased the spirit of hypocrisy where many people entered Islam with the intention of destroying the religion.
14. The Fitinah led to emergence unjust attitudes; for example at one time Amir bin Al-As fooled Abu Musa into disowning Ali.
15. The Fitina period gave rise to dynastic rule with its evil characteristics like dictatorship and luxurious life.
16. It undermined the respect of the House of the Prophet like when Lady Aisha was taken captive.
17. It undermined the role of the Shurah which would have solved the conflicts amicably.
18. It resulted into the death of Caliph Ali and therefore ended the orthodox caliphate.

**REVISION QUESTIONS**

1. a) Give the early life of Ali Bin Abu Talib.

b) Explain his contribution to Islam during the Prophet’s time.

2. Describe Ali Bin Abu Talib’s service to Islam during:

a) The Meccan period

b) The Medinah period

3. a) Describe the circumstances under which Ali Bin Abu Talib was elected as caliph.

b) Explain the problems Ali Bin Abu Talib faced as a Caliph

4. Describe how the following personalities opposed Caliph Ali:

a) Lady Aisha Bint Abubakr

b) Muawiyah Bin Abu Sufyān

5. a) Why did Muawiyah Bin Abu Sufyān oppose the caliphate of Ali?

b) Give the results of this opposition.

6. a) Give an account of the Battle of Siffin.

b) Why did Caliph Ali fail to restore peace in the Caliphate?

7. a) Describe how Caliph Ali was assassinated.

b) How did his death affect the Muslim community?

8. a) Describe Ali’s characters.

b) Outline his achievements as a caliph.

9. a) Outline the features of the Shura system.

b) Why did this system collapse?

10. a) Explain the causes of Fitinah.

b) What were the effects of the Fitinah Period?

**GENERAL CHARACTERISTICS OF THE ORTHODOX CALIPHS.**

1. All the four Orthodox Caliphs had blood relationship with the Prophet. Abubakr and Umar were father-in-law, Uthman was a son-in-law and Ali was a cousin.
2. They were all Muhajroons, that is, they migrated from Mecca to Medinah.
3. They belonged to the two leading clans; Banu Hashim and Banu Umayyah. Abubakr, Umar and Ali were Hashimites and Uthman was Umayyad.
4. All the Orthodox caliphs were both political and spiritual or religious leaders.
5. They were all elected democratically and on merit through the Shurah system.
6. They all worked for the rapid growth and expansion of the Islamic Empire.
7. They were all pious and dedicated servants of God and devoted followers of the Prophet.
8. They all used the Shurah system in carrying out their administrative duties.
9. They were all charitable and generous having a concern for the poor and the needy.
10. They all lived very simple free of extravagancy and following the example of Prophet Muhammad.
11. They did not feel shy of doing manual labour; a quality they copied from Prophet Muhammad.
12. They all regarded all people as equal and always tried to extend fair treatment to all people.
13. They were all trustworthy and exercised sincerity before and during their reigns as Caliphs.
14. They were exemplary to the Muslims state by living a very simple life.

**GENERAL ACHIEVEMENT OF THE ORTHODOX CALIPHS.**

1. They all ensured the expansion of the Islamic state by conquering and adding many areas to the state.
2. They enriched the state treasury by introducing a number of taxes like tax on mineral resources.
3. They also maintained the state treasury; they never exploited it for their own benefit.
4. They all tried to control tribal and clan differences that had existed in Arabia before the advent of Islam.
5. They managed to instill good morals in the people by governing the state the way the Prophet left it.
6. They all established a strong and well organized army comprising of all able-bodied Muslims.
7. They managed to divide the Islamic state into provinces for easy control and administration.
8. They appointed capable governors who managed the affairs of the provinces.
9. They worked for establishment and maintenance of law and order throughout the Islamic state.
10. They all ensured infrastructural development through construction of mosques, roads and bridges.
11. They exposed the Islamic state to good political environment without any form of favouritism or nepotism.
12. They all maintained the Shura system where people would consult on important issues of the Islamic state.
13. They participated in most of the battles between Muslims and their enemies aimed at defending Islam.
14. They all united the Muslims and made them live under one umbrella and in an Islamic way of life.

**CHAPTER FOUR**

**ISLAM IN UGANDA**

**THE PRE-ISLAMIC UGANDA**

Islam was the first religion to be introduced in Uganda. However, before the introduction of Islam, the area that came to be known as Uganda had its own way of life which could be viewed in political, economic, social and religious aspects.

**RELIGIOUS ASPECTS.**

1. The Pre-Islamic Ugandans believed in a Supreme God whom they gave various names; like the Baganda call Him Katonda, the Soga – Kigumba etc.
2. People practiced African Traditional religion which influenced their thinking and sharpening their cultures.
3. The African Traditional practices in Pre-Islamic Uganda did not have founders like the case of Islam.
4. The religion had no written holy book but just imbedded in the history, hearts and experience of the people
5. Religion was expressed through myths and legends; that is, it was taught to the people through stories.
6. Certain Art pieces and symbols like pots, calabashes etc were used to express religion.
7. People made sacrifices to God; either by slaughtering animals or offering items like food.
8. People had religious objects through which they worshipped their God like mountains, lakes, caves, trees etc.
9. People believed that God is communicated to through prayers, singing and dancing.
10. Some musical instruments such as drums were also used as a symbol through which people expressed religion.
11. There were religious leaders and priests and these were thought to have more religious knowledge than others.
12. There was a belief in the universe which they divided into three components; the heaven, the earth and the underground.
13. People believed that God resided in Heaven, the living in earth and underground is the abode for the dead.
14. It was considered a taboo to leave the dead not buried because their abode was the underground.
15. There was a belief in spirits which formed the unseen part of the universe and occupy an intermediary position between God and man.

**POLITICAL SET UP**

1. The Pre-Islamic Uganda had two major systems of governance; that is, the centralized and segementary systems.
2. Under the centralized system, all powers lay in the hands of the King. Such included Buganda, Bunyoro etc.
3. The king had absolute powers to the extent that they could dictate death on their subjects.
4. In centralized societies, succession to the throne was hereditary where the son or brother succeeded the king.
5. The king was the owner of everything in the Kingdoms ranging from land.
6. Power in centralized societies was hierarchical or pyramidal with one top official (the king) and many chiefs below him.
7. Most centralized societies had a standing army used for security, conquests and expansion wars.
8. The king was elected by an assembly of chiefs, court martials and clan heads.
9. After the election of the king, the unsuccessful candidate was either imprisoned or executed.
10. In segmentary societies, there is no king or chiefs. Such included Langi, Iteso, Gisu among others.
11. In segmentary societies, a clan or family formed the basis for the political operations or activities.
12. Power and authority lay in the hands of elders of these societies.
13. The elders were regarded as custodians of wisdom based on their experience.
14. Different clans would come together to form a tribe, which was considered the largest political unit.
15. In segmentary societies, every member had the same political rights; that is, they were egalitarian in nature.
16. In case of any political problem, councils of elders would convene to solve the problem.
17. Segmentary societies had no standing army and in case of emergency, all able bodied people would be mobilized to solve the matter.

**SOCIAL LIFE**

1. Most Pre-Islamic people lived in extended families with the father, mother, children and other relatives.
2. There were taboos and customs that were followed by people of the society containing many dos and donts.
3. In centralized societies, there were social classes like the royals, chiefs and commoners.
4. Some societies had a caste system in which man’s place in the society is fixed and received at birth and can never change.
5. In segmentary societies; all people were supposed to have the same social rights, irrespective of sex or age.
6. There were a number of initiation events and practices which were meant to grade the young into adulthood.
7. Marriage symbolized adulthood and whoever reached the age of marriage was supposed to marry.
8. In many pre-Islamic Ugandan societies, people practiced excessive polygamy.
9. Successes, like harvesting and childbirth were always celebrated with a lot of music and dancing to make the occasion joyful and merry.
10. Almost all ceremonies were always accompanied with beer or alcohol; therefore, beer and alcohol were central to almost all African ceremonies.
11. The clan played a pivotal role in cementing people’s relationships, which were either marital or blood.
12. In some societies like the Baganda, there were various clans that came together to form the Ganda tribe.
13. Clan heads and elders formed an important social class acting as guardians of the clan.
14. Parents looked after their children and nurtured them as the environment and society demanded.

**THE ECONOMIC LIFE**

1. The people of the Pre-Islamic Uganda lived by doing a variety of jobs based on the needs of the people in that area.
2. Land ownership formed the foundation of the economy of the people of Pre-Islamic Uganda.
3. In segmentary societies, land was owned communally while in centralized societies the king owned all the land resources.
4. Many societies like Buganda, Bunyoro and others practiced agriculture and grew crops; likes banana, cassava and others.
5. Each family got involved in the production of food, both for home consumption and for sale.
6. Families were supposed to ensure food security; where food was stored to be used during times of scarcity and famine.
7. Some societies kept animals on both small scale; like Baganda and on large scale like Banyankole.
8. Many Pre-Islamic Uganda practiced hunting where wild animals were sought and killed for meat, hides and horns.
9. Fishing was also done by people who lived close to water bodies like lakes, rivers and streams.
10. There was also production of labour; for example, in Buganda the peasants (Bakopi) provided labour to the royals.
11. People also carried out both local and long distance trade, trading with the coastal people; mainly Arabs and Swahilis.
12. Trade was facilitated by the presence of trading items like slaves, food stuffs and iron implements like hoes, spears, arrows, knives etc from Bunyoro.
13. Trade also involved exchange of goods and commodities; therefore no monitory values were involved.
14. The economy was also boosted by booty that was brought in after wars and raids.
15. Labour was not paid for rather communal work and working together in provision of labour was common.

**REVISION QUESTIONS**

1. a) Outline the religious practices in the Pre-Islamic Uganda.

b) Give those practices that were rejected by Islam.

2. a) Explain the political situation in Uganda before the coming of Islam.

b) How did Islam change this situation during the reign of Nuhu Kalema?

3. a) Describe the social life of the people in the Pre-Islamic Uganda.

b) Outline social changes brought about by the coming of Islam in Uganda?

4. a) Describe the economic situation in the Pre-Islamic Uganda.

b) Outline the changes brought by Islam in economic circles.

**INTRODUCTION OF ISLAM IN UGANDA.**

**KABAKA SSUUNA II AND THE SPREAD OF ISLAM IN BUGANDA.**

Islam was the first foreign international religion to be introduced in Uganda and it was introduced by the Muslim Arab traders.

Islam was introduced in Uganda more so in Buganda in 1844, during the reign of King (Kabaka) Ssuuna II.

Islam was said to have been introduced at Ssuuna’s palace by Ahmad bin Ibrahim, who arrived in Buganda, who was soon followed by Snay bin Amir.

The people responsible for introducing Islam in Uganda were not Muslims missionaries, rather traders.

At the time Ahmad bin Ibrahim arrived at Ssuuna’s palace, he found the Kabaka executing (putting to death) his subjects who had committed some crimes and also as sacrifice to honour the traditional gods.

The Arab visitors were not happy and questioned Ssuuna’s action, which they described as a sin of destroying Allah’s creatures.

Ssuuna was surprised to hear of a Being greater than him and he got the interest to know more about that God – Allah.

Ahmad bin Ibrahim took trouble to explain to Ssuuna about Allah and the religion of Islam; he even read to him some verses of the Qur’an.

Ssuuna II was impressed by the teachings of Islam; and it was reported that by his death in 1856, he had learned four chapters of the Qur’an.

Ssuuna’s attitude towards the Arabs and Islam led to the coming of more Arabs and Swahili Muslims to Buganda among whom included Isa bin Hussein, Ali Nakatula, Chege among others.

These Arab and Swahili Muslims preached to the people of Buganda about Islam; and indeed, they helped to introduce Islam in Uganda.

During the reign of Ssuuna II, however, the Arabs did not preach Islam seriously as their main concern was not religion but trade.

The Arabs, also, did not preach Islam seriously because they never wanted to antagonize the social and cultural set up of Buganda lest they are turned against.

The greastest achievement Islam got was its being introduced in Buganda, which brought about the local people to know about Allah.

Ssuuna II died in 1856 and was succeeded by his son Muteesa I. However, despite the warm welcome and hospitality Ssuuna II showed the Arabs, he did not convert to the faith rather he died a traditionalist.

**FACTORS THAT FAVOURED THE COMING OF THE ARABS IN UGANDA**

1. The Arabs were driven by the urge for trade since it was their main reason for coming to East Africa.
2. They were driven by the spirit of adventure as they wanted to see places far and beyond their home areas.
3. They wanted to spread the faith of Islam and its teachings as it was done by Ahmed bin Ibrahim and Isa bin Hussein among others.
4. The presence of tradable items like slaves, ivory and copper among others also drove the Arabs to Uganda for such items.
5. The people of Uganda especially in Buganda were hospitable to foreigners, and no wonder when Ahmad bin Ibrahim was welcomed, many Arabs followed him.
6. The climate of Uganda was favourable for a living if compared to other areas of East Africa.
7. The trade route that ran from the coast through Nyamwezi to Buganda was used by the Arabs to enter Uganda.
8. The Physcial features of Buganda also attracted the Arabs, with land free of thick forest, very high mountains, rift valleys and dangerous animals.
9. Similarities in culture practices like circumcision among the Gishu made Uganda not alien to Arab customs.
10. The Portuguese conquest of East African Coast forced the Arabs to venture into the interior and many ended up in Uganda.

**EFFECT OF THE COMING OF THE ARABS IN UGANDA**

**Examine the effects of the coming of the Arabs to the lives of people of Uganda.**

1. The Arab introduced and spread of Islam in Uganda; and no wonder many people, especially in Buganda converted to Islam.
2. There was growth of towns in Uganda, which helped to improve the ways of life of the people. Such towns included Kampala, Jinja and many others.
3. The Arabs introduced new methods of building; where flat-roofed houses were erected with stones. These inherited the traditional ways of building.
4. Because of the influence of the Arabs, the rich people of the coast lived in a considerable luxurious life; dressing in silk and fine material and decorating the walls of their buildings with the carpets.
5. There was adoption of trade by the people at the coast. Trade flourished at the expense of traditional occupations like farming, hunting and fishing.
6. Through trade, Uganda was connected to international world; especially the Muslim world.
7. There was infrastructural development, where Arabs setup schools, Mosques, roads, shops among others. These replaced traditional huts and paths.
8. The local people adopted the Arabic ways of dressing. Men started wearing tunics (Kanzus), turbans, caps and sandals. Women started putting on silk dresses and veiled their heads.
9. There was introduction of new crops which had hitherto been unknown to Africans before; like rice, wheat and pineapples among others.
10. Many local people changed their occupations from fishing, herding and farming to trade and turned to supplying items like ivory, gold and slaves which were very much need by Arabs and other traders.
11. People in Uganda adopted Islamic practices like fasting, circumcision and praying five times a day. These replaced the local and traditional African customs and religions.
12. The Arabs influenced the eating and sitting etiquette of the local people; like eating in circles and also sitting cross-legged.
13. The people of Uganda were introduced to foods of an Arab origin like chapattis, pilawo (fried rice) and others.
14. The Arabs introduced foreign languages in Uganda; as such, Arabic and Kiswahili languages were added to the many local languages.
15. The Arab occupation resulted in intermarriage between Arabs and local people that led to a new group of people of mixed blood and culture called Swahili.
16. There was establishment of trade routes from coastal areas like Mombasa, Kilwa, Zanzibar and others into Uganda. These routes were used to carry goods and other trade items from the interior to the coast of East Africa.
17. The coming of the Arabs brought about the introduction of new methods of farming including large scale farming commercial purposes.
18. The Arab commercial activities facilitated the development of slave trade in Uganda; indeed many people of Uganda were taken as slaves.
19. The Arabs introduced monetary economy which replaced the laborious and tedious barter system that had existed for long.
20. The Arabs introduced new techniques and skills of boat building. This replaced the traditional canoes.
21. Some Arab Muslims settled permanently in Uganda which increased interaction and the rate at which Islam spread.
22. Arabic titles, names and words were incorporated into local languages. For example, the Kiganda word of surprise “Ala” was loaned from Arabic “Allah”.
23. The Arabs introduced the people of Uganda to the idea of keeping time; since Muslim prayers are performed at specified times.
24. The Arabs built mosques where converted Uganda gathered for prayers which strengthened their spirit of brotherhood.
25. The Arabs set up Qur’anic schools from which Ugandans were taught how to read and write.
26. There was economic prosperity in Uganda as people took to trade and became wealthy.
27. The standard of living of the people of Uganda improved as those who took to trade became wealthy and started to live luxurious life.
28. The Arabs brought better skills in craftsmanship, for example they taught the local people of Uganda how to make soap.
29. The Arabs improved the military sector by introducing guns and superior weapons compared to the local spears and arrows.
30. The Arabs, especially the Muslims changed the Africans’ attitude towards God. The Arabs made many Ugandans to worship God without intermediaries.
31. The Arabs introduced Ugandan leaders and rulers to the idea of record keeping and as a result many Arabs were employed as clerks, secretaries and the like.

**WHY ISLAM TOOK LONG TO REACH UGANDA**

1. The Arabs lacked the intention to spread Islam since their major interest was trade.
2. Tropical barriers like the impassable forests, wild animals and the like threatened the Arabs to enter the interior of East Africa.
3. The interior of East Africa up to Uganda had a poor communication network like roads which would have been used by Arabs to come to Uganda.
4. The Arabs were not organized in missionary groups; the work of spreading Islam was done on voluntary basis.
5. The participation of Arabs in slave trade made people to look at them as barbaric and would not interact with them.
6. The Arabs were ignorant of the geography of Uganda unlike the Christian missionaries who depended on maps drawn by explorers.
7. Language barrier also affected the Arabs. The Arabs used Arabic and Swahili which were not known by the people of Uganda.
8. The Arabs did not get home support and therefore it was too costly for them to spread Islam.
9. The Arabs did not get invitation by the King of Buganda unlike the Christians missionaries who were invited by King Muteesa I.
10. The interior of East Africa, like Uganda was too remote and the Arabs feared for their lives to come to Uganda.
11. The Arabs lacked explorers who would have drawn maps and made a study of the people of Uganda to be used in the spread of Islam.
12. The number of Arabs was quite small compared to the area and the people of Uganda where they were supposed to spread out the mission of Islam.
13. Many people of Uganda shunned Islam because it had practices that seemed very difficult to them. Such practices included circumcision, fasting etc.
14. The people of Uganda were so much attached to their traditional beliefs and never wanted to sacrifice them for Islam.
15. Some kings, like Muteesa I, restricted Arabs to their palaces and so areas outside the king’s palaces remained alien to Islam.

**FACTORS THAT FAVOURED THE SPREAD OF ISLAM IN UGANDA**

1. The presence of trade routes that ran from the coast to Uganda. These were used by the Arabs to come to Uganda and they spread Islam.
2. The trade activities that were going on in Uganda attracted the Arab traders to Uganda who in turn spread Islam.
3. The presence of tradable items in Uganda, like slaves and ivory, attracted Arabs to Uganda and influenced many Ugandans to Islam.
4. The accommodative and hospitable nature of Ugandan societies, like Ganda who welcomed Arabs and through interaction Islam was spread.
5. The nearness of Uganda to the already Islamised areas like Nyamwezi land made Muslims traders from such areas to come to Uganda in the process Islam was spread.
6. The role of local chiefs and kings gave a warm reception to Arabs who introduced Islam in their areas.
7. The permanent settlement of the Arabs and Swahili into Uganda made them to interact with Ugandans and influenced them to Islam.
8. The intermarriage between Arabs and Swahili Muslims with Ugandans increased the Muslim population in Uganda as children born were Muslims.
9. The construction of the Kenya-Uganda Railway made many Swahili and Asian Muslims to come to Uganda and in turn spread Islam.
10. The role of Indian Muslims who set up infrastructures such as mosques, schools, which acted as bases for spread of Islam.
11. The role prayed by Sudanese soldiers who worked for the British when they demobilized, they settled in the areas like Bombo were they started to spread Islam.
12. The local sheikhs like Abdallah Ssekimwanyi, Muhammad Mayanja and others helped to mobilize people towards the call of Islam.
13. The role of Muslim ceremonies like Mauledis attracted many people both Muslims and non-Muslims together and through such interactions Islam spread.
14. The similarities of Islam with the traditional practices like circumcision among the Gishu made Ugandans to easily adopt Islam.
15. The use of Ugandans as porters for Arabs made many Ugandans to learn a lot from Arabs including their religion.
16. The political-religious wars in Uganda forced many Muslims to move to other areas as refugees and in the process introduced Islam in such areas.
17. Sayyid Said’s transfer of his capital to Zanzibar, made Arab traders to move inland with Islam as far as the great lakes and later Uganda.

**WHY ISLAM CONCENTRATED AND DEVELOPED FASTER IN BUGANDA THAN OTHER AREAS OF UGANDA.**

1. The Arabs, who introduced Islam in Uganda, reached Buganda first through Tabora in Nyamwezi-land.
2. Buganda is closer to areas that had got Islam earlier, like Nyamwezi-land. From such areas, Islam as easily transferred to Buganda
3. Buganda was linked to the trade network that ran from the coast through Nyamwezi- land.
4. The presence of trade goods, such as ivory and slaves in Buganda, kept Arabs and Swahili flocking the area.
5. The interest the people of Buganda had in luxury goods made Arabs to see Buganda as a potential market for their goods.
6. The move by the king of Buganda to confine and keep the visiting Arabs in his palace hindered them from moving to other areas.
7. The first Arabs and swahili’s to come to Uganda settled permanently in areas of Buganda like Mengo and Nateete
8. Buganda welcomed Arabs and Swahilis and established an alliance that kept more Arabs and Swahilis coming to Buganda.
9. The hospitality and accommodative nature of the Baganda to visitors especially Muslims Arabs and Swahili made the visitors feel secure and never bothered to move to other areas.
10. The conversion of Buganda chiefs made many of their subjects to imitate their leaders and this helped in the fast spread of Islam in Buganda.
11. The goodwill Islam had from Kabaka Muteesa I made the faith stronger in Buganda. Muteesa encouraged the adoption of Islamic culture and mannerism in Buganda.
12. Islam spread faster in Buganda because there was direct enforcement of Islamic principles on the people by the kings of Baganda.
13. Buganda also had an advantage that Islam was introduced there first before other religions like Christianity.
14. The traditional religion in Buganda was not politically and centrally controlled by the Kabaka and this favoured Islamic influence in Buganda.
15. Many Qur’anic schools were first established in Buganda and many pupils from other areas had their education from there.
16. Buganda was more civilized than other areas and students from other areas receiving education in Buganda never desired to go back to their areas.
17. Many Muslim organizations had their headquarters in Buganda and many Muslims who desired to work in such organizations had to move to Buganda.

**EFFECTS OF CONCENTRATION OF ISLAM IN BUGANDA.**

1. The fast progress of Islam in Buganda delayed Islam to take root in other parts of Uganda.
2. Islam came to be associated with Buganda resulting in a feeling that if one converted to Islam is as good as being a Muganda.
3. It led to tribal sentiments among Muslims resulting in a feeling that Baganda dominated Islamic affairs in Uganda.
4. Most of the infrastructures like Mosques and Islamic schools were first put up in Buganda and its vicinities like Jinja.
5. Luganda, the language of Baganda, has dominated preaching and teaching of Islam even in areas outside Buganda.
6. Much of the publication and literature has been done in Luganda language at the expense of other languages.
7. The fast progress of Islam in Buganda has generated a feeling that other regions are magnalised in matters of religion.
8. Co ordinations between Baganda Muslim and other Muslims from other parts of Uganda has been difficult.
9. There has been less development in terms of Islamic infrastructure in areas outside Buganda.
10. The concentration of Islam in Buganda gave opportunity to Christianity to spread faster to other parts of Uganda.
11. It has made it difficult to have a fair Muslim representation nation wide especially in political and social affairs.
12. It has made the central government especially that have negative attitude on Buganda to be reluctant appoint Muslims in posts of administration.
13. The real spirit of Islamic brotherhood is lacking in Uganda especially where Muslims from other areas claim to be magnalised.

**MUTEESA 1 AND THE SPREAD OF ISLAM IN BUGANDA.**

Muteesa I became the Kabaka (king) of Buganda in 1856 after the death of his father Ssuuna II

When Muteesa I ascended to the throne, he showed great interest in Islam and invited more Arabs and Swahili Muslims into his palace.

Muteesa I hoped to use the Arabs to solve his political problems and to get guns from them to fight his enemies.

Muteesa I also wanted the Arabs to assist him against Bunyoro and Sudanese who were a threat to the independence of Buganda.

Muteesa I also hoped to establish friendly ties with Zanzibar, a centre for Arab influence

Muteesa I allowed the Arabs and Swahili to teach Islam in Buganda and by 1865, he had declared himself a Muslim.

Muteesa I learnt the Qur’an and Arabic in a very short time which impressed his instructors led by Ali Nakatukula.

**THE ROLE OF MUTEESA I IN THE SPREAD OF ISLAM IN BUGANDA**

1. Muteesa learnt the Qur’an and Arabic and he encouraged his subjects to do the same.
2. Muteesa I encouraged the adoption of Islamic culture and mannerism in Buganda including the dressing code. In fact, the Kiganda dressing code today owes its origin from Arabs.
3. He showed great interest in Islam when he welcomed more Arabs and Swahili Muslims in Buganda.
4. He ordered his chiefs and pages to convert to Islam and a big number took heed.
5. He ordered for the building of mosques in his court and up-country.
6. He established a full department to manage the affairs of the constructed mosques.
7. He ordered that Muslim flags be hoisted on every mosque in Buganda every Friday.
8. He made fasting the month of Ramadhan compulsory to all Muslims and he ordered for severe punishment to the defaulters.
9. He appointed inspectors to ensure that people fasted. One of the inspectors in Buwaya – Busiro called Kakolokooto was found eating and was reported to the Kabaka. Since then whoever is found eating in the month of Ramadhan is referred to as a Kakolokooto.
10. He ordered for the use of Islamic expressions like “Salaam’ and swearing of “Allah”. The expression “Allah” is now adopted in Buganda was a way to express one’s emotion.
11. With his order, animals in Buganda were slaughtered Islamically; and Muteesa’s chief butcher, Choli or Toli was a Muslim.
12. He banned the drinking of alcohol, although he himself gave up the practice temporarily.
13. Muteesa I banned the practice of removing Jaw-bones from Kings and members of the royal family before burial.
14. He wanted the Islamic burial ceremony be adopted by all his subjects; he ordered the remains of his ancestors be exhumed and get proper burial.
15. He ordered that all the pagans be rounded up and put to death if they rejected Islam. With this order many Baganda who feared death converted to Islam.
16. He sent Muslim missionaries to areas outside Buganda to invite people to Islam; for example, he sent Mwanga and Ssabaddu to Omukama Kabalega of Bunyoro calling him to convert to Islam.
17. He employed a number of Arabs and Swahili Muslims in his court as clerks; these used their positions to advance the cause of Islam.
18. In 1875, Muteesa I declared Islam the state religion of Buganda and passed a ruling that all his subjects embrace Islam.
19. At one time, Muteesa rounded up pagans and put them to death. This threatened many people who decided to convert to Islam.
20. Muteesa I gave orders that Islamic rituals were strictly observed and whoever broke them faced death penalty.

**FACTORS RESPONSIBLE FOR THE DECLINE OF ISLAMIC INFLUENCE DURING THE LAST TEN YEARS OF MUTEESA’S RULE (1875 – 1884)**

1. Muteesa I refused to be circumcised because it was against Kiganda culture of shedding royal blood. Many other Muslims followed suit.
2. Muteesa’s refusal to be circumcised soured the good relationship the king had with the Muslims as they refused to pray behind Muteesa.
3. Muteesa I put to death 100 Muslims in 1876 for refusing his orders. This action on Muslims slowed the progress of Islam in Buganda.
4. Muteesa I invited Christian missionaries to Buganda who came with Christianity that competed with Islam.
5. The coming of Christian missionaries weakened the spread of Islam as there was competing for converts.
6. The help the Christian missionaries and H.M Stanley gave Muteesa against external attacks increased the Christian influence in Buganda at the expense of Islam.
7. The coming of Christian missionaries led to political religious wars in which Muslims were defeated and weakened their influence in Buganda.
8. The fear Muteesa I had that Egyptian Arabs wanted to take over control of the interracustine region made Muteesa I to hate the Arabs and Islam.
9. The freedom of worship Muteesa I introduced in Buganda helped the Christians convert many Baganda including many Muslims to Christianity.
10. Muteesa I did not convert to Islam wholeheartedly and there was time when he lost the will to support Islam.
11. Muteesa I supported Islam as long as the Arabs remained superior; but when Europeans with superior guns arrived in Buganda he turned against the Arabs and Islam.

**SWAHILI – ARAB INFLUENCE IN BUGANDA.**

1. Idolatry, fetishism and witchcraft where affected when the Swahili and Arabs preached Islam.
2. They brought a new dressing code in Buganda, the tunic (Kanzu) and long dress became the traditional attire for Baganda.
3. They stopped cruel acts that were going on in Buganda; for example, they made Ssuuna II stop sacrificing people.
4. They improved on people’s cleanliness and hygiene as regards to their persons and environment because Islam stressed so.
5. They reduced the level of illiteracy in Buganda when they introduced the art of writing and reading based or Arabic letters and figures.
6. They introduced new skills and techniques of craftsmanship like weaving mats, caps and bags.
7. They helped improve people’s hygiene when they introduced soap and people started using it while bathing and washing.
8. Better tools and utencils, such as kettles, were introduced rendering local art and craft outdated.
9. Swahili and Arabs vocabularies were added to local languages; thus enriching the local languages. Words like Sabbuuni, Kitabo and many other came from Arabic.
10. New foreign languages; that is, Arabic and Swahili, were introduced and co-existed with the local languages.
11. Many people acquired Arabic names that became a symbol for identification as Muslims.
12. They introduced the art of building houses made of materials like bricks, sand and stone in decorated designs.
13. The Swahili-Arab influence made Muslims in Buganda resist British colonialism between 1888 and 1894.
14. They introduced new types of foods in Buganda which included rice, chapat and stew.
15. The presence of Arabs and Swahili’s led to the outbreak of political-religious wars in Buganda.

**POSITION OF ISLAM DURING THE REIGN OF KABAKA MWANGA II**

After the death of Muteesa I in 1884, his son Mwanga II became the Kabaka of Buganda.

Mwanga II became the Kabaka when he was still a youth of about 18 years and therefore lacked ability to control the three religious groups – Islam, Catholicism and Protestantism.

During his rule, government posts were shared between the Muslims and Christians although Muslims took most of the posts.

However, each religion group tried to influence the King to its side but the king did not commit himself to any. He put it clear that he would neither be a Muslim nor a Christian.

When the pressure from the religious groups increased, Mwanga resorted to harsh methods to contain their pressure and threats.

In 1886, he killed several Christian pages and Bishop Hannington, acting on hearsay that he was to be overthrown by people who would come from the east.

Mwanga continued to order for more killings when he ordered for killing of Catholics and Protestants at Nakivubo and Namugongo.

Mwanga went ahead and forced Muslims to eat meat slaughtered by men and not islamically.

The Muslims started to regard Mwanga as an infidel and so could not follow his orders.

Mwanga had started to suspect the Arabs and European interests and feared they would take away his independence.

He planned to get rid of them by marooning them on an Island in Lake Victoria; however; his plan leaked before it was executed.

The Catholics, Protestants and Muslims made an alliance to defend themselves against Mwanga.

In the alliance, Mwanga II was overthrown and was exiled to Tanzania, South of Lake Victoria in 1888 and he was succeeded by Prince Kiweewa.

**KABAKA KIWEEWA AND ISLAM**

The Muslims had led the move to overthrow Mwanga and Kiweewa rewarded them by giving the most of the political posts in his reign.

This move annoyed the Christians but could do little to influence any change, so they fled the capital.

The Christians realized that they were fast losing their political influence to Muslims; yet they were not satisfied with Kiweewa as Kabaka of Buganda.

However, having led the revolution that overthrew Mwanga, the Muslims asked Kiweewa to convert to Islam but he refused.

Kiweewa, then, embarked on getting rid of the Muslims by planning to kill their key leaders.

Kiweewa organized and killed many Muslim leaders during a luncheon he prepared in disguise.

However, one of the survivors called Muguluma organized a Muslim force that overthrew and killed Kiweewa.

Prince Kalema was then installed by the Muslims as the next king of Buganda.

**KABAKA KALEMA AND ISLAM.**

When the Muslims overthrew Kiweewa, they installed Kalema as Kabaka of Buganda, whom they regarded as the first true Muslim king of Buganda.

When Kalema became king, he embraced Islam and was circumcised by Mualim Kanatta and was given the name Nuhu.

Kalema moved his capital to Lungujja and changed his title to the Sultan of Buganda.

He declared a Jihad like policy in Buganda in which he imposed Islam on everybody and circumcision on every man.

This policy was not liked by the pagans and Christians who later decided to fight the Kabaka and his men.

Kabaka Kalema also gave all principal and key posts in the kingdom to Muslims, a move that influenced several pagan chiefs to embrace Islam.

Kalema also made a lot of changes that were not in favour of Christians, who ran and sought refugee in Ankole.

In 1889, the Christians, supported by pagans and white missionaries came back to Buganda, fought and overthrew Kalema – the Muslim King.

The Christian forces also set fire on Kabaka Kalema’s palace at Lungujja.

Interestingly, the victorious Christians re-enthroned Mwanga, whom they helped to overthrow a year back.

The Muslims tried to launch a series of encounters against the Christians but they were defeated.

After the defeat in the hands of Christians, Kalema and the Muslim warriors went to Kijungute in Bunyoro and sought refugee there.

Based at Kijungute, the Muslims supported by Kabalega carried out constant raids against Mwanga but with little success.

In 1890, Buganda was declared a Christian state and all chiefdoms were allocated to Christians.

In the same year, Kalema died of small pox and was succeeded by Nuhu Mbogo as leader of the Muslims.

In the same year, Mwanga supported by Fredrick Lugard of Imperial British East African Company (I.B.E.A.CO) attacked the Muslim base in Bunyoro with the view of weakening them by denying them royal support.

The Muslims wrote a letter to Sultan of Zanzibar asking for military help, unfortunately the letter landed into Lugard’s circles.

Lugard replied the letter deceiving Muslims that he was the Sultan messenger with the military aid.

Lugard also fooled the Muslims into returning to Buganda and forced them to sign an agreement which came to be referred to as Lugard- Mbogo agreement.

In the agreement, Mbogo and Kalema’s sons were forced to surrender and gave themselves into the colonial authorities while the Muslims were disarmed.

Twenty Buganda counties were allocated to the three religious groups; but the Muslims were given only three leans counties of Busujju, Butambala and Gomba.

The allocation weakened the Muslims economically since also they got no principal appointment in the colonial government.

The terms of the forced agreement were not favourable to Muslims, who broke into a rebellion in 1893 with the help of the Sudanese soldiers.

The Muslims forces were however, crushed and defeated thoroughly. The I.B.E.A.Co secretary then authorized the Christians to persecute Muslims whenever they were found.

Many Muslims felt insecure and many of them either went into exile while others changed their Muslim names like Musa to Moses, Abubakr to Baker etc.

**REVISION QUESTIONS**

1. a) Describe the way Islam was introduced in Uganda.

b) What factors favoured the spread of Islam in Uganda?

2. a) Explain the factors that favoured the coming of the Arabs in Uganda.

b) How did the coming of Arabs influence the ways of life of the people of Uganda?

3. a) Give reasons why Islam took long to reach Uganda.

b) What factors favoured the spread of Islam in Buganda?

4. a) Give reasons why Islam developed faster in Buganda than other areas of Uganda?

b) What were the consequences of concentration of Islam in Buganda?

5. a) How did King Ssuuna I receive the first Arabs in Buganda?

b) In which ways did this reception influence the introduction of Islam?

6. a) Show the importance of Kabaka Muteesa I in the spread of Islam in Uganda.

b) Why did Islam decline in the last ten years of Muteesa’s rule?

7. Describe the position of Islam during the rule of:

a) Kabaka Mwanga II

b) Kabaka Kiweewa

**ISLAM AND BRITISH COLONIALISM IN UGANDA**

Colonialism is a system where a foreign country takes control of another with the aim of exploiting it politically.

Colonialism gained root in Uganda after the coming of European traders, explorers and Christian missionaries.

**NEGATIVE IMPACT**

1. The colonialists came with the deliberate policy of stopping the spread of Islam in Uganda by magnalising Muslim and frustrating Islamic influence.
2. European colonialists introduced Christianity in Uganda that competed with Islam for converts.
3. The colonialists from time to time portrayed Islam as a backward culture and helped impose Western culture to Ugandans which was anti-Islamic.
4. The presence of Islam and Christianity in Uganda resulted in conflicts and enmity which have lived to date.
5. The colonialists gave military support to the Christians to fight and defeat the Muslims; which defeat eventually drove the Muslims out of Buganda.
6. The colonialist magnalised Muslims in matters of land that they gave Muslims only one lean county of Butambala out of the twenty in Buganda.
7. The colonialists killed very many Muslims at the time of gaining effective control, especially of Buganda, in the pretex of fighting Islamic fundamentalism.
8. Colonialism widened the gap between the Uganda Muslims and their brothers the non – Muslims.
9. In the move to establish colonialism, there was destruction of Muslim property because the Muslims opposed the colonialists.
10. Muslims lost political supremacy in Uganda where all positions of responsibility went to Christians and Muslims were also left out in all agreements signed.
11. The colonialists denied Muslims chance to settle and develop their homeland when they forced Muslims into exile to Kijungute. Prince Nuhu Mbogo was also exiled to Zanzibar.
12. The colonialists kept Muslims backwards by denying them political appointment in administration. For example, between 1900 to 1920 there was no Muslim minister in the colonial government.
13. Colonialism came with its secular education at the expense of Islamic education; as such the colonialists handed over the control of secular education to Christians.
14. The Christians who were given control of secular education rejected Muslims in their school and who where admitted were converted to Christianity; the case here was late President Yusuf Lule.
15. The attitude of colonialists towards Muslims forced Muslims to remove their children from secular schools and took them to Qur’anic schools where the level of education was low.
16. Muslims were segregated from civil service since getting access to the civil service required one to have attained a Western secular education.

**POSITIVE IMPACT**

1. The colonialists established secular schools in Uganda and Muslims who went through these schools helped in fostering the image of Muslim in relation to education.
2. Many Muslims like Abu Mayanja, Badru Kakungulu and many others acquired secular education and were instrumental in guiding the Muslim community.
3. The colonialists put infrastructures like roads which even Muslims used to assess those which had previously locked out due to poor road network.
4. The colonialists constructed the Kenya – Uganda railway on which Indian Muslims worked. These Indians set up businesses and helped fund Muslim activities.
5. The colonialists established plantation farms in areas like Masaka in which people of different walks of worked. The Muslims then preached Islam to fellow workers.
6. The conical government gave the Muslims chance to control the beef market. This gave Muslims an assured source of income.
7. When the colonialists forced Baganda Muslims into exile, it acted as a chance to spread Islam to areas outside Buganda.
8. The colonialists stopped intertribal differences which created a peaceful environment for Muslims to move to various areas, spreading Islam.
9. The people of Uganda had feared to associate with Arabs for fear of being taken as slaves. The colonialists stopped slave trade and contacts between Ugandans and Muslim Arabs was established promoting the spread of Islam.
10. The colonialists fully recognized the presence of Islam in Uganda by allocating to Muslims the county of Butambala.

**POLITICAL-RELIGIOUS WARS IN BUGANDA (1888-1894)**

These were wars fought in Buganda between Muslims against Christians (Catholics and Protestants).

Each of the three religious groups wanted to have full control over Buganda in terms of its religious and political powers.

The three religious groups also wanted to influence the king of Buganda and his chiefs to their sides.

The Muslims wanted the king (Kabaka of Buganda) to be a Muslim while the Christians wanted him to be a Christian.

The religious groups hoped to have political and religious advantage should one succeed in influencing the Kabaka on their side.

Therefore these wars had both political and religious aims that they came to be known as Political-religious wars.

Tension then started to develop among the three religious groups that climaxed into wars that were fought between 1888 and 1894.

There were a number of such wars beginning with Muslims and Christians making a coalition to fight Kabaka Mwanga II.

After a while, the Christians allied with Mwanga II to fight the Muslims whom they defeated.

In 1893, the Muslims revolted against the Christian colonial authority and the colonialists used Christians to fight the Muslims.

**CAUSES OF POLITICAL – RELIGIOUS WARS.**

1. Each of the three religious groups wanted to have full control over Buganda which created rivalry that climaxed into wars.
2. The struggle for political recognition in Buganda between the three religious groups brought about tension that led to wars.
3. Both Christians and Muslims preached against each other’s religion which heightened enmity between the two and resulted into wars.
4. Muslims used to call Christians Kafirs (infidels) while Christians called Muslims Bawadi (circumcised) such expression were offensive and led to wars.
5. The three religious groups struggled for favour of the king in order to be secure in the religion. This resulted into conflicts that resulted into wars.
6. The acquisition of guns by both groups made each group feel strong enough to fight against the other.
7. The inability of Buganda kings to identify themselves with anyone religion brought about confusion and led to wars.
8. The action of the Kabaka of Buganda to keep leaders of the three groups at his court only fuelled enmity among them and led to conflicts.
9. The allocation of political positions to one group always led to the other organize to fight those in power.
10. The Muslims’ grievance of being denied the right to slaughter animals and being forced to eat meat slaughtered by non-Muslims drove them into the rebellions.
11. The existence of different religious ideologies and doctrines meant that the two groups could not co-exist in peace and wars were inevitable.
12. The scramble and partition of East Africa resulted in the European missionaries to counteract Arabs in their effort to colonize Buganda.
13. The struggle for converts where each group wanted more converts and in the process conflicted leading to wars.
14. The influence of Baganda refugees; these had to fight to force their way back. For example, when the Christians were exiled to Ankole, they organized and attacked Muslims.
15. The change in administration during Mwanga’s reign when he replaced old chiefs with young ones and was planning to kill old chiefs. The old chiefs sought support from Muslims leading to wars.
16. The role played by Fredrick Lugard who always supported Protestants against either Catholics or Muslims.
17. All three religions operated and confined in the same place and therefore looked at one another with jealousy and therefore conflicts were inevitable.
18. The long standing rivalry between Christians and Muslims which dates back in the Seventh Century also surfaced in Buganda as the two groups could not co-exist.
19. The replacement of Lugard as governor with Captain Macdonald, who withdrew the rights Lugard had given to Muslims leaving them discontented.
20. The ideological differences between Muslims and Christians made the two groups difficult to co-exist and wars were inevitable.

**EFFECTS OF THE POLITICAL-RELIGIOUS WARS.**

1. These wars resulted into massive loss of lives by both groups as many people were killed in these wars.
2. Many Muslims were forced into exile since they felt insecure under Christians rule.
3. The Muslims lost their political positions and were reduced to second class citizens.
4. The Muslims were weakened economically as after their defeat, they were given small and lean countries of Busujju, Butambala and Gomba and later remained with only Butambala.
5. The wars resulted into perpetual enmity between Christians and Muslims which enmity has lived to date.
6. The wars resulted into spread of Islam to other areas of Uganda when Muslims exiled to those parts for safety of their lives.
7. They affected the traditional political institution of Buganda where the Kabaka was violently overthrown.
8. They brought chaos and conflicts among the Baganda where people of the same house but of different faith would not see eye to eye.
9. They affected the unity that existed in Buganda. The various religions won converts and when wars began, they started to fight each other.
10. Many people denounced their faith which they associated with the sword and turned to traditional religions.
11. Many Baganda Muslims were displaced and fled beyond their kingdom disrupting their family life.
12. The wars ended in favour of the Protestants who got the most important positions in the Kingdom. Muslims and Catholics were therefore sidelined.

**WHY MUSLIMS WERE DEFEATED IN THE WARS.**

* 1. The death of Kalema in 1890, the brave Muslim leader, demoralised Muslims and got tired of war.
  2. The 1890 agreement between the Muslims and Lugard weakened the Muslims and force them to surrender and they were disarmed.
  3. During the wars, the British colonial forces fought along side the Christians and in so doing the Muslim forces were defeated.
  4. The Muslims had inferior weapons which could not match the superior weapons the British colonialists gave to Christians.
  5. The Muslims lacked military strategy and simply put their faith in God to safeguard them against the infidels; thus lost in the wars.
  6. The Muslims lost their Muslim drummer, Batuma, who used to sound the drum and mobolised them for war.
  7. The Christians capture of an Arabs vessel full of arms being taken to Muslims. This weakened them and their defeat was inevitable.
  8. The Christians gained control of Lake Victoria when they defeated Muslims admiral (Gabunga).
  9. During the wars, many Muslims that had just converted or had not fully converted to Islam crossed over to Christianity weakening the Muslim forces.
  10. The Muslims forces lost their strong men like Lubanga, Muguluma and Kapalaga which weakened them and killed their spirit of the war.
  11. The long distance from Buganda to Kijungute, where the Muslims had their base hindered them to get reinforcement.
  12. The Christians used circumcision propaganda to discredit Muslims. They told ordinary people that if they don’t fight the Muslims they would be circumcised by force.
  13. The colonialists magnalised Muslims economically; and therefore Muslims would not finance wars.
  14. The Muslims were deprived of high posts in the colonial government and therefore they were politically and economically weak.
  15. The exile of Muslims to Ankole and Kijungute left a small Muslim population in Buganda who could not match their opponents.

**THE MUSLIM MIGRATION TO KIJUNGUTE**

Kijungute is a place in the kingdom of Bunyoro.

With the constant raids Buganda used to carry out on Bunyoro, Kabalega of Bunyoro decided to enter into an alliance with whoever would come out to oppose the Buganda government.

When the situation in Buganda became unbearable for Muslims to live in, they entered into an alliance with Omukama Kabalega of Bunyoro.

Kabalega offered the Muslims a place in kijungute where they would base to attack Buganda.

**WHY THE BAGANDA MUSLIMS MIGRATED TO KIJUNGUTE**

* 1. The situation in Buganda had become unbearable for Muslims to live in and therefore had to go into exile to Kijungute.
  2. During the religious wars of 1890 t0 1893, the Muslims were defeated and as such found no freedom to practice Islam freely in Buganda.
  3. After the religious wars, Muslims never wanted to be ruled by Christians and therefore left for Kijungute where they would base to fight back.
  4. There had been conflicts between Muslims and Christians; and after the defeat in the religious wars, the Muslims feared bitter consequences and thus left for Kijungute.
  5. When Kabaka Kalema, the Muslim Kabaka, was overthrown, he led a group of Muslims into exile to Kijungute.
  6. The colonial policies that favoured Christians left Muslims dissatisfied and insecure that they ran to Kijungute and sought refuge there.
  7. The death of brave Muslim leaders dispirited the Muslims and left them in a hopeless position in Buganda that they migrated to Kijungute.
  8. Many strong men among the Muslim forces were killed which weakened them. The Muslims feared bitter consequences and ran into exile.
  9. In 1890, Buganda was declared a Christian state; a situation which left Muslims exposed to the anger of Christians that they ran into exile.
  10. The Christians acquired superior guns and were able to defeat the Muslims. The defeated Muslims had to go into exile.
  11. After the overthrow of Kabaka Kalema, all important posts in Buganda went to Christians. The Muslims, thus, lost their political will that they ran into exile.
  12. The warm welcome Omukama Kabalega accorded to Baganda Muslims increased their enthusiasm to leave Buganda where they were marginalized.
  13. People who had been captured in Bunyoro and brought to Buganda fueled the Muslim migration to Bunyoro (Kijungute) as they all along desired to return home.
  14. The Islamic influence, the Baganda Muslim missionaries sent by Kabaka Muteesa I, left in Bunyoro was exploited by Muslims to seek refuge there.

**RESULT OF THE MUSLIM MIGRATION TO KIJUNGUTE**

1. The Muslims made an alliance with Omukama Kabalega of Bunyoro who granted them asylum in Bunyoro where they based to fight back.
2. With the Muslim migration to Kijungute, Buganda was declared a Christian State.
3. Buganda lost its fame as an Islamic state since it was declared a Christian state.
4. Many Muslims left Buganda; and this explains why there are more Christians than Muslims in Buganda.
5. Many Muslims died in exile; for instance, Nuhu Kalema died of small pox.
6. The Muslims were forced into agreement with the colonialists so as to be allowed to return to Buganda. This led to Muslims were disarmed; something that weakened them politically and militarily.
7. Muslims were magnalized; like when they were allocated only one county of Butambala out of the twenty counties of Buganda.
8. The migration disrupted the family life of many Muslims denounce Islam; especially those who wanted to return home.
9. The migration disrupted the family life of many Muslims as they left their homes and went to live in exile.
10. The economic position of the Muslims also weakened because many left their jobs in Buganda and went into exile where they had no jobs.
11. There was eventual loss of power by a Muslim king and Muslims lost any chance of ever getting a king from their faith.
12. There was loss of Muslim lives as Christians started a door-to-door hunting of Muslims and putting them to death.
13. The migration facilitated the spread of Islam in Bunyoro as Muslim refugees embarked on teaching Islam to the people of Bunyoro.
14. Muslims were reduced to second-class citizens because during and after they came back from exile, no one wanted to associate with them.
15. The migration resulted into hoodwinking the then Muslim leader Nuhu Mbogo into signing an agreement which expelled Muslims from positions of power.
16. The Muslims used Kijungute and with the support of Omukama Kabalega of Bunyoro carried out constant raids against Buganda but with little success.
17. While at Kijungute, the Muslims sought military support from the Sultan of Zanzibar but the letter they wrote landed into Lugard’s hands.

**REVISION QUESTIONS**

1. a) Describe the religious wars fought in Buganda in 1888.

b) Why were the Muslims defeated in these wars?

2. a) Explain the causes of the Religious Wars of 1888 in Buganda.

b) What were the effects of these wars on the Muslim community?

3. a) Explain the factors that led to Muslim’s flight to Kijungute.

b) What were the results of this flight?

**THE SPREAD OF ISLAM TO AREAS OF UGANDA OUTSIDE BUGANDA**

**A. BUNYORO**

Bunyoro is situated in the western part of the present Uganda.

It is sandwiched between Democratic Republic of Congo in the west; Tooro Kingdom in the South; Buganda in the east and River Nile in the north.

Islamic influence reached this region because of the following factors:

1. Islam first reached Bunyoro during the wars of succession between Kabalega and his brother Kabigumira.
2. Both Kabalega and Kabigumira employed the services of Muslim Sudanese soldiers and it were these who spread the first influence of Islam in Bunyoro.
3. Bunyoro’s involvement in long distance trade made Arab and Swahili Muslims from the East African Coast to visit Bunyoro and left Islamic influence there.
4. The warm welcome shown by Kabalega to Arab and Swahili Muslims increased their contact with the people of Bunyoro; and through such contacts, Islam spread in Bunyoro.
5. Around 1885, Omukama Kabalega employed an Arab Muslim, Abdul Rahman as his chief advisor, who used his position to spread Islamic influence in Bunyoro.
6. The presence of transport system on River Nile enabled the Arab Muslims from Egypt to establish contacts with the people of Bunyoro.
7. The success of the Mahdist Revolution made Kabalega to employ the demobilized fighters to help him overcome wars in Bunyoro. The Mahdist fighters, being Muslims spread Islam in Bunyoro.
8. The Muslim Sudanese soldiers were employed by Europeans to execute their colonial programs in Bunyoro. These soldiers influenced many locals to Islam.
9. Buganda used to carry out raids in Bunyoro at the time when Islam was influencial in Buganda. Many Banyoro were taken as slaves and sold to Arab Muslim traders, who influenced them to Islam.
10. The people of Bunyoro who had been taken as slaves in Buganda were later released and when they went back home, those who had converted to Islam started to teach the faith.
11. Kabaka Muteesa I of Buganda also sent Muslim missionaries to Bunyoro, who during their stay there influenced a number of Banyoro to Islam.
12. Kabaka Muteesa I also sent missionaries led by Mwanga and Ssabaddu to Omukama Kabalega inviting him to convert to Islam.
13. In 1888, religious wars broke out in Buganda in which Muslims were defeated. The defeated Muslims ran to Bunyoro as refugees and spread Islam there.
14. Personalities like Hajj Umar Kanyabuzaana also helped spread Islam in Bunyoro through vigorous peaching of the faith and putting up infrastructures like mosques.

**B. BUSOGA**

Busoga is found in the eastern part of Buganda just beyond River Nile.

Islamic influence reached this region because of the following factors:

1. Islam is expected to have reached Busoga around 1889 and 1897 being introduced there by Baganda refugees.
2. The first group of Baganda refugees in Busoga was led by Ali Lwanga and those introduced Islam in the area.
3. Ali Lwanga worked as interpreter to the colonialists and also served as a chief. He, thus, used his position to front Islam to the people of Busoga.
4. Ali Lwanga also married many Basoga women, which gave him opportunity to interactwith many people, like his inlaws, whom he influenced to become Muslims.
5. The Muslim Baganda refugees also involved in local politics; and using their political positions and influence, they spread Islam in the area.
6. The Muslim refugees also went to Busoga with special skills that the people of Busoga desired to adopt. This brought about interaction from where Islam spread; for instance, Ali Lwanga had a skill of making soap and mending guns.
7. The conversion of some chiefs, like Menha Munuulo of Bugweri, boosted the spread of Islam as many of their subjects also followed suit.
8. Muslim missionaries like Adam Kakeeto emerged and flocked Busoga where they started to teach Islam.
9. Muslim refugees intermarried with Basoga women and the offsprings from such marriages were Muslims. This increased the Muslim population in Busoga.
10. The colonialists removed ethnic boundaries and many people were free to move from one region to another. Muslim missionaries from Buganda used this opportunity to move to Busoga.
11. Islam also spread in Busoga because of the similarity of traditional rituals to practices of Islam; for instance, circumcision among the Bagweri. Therefore the people of Busoga did not find Islam alien.
12. The completion of the Busoga line of the Uganda railway led to many Arabs come to Busoga to trade and interacted with the locals and passed on Islam to them.

**C. ANKOLE**

* 1. Islam is said to have been introduced in Ankole by Muslim refugees led by Kauzi and Kanyabuzaana, among others.
  2. The leader of Ankole called Kahaya allowed Baganda Muslims to settle in his region. These increased the Islamic awareness in Ankole.
  3. Some of Baganda Muslim refugees, like Kauzi and Offendi, became chiefs and thus used their status to spread Islam.
  4. The men of status (chiefs) from Buganda encouraged many other Muslims from Buganda to go to Ankole and Islam benefited from their presence.
  5. Many Muslim refugees from Buganda got involved in business doing petty trade; through interaction with the people they traded with, Islam spread.
  6. The Muslim refugees married Banyankole women and this increased the muslim population in Ankole as the offsprings were Muslims.
  7. Some Muslims were chosen as sub-imperialists to implement colonial policies and people who associated with them were influenced to Islam.
  8. Many Muslim refugees got integrated into local life of Ankole and settled in areas like Bukanga, kabohe, Nyamitanga and Kajara. These extended Islamic influence in those areas.

**D. TOORO**

* 1. Islamic influence was taken to Tooro by Baganda Muslim refugees led by people like Abdallah Gabungo, Amir Mbuga and Aziiz Abdallah.
  2. The Baganda Muslim refugees helped diffuse Islam among the Batooro when they taught and influenced them to convert to Islam.
  3. The Baganda Muslim refugees instigated the putting up of infrastructures like mosques and schools in the area which boosted the teaching of Islam.
  4. The return to Tooro of Batooro who had been captured by Baganda during years of conquests and had become Muslims, helped teach Islam and they included Hassan Kamihanda and Sowedi Manigeeka among others.
  5. The Muslim Sudanese soldiers who operated in Tooro as agents of colonialists also spread Islamic influence there.
  6. The colonialists restored peace (that replaced inter-kingdom aggressiveness) that allowed many people including Muslims to settle in the region spreading Islam through interaction with non-Muslims.
  7. Islam also spread in Tooro through the activities of individual Sheikhs, like Sheikh Salim Kirimiro, who preached Islam in several areas of the region.
  8. Interpersonal relationships also benefited Islam in that Muslims related with non-Muslims in daily activities and in marriage from which Islamic influence spread.

**E. NORTHERN UGANDA**

1. Islamic influence first reached northern parts of Uganda around 1830s as a result of Muhammad Ali of Egypt conquering Sudan from which Islam based to reach Northern Uganda.
2. The conquest of Sudan was basically for trade purposes and many Muslims from Khartoum were able to reach Northern Uganda where they introduced Islam.
3. The Khartoum traders opened up trading posts in northern Uganda in which they interacted with locals influencing them to Islam.
4. The composition of traders who came to Northern Uganda being made of Muslims from Egypt, Turkey and other Muslim states easily brought Islamic influence in the area.
5. The existence trade resources in Northern Uganda like ivory and slaves brought in Muslim traders from Khartoum who spread Islamic influence.
6. Many young people were taken as slaves to Khartoum and eventually became Muslims; and their return to Northern Uganda influenced the locals to Islam.
7. The Imperial British East African Company (IBEACo) recruited Muslim Sudanese soldiers as their agents. These interacted with the locals converting many to Islam.
8. The Sudanese soldiers married local women and produced many children. This increased the Muslim population in Northern Uganda.
9. Many relatives to women married to Muslim Sudanese soldiers came to live with their in-laws and ended up being influenced to convert to Islam.
10. The Sudanese after being demobilized by IBEACo went to live private lives and settled in areas like Yumbe, Moyo among others and interacted with the locals whom they influenced to Islam..

**REVISION QUESTIONS**

1 Describe how Islam reached the following areas of Uganda:

a) Bunyoro

b) Ankole

2. a) Describe the spread of Islam in Eastern Uganda.

b) What were the obstacles to this spread?

3. a) Explain the spread of Islam in Northern Uganda.

b) In what ways did the Sudanese soldiers contribute to this spread?

4. Describe how Islam spread to the following areas:

a) Busoga area

b) Tooro Kingdom

**ROLE OF INDIVIDUALS IN THE SPREAD OF ISLAM IN UGANDA.**

By the dawn of Twentieth Century, Islam had taken root in several places of Uganda and had secured a reasonable number of followers.

However, the spread and development of Islam in many areas of Uganda was solely the work of isolated Muslims converts, Sheikhs, a few politicians and Muslims groups.

1. **IDI AMIN DADA**

Idi Amin was born in 1925 in West Nile, Northwestern part of Uganda. He belonged to the Kakwa tribe and he was born a Muslim.

Nothing much is known about his childhood nor his secular and religious education.

He was a nationalist who had love for his country and religion.

He pursued a military career, and because of his brilliance, he rose from one rank to another until he became the Military Commander in the Obote I regime.

He became a president in 1971 after overthrowing Milton Obote; thus becoming the first Muslim president of Republic of Uganda.

However, Amin was overthrown in 1979 in a war spearheaded by Julius Nyerere of Tanzania. He went into exile in Saudi Arabia where he died and buried in 2004.

**AMIN’S ROLE IN PROMOTING ISLAM**

1. He enforced and maintained Muslim unity in Uganda when he banned all factions and sects
2. He formed the Uganda Muslim Supreme Council so as to unite all Muslims of Uganda under one umbrella.
3. He liberated the Muslims from magnalisation when he elevated many of them to high positions of responsibility.
4. He elevated the Muslims psychologically and politically as he gave many them ministrial posts.
5. Many Muslims benefited economically when he gave them property formerly belonged the expelled Asians in 1972.
6. Amin promoted religious freedom when he encouraged Muslims to practice their religious activities freely and publicly.
7. He used his influence to solicit grants and donations for Muslims especially from the Muslims World.
8. Amin encouraged Muslim gatherings in form of Mauledi which promoted Muslims unity and brotherhood.
9. He put up a fund that sponsored many Muslims to Mecca to perform pilgrimage (Hijja).
10. He offered scholarships to many Muslims to go abroad for further studies.
11. He made an effort to have Uganda connected to Islamic Development Bank from which Muslims got loans and grants.
12. He boosted Muslims secular education by appointing many Muslims in the Ministry of Education.
13. In 1974, He worked for the registration of Uganda as member of Organization of Islamic Conference and Muslims benefited in terms of scholarships.
14. Amin donated a piece of land at Old Kampala where the National Mosque was constructed.
15. Amin encouraged Muslims to join various activities making them dominate key sectors in the country.
16. Amin advocated for the declaration of Friday as a public holiday.
17. His effort helped the O.I.C to allow Uganda host one of the Islamic Universities in Africa. It was established at Nkoma Hill in Mbale.
18. **PRINCE NUHU KYABASINGA MBOGO.**

Prince Nuhu Mbogo was born around 1835 to King Ssuuna II of Buganda; therefore, he was the brother to Kabaka Muteesa I.

Mbogo grew up in Ssuuna’s palace and the first Arabs to come to Buganda found him under the care of Muteesa ‘s mother called Muganzilwazza.

When the Arabs came to Buganda, Mbogo was was a young boy of nine years; thus he learnt Arabic and several Islamic teachings and instructions. Thus, he acquired Islamic knowledge at quite an early age.

Mbogo, thus, embraced Islam when still young during the reign of Ssuuna II, but was circumcised later during the reign of Kabaka Kalema.

When the religious wars broke out in Buganda, Mbogo participated as a military officer of the Muslim forces.

He led the Muslim group into exile to Kijungute after the defeat of Muslims in the political-religious wars.

However, his leadership had a number of challenges; one being that he led a group that was living in exile at the time.

In 1899, the colonial government fully recognized him as the true leader of the Muslims in Buganda.

However, Mbogo died in 1921 and was succeeded by his son Prince Badru Kakungulu.

**HIS CONTRIBUTION TO ISLAM.**

1. He participated in all religious wars fought between the Muslims and Christians.
2. He led the Muslim group into exile to Kijungute and Tanzania after the defeat of Muslims in the political-religious wars.
3. He always opposed the discrimination of Muslims in Buganda by the colonial government.
4. He influenced the colonial government to allow Muslims to put on caps in all public places.
5. He struggled for Muslims to be granted freedom of worship.
6. He tried hard to unite Muslims when he preached against Muslims sects and factions.
7. He worked for establishment of mosques where Muslims would gather to observe their religious obligations.
8. He asked the colonial government to offer land to Muslims for the development of Islam. He was given 24 square miles of land in Buganda.
9. He fought for Muslims’ right to slaughter animals in an Islamic way.
10. In 1910, he requested the colonial government to consider Muslims in matters of administration and indeed some Muslims got posts.
11. He supported Da’wah programmes that helped to propagate Islam in various parts of Uganda.
12. **PRINCE BADRU KAKUNGULU**

He was born in 1907. His father was Nuhu Kyabasinga Mbogo and his mother was Aminah Nantume.

Kakungulu was brought up in strict Islamic environment and discipline.

He acquired religious education from Sheikh Kalifan from Zanzibar. However, his education was interrupted by the illness and eventual death of his father in 1921.

After the death of his father, Kakungulu was put in care of Kabaka Chwa II, who at the time was the king of Buganda.

With the death of Mbogo, Kakungulu succeeded his father as the head of the family and leader of the Muslims in 1921 at a very tender age.

With this leadership, Kabaka Chwa II demanded that Kakungulu received secular education so as to meet the demands of modern leadership.

Kakungulu was first given some lessons by Lukka Ssajjabbi before he acquired semi-secular education at Kibuli Primary school and then Kings College Buddo.

Kakungulu had to cut short his education and academics which were being interrupted by family and religious demands.

He left Buddo at the age of 21 years in 1928, his character shaped for active life and ready to begin his career as leader of the Muslim Community.

Kakungulu died on the 24th of April 1991 in Kibuli Hospital at the age of 84 years. He was buried at Kibuli Mosque the following day.

**HIS CONTRIBUTIONS TO ISLAM.**

1. He established good relations with outside Muslim World which helped improve the welfare of Muslims by getting donations.
2. He was behind the formation of East African Muslims Welfare Society in 1943, an organization aimed at improving the Muslims’ standard of living.
3. He promoted Muslim education by donating about 80 hectares of land at Kibuli on which a primary and secondary schools, Teacher Training College and a mosque were built.
4. He tried to unite Muslims by forming organizations, like Young Men Muslim Association, which dealt with affairs of Muslims.
5. He encouraged and organized Mauledi ceremonies that brought Muslims together and lured many people to Islam.
6. He established a bureau of translation that helped to translate the Qur’an into local languages.
7. He formed an education secretariate in 1929 at Kibuli which developed into Uganda Muslim Education Association (UMEA).
8. He acted as president general of UMEA for a long time which promoted Muslim education through construction of schools and provision of teachers.
9. He donated free land in many areas like Kawempe, Busiika, Namasumbi and others where schools and mosques were built.
10. He promoted Muslim brotherhood when he used to invite people to his house to share views and to feast.
11. He developed Muslim education in Uganda through organizing fundraising drives and efforts.
12. He came out to speak for Islam when forces opposed to Amin threatened to destroy Islam in 1979.
13. He re-organized the Uganda Muslim Supreme Council whose leaders had fled following the fall of the President Amin.
14. He acted as chairman of the UMSC in 1979 and worked for its survival after the fall of Amin.

**CHALLENGES FACED BY PRINCE BADRU KAKUNGULU AS A LEADER OF THE MUSLIM COMMUNITY**

1. Kakungulu became the leader of the Muslims when he was still a student; so he had heavy academic demands in addition to fulfilling his duty as the leader of Muslims.
2. As soon as Kakungulu became a leader, the Muslims of Uganda got divided into groups. So uniting them was a big challenge to Kakungulu.
3. Some Muslims, especially the people of Butambala, never acknowledged his leadership and therefore opposed him right from the beginning.
4. Throughout his leadership, Kakungulu lacked the finances that could help him run his office.
5. Kakungulu faced a challenge of leading a predominantly illiterate community. At the time he came to power, there was only one Muslim school – Kibuli.
6. Kakungulu faced a challenge of government officials who had a negative attitude to his leadership because he came from a royal family.
7. His position as a national leader was challenged by many Muslims from outside Buganda, who looked at him as a Muganda Prince and not a leader of Muslims of Uganda.
8. He encountered a challenge of reconciling the different Muslim groups on many theological issues – like whether to pray Dhuhr prayers on Friday and when to begin and end the fasting period.
9. He also faced a challenge of managing Muslims during the transition process from colonial rule to independence as different Muslims belonged to different political settings.
10. There had arisen a problem of Muslim graduates from religious and secular educations as each group never respected the other.
11. He faced a challenge of handling pressure from the educated Muslims, who always interpreted the activities several Muslims as innovation.
12. He faced a challenge of saving the Muslims from the yoke of magnalisation and oppression; for instance there was a mass murder of Muslims following the 1978 liberation war.
13. There had been a long standing enmity between Christians and Muslims that dated back from the religious wars. Kakungulu had a task of ending this enmity.
14. **SHEIKH SWAIB SSEMAKULA**

Ssemakula was born in 1879 at Buwaya in Busiro; he was a son of Bakiikamuganda and belonged to Lugave clan of Baganda tribe.

He was born in a Christian family; therefore he was not born a Muslim.

When he grew up, he went and worked as a porter for Arab-Swahili traders carrying their goods to Kisumu

Ssemakula established good relationship with the Kisumu traders, like Musa Bawa, who lured him to embrace him.

On his return to Uganda, he was circumcised and was given the name Swaibu.

After his conversion to Islam, he received Islamic teachings from various centres in and outside Uganda.

Ssemakula was confirmed as Sheikh in 1911 by his teacher in Kiziba Tanzania.

After being confirmed as Sheikh, he taught many leading sheikhs during that time and he was given the name Sseeka Mukulu (Great Sheikh).

He taught Islam in many centres, including, Mbale, Namasumbi, Kawempe and Katuumu.

Sheikh Swaibu Ssemakula died in 1973 at the age of 94 at Katuumu in Bulemeezi – Luweero District.

**HIS CONTRIBUTION TOWARDS ISLAM.**

1. He established many learning centres, especially in Buganda which helped in training many Muslim scholars. These included Al-Sidiq Islamic Institute, Kabonge Primary school etc.
2. His thorough knowledge of Arabic and Swahili language helped him spread Islam to areas outside Buganda.
3. He taught many people who in turn helped in the dissemination of Islam in Uganda.
4. He carried out Islamic missionary work to various parts of the country such as Mbale, Kumi, Masaka and others.
5. He started Mauledi practices in Uganda which helped cement Muslim unity and brotherhood.
6. He was responsible for popularizing the Sufi practices that cemented Muslim brotherhood and commitment to Islam.
7. He enforced the observance of Islamic principles, like praying five daily prayers, fasting and payment of Zakat
8. Together with Abdul Rahman Mivule, he started Jamiat Islamia at Kawempe in 1934 which popularized Maulid.
9. He established Islamic infrastructures like schools and mosques like Kawempe – Kyaddondo mosque.
10. He acted as a role-model to the Muslim community when he led Muslims in several occasions.
11. As a senior teacher and religious leader he influenced many people to embrace Islam.
12. He promoted Da’wah programmes like seminars and workshops which disseminated Islam farther.
13. He promoted the preservation of the Qur’an by encouraging memorization and organizing Qur’anic recitation competitions.
14. He acted as the official reviewer of the translated text of the Qur’an that was prepared by Sheikh Abdul Razak Matovu.
15. **SHEIKH ABDALLAH SSEKIMWANYI**

He was one of the most prominent figures in the early struggle of Islam spreading to various parts of Uganda.

At first, his name was Mukasa but dropped it when he grew up because it had connection with Buganda spirits. He then adopted the name Ssekimwanyi.

He got his first Islamic teaching from a local Muslim missionary in Buddu, who preached Islam to anybody who came to contact with him.

As a youth, he dealt in trade especially in hides and skins based in Bukoto in Kampala and this brought him into contact with many learned Arabs and Swahili traders.

His contact with Arabs and Swahili traders gave him an opportunity to learn a lot from them especially about Islam.

**HIS CONTRIBUTIONS TO ISLAM.**

1. He was among the Muslims who went and sought refuge in Kijungute during the political – religious wars.
2. He converted many people to Islam; notable among whom was Silman Ssemakula Musaale, once a Muluka chief in Kibibi in Butambala.
3. He made pilgrimage to Mecca in 1922 which served as the inspiration for many other Muslims to take up the journey thereafter.
4. He was one of the brains behind the formation of the African Muslim Community Bukoto- Nateete, a sect that strictly follows the Islamic calendar.
5. He trained many Muslim teachers who helped a lot in the spread of Islam in many parts of Uganda.
6. He emphasized that Friday (Juma) sermon be translated in Luganda so as Islamic teachings are cemented in Muslims.
7. He opposed the practice of performing midday prayers on Friday as was practiced by Juma – Zukuri Muslim sect.
8. He also opposed Mataali because it is an innovation in Islam.
9. He proposed that Muslims determine the fasting period of the month of Ramadhan basing on the Islamic calendar.
10. He promoted Da’wah programmes by organizing Islamic seminars and Qur’anic competitions in various parts of Uganda.
11. He brought back Mualim Musa’s children from Busia where he had died from. Among the children was Abdul Rahman Mivule who did a lot for Islam.
12. **SHEIKH ABDUL RAHMAN MIVULE**

He was born in 1897 in Nakifuma Bulemeezi. His father was Mualim Musa Wamala and his mother was Asiha Nansubuga.

During his childhood, his father took with him to Busia where they stayed until the death of Mualim Musa.

On the death of Mualim Musa, Mivule and all other children were brought back to Buganda by Sheikh Abdallah Ssekimwanyi.

Mivule had studied from his father and later studied Islamic Education from Sheikh Ssekimwanyi. He became a Mualim and conducted Juma prayers at Katikamu regularly.

Sheikh Abdul Rahman Mivule died in 1979 at the age of 82 years. He was buried in Ttula- Kawempe.

**HIS CONTRIBUTION TO ISLAM.**

1. He was one of the greatest Muslim scholars in the early struggle of spreading Islam in Uganda
2. He was a great scholar highly knowledgeable about the principles of Islam.
3. He together with Sheikh Swaibu Ssemakula formed the Jamiat Islami at Kawempe which popularized Mauledi and Matali.
4. It was he who advocated for the formation of Juma- Zukuri sect in 1947.
5. He was among the Muslims who bought five acres of land at Kawempe where a big mosque was constructed and served as headquarters for Juma Zukuri sect.
6. He had keen interest in education; he worked for the establishment of a primary school and later Kawempe Muslim Secondary School on the land they bought.
7. He also established many learning centres both primary and secondary schools which have produced many outstanding learned Muslims.
8. He was behind the formation of UMEA which has helped check on the performance of Muslims schools.
9. He assisted many Muslims to access education by securing scholarships for them both from within and outside Uganda.
10. He served as a trustee of UMEA under the chairmanship of Prince Badru Kakungulu.
11. He led members of his Juma and Zukuri sect to join the Democratic Party to fight for Uganda independence.
12. He was a very pious Muslim and his piety made many people to emulate him and converted to Islam.
13. He acted as Imaam for Kawempe-Mbogo Mosque for quite a long period of time.
14. He was once the leader of a big Muslim community which influenced people on matters concerning Islam.
15. **SHEIKH AHMAD NSAMBU**

He was born in 1890 at Bwetamiiza near Kibibi in Butambala to Sheikh Saddala Musoke.

He received Islamic knowledge from various Sheikhs like his father Saddala Musoke, Swaibu Ssemakula and Abdul Rahman Mivule among Others.

He learnt various languages like Swahili, Arabic and Nubian which helped him much in teaching Islam.

Sheikh Ahmad Nsambu died in 1984 at the age of 94 years and was buried at his home village Bwetamiiza in Butambala.

**HIS CONTRIBUTION TO ISLAM**

1. His knowledge of a number of languages helped him teach Islam to many people.
2. He served as an Islamic teacher at Bwetamiiza for about 28 years and many people benefited.
3. He served as the deputy to Sheikh Ssekimwanyi in charge of promoting the offering of Juma prayers only on Friday.
4. He acted as the leader of African Muslim Community sect after the death of Sheikh Ssekimwanyi in 1942.
5. He was involved in trafficking Muslim children to study abroad in 1947 defying the colonialist ban on Muslims studying in revolutionary Muslim countries.
6. He secured scholarships and financial assistance for Muslims whenever he visited any Muslim country.
7. He produced many children, many of whom when they grew up became great Sheikhs and helped a lot to teach Islam.
8. He set an example for Ugandan Muslims to perform Hijja when he himself preformed pilgrimage ten times.
9. He very many times presided over meetings intended to reconcile Muslim sects that had divided Muslims along religious doctrines.
10. He organized many conferences to discuss the future of Islam; as a result, Islam was spread to so many parts of Uganda.
11. In 1943, he suggested that Muslims should fundraise towards the expenses of any religious obligations.
12. He used his influence and converted many people to Islam. This increased the Muslim population in Uganda.
13. **SHEIKH ZAID MUGENYI ASOOKA.**

He was born in 1902 to Asuman Bananyizza of Ngando Butambala.

He got much of his early Islamic knowledge from Arab traders especially those who came from Tanzania.

After receiving education, he settled and taught Islam operating from his place of birth (Ngando) until later when he transferred to Bukoto Kampala.

Sheikh Zaid Mugenyi Asooka died in 1994 and was buried at Bukoto at the age of 92 years.

**HIS CONTRIBUTION TO ISLAM.**

1. He was an active member and later the president of the African Muslim Community after the death of Sheikh Ahmad Nsambu, the post he held until 1994 when he met his death.
2. He used his position and capacity as president of African Muslim Community and as a Sheikh to promote Islam.
3. He moved to various mosques teaching Islam and through his teaching, many Muslim Scholars were produced.
4. He taught many Muslims who later became significant and prominent in the spread of Islam.
5. He built many Islamic schools in various parts of Uganda which helped impart Islamic knowledge to Muslim children.
6. He built many mosques and improved on already existing ones within and outside his home area.
7. He once served as Uganda Muslim Supreme Council Kadhi in charge of Buganda region.
8. He published African Muslim Community calendar which was used in determining the dates of fasting the month of Ramadhan.
9. He tried to make Muslims support the Democratic Party although some Muslims never liked the idea because they attributed the party to Catholicism.
10. **SHEIKH JUMA WAISWA KINHYIRI**

He was born to a non-Muslim father called Ndifuna in 1908 near Namalemba in Busoga.

His mother too was originally a non-Muslim called Aliza but she converted to Islam and was given the name Fatuma.

In his youth, he dealt in cloth business, which trade brought him to interact with Arabs and Swahili doing the same business.

His interaction with the Arabs and Swahili traders influenced him to convert to Islam.

**HIS CONTRIBUTION TO ISLAM.**

1. He worked as a Twale (Parish) Sheikh in Busoga and his headquarters were at Bugembe Mosque in Jinja.
2. He also worked as officer in charge of Muslim affairs in Eastern Province.
3. He advocated for the translation of the Friday sermon into local languages for consumption by the Public.
4. He sympathized with the Juma and Zukuri sect but did not join for fear of creating divisionism among Muslims.
5. He made it routine to teach Islamic practices after Juma prayers and encouraged the congregation to transmit from him.
6. He popularized Mataali playing and Mauledi in Busoga which brought people together and many ended up converting to Islam.
7. He taught and produced several Sheikhs in Busoga who helped also to disseminate the knowledge of Islam to other people.
8. He mastered the Bible and used this knowledge to challenge non-Muslims and many of them left their faith to Islam.
9. He worked as supervisor of Muslim schools in Eastern Province for many years to keep their standards high.
10. He once escorted Prince Kakungulu to West Africa to carry out Islamic work and Da’awah.
11. He tirelessly used his personality, fame and finance to consolidate Islam in Busoga.
12. **MENHYA MUNUULO**

He was born to Munuulo at Bunyantole in Bugweri. His real name was Salim Wandira, only called Menhya because he was a chief – Menhya is a title of Chief of Bugweri.

Menhya Munuulo was influenced to Islam by Baganda Muslim refugees who went into exile in Busoga during the political – Religious wars in Buganda.

Menhya’s conversion annoyed his clansmen who decided to rebel against him.

Menhya reacted by putting all rebels to death, which act annoyed the colonialists.

To contain his activities, the British colonialists imprisoned him; only to be released by the Sudanese soldiers who had rebelled against the British in 1897.

However, the Sudanese revolt was soon suppressed and Munuulo was re-arrested and taken to Entebbe in 1899.

The colonialists tried to persuade him to convert to Christianity to secure his release but Munuulo refused.

The British eroded the Menhya leadership and exiled Munuulo to Kenya where he died of small pox in 1900.

**HIS CONTRIBUTION TO ISLAM.**

1. When Munuulo converted to Islam, he influenced his chiefs to convert and get circumcised together with him.
2. His conversion to Islam and his activities enabled Islam to take root in Busoga.
3. He changed the Bagweri traditional practice of burying the dead while facing Bunyoro and enforced the Islamic style of burial.
4. He used his influence as a chief to have many mosques built around Busoga.
5. He enforced the observance of Islamic rituals such as fasting the month of Ramadhan and praying.
6. His presence made Muslim teachers from Buganda to flock Bugweri and taught people Islam.
7. He allowed Muslim fugitives from Bugnada to take refuge in Busoga. These helped to spread Islam in Busoga
8. **SHEIKH MUHAMMAD LUBOWA.**

He was born in 1891 at Katabira near Kibibi to Mualim Yakub Luwalira and Hajat Mulaasi Nantume.

He received Islamic teaching from a number of Sheikhs among whom was Sheikh Swaib Ssemakula, who passed him out as a Sheikh.

Sheikh Lubowa died in 1966 at the age of 75 years. He was buried at Kibuli.

**HIS CONTRIBUTION TO ISLAM.**

1. In 1950, he passed out several prominent Sheikhs among whom was Juma Waiswa Kinhyiri.
2. He served as head of Parish (Twale) in Kabasanda and used his position to spread Islam.
3. He helped Prince Badru Kakunglu to mobilize funds for the construction of the Kibuli Mosque.
4. Through his effort, a teachers’ house was built at Kawempe Mbogo Primary School.
5. He was a member of the Uganda Muslim Community and head of Mauledi in UMC.
6. He was a businessman owning several taxis from which he got money to finance Muslim activities.
7. **ABDUL AZIIZ BULWADDA.**

Bulwadda was born in Mengo – Kampala. His father was called Ssebayitambwa.

At the time the Arabs arrived in Buganda, Bulwadda was working at Kabaka Ssuuna’s court.

He interacted with Swahili traders, who taught him Swahili, in fact he spoke Swahili fluently.

Bulwadda was once arrested because of Islam and nearly survived the Namugongo Massacre because the executor, Mukajanga was his uncle.

**HIS CONTRIBUTION TO ISLAM.**

1. He worked as interpreter to the British colonial governor and other white men.
2. As an interpreter of the colonial administration, he moved to various areas of Uganda and used his position to influence the locals to Islam.
3. Many locals were always amazed by the way Bulwadda moved on horses like the whites did, and many started to copy his lifestyle including religion.
4. Bulwadda was sent to Ankole to rule the area on behalf of the British colonialists. He used his position to pass on Islam to local people there.
5. Bulwadda was the only one who provided information about the Namugongo Massacre and the Martyrs.
6. He was the first commoner to buy a car which he used to travel to various area where he spread Islam.
7. **SHEIKH OBEID LUTALE**

Lutale was born in 1910 at Walugomba, Kukyusa in Bulemeezi to Yozefu Kitagaana.

He grew under the care fo Shiekh Ahmad Nsambu and was his first instructor in Islam.

He was one of the first Sheikhs to learn Arabic, which knowledge helped him acquire more religious knowledge from the Arab Sheikhs who had come to Uganda.

Sheikh Obeid Lutale died in 1978 and buried at Nateete.

**HIS CONTRIBUTION TO ISLAM**

1. He worked as translator for the Arabs who had come to Uganda.
2. He served as a religious teacher and Mualim at Mirembe mosque and later Kabasanda UMEA.
3. He worked as Twale chief of Butambala and advisor to county chief of Butambala – Katambala.
4. He used his position as advisor to the county chief to promote the interests of Islam in Butambala
5. He acted as translator for Sheikh Ssekimwanyi and the chief of Kibibi County when they went for pilgrimage in 1922.
6. He also acted as guide and translator to Ugandan Pilgrims to Mecca between 1922 and 1955.
7. He attended several seminars arranged by Arabs in Uganda and the knowledge he acquired therein was taught to other Ugandans.
8. He acted as deputy Sheikh following reconciliation between Uganda Muslim Community and African Muslim Community.
9. He served as officer in charge of Muslim land and chief collector of Zakat ul-Maal
10. His efforts led to the drafting and production of the first Muslim constitution in Uganda.
11. In 1962, he mobilized Muslims of Nateete to demand for the status of Muslims in Uganda to be clarified before independence was granted.
12. He recited the prayer for opening of New Mulago Hospital and this gave Muslims more recognition.
13. Between 1972 and 1978, he was the Uganda Muslim Supreme Council Kadhi for the district of Western Buganda.
14. He built several schools and mosques, like Kibibi which infrastructure served to promote Islam.
15. **SHEIKH ZUBAIR KAYONGO**

Sheikh Zubair Kayongo was born around 1934 in Bbaale (now in Kayunga District) to late Hajj Sowedi Kayongo.

He began his early education at Katuumu Muslim School in Luweero where he spent eleven (11) years and trained under Sheikh Swaibu ssemakula, the first Mufti of Uganda.

He later joined Lamu Muslim College in Kenya where he was awarded a certificate in religious studies in 1955. Around that time, he also started teaching Islamic studies.

Kayongo taught in a number of schools; including Bilal Islamic Centre (Bwaise), Kawempe-Mbogo Primary School among others.

With the help of the then Mufti, Sheikh Kassim Mulumba, Sheikh Kayongo bought land at Kiteezi where he set up his own school.

In 2008, the school was relocated to Buswabulongo-Lwamata in Kiboga District.

Sheikh Kayongo’s prominence in Muslim leadership is traced back to 1993 when he was appointed Deputy Mufti under the in interim administration under Sheikh Ahmad Mukasa.

He held the position of Deputy Mufti until 2001 when the interim administration was dissolved with the election of Sheikh Shaban Mubajje as Mufti of Uganda.

He then retired to his teaching occupation until 2009 when he was named Supreme Mufti by a group that accused Sheikh Mubajje of inappropriately selling Muslim property.

Sheikh Kayongo was close to the Buganda Kingdom leadership at Mengo and he headed a conflict resolution committee of one of Buganda’s clans – Kkobe Clan.

Sheikh Kayongo died of kidney failure at 8.15am on Thursday 16th April, 2015 at Aga Khan Hospital Tanzania at the age of 81 years.

He was buried in his Lwamata village home in Kiboga District.

**HIS CONTRIBUTION TO ISLAM**

1. He served as Deputy Mufti to Sheikh Luwemba in the 1980s. He also held the same post under Sheikh Ahmad Mukasa who was heading a Muslim faction based at Kibuli Mosque.
2. Kayongo served as a member of the Uganda Muslim Supreme Council’s college of Sheikhs.
3. He was the leader of the Muslim pressure group; a faction of Muslim clerics that opposed the Mufti of Uganda, Sheikh Shaban Ramadhan Mubajje.
4. He was hailed by many Muslim leaders as a great man of God who always promoted unity among Muslim factions.
5. Kayongo taught Islamic studies in a number of schools; including Bilal Islamic Centre (Bwaise), Kawempe-Mbogo Primary School among others.
6. With the help of Sheikh Kassim Mulumba, Sheikh Kayongo bought land at Kiteezi where he set up a Qur’an school which taught many children of Uganda the Qur’an and Islam.
7. He served Islam as a teacher and preacher of Islam with a lot of dedication and he will always be remembered for that in the Islamic circles.
8. **HIS HIGHNESS THE AGA KHAN.**

Aga Khan is the title given to the leader or Imam of the Shia Ismailiyyah Sect.

His highness the Aga Khan is therefore the religious leader of Shia sect of the Ismailiyyah based in East Africa.



**CONTRIBUTION OF AGA KHAN TO ISLAM**

1. After the end of the first World War, the Muslims of the Aga Khan community embarked on the task of establishing Islamic schools, hospitals and libraries throughout East Africa
2. The Aga Khan do not support missionary work but have encouraged conversion to Islam as a result of activity of the individual.
3. The Aga Khan laid foundation for the establishment of the Kibuli Mosque in 1941 by contributing funds.
4. He established the East African Muslim Welfare Society (EAMWS) which offered grants from which mosques and schools were built.
5. His grandson contributed generously to the construction of the Wandegeya Mosque in 1959.
6. In 1959, he sent money to Harvard University to be used to grant scholarships for Muslim undergraduates.
7. The Aga Khan society built and has been aiding mosques and educational institutional at different levels of education
8. The society has sponsored Uganda Muslim students to access University education.
9. The Aga Khan legacy and leadership is bent towards promoting Muslim welfare and advancement of Islam in Uganda.
10. In 1945, he appealed to all Muslims to contribute funds to help finance Muslim activities.



**Aga Khan Mosque – Kampala**

**REVISION QUESTIONS**

1. Describe the role played by the following in spreading and development of Islam in Uganda:

a) Sheikh Abdallah Ssekimwanyi.

b) Sheikh Ahmad Nsambu

2. Explain the contribution of the following people to Islam in Uganda:

a) Sheikh Swaib Ssemakula

b) Sheikh Abdul Rahman Mivule.

3. a) Give the early life of Menha Munuulo.

b) Explain the role he played in the spread of Islam in Eastern Uganda.

4. a) Give the biography of Prince Badru Kakungulu up to the time he assumed leadership of the Muslim community.

b) What was his contribution to the development of the Muslim community in Uganda?

5. a) Give an account of the early life of Prince Nuhu Mbogo.

b) What were his contribution to the Muslim community/

6. Explain the contribution of the following to the development of Islam in Uganda:

a) His Highness the Aga Khan

b) Former President of Uganda – Idi Amin Dada

7. Describe how the following contributed to the development of Islam in Uganda:

a) Sheikh Zaidi Mugenyi Asooka

b) Sheikh Waiswa Kinhyiri

c) Sheikh Abdul Aziiz Bulwadda

d) Sheikh Obeid Lutale

**COMMUNITIES AND ORGANISATIONS AND SPREAD OF ISLAM IN UGANDA**

1. **ROLE OF ASIAN MUSLIMS IN THE SPREAD OF ISLAM.**

Asian Muslims generally have their origin from South Asian countries of Pakistan and India.

Islam is said to first spread in these areas around 711 – 713AD when the Muslims conquered India and ruled it for over three centuries.

During this period several Sindhi or Indians Princes and their followers embraced Islam and the faith took firm root.

The Indians had been trading with the people of East African and this link continued even after Islam was introduced to them.

After some time, and after the construction of the Kenya-Uganda Railway, the Asian Muslims started to venture into the interior of East African as far as Uganda.

The Asian Muslim influence concentrated in urban areas like Jinja, Kampala, Fort Portal, Masindi and the like.

**THEIR CONTRIBUTION TO ISLAM.**

1. The Asians were used in the construction of Uganda railway by the British. These taught Islam to the locals where the line passed.
2. They came into contact with Ugandans with whom to they transacted business. In the process, the Asians passed on Islam to the locals.
3. They helped Ugandan Muslims start petty businesses and these later promoted Islam through financing Islamic activities.
4. Some Asian Muslims were used by the British as soldiers and wherever they went, they helped propagate Islam.
5. The Asians put up several Muslim schools in Uganda like Masaka S.S and many others; thus promoting Muslim education.
6. They offered donations to Muslims to develop their institutions. For example, the Aga Khan community contributed to the construction of Wandegeya and Kibuli Mosques.
7. They formed associations like Aga Khan society which worked for the advancement of Islam.
8. The Muslims were given businesses formerly belonging to Asians in 1972 and boosted their economic base.
9. The Asians constructed many mosques in Uganda like Nakasero, Masaka and many others.
10. Asian Muslims put up businesses and employed many Ugandan Muslims; such include Mukwano Industries, Equatorial Hotel etc.
11. They contributed to social welfare of Muslims. For example; in 1945, Aga Khan appealed to Muslims to contribute funds to help Muslim Activities.
12. They promoted Islamic brotherhood; for instance during the month of Ramadhan they break fasting for Muslims in a number of mosques.

**LIMITATIONS OF ASIAN MUSLIM COMMUNITIES.**

1. The majority of the Asians concentrated in urban areas which limited their interaction with the local people.
2. Many of them were arrogant and disrespectful to the locals, who responded by shunning and avoiding them.
3. They were more interested in trade and therefore dedicated little time to the spread of Islam
4. They were very few in number compared to the population of Uganda; therefore, they made little influence to spread Islam.
5. Many Asian Muslims do not support missionary work; they believe in conversion through individual effort.
6. Some Asians were highly selfish and not interested in taking over other people’s problems; they kept themselves aloof.
7. The majority of the Asian Muslims were Shiites yet many Ugandans preferred to be Sunni; this led crash of interests.
8. The Asians had their special Islamic demands which were not so attractive to other Muslims.
9. **THE ROLE OF SUDANESE IN THE SPREAD OF ISLAM IN UGANDA**

Around 1863, Ismail became the ruler or Khedive of Egypt.

When he came to power, he had a desire to control the area along the Nile which became to be known as the Equatorial Nile Region.

To realize his dreams, he recruited the Sudanese in his forces that with time were influenced to Islam.

However, after taking over the Equatorial province, Khedive Ismail demobilized the already Islamized Sudanese soldiers.

When the British colonialists came to Uganda, they had shortage of manpower. They turned to the Sudanese who were formerly used by Khedive Ismail.

The British colonialists wanted the Sudanese soldiers to maintain law and order in their protectorate.

These Sudanese soldiers were stationed in areas like Entebbe, Jinja, Bombo, Kampala, Fort Portal and other big towns.

**THEIR ROLE TO THE DEVELOPMENT OF ISLAM**

1. Some soldiers after retiring got absorbed into civilian life, interacting with the local and influencing many of them to Islam.
2. Some Sudanese used their official positions as British aides to spread Islam to the people they associated with.
3. The soldiers used salaries from the British masters to promote the cause of Islam.
4. Some Sudanese became chiefs like chief Aringa in West Nile, and used their status and influence to propagate Islam.
5. Some Sudanese used some time of their leisure to carry out missionary work to teach Islam in their areas of residence.
6. During the execution of their duties, the Sudanese moved from one place to another disseminating Islam.
7. The Sudanese helped the Baganda Muslims in their struggle against the Christian missionaries and allies – the British colonialists.
8. In 1897, the Sudanese rebelled against the British government but were fought and suppressed. They moved to northern Ugandan and spread Islam there.
9. The British kept on posting Sudanese to different places and whenever they were posted, they taught Islam.
10. The Sudanese settled in many areas of Uganda like Bombo, West Nile and Kigumba, among others, and influenced the people of the area to Islam.
11. The Sudanese set up Islamic infrastructures, like mosques and schools in areas they settled like Bombo.
12. The Sudanese married Ugandan Women and their offsprings were Muslims and this increased the Muslim population.
13. The Sudanese made attempts to re-install Prince Nuhu Mbogo as a Muslim King even therough Mbogo refused the offer.
14. Some of the Sudanese served as teachers instructing the people of Uganda in the principles of Islam.
15. Many relatives to women married to Sudanese came to live with their in laws and ended up converting to Islam.
16. The Sudanese soldiers showed obedience to colonialists, who allowed them to teach and practise their religion freely.
17. **THE ROLE OF MUSLIM REFUGEES IN THE SPREAD OF ISLAM**
18. In 1875, Muteesa I killed more than 100 Muslims. Some other Muslims who feared the wrath of Muteesa ran to other areas like Busoga where they spread Islam.
19. In 1886, Mwanga II killed Christian pages. Many Muslims, who feared they would be killed, went to exile where they started to teach Islam.
20. Kabaka Kiweewa once turned and killed Muslim leaders. Many Muslims who felt insecure sought refuge outside Buganda where they spread Islam.
21. During Kalema’s reign, the Muslims having been defeated by Christian forces assisted by Lugard. They sought refugee in Kijungute from where they started to spread Islam.
22. Between 1890 and 1893 the Muslims, having been defeated by Christians, feared the consequences of defeat went to different parts of Uganda thereby spreading Islam to the areas.
23. The IBEACo secretary once authorized Christians to persecute any Muslim they come across. This forced many Muslims to seek refuge elsewhere where they spread Islam.
24. **THE ROLE OF SUB-IMPERIALISTS.**

Sub-imperialists were Baganda people who assisted the Europeans colonialists to extend their influence to other areas of Uganda.

Sub-imperialists were both Muslims and non-Muslims though the latter were the majority.

Muslim sub-imperialists helped in the spread of Islam in a number of ways:-

1. The Muslims who worked under Semei Kakungulu, a British aide in the East, spread Islam in that area without Kakungulu noticing it.
2. Muslims were given chieftainships in areas outside Buganda and used their positions to spread Islam. For example Jafar Mayanja ruled Northern Bugishu and Abdallah Mukubire ruled Bunyoro.
3. The Muslims who got positions in the colonial administration recruited other Muslims in lower posts and furthered the spread of Islam.
4. The sub-imperialists learnt a lot of Kiswahili and were used by British officials as interpreters. These used their positions to spread Islam.

**CONTRIBUTION OF MUSLIM RELIGIOUS ORGANISATIONS TO THE DEVELOPMENT OF ISLAM IN UGANDA.**

These are Muslim organizations that sprang up outside Uganda particularly in the Middle East for the development of Islam.

Such organizations included Tawheed, Muslim World League, International Islamic Charitable Fund, Islamic Call Society, and Organization of Islamic Conference among others.

These organizations have contributed to the development of Islam in Uganda in a number of ways:-

1. They have acted as bridge linking Muslims and the central government to the Muslim World.
2. They also link Muslims of Uganda through the government to the donor Muslim Countries; such as Lybia, Kuwait, Saudi Arabia and others.
3. They have offered assistance to Muslim groups and individuals to solve their private problems.
4. They provide employment opportunities to a number of Muslims, as office staff, coordinators and the like.
5. The Islamic Call society lobbied with the Lybian government and put up a Muslim radio station – Voice of Africa.
6. They have extended relief funds to help Muslims after calamities like wars, drought, famine and the like.
7. They have promoted education of Muslims through offering scholarships, paying school fees for orphans and providing scholastic materials.
8. They have organized seminars and workshops to enlighten Muslims on a number of issues. For example the Annual Ramadhan convention held in the month of Ramadhan at Islamic University in Uganda.
9. They have extended social services like health units in various areas – for example Nakatonya Heath Centre in Bombo.
10. They have extended financial and material support to schools like provision of books, apparatus etc.
11. They have contributed to the welfare of Muslims by putting up orphanage centres. For instance, Islamic Relief Organization established Lugo Orphange Centre in Luweero District.
12. The Non – Governmental Muslims organizations have been carrying out Dawn activities that present the teachings of Islam to non – Muslims.
13. They have set up infrastructures which have facilitated the development of Islamic civilization in Uganda e.g. Young Men Muslim Association set up in Kubuli Muslim Hospital.
14. They have constructed schools to promote Muslim education in Uganda and to solve the problem of educational backwardness in the Ugandan Muslim Community. E.g. Rabita was behind the set up of Bilal Islamic Institute in Kakiri.
15. They have worked for Muslim unity in Uganda; for example Rabita sponsored the Mecca agreement.
16. The Muslim NGO helped in development of Muslim projects; e.g. Islamic Call Society completed the Gadhafi National Mosque at Old Kampala.
17. NGOs have set up centres to cater for the orphans; for the international Islamic Relief Agency established the Lugo Orphanage Centre at Lug in Luweero District.
18. The NGOs have offered educational support in form of provision of scholarships to Ugandan Muslims to access further education. The International Islamic Charitable Organisation of Kuwait sponsors around 300 students at Makerere.
19. The NGOs have constructed mosques national wide to act as prayer places, UMMA Offices and centres for coordinating Muslim activities. For example African Muslim Agency has constructed mosques in many schools around the country.
20. The NGOs have helped in importing into Uganda Islamic material; like the translated Qur’an, CDs and at many times are distributed free of charge.
21. NGOs have helped link Ugandan Muslims to the Arab world in which Muslims have benefitted in form of grants, sponsorships and fundings.
22. NGOs help provide poor Muslims with necessities to enable them celebrate Idd Days.
23. NGOs have agitated for Muslim schools where Muslim children learn secular education without being converted to Christianity or discriminated against because of their creed.

**WEAKNESSES OF MUSLIMS RELIGIOUS ORGANIZATIONS**

1. They have fueled Muslim disunity in Uganda by supporting conflicting parties. For example in Kakooza – Luwemba conflict, Islamic Call Society supported Luwemba while Rabita supported Kakooza.
2. They lack coordination between one another which has led to duplication of work. For example more than one mosque may be constructed in one township when there is none in another.
3. The NGOs have in many cases failed to employ Ugandans in top management positions, which positions are occupied by foreigners.
4. Some NGOs make decisions which in some cases are not applicable to the Ugandan situation because the people employed are not used to dos and donts of Uganda.
5. The NGOs misdirect projects and subsequently and up establishing projects in areas where very few Muslims benefit.
6. Some NGOs have supported Muslims to acquire education abwad which education has turned out to be irrelevant to the social needs of the people of Uganda. For sponsoring a people to study Sharia yet it is not applicable in Uganda.

**REVISION QUESTIONS**

1. Explain the contribution of the following to the spread of Islam in Uganda:

a) The Sudanese (Nubian) soldiers

b) The Baganda Muslim refugees in Ankole and Busoga.

2. a) Explain the role of Asian Muslims in the spread of Islam in Uganda.

b) Outline their weaknesses.

3. Explain the contribution of the following to the development of Islam in Uganda:

a) Swahili-Arab influence

b) Muslim organizations

4. a) Explain the role of Muslim Non-Governmental Organisations in the spread of Islam in Uganda.

b) Outline their weaknesses.

**MUSLIM FACTIONALISM AND CONFLICTS.**

Factionalism literally means disunity, disagreement, or opposition that exists between small groups within an organization.

Therefore, Muslim factionalism means the disunity, divisionism, factions or sects among the Muslims of Uganda based on aims and beliefs.

Conflicts refer to a situation in which people or groups are involved in serious disagreement, wrangles or arguments.

Factionalism and conflicts have been a centre of misunderstandings among the Muslims of Uganda for many years.

**CAUSES OF MUSLIMS FACTIONALISM.**

1. Failure of Muslims to interprete properly the religious teachings, rituals and fundamentals. For example, whether to offer Dhuhr on Friday.
2. The fact that Islam allows liberal approach to interpretation of its teaching created difference in opinions.
3. Economic interests and mismanagement of Muslim funds by leaders make the subject to oppose the leaders.
4. Lack of respect to Muslim property was also a cause for conflicts. For example the Kayongo group broke away from Mubajje accusing him of selling Muslim property.
5. Tribalism has also been a cause for factionalism especially where the non-Baganda accuse Baganda of dominating Muslims affairs.
6. Another cause for division is the superiority complex attitude among the Muslims of Uganda; one group feels superior over the other leading to disagreements.
7. Political interference in Muslim affairs by the Central government. For example, Obote was ready to support any groups that opposed the leadership of Kakungulu.
8. The issue of which group should lead the Muslims; whether Baganda, Youth etc has for years left the Muslims divided.
9. The difference in the type of education attained; ie secular and religious education, the two groups consider issues differently.
10. The struggle for power and greed for leadership led to a feeling that some people should be leaders.
11. Foreign influence especially from non-Muslims, has promoted conflicts and disunity in Uganda.
12. Illiteracy among the Muslims. Muslims have been divided due to ignorance and lack of secular religious education.
13. Lack of Universally accepted leaders based on difference in faith and religious devotion has led to people to struggle for power or oppose leaders.

**ORIGIN OF MUSLIM FACTIONALISM**

Muslims factionalism and conflicts started way back in 1913 when the Muslims from Butambala led by Twaib Magatto and supported by the then Prime Minister Apollo Kaggwa tried to challenge the leadership of Nuhu Mbogo.

However, Magatto and his group failed in their bid as they lacked support of the Kabaka and the colonial government since Mbogo was from the royal family.

The majority of the Muslims in Uganda supported Nuhu Mbogo and accused Magatto of hypocrisy, planning with a non-Muslim to unseat a Muslim leader.

Magatto renounced his challenge but maintained his claim to Muslim leadership until the death of Prince Nuhu Mbogo in 1921.

When Prince Badru Kakungulu was made successor of Mbogo, Sheikh Ssekimwanyi and later Twaib Magatto opposed the election. They formed the Butambala group.

In 1924, another Muslim conflict arose basing on offering Dhuhr prayer after Juma prayers.

The issue brought disunity among the Muslims as some supported the idea of praying both yet others were of the view that Juma prayers are enough.

The issue worried Kabaka Chwa II, who in 1926 sought solution from Muhammad Ibrahim from Tanzania.

His solution of advising Muslims to continue offering the two prayers on Friday was rejected by a group of Muslims and as such the problem was not solved.

In 1947, the problem was referred to a judge of Mecca but did not help as he reasoned that there was no reason to offer Dhuhr prayers where a big congregation turns up for Juma prayers. Some Muslims were not satisfied with the recommendations.

In the same year, 1947 a meeting was held at Kibuli where the majority of the Muslims led by Badru Kakungulu and Swaibu Ssemakula abandoned Dhuhr prayers on Friday.

This group came to be known as Juma Mpya (New Juma) and registered their association as Uganda Muslim Association (UMC) with Kakungulu as its leader and headquarters at Kibuli.

With this move, two groups emerged in opposition. One was led by Sheikh Rahman Mivule who started the Juma-Zukhur sect at Kawempe-Kyaddondo.

The second group led by Sheikh Zaid Mugenyi Asooka, never wanted “Mataali” and fasting after sighting the new moon. They emphasized the use of Islamic Calendar to determine Islamic functions like fasting.

This group came to be known as African Muslim Community Bukoto-Nateete as the headquarters were at Bukoto and they had a branch at Nateete.

These two groups never wanted the Muslim leadership to be hereditary under Mbogo’s lineage and therefore opposed the Uganda Muslim community.

At the time of independence and with the formation of political parties, the three Muslim factions took sides.

The Juma-Zukhur and African Muslim Community, who opposed monarchism, supported the Democratic Party (DP).

The Uganda Muslim Community supported Uganda People’s Congress (UPC), which had allied with Kabaka Yekka (KY).

On the independence celebrations, Sheikh Swaib Ssemakula, one the bosses of UMC blessed the independence celebrations on behalf of the Muslims as government recognized him as true leader of Muslims.

In 1965, UPC-KY Alliance broke and the UPC government felt threatened by the monarchists that they isolated Muslim leadership from members of the royal family.

Obote went ahead to form a nation-wide Muslim association called Nation Association for Advancement of Muslims (NAAM).

Obote’s action was intended to weaken Muslim leadership which was inclined on members of the royal family.

Obote claimed that NAAM was to unite Muslims of Uganda. Iqbal Adoko Nekyon became its chairman, Sheikh Obeid Kamulegeya as his deputy and Sheikh Swaib Ssemakula as Mufti.

In 1968, the UPC announced its support for NAAM. This led to further confusion and disunity within the Muslims community.

In 1971, Amin took over power and was supported by several Muslims. He harassed the supporters of NAAM whom he accused of being Obote’s diehards.

However, Amin came up with the idea of uniting all Muslim factions under one leadership; hence he formed the Uganda Muslim Supreme Council in 1972. He also took over responsibility of naming Mufti.

Shortly after Amin was overthrown in 1979, the Muslim split into two factions again.

One was led by Sheikh Kassim Mulumba and the other led by Sheikh Kamulegeya; thus the emergence of Mulumba-Kamulegeya conflict.

Later, after protracted negotiations, the Muslims got united under the leadership Sheikh Rajab Kakooza, with Sheikh Sa’ad Luwemba as his deputy.

In the late 1980s, the Muslim community split again, with one group led by Kakooza and another by Luwemba.

Unity was again achieved in 2000 when the Muslims under the leadership of Sheikh Shaban Ramadhan Mubajje.

However, the Muslims split again shortly and two factions emerged – the Kibuli faction led by Sheikh Zubair Kayongo and that of Old Kampala led by Sheikh Shaban Ramadhan Mubajje.

**EFFECTS OF MUSLIM DISUNITY AND CONFLICTS.**

**NEGATIVE EFFECTS**

1. Muslim conflicts have promoted further divisions among the Muslims community.
2. These conflicts resulted into death of people. For example, three policemen were killed when the Tabliq Sect invaded Old Kampala mosque.
3. Muslim conflicts have promoted hatred and enmity among Muslims.
4. Muslim disunity and conflicts have led to sabotage of foreign donations from the Muslims World.
5. Muslim conflicts have fueled up tribal differences among Muslims when Muslims from one tribe oppose leaders if they don’t come from their tribes.
6. They have resulted into misinterpretation and manipulation of Islamic Laws to suit ones interests.
7. Muslims conflicts have also promoted Da’awah programmes and activities where each sect intensify their programmes to win more supporters.
8. They have increased on the interference in the Muslim affairs when non-Muslims are called upon to mediate between conflicting grows.
9. Muslim factionsim has paved way for government interference in Muslim affairs; thus manipulating them the more.
10. Muslim conflicts widened the social gap among Muslims of Uganda especially when different factions insult and slander one another.
11. Muslims conflicts have hindered jointed development of Islam especially in spheres of education, politics, health etc. For example, there is no single Muslim political party in Uganda
12. Because of the conflicts, Muslims have failed to put up a joint council to find solutions to their problems.
13. The conflicts have farnished the image of Islam before members ofother faith; especially when they choose to fight among themselves on petty issues.
14. The conflicts led to disagreement between Muslims; for example, Muslims of one seat would attack others, take over mosques by force and serious fioghts resulted.
15. Muslim conflicts have hindered Muslims from attaining political rights, becaue of the disunity. Muslims are not given political posts in government

**POSITIVE EFFECTS**

* + 1. The conflicts have led to development of Islamic infrastructure; as different sects labour to put up structures like schools, mosques etc.
    2. Different sects organize seminars, workshops and Da-awah activities which have led to progation or Islam.
    3. There has been increased research on knowledge of certain senstitive Islamic issues that bring about misunderstandings.
    4. The conflicts earned Uganda Muslims international recognition from the Arab World; for instance, the Juma Zukhuli issue brought Kasmallah Mubarak to Uganda to arbitrate.
    5. The conflicts have revived the teaching of Islam through Darasa programmes organized bu the different sects.
    6. The Muslims conflicts have led to Islam to spread to many areas as each sect penetrate deep in villages to spread their teachings.



**Kibuli Mosque - Kampala**

**THE UGANDA MUSLIM COMMUNITY**

**(JUMA MPYA)**

This was a Muslim group or faction started by Prince Badru Kakungulu and Sheikh Swaib Ssemakula in 1947.

It followed that, around 1924, a Muslim conflict arose based on whether to offer Dhur prayers on Friday after Juma prayers.

In 1947, a meeting was held at Kibuli Mosque in which the congregation resolved to abandon Dhur prayers on Fridays.

This group came to be known as Juma Mpya (The New Juma) and registered the association as Uganda Muslim Community (UMC).

The group elected Prince Badru Kakungulu as its leader and had their headquarters at Kibuli Mosque.

**FEATURES OF UMC**

* + 1. The group established their headquarters at Kibuli Mosque.
    2. They built a big mosque at Kibuli hill as a unity mosque, the status it enjoys to date.
    3. They accepted and respected the leadership of Prince Badru Kakungulu as the leader of the Muslims of Uganda.
    4. They followed the teaching of Imam Shafie in the interpretationof the Islamic Law.
    5. They usually celebrated their social gatherings and festivals with Music (Kaswida) and drumming of Matali.
    6. They began and ended the fating of the Holy month of Ramadhan on sighting the crescent of the new moon.
    7. They had the provison of completing of the thirty days of Ramadhan and Shaban in case the new moon is not sighted.
    8. They objected and preached against the performance of Adhan in the grave before burial as advocated by the Butambala group.
    9. They insisted at the Friday sermon (Khutuba) to be read in Arabic. To them the sermon is part of prayer; yet the Islamic prayer is meant to be conducted in Arabic.
    10. This group used to perform twenty one Rakahs of Taraweeh prayer in Ramadhan; eighteen for the main course of prayer and three for Witr.
    11. The group favour to conduct Taraweeh prayers at a relatively slow pace.
    12. They initiated the Mauledi function as an occasion to renew their rationship with God and Prophet Muhammad (P.B.U.H).
    13. They usually organized a grand nation wide Mauledi at Kibuli Mosque on the 12th day of Rabil Awwal to celebrate Prophet Muhammad’s birthday.
    14. They maintained their Muslim brotherhood and universal brotherhood at a grand nationwide Mauledi where even members of other religions were always invited.
    15. The UMC was abolished in 1971 in a Conference held in Kabale that culminated in the formation of the Uganda Muslim Supreme Council (UMSC).

**ACHIEVEMENTS OF THE UMC**

1. The UMC championed the development of Muslim education; it was the brain behind the establishment of schools like Kibuli S.S and Nabisunsa Girls among others.
2. The UMC represented the Muslims of Uganda actively during the struggle for independence; indeed, Sheikh Swaib Ssemakula led the national prayers on behalf of the Muslims on Independence Day.
3. It trained and graduated eminent and high quality Sheikhs in Uganda, like Sheikh Muhammad Lubowa, Sheikh Kasim Semwanje and Sheikh Ali Kulumba among others.
4. The UMC established the Uganda Muslim Student Association (UMSA) to unite Muslim Students in Secular schools and universities.
5. The UMC carried out Da’awah programmes in which non- Muslims were preached to and many of them converted to Islam.
6. UMC organized Mauledi gatherings around the country where the spirit of brotherhood was exhibited.
7. The UMC improved relationship between Muslims and non Muslims; especially by inviting non- Muslims to their social gatherings.
8. The UMC initiated cooperation between the Sunni and Shia Muslims of Uganda, which cooperation led to the Shia leader the Aga Khan to contribute to the construction of the Kibuli Mosque.
9. The UMC used to distribute Islamic items to the Muslims of Uganda; like Islamic literature, dress and other items.
10. UMC officials represented the Muslims of Uganda in international Islamic conferences in which issues pertaining Islam were discussed.
11. The UMC is credited for having donated land, offices and manpower for the development of UMEA.
12. The UMC always sensitized the Muslims of Uganda on issues concerning Islamic practices; like performing of Hajji.
13. THE UMC convinced the Muslims of Uganda to take on secular education so that they would not be magnalised in nation issues.

**THE AFRICAN MUSLIM COMMUNITY**

**(BUKOTO – NATEETE)**

After the death of Prince Nuhu Mbogo, the majority of the Muslims preferred Prince Badru Kakungulu as leader of the Muslim community.

Sheikh Abdallah Ssekimwanyi did not take the appointment well; thus, he deserted the Kibuli group.

Sheikh Ssekimwanyi, then, started the African Muslim Community in 1947.

He also started to intitiate several theological teachings which differed from the Kibuli group.

For example, he openly opposed the use of the new moon in determing the fasting period as advocated for by the Kibuli Group.

He pointed out that the Islamic calendar was fully acceptable to determine the fasting period of Ramadhan.

**FEATURES OF THE AMC**

1. They established their headquarters at Bukoto Mosque and had a branch in Nateete – Lungujja.
2. Their teaching was that leadership in Islam was by merit not hereditary as with the Kibuli Group.
3. The AMC considered the Islamic calendar to be fully acceptable in determining the fasting period of Ramadhan.
4. The Group preached against music in all its forms; thus, they never accepted Islamic festivals to be followed by Kaswida and Matali.
5. They performed Adhan in the grave before lowering the dead body into the grave.
6. Their teaching insisted that the Qur’an is the only source of Islamic Law.
7. The African Muslim Community never respected the Hadith in many of their teachings.
8. This group never allowed the use of personal reasoning in matters concerning religion.
9. They openly taught against the four scholars of Islamic Law whom they accused of using personal reasoning in matters of religion.
10. They insisted on the Friday sermon to be said in local languages for the listerners to understand the contents.
11. They performed very short Rakahs for the Taraweeh prayers and on a very high speed.
12. They rejected the performance of Mauledi and they never attended them.

**ACHIEVEMENTS OF THE AMC**

1. The AMC built several mosques and Qur’an schools; notably Ngando, Butambala, Bukoto and Bukesa.
2. They introduced the first ever Islamic calendar in Uganda.
3. They helped the Muslims of Uganda to identify innovations in the Islamic worship.
4. They had trained very many sheikhs who helped a lot in the spread of Islam.
5. They were responsible for the first reforms in the Muslim community; like saying the Friday sermon in vernacular or local languages.
6. The community inspired and encouraged Muslims to make a lot of research and to interprete Islamic teachings correctly.
7. The AMC promoted Da’awah programmes by organizing Islamic seminars in various parts of Uganda.
8. The AMC encouraged and promoted Qur’an studies and competitions; since they considered the Qur’an the only source of Islamic Law.
9. The AMC established and built many Islamic schools which promoted Islamic education; like Bukoto Muslim Primary School.
10. They inspired the Muslims of Uganda to join politics by encouraging them support the Democratic Pary.

**JUMA-ZUKUULI SECT**

When Islam was introduced in 1844, Muslims in Uganda were introduced to and, therefoe, offered both Juma (Friday prayers) and Dhuhr (daily midday prayer) on Friday.

However, in 1924, there arose a conflict among Muslims regarding offering Dhuhr (Midday) after Friday (Jumah) prayers, as some Muslims were for and others were against the practice.

This conflict dragged on unsolved and in 1947, a meeting was called by Prince Badru Kakungulu and Sheikh Swaib Ssemakula at Kibuli to resolve the issue.

In the meeting, the majority of the Muslims chose to abandon Dhuhr prayers on Friday. This group came to be known as **Juma** **Njereere** (Juma without Dhuhr) or **Juma** **Mpya** (New Juma).

However, a group led by Sheikh Abdul Rahman Mivule and Sheikh Swaib Ssemakula opposed this arrangement and decided to form their on organization called **Jamat-il-Islam**.

Sometimes, they are referred to as **Juma Nkadde** (Old Juma) because of following the old practice of offering Juma and Dhuhr on Friday.

They established their headquarters at Kawempe; five miles on Kampala-Bombo road (popularly known as Jinja-Kawempe).

Sheikh Ssemakula became the leader and chairman of the group and Sheikh Abdul Rahman Mivule served as the General Secretary.

However, after some time, Sheikh Ssemakula abandoned the group and joined the Kibuli based Uganda Muslim Community (Juma Mpya) for purposes of reconciliation unity.

With Sheikh Ssemakula gone, Sheikh Mivule with a group of other distinguished sheikhs like Abdul-rahman Takuba, Yunus Lubega Butannaziba among others founded the Juma-Zukuuli group in 1947.

Sheikh Mivule became and acted as the leader and chairman/president general of Juma-Zukuuli group in Uganda, a position he held from 1946 to 1972.

In 1952, Sheikh Mivule oversaw the transfer of Juma-Zukuuli headquarters from Jinja-Kawempe to Kyaddondo Hill – the same year the group was registered.

Sheikh Mivule embarked on the project of developing the Juma-Zukuuli headquarters when he joined with fellow members and started constructing what was the largest and magnificent mosque n Uganda.

The mosque construction work started on January 1st 1958; however, the group failed to raise the needed funds to complete it and the contruction has gone on to date.

**FEATURES OF JUMA ZUKUULI**

1. The followers of the Juma-Zukuuli perform Dhuhr (Midday) prayers on Friday after Juma prayers.

2. The Juma-Zukuuli sect set up their headquarters at Kawempe-Kyaddondo.

3. The followers of the Juma-Zukuuli never wanted Muslim leadership to be hereditary under Mbogo lineage.

4. They used to organize regular night Mauledis which became very popular in Buganda and attracted many Baganda to Islam.

5. During the struggle for indepence and with the formation of political parties, the followers of the Juma-Zukuuli joined the Democratic Party (DP).

6. They open and end the fasting perion of the monthy of Ramadhan after sighting the cresent of the new moon.

7. They celebrate religious functions with Islamic Mmusic (Kaswida) and drumming of durf (Mataali)

8. They fully support the idea of having translated (Khutuba) in order that people followed it.

9. They supported, organize and hold Mauledi functions to renew their relationship with God.

10. They directly oppose the teachings and features of the Uganda Muslim Community.

11. They used to organize night Mauledis which they said was part of Ibaada (worship).

**CONTRIBUTION OF JUMA-ZUKUULI TO THE DEVELOPMENT OF ISLAM IN UGANDA.**

1. During the days of Sheikh Abdulrahman Mivule, they organized a fundraising drive from which they bought land at Kawempe-Kyaddondo Hill.

2. They contributed to the development of Muslim education; like when they opened up a primary school on Kawempe Hill.

3. They succeeded in putting up a big Mosque on Kawempe Hill which served as their headquarters.

4. They have been holding annual grand Mauledi which have promoted Muslim brotherhood and as a unity function.

5. The Juma-Zukuuli have contributed to cooperation between Muslim and non-Muslims; especially when they invite non-Muslim to attend their functions.

6. They have promoted the welfare of Muslim by organizing donations and taking them out to the needy communities.

7. They collected Zakat from the rich people and distributed it to those who are supposed to receive it.

8. They used to organize Islamic seminars in which Muslims were sensitized on issues concerning their faith.

9. Juma-Zukuuli is credited for having supported Muslim secular education by donating land where Kawempe Muslim Secondary School is now located.

10. They managed to put up a number of Muslim projects; like the Kawempe Muslim Nursing Home which provided health and medical services to the community.

11. They trained and graduated many Sheikhs and Islamic teachers whom they senf out to teach the word of God in different parts of the country.

12. They popularized and used to organise regular night Mauledis in Buganda and they attracted many Baganda into Islam.



**Juma-Zukuuli mosque at Kawempe**

**NATIONAL ASSOCIATION FOR THE ADVANCEMENT OF MUSLIMS (NAAM)**

NAAM was founded by Sheikh Abdul Kamulegeya in 1965 with the secondment of the then UPC central government.

When Prince Nuhu Mbogo died in 1921, he was succeeded by his son Prince Badru Kakungulu as a leader of the Muslim Community.

On the other hand Obote Milton came to power after plotting against Kabaka Muteesa II to whom Kakungulu was a great uncle.

Prince Kakungulu being a member of the royal family and having strong involvement in the social and political affairs of the Muslims worried Obote.

Therefore, Obote was willing to support any Muslim group that challenged the leadership of Prince Kakungulu.

Indeed at one time Kakungulu objected to Sheikh Kamulegeya’s proposal of opening a World Muslims League branch in Uganda.

Kamulegeya then sought support from the central government which welcomed the idea and resulted into the formation of NAAM.

Adoko Nekyon, who had converted to Islam in the early 1960’s while on his studies in India, was elected its president and Sheikh Kamulegeya its vice president. They established their headquarters at Wandegeya Mosque.

Obote claimed that NAAM had shown loyalty to the government and so started attending Mauledi’s organized by NAAM.

NAAM activities were also given radio and television coverage on the orders of Obote.

NAAM, with the backing of the UPC government tried to lure educated Muslims into opposing Kakungulu’s leadership.

NAAM people even wanted to take over the Kibuli mosque, the headquarters of UMC, and make it NAAM headquarters.

Prince Kakungulu responded by warning Muslims of the dangers posed by Obote’s influence with affairs.

He held several meetings with various Muslim groups with a view of striking cooperation, especially between UMC and AMC.

NAAM vowed to fight the cooperation by pushing its followers into controlling of mosques.

Most of the mosques at one time belonged to UMC but NAAM, which had government backing, later won many mosques to their side.

Mauledis were then used as platform for members of NAAM and UMC to discredit one another with accusations.

To strength NAAM and cripple Kakungulu, the Obote government arrested the Prince in October 1970 together with many UMC supporters.

Idd Amin, a Muslim and military general in Obote’s government, was not happy with Obote’s activities towards Muslims and Islam.

Among many other reasons, Amin decided to overthrow Obote’s government which he did on 25th January 1971.

Amin then copied the idea of Supreme Council from Egypt and formed the Uganda Muslim Supreme Council in 1972 to unite all Muslims of Uganda under one umbrella.

**OBJECTIVES OF NAAM.**

1. To change the personnel and centre which always decided Muslims affairs.
2. To draft a constitution to govern the Muslim affairs not based on an individual (Kakungulu).
3. To link the Muslims of Uganda to the central Uganda Peoples Congress (UPC) government.
4. To work as a mouthpiece of the Muslims to the government.
5. To establish branches of World Muslim bodies from the Muslim World in Uganda.
6. To ensure donations and grants for Ugandan Muslims from the Muslim World.
7. To unite upcoming Muslims especially the youths and to mobilize them into an official body.
8. They aimed at being recognized as a new breed of Muslims with new ideas ready to push the Muslims of Uganda to greater heights.
9. They aimed at political recognition of Muslims in Uganda by the then central Uganda Peoples Congress (UPC) government.
10. They intended to address challenges of the Muslim community by then especially the divisions among Muslims.
11. They aimed at gaining administration of Muslim affairs including control of mosques.

**EFFECT OF NAAM’S ACTIVITIES TO THE MUSLIM COMMUNITY IN UGANDA.**

**POSITIVE EFFECTS**

1. NAAM mobilized and united a new breed of Muslims mostly the youths with fresh vigor to steer issues concerning Islam.
2. The influenced the then central government to bring the Muslims closer to the government.
3. They organized functions and ceremonies through which Islamic issues and problems were discussed and later solved.
4. They linked the Muslims of Uganda to the outside Muslim World from which Muslims benefitted in form of donations.
5. They facilitated Muslim unity as their threat led to Kakungulu to hold several meetings with various Muslim groups with a view of striking cooperation against NAAM; especially between UMC and AMC.
6. NAAM laid foundation for the formation of Uganda Muslim Supreme Council that united all Muslims of Uganda.

**NEGATIVE EFFFECTS**

1. The Muslims in Uganda got divided the more since it was challenged by UMC right from its formation.
2. It led to government interference into Muslim affairs as it always sought the support of the UPC government.
3. Muslim wrangles continued as they used the Mauledi’s to abuse and discredit one another.
4. NAAM activities led the arrest and detaining of Muslims especially those who opposed it; for example, Kakungulu, was arrested in October 1970 together with many UMC supporters.
5. NAAM led to the overthrow of UPC government which Amin accused of disorganizing Muslims and Islam.
6. The collapse of UPC government, that supported NAAM, resulted into the formation the Uganda Muslim Supreme Council.
7. NAAM fueled disagreement among the Muslims of Uganda. For example, NAAM supporters moved in to grab mosques that belonged to UMC.
8. Formation of NAAM led to failure to put a joint council to find solutions to problems Muslims faced.
9. Formation of NAAM widened the social gap among Muslims belonging to various factions.
10. NAAM fought for the control of mosques in Uganda which they did not contruct leading to further wrangles and misunderstandings.

**THE UGANDA MUSLIMS SUPREME COUNCIL (UMSC) – 1972**

**ESTABLISHMENT OF THE UGANDA MUSLIM SUPREME COUNCIL.**

The UMSC was formed in 1972 during Amin’s regime to act as a single administrative body for all Muslims of Uganda.

The Council was established as Amin’s response to President Milton Obote’s attitude towards Islam and the Muslims of Uganda.

It followed that during his reign, Obote vowed to support any Muslim group that would emerge to challenge the leadership of Prince Badru Kakungulu.

Obote’s involvement in the affairs of Muslims in Uganda resulted into the Formation of the National Association for the Advancement Muslims (NAAM).

In order to strengthen NAAM and to cripple Kakungulu, in October 1970, the Obote government arrested Kakungulu and many Muslims who opposed NAAM.

Obote’s action and attitude towards the Muslims angered Idd Amin, a Muslim and a military general in Obote’s government.

In reaction, Amin responded, among other reasons, by overthrowing Obote’s government, which did on the 25th 0f January, 1971.

When Idi Amin came to power, he embarked on a task of organizing the Muslim community of Uganda in order to unite all Muslims under one umbrella.

President Amin organized a conference in Kabaale where all Muslim groups, factions and sects were invited to attend.

The meeting was intended among other things, to form a Muslim association which would act as an umbrella for all Muslim groups and sects in Uganda.

In the meeting, all Muslims in Uganda were under one leadership; and, Amin, then, copied the idea of Supreme Council from Egypt and formed the Uganda Muslim Supreme Council (UMSC).

The headquarters of UMSC were first set up in Basiima House in Mengo but was later transferred to old Kampala Aga Khan after the expulsion of Asians in 1972.

Sheikh Abdul Razak Matovu became the first Chief Kadhi of the UMSC with Sheikh Kulumba as the deputy.

A constitution of the Council was also drafted with clearly stated aims and objectives.

**AIMS AND OBJECTIVES OF UMSC.**

1. To unite all Muslims in Uganda under one administrative body so as to end endless wrangles among Muslims..
2. To properly teach and train Muslims in the proper interpretation of the Qur’an and Islamic principles.
3. To promote the welfare of Muslims by building schools, mosques and other institutions.
4. To educate and train Sheikhs on how to preach Islam and to perform Islamic rites like marriage, funerals rites etc.
5. To enable the Muslims of Uganda to attain religious, social, educational and economic welfare in the country.
6. To foster and build harmony with other religions in Uganda through the Inter-religious Council of Uganda.
7. To promote Islam as a religion and Islamic morals of the Muslims of Uganda.
8. To provide a platform that would educate and train religious leaders in modern methods of governance.
9. The body was formed to act as a mouth-piece of the Muslims to the government.
10. To lobby government for a conducive operating environment to avoid magnalisation of the Muslims.
11. To connect Muslims to the outside Muslim World as a means of securing scholarships from the Arab World.
12. It was also formed to rehabilitate and renovate the old mosques.
13. To took after the disadvantaged members within the Muslim community like Orphans and Widows.
14. To encourage the organization and celebration of Muslim ceremonies like Mauledi.
15. To settle Muslim wrangles and conflicts to ensure unity and brotherhood in the Muslims Community.
16. To establish and operate institution of charity for orphans, destitute and the disabled.
17. To ensure proper collection and distribution of Zakat.
18. To safeguard all Muslim property within the Muslim community.

The headquarters of UMSC were first set up in Basiima House in Mengo but was later transferred to old Kampala Aga Khan after the expulsion of Asians in 1972.

**SUCCESSES AND ACHIEVEMENTS UMSC**

1. The council has managed to secure donations and help from Arab World Countries like Libya, Kuwait and Saudi Arabia among others.
2. The council managed to improve on health services since 1973 – like enlarging Old Kampala with over 100 beds and two doctors.
3. Between 1972 and 1979, the council managed to register some success among Muslims.
4. The council has protected the rights of the Muslims like putting on turbans and veiling in public places.
5. It encouraged the establishment of both secular and religious education institutions.
6. It managed to acquire pieces of land in different parts of the country where Muslims infrastructures have been established.
7. It has organized Mauledi and Da’awah activities which help in spreading and popularizing Islam.
8. The Council managed to register Uganda in the Organization of Islamic conference to full membership in 1974.
9. They managed to acquire and modernize a number of nursery schools to boost the education of infants.
10. The council has promoted good relationship with UMEA which has boosted Muslim education.
11. The council succeeded in conducting and organizing free and fair elections under the Islamic political system.
12. The council constructed the new mosque and Muslim headquarters at Old Kampala hill by 2006 under a grant from the Libya government.
13. It organized programs and seminars through which several Sheikhs have been educated in performance of their duties.
14. It has influenced the coming into the country of international Muslims agencies which have helped in development of Islam.
15. Sensitization programmes have been strengthened where counselors have been brought in to counsel people about AIDS.
16. Muslim-owned FM radio stations have been opened to act as commercial or income generating projects. These include Voice of Africa, Bilal Radio and Pearl FM.
17. Generally Muslims in the country are fully appreciated in society without subversive motives.
18. Unwarranted arrests of Muslims of Uganda have almost ceased to happen with the improvement of working relationship between the state and UMSC.
19. UMSC initiated the Uganda Muslim Medical Bureau (UMMB) to oversee Muslim founded medical facilities.
20. UMSC has remained the overall umbrella of all Muslims of Uganda despite the disagreements by a few Sheikhs coming from struggle for power.

**FAILURES OF THE UMSC.**

1. It has failed to unite all Muslims in Uganda as there still exist several sects.
2. It has failed to produce adequate qualified personnel to manage its institutions.
3. It has failed to draw a preaching programme relevant to the needs of the people.
4. Many Muslims in Uganda are still ignorant about Islam due to poor sensitization.
5. The council has failed to channel Muslims problems to the government. This is because even the government does not trust Muslim leaders.
6. It has failed to curb down power struggle among the Muslim leaders right from time of its inception.
7. Muslim education especially at primary level has been neglected as most Muslim schools are substandard.
8. The council has failed to stand independent to prevent foreign interference into Muslim affairs.
9. The Council had been so weak that it had not been able to properly work as mouthpiece of Muslims.
10. It has failed to fight corruption among the Muslim leaders in Uganda that has led to selling of Muslim property.
11. The council has failed to mobilize funds from local sources; hence over-depending on foreign donations.
12. The Council has failed to stop tribalism in its ranks for example Mufti Mubajje claimed to be fought against because of his not being a Muganda.
13. The council has over-emphasized religious education at the expense of the secular education.
14. There is duplication of duties and roles in the council that complicated the smooth working of the UMSC. For example, the case of Secretary for Religious Affairs and Director of Sharia.
15. The UMSC has failed to relate bureaucracy at the council to the level of one’s education, which had led to crash of interests and power struggle.
16. The UMSC has failed to bring together Muslims intellectuals, social and political leaders to assess the position of Muslims.
17. It has failed to shoulder the responsibility of emancipating the Muslims of Uganda from the yoke magnalisation.
18. It has failed to organize staff training and development programmes at all levels of their structure.
19. It has failed to mobilize funds to purchase adequate office and other management tools and equipment.
20. It has failed to organize mobilization and sensitization of the community in development programmes as a way to address poverty and employment.
21. It has failed to stop the evil of grabbing of land donated to the Muslim Community.

**CAUSES OF THE PROBLEMS WITHIN UMSC.**

1. Formation of the UMSC was an idea borrowed from Egypt; therefore its success in Uganda was at stake.
2. The UMSC constitution contained irregularities which hardened the working of the Council. For example, it allows the Mufti to lead until the age of 75 years.
3. Lack of defined scope of authority for top administrators has led to crash of interests.
4. The council lacks officials who have skills in modern management stressed by Islam.
5. Poor economic background of most officials; when they reach the council, they only work to liberate themselves from the poor economic position.
6. Lack of sincere and honest leaders in the council who have embezzled council funds to promote self interests.
7. Greed has also led to council officials to misallocate Muslim funds for personal economic gains.
8. Lack of defined qualifications of who should lead the council has brought in officials who are not the fittest.
9. There is a high level of ignorance among council members which makes them look half-baked.
10. Power struggle between different groups of people; who instead of coming to round table to solve burning problems fight to gain top positions in council.
11. Unemployment; as many Muslims went to religious schools and therefore cannot find jobs in the secular world. These think to get cover in the council.
12. The impact of the media, like radios, TVs and newspapers which misrepresent council affairs that bring about conflicts.
13. The Council has put emphasis put on religious education at the expense of secular education which has led Muslims to continue being ignorant on many Islamic matters like calculating Zakat and inheritance.

**THE GADHAFI NATIONAL MOSQUE PROJECT**

**Gadhafi** is the official name of the Uganda Grand National Mosque.

It was named so in recognition of the late Muamar el-Gadhafi, the former president of the republic of Libya who offered to complete its construction after many years of stalling.

It is located on Old Kampala Hill just opposite Old Kampala Secondary School.

The location of the Mosque is where Captain Fredrick Lugard, the then British governor to Uganda, stayed in the 1830s.

In 1972, when Idd Amin Dada took over government, he officially transferred a cross section of Old Kampala Hill to the Muslims.

Amin donated twelve acres of land at Old Kampala Hill to Uganda Muslim Supreme Council (UMSC).

This donation was announced by the president (Amin), himself, in his inaugural address of UMSC on Thursday 1st June, 1972.

In his speech, Amin told the congregation that a national mosque and a highest institution of learning in Islamic faith would be established in the country.

The mosque project was scheduled to start on Old Kampala Hill, but the institution of learning in form of a university was transferred to Yumbe in West Nile; although the actual project took off in Mbale – Nkoma Hill.

Although the mosque project started thereafter, it stalled with the basement and its minaret only in progress with the overthrow of Idd Amin.

Successive Muslim leaders tried to resume the project but due to lack of funds, it was not possible.

However, on 25th June, 2001, the Mufti of Uganda Sheikh Shaban Ramadhan Mubajje led a five-man delegation of UMSC to Libya whereof the Libyan leader Muammar el-Gadhafi accepted to complete the stalled mosque.

The construction work commenced on the 12th of December, 2001 and the project was completed in August 2006; however the mosque complex was officially opened on 3rd June, 2008.

The Mosque Complex consists of a large mosque which can accommodate over 350,000 people and a number of offices.

**SIGNIFICANCE OF THE GADHAFI NATIONAL MOSQUE PROJECT**

1. Improved the relationship between the people of Uganda and the government of Libya, who resolved to name it ‘Gadhafi National Mosque’.
2. The project led to coming in of professional architects from Libya to assist in its maintenance; and other Muslim facilities benefited.
3. The project is a way to appreciate the significant role played by the late Idd Amin Dada for donating land where the mosque was constructed.
4. The Mosque project reminds Ugandans of their obligation to always pray for Gadhafi who provided the funds to construct the Mosque.
5. The Mosque project has kept the name of Gadhafi high for the gift of the national mosque; since before, Muslims were using the Aga Khan Shrine as their national headquarters.
6. Muslims of Uganda were able to get a national place of worship which consists of a large mosque that can accommodate more than 350,000 worshippers.
7. The project was constructed with many spacious rooms which are now used as offices for the UMSC headquarters, a standard conference centre among others.
8. The mosque structure has made the Muslims of Uganda proud, for they now have a suitable home and headquarters.
9. The Mosque structure in its features has colourfully changes the face of Kampala as it stands out to be one of the most magnificent structures in the city.
10. It benefited the historical castle of Captain Fredrick Lugard since during the construction of the mosque, the castle was also renovated.
11. The mosque project led to changes in infrastructures in Kampala; for instance, the road adjacent the mosque was renamed Gadhafi Road.
12. The government of Libya continued to support other projects in Uganda in the same spirit they built the mosque; like the construction of Omukama palace in Fort Portal.
13. The mosque project showed how patient the Muslims of Uganda are; for they waited for many years before they acquired the national headquarters.
14. With construction of the mosque with many offices, the UMSC were able to get permanent headquarters.
15. The mosque project help to save the Muslims of Uganda and UMSC from the financial burden of renting since they now have a permanent structure of their own.
16. The UMSC are now able to use the money saved, that would have gone to rent, to finance other Muslims projects and activities.



**Gadhafi Mosque**

**REVISION QUESTIONS**

1. a) Explain the causes of Muslim factionalism in Uganda.

b) What were the consequences of factionalism in the Muslim community of Uganda?

2. a) Describe the formation of National Association for the Advancement of Muslims (NAAM).

b) What were the objectives of NAAM?

3. a) Explain the origin of National Association for the Advancement of Muslim (NAAM).

b) What were the effects of its activities to the Muslim community of Uganda?

4. a) Explain the circumstances that led to the establishment of the Uganda Muslim Supreme Council.

b) What are the duties of the council?

5. a) What are the challenges faced by the Uganda Muslim Supreme Council?

b) Suggest solutions to these problems.

6. a) Explain the objectives for creating the Uganda Muslim supreme council.

b) What have been the achievements of the Council?

7. a) Explain the causes of the problems within the Uganda Muslim Supreme council.

b) Suggest solutions to these problems.

**MUSLIM CONFLICTS AFTER THE FORMATION OF UMSC.**

1. **MULUMBA – KAMULEGEYA CONFLICT**

When President Idi Amin was overthrown, many Muslim leaders went to exile; thus creating leadership vacuum.

Paul Muwanga, the vice chairman of the Military Council, sent a delegation of seventeen (17) distinguished Sheikhs to Prince Badru Kakungulu to organize the Muslim leadership.

In the meeting, Prince Kakungulu was elected as leader of the Muslims but stepped down in favour of Sheikh Kasim Mulumba.

Sheikh Mulumba was to act as Interim leader and was to organize elections once peace reigned throughout the country.

Mulumba first operated from Kibuli Mosque but later transferred to Old Kampala Aga Khan mosque where he acted as Chief Kadhi.

However, after the liberation of the whole country, former NAAM supporters started opposing and challenging the leadership of Sheikh Mulumba.

Kakungulu, who had organized the meeting that brought Mulumba into leadership, advised Mulumba to conduct elections as early as1980.

However, on the Election Day, Mulumba announced that the elections had been suspended.

Sheikh Mulumba also ordered the UMSC offices be locked up and then sought admission at Mulago Hospital.

With Mulumba’s actions, Prince Kakungulu withdrew his support for Mulumba and joined Kamulegeya’s group.

Delegates from all over Uganda, decided to convene at Makerere Main hall and elections for chief Kadhi were conducted.

Sheikh Obeid Kamulegeya was elected as Chief Kadhi and Sheikh Abdul Razak Matovu as Mufti. Prince Kakungulu became chairman of UMSC.

Sheikh Mulumba refused to recognize Kamulegeya as Chief Kadhi and refused to step down in favour of Kamulegeya.

Mulumba remained at Old Kampala main mosque yet Kamulegeya operated from Kibuli mosque as their headquarters.

The central government top guns complicated the conflicts when they took sides. Obote, the President, sided with Kamulegeya while his vice Paul Muwanga supported Mulumba’s side.

This conflict went till 1983 when the Muslims World League intervened by sending a delegation led by Sheikh Qassamallah to arbitrate.

With Qassamallah intervention, Abdul Razak Matovu became Mufti, Mulumba chief Kadhi and Kamulegeya as deputy chief Kadhi.

However, other big posts went Kamulegeya’s side and Mulumba found himself isolated; thus resigned his position on health grounds.

Elections were then held in which Kamulegeya became the Chief Kadhi and set to occupy the UMSC offices at Old Kampala Mosque.

Mulumba was however, pressurized by his supporters against his resignation.

Mulumba then announced that he had been declared fit and wished to bounce back as Chief Kadhi.

Mulumba insisted that he was the legitimate Chief Kadhi backed by the then vice president Paul Muwanga operating from Masjid Noor in William Street.

The government influenced by Kamulegeya, dislodged Mulumba from William Street and went to operate from Rubaga Road mosque.

When Obote was overthrown, Muwanga supported Mulumba to declare himself as Chief Kadhi escalating the Mulumba-Kamulegeya conflict.

After some time, the Muslim World League intervened when it invited the two conflicting groups on a round table conference chaired by Dr. Umar Ahmed Nassif, the then Secretary General of Muslim World League (RABITA).

It was agreed in the conference that Sheikhs Mulumba, Kamulegeya and Razak Matovu step down from council affairs for the good of Islam.

An interim administration was instituted with Sheikh Rajab Kakooza as chief Kadhi and Sheikh Sa’ad Luwemba as his deputy.

The interim administration was charged with the duty of drawing up a new council constitution and organizing elections within a year.

**EFFECTS OF MULUMBA-KAMULEGEYA CONFLICT**

1. Mulumba-Kamulegeya conflict resurfaced the divisions within the Muslim community which former president Amin had fought against.

2. The wrangle led to government interference into The Muslim affairs when President Obote and his Vice Muwanga took sides in the conflict.

3. It led to split of Muslims into groups with Mulumba’s group operating from Old Kampala and Kamulegeya having their headquarters at Kibuli Mosque.

4. The conflict earned Ugandan Muslims international recognition when the internation Muslim community sent a delegation led by Sheikh Qassamallah to arbitrate.

5. The conflict widened the social gap among Muslims as members of one group could not relate well with members of another group.

6. The conflict instilled in Muslims the spirit of invading others like when the Kamulegeya group invaded the Masjid Noor on William Street to dislodge the Mulumba group.

7. The conflict led to further conflicts within the Muslim community; like the Kakooza-Luwemba conflict.

8. The conflict confused the Muslims of Uganda as to who was the legitimate leader; as either Mulumba or Kamulegeya declared himself the leader.

9. At one time work in UMSC offices stopped when Mulumba ordered that the offices be locked up.

10. The conflict led to the drafting of a new constitution that led to Mulumba and Kamulegeya step down as leaders of the Muslim Community.

1. **KAKOOZA-LUWEMBA CONFLICT.**

After the drafting of the new constitution, elections of various UMSC offices were organized in 1987 at Kibuli presided over by Sheikh Hussein Rajab Kakooza.

However, the elections did not go as planned as only Sheikh Ali Ssennyonga was elected chairman of UMSC.

The Minister of Information, then, Abu Mayanja ordered Sheikh Kakooza to adjourn the elections claiming that they were full of irregularities.

Sheikh Kakooza complied and left the scene of the elections.

Members royal to Ssennyonga, however, decided to Proceed with the elections and Sheikh Sa’ad Luwemba was elected Chief Kadhi

Abu Mayanja was quick to issue a government statement nullifying the Kibuli elections and recognized the interim administration led by Sheikh Kakooza until further notice.

This development resulted into the emergence of Kakooza –Luwemba conflict.

In the same year, 1987 Ssennyonga’s group sued Kakooza’s group for unlawfully holding UMSC office.

The case was decided in 1988 in which it was decided against Ssennyonga’s group; that is, declaring the Kibuli elections null and void.

Ssennyonga’s group was not satisfied with the ruling and made an appeal in the Supreme Court.

The Supreme Court made its ruling on 19th March 1991, in favour of Ssennyonga’s group; meaning that Luwemba returned as Chief Kadhi.

The declaration of Luwemba as Chief Kadhi inspired the Tabliq Youths to storm the Old Kampala Mosque and held it for days.

The Tabliq named an interim administration to run the UMSC affairs pending fresh elections. They also suspended UMSC constitution.

The government intervened sending the police to the mosque, resulting in a scuffle in which one Muslim youth and three police officers were killed.

The youths were thrown out of the mosque by Military policemen, who arrested many of the youths. They were taken to Luzira prison until 1992.

However, the Museveni government continued to recognize Luwemba as a leader of the Muslim Community.

**EFFECTS OF KAKOOZA-LUWEMBA CONFLICT**

1. Kakooza – Lumemba conflict led to the invasion of Old Kampala mosque in which one Tabliq youth and three police officers were killed.
2. It led to to further factionalism and conflicts when the Tabliq held the UMSC where they named an interim administration.
3. It led to loss of lives as a youth and three policemen were killed in scuffle at Old Kampala mosque
4. It portrayed that Muslims were weak who could not solve their problems whereby Muslims issues were referred to court of law.
5. It led to arrest of Muslims belonging to the Tabliq sect for invading the Old Kampala mosque.
6. It worsened the relationship between Muslims and the police after the Tabliq Muslims youths were reported to have killed policemen.
7. The Muslims state of affairs remained at crossroads with the two groups insulting each other in mosques and on Mauledis.
8. **LUWEMBA-MUKASA CONFLICT**

In 1993, the government of Uganda needed some aid from the government of Saudi Arabia.

However, Saudi Arabia refused to grant the aid and threatened to break relations with Uganda if the government did not make any effort to unite the Muslims.

President Museveni then took initiative to make Ugandan Muslims united.

A conference was organized and convened in Mbarara and was attended by many delegates with the exception of a few who supported Luwemba.

At the climax of the conference, it was resolved that Luwemba and Kakooza stepped down; Kakooza accepted but Luwemba refused to step down.

Meanwhile, an interim administration was instituted led by Sheikh Ahmad Mukasa as Mufti and Zubair Kayongo as his deputy.

Mukasa and his team were to lead Muslims for two years, after which general elections were to be organized for the different UMSC posts.

President Museveni who masterminded the conference neither recognized Mukasa nor Luwemba.

The attitude of the President was to bring the government embarrassment when Luwemba and Mukasa crashed at the microphone during the Independence Day celebrations.

The two Sheikhs, who were considered themselves Muftis were invited to attend the celebration.

At the time of prayers, the two moved to the podium only to crash from there, each pushing and blocking the other.

However, all indication favoured Luwemba who continued to occupy the Old Kampala mosque; and Mukasa only operating from Kibuli Mosque.

Luwemba then announced that he would leave the Muftiship when he reached the age of 75 years; however, he died at the age of 60.

After the death of Luwemba, his deputy Sheikh Swaibu Ssemakula became the acting Mufti.

During his time of office, Sheikh Ssemakula worked for the unity of the Muslims.

Thus, in 2000, arrangements were made and elections were held at Hotel Africana in which Sheikh Shaban Ramadhan Mubajje was elected Mufti.

Sheikh Twaib Mukuye became Deputy Mufti, Hajj Hassan Basajjabalaba chairman of UMSC and Dr. Edris Kasenene as Secretary General UMSC.

1. **MUBAJJE-KAYONGO CONFLICT**

In 2000, elections were held at Hotel Africana in which Sheikh Shaban Ramadhan Mubajje was elected Mufti.

After the election of Sheikh Shaban Ramadhan Mubajje, some unity was realized among Muslims for some time.

Things went on smoothly with all Muslim factions appraised the leadership of Mubajje until 2010 when things turned bad.

Because Mubajje hails from Bugishu, his elections was later questioned by Baganda Muslims, who accused Mubajje of campaigning using tribal sentiments.

Mubajje was also accused of alienating Muslims from Buganda from the rest of the Muslims in Uganda.

Problems continued to surface in Mubajje’s administration when he was accused of mismanaging and selling Muslims property.

The stand off was sparked off in 2006 when Sheikh Abdul Hakim Ssekimpi accused Mubajje of fraudulently selling a number of plots on William street and Port Bell Road in Luzira belonging to Muslims.

A probe commission was set up to investigate the matter, but before it completed its work, Muslims got divided again.

Two groups emerged where one group wanted Mubajje removed from office and another wanted him to stay.

The group that was against Mubajje leadership, led by Sheikh Muzaata Batte, claimed that Mubajje had betrayed the Muslim community.

The Kibuli group, as it came to be known, started visiting mosque after mosque delivering sermons displaying Mubajje as a corrupt Mufti.

They also labeled Mubajje a great liar and a thief; that he was once caught stealing people’s things in Mbale.

However, the Pro-Mubajje group claimed that he was victimized because of his not coming from Buganda.

The conflict ended up in court with Mubajje, Basajjabalaba and former secretary General Dr. Edris Kaseenene facing criminal charges.

The trio was acquitted, but the anti-Mubajje faction rejected the court ruling.

On January 27th, 2010 they named a rival Mufti Sheikh Zubair Kayongo as the Supreme Mufti of Uganda at Kibuli Mosque.

The anti-Mubajje group then called for the resignation of Mubajje, but he refused; thus the emergence of Mubajje-Kayongo conflict.

**EFFECTS OF THE MUBAJJE-KAYONGO CONFLICT**

1. It portrayed that Muslims were weak who could not solve their problems whereby Muslims issues were referred to court of law; like when Mubajje dragged Kayongo to court for unlawfully claiming to be the Mufti.

2. The Muslims state of affairs remained at crossroads with the two groups insulting each other in mosques and on Mauledis.

3. Mulumba-Kamulegeya conflict resurfaced the divisions within the Muslim community which former president Amin had fought against.

4. It led to split of Muslims into groups with Mubajje’s group operating from Old Kampala and Kayongo having their headquarters at Kibuli Mosque.

5. The conflict widened the social gap among Muslims as members of one group could not relate well with members of another group.

6. The conflict instilled in Muslims the spirit of invading others; mosques were invaded by one group claiming ownership of such mosques.

7. The conflict confused the Muslims of Uganda as to who was the legitimate leader; as either Mubajje or Kayongo declared himself the leader.

8. The conflict has result in one group insulting another physically as the two groups would fight each other whenever they could meet.

9. A new title was introduced in the leadership of the Muslims; Kayongo chose to be called the Supreme Mufti.

10. The conflict increased divisionism among the Muslim community than ever before as either group started going around blackmailing the other.

1. **MUBAJJE-BASAJJABALABA CONFLICT**

On June 14th, 2010, the chairman of UMSC Hassan Basajjabalaba and the Mufti Sheikh Mubajje were locked in a power struggle conflict each claiming to have sacked the other.

Basajjabalaba claimed to have suspended Mubajje for conducting himself in a manner not befitting the Islamic principles.

He based the suspension on accusations raised by members of the joint session, who petitioned him as chairman to impeach Mubajje.

Two days later, Mubajje circulated letters impeaching Basajjabalaba from his position as Council chairman.

Mubajje accused Basajjabalaba of directing the Council Secretary for Administration, Hajj Wahab Rugasa, to write on behalf of the Finance Minister, asking for tax exemption of his two vehicles that were donated to UMSC.

Basajjabalaba was also accused of commissioning a probe against Mubajje and endorsing its report in February 2010.

The findings of the probe were not befitting the person of the Mufti and that it was biased.

Under the UMSC constitution, the chairman had powers to suspend the Mufti, yet the Mufti could impeach the chairman once he got half of members of the joint session.

Basajjabala’s camp accused Mubajje of wrongly suspending the Finance Secretary and Secretary General of UMSC.

The Mufti was accused of usurping the power to the Secretary General and indulging in financial mismanagement of UMSC.

That Mubajje also made claims of trips that were funded by inter-Religious council of Uganda without approval of the Council.

**THE SPIDQA**

SPIDQA refers to the Society for Propagation of Islam and Denouncement of Qadianism (Innovation) and Atheism.

It was started in 1979, with Sheikh Muhammad Kizito Zziwa as its Mufti and Sheikh Idris Lutaaya as chief Kadhi.

SPIDQA first operated from former Bilal Mosque near Kisekka Market, then to Kamwokya Mosque and later to Nakasero.

It was formed by those Muslims, who thought that leaders of UMSC had deviated from the path of Allah.

However, the society was formed due to discontent its leaders had with UMSC leadership, whom they accused of power greed.

The young Sheikhs and graduates felt isolated by old or traditional sheikhs in management of Muslims affairs.

Some youths had also hoped to use SPIDQA to preach and propagate Islam.

In its initial stages, the society concentrated on accusing UMSC leaders of mismanagement and embezzlement of Muslims funds.

As time went on, the society officials preached against Mauledis, last funeral rites, Matali and saying of Tahalil and Talakin.

They condemned UMSC officials of not telling Muslims the truth about issues not allowed in Islam.

SPIDQA castigated the traditional Sheikhs of conducting Friday sermon in Arabic which most of the masses did not understand.

SPIDQA gained many followers especially the youths and by 1981, Nakesero Mosque had been declared an open university for everyone to acquire knowledge.

UMSC felt threatened by SPIDQA and therefore acted by suing Zziwa in courts of law for disrupting prayers and confusing the masses.

However, SPIDQA had members of varying backgrounds and interests; consequently conflicts arose from within the society.

Members kept on accusing one another of financial mismanagement and misrepresentation of issues pertaining Islamic affairs.

Some SPIDQA members led by Sheikh Lutaaya broke away and compromised with UMSC. Lutaaya went to open the Buziga Theological institute.

Conflicts within SPIDQA climaxed in 1984 when after one Dhuhr prayers, Zziwas was accused of being drunk.

Zziwa was expelled and he, together with Musa Njuki, went to Wilson Street Mosque where they operated for some time until they bought land in Kisenyi where they built their own mosque.

However, misunderstandings occurred and Njuki separated from Zziwa and went on to start the Shariat Newspaper.

This weekly newspaper became very popular due to its critical publications against the central government.

**AIMS AND OBJECTIVES OF SPIDQA**

1. To revive the spirit of Islam in Uganda as after the overthrow of Amin people’s attitude to Islam changed negatively.
2. To purify Islam which had been mixed with several unIslamic practices and basic Islamic practices were being ignored.
3. To teach and to preach pure Islam in Uganda.
4. Spidiqa was also started to propagate Islam to those people who did not know what Islam was all about.
5. Spidiqa was established for the Ugandan Muslims to denounce all innovations from Islamic worship.
6. Spidiqa was also started to fight Qadianism, which the Sunni Muslims refer to as anti-Islamic and non-Muslims.
7. Spidiqa was established to fight atheism and all forms of Shirik, which had become part and parcel of the Muslim life in Uganda at the time.
8. Spidiqa was also established to mobilize the Ugandan Muslims because its founders felt the Ugandan Muslim Supreme Council had become ineffective following the overthrow of Idi Amin.
9. Spidiqa hoped to act as the Muslim mouth piece to the government – it hoped to speak to the government on issues concerning the progress of the Muslim community.
10. The ambitious Sheikhs who were greedy for power but could not obtain any post in UMSC started their own organization.

**ACHIEVEMENTS OF SPIDQA**

1. The Spidiqa activities brought many Muslims of Uganda back to the mosques for the performance of prayers in congregation.

2. Many mosques that used to open only on Fridays for Juma Prayers or on Idd days started being active as many people moved in to perform the daily prayers in congregation.

3. Spidiqa is credited for having been the first Muslim group in Uganda to preach against innovation.

4. Spidiqa also brought to the open the teachings of Islam for public consumption.

5. Spidiqa encouraged and succeeded in making Muslims of Uganda observe the Islamic code of dressing without feeling out of place.

6. Spidiqa managed to denounce Qadianism by referring to the teaching anti – Islam and the Qadians as opportunists and enemies of Islam.

7. Spidiqa managed to publish a weekly newspaper As – Shariat which used to remind Muslims about the teachings of Islam and their duties as Muslims.

8. Spidiqa revolutionalised the Friday sermon where many mosques started to translate it in local languages.

9. Before the advent of Spidiqa, the Friday sermon was said purely in Arabic which the majority of Ugandans didn’t understand.

10. Spidiqa tried to give the Muslim leadership to the Youth which encouraged them to study Islam so as to get positions of responsibilities.

11. Spidiqa was successful in constructing mosques in several parts of the country – among which was one in Mengo – Kisenyi which acted as their headquarters.

12. Spidiqa was credited for encouraging Muslims to take their children to schools to acquire secular education.

13. Spidiqa also encouraged Muslims to start schools in Uganda; subsequently Buziga Theological Institute started by Sheikh Idris Lutaaya owes its establishment to Spidiqa.

14. Spidiqa helped to show that Muslims of Uganda are also part of the Uganda Community when they (spidiqa) openly criticized the government about magnalising Muslims.

15. There had been a period of Islamic stagnation following the overthrow of Idi Amin; so spidiqa succeeded in reviving the spirit of Islam in Uganda.

16. It was spidiqa that revolutionarised people’s views and attitudes towards Islamic growth in Uganda.

17. Spidiqa helped to redefine a true Muslim and indeed it laid background to the revival of Islam in Uganda.

**WEAKNESSES OF SPIDQA**

1. Spidiqa initiated the habit of fighting in mosques in case there would be any disagreement on religious issues.

2. Spidiqa led to more divisions among Muslims of Uganda; more especially among the youths and the elderly.

3. Spidiqa publicly attacked and insulted non – Muslims; and this escalated the enmity between Muslims and non – Muslims.

4. Spidiqa Sheikhs used threatening language characteristic of intimidation which made many Muslims hopeless.

5. Spidiqa’s open criticism of the government led to the government to develop a bad attitude towards the Muslims and Islam.

6. Spidiqa was started by members of varying backgrounds and interests; consequently conflicts started to rise from within the society.

7. Some members of Spidiqa played double standard roles; like when Sheikh Lutaaya broke away from the society and compromised with UMSC.

8. No distinction was made between the society and its leaders; that a crime committed by a leader was attributed to the whole society.

9. Spidiqa leaders always indulged themselves in excessive womanizing and alcoholism. For instance, Sheikh Zziwa was expelled from Nakasero Mosque for allegedly smelling alcohol.

10. Spidiqa committed past mistakes they claimed they were fighting for. For example on Friday 27th December, 2013, the Spidiqa mosque in Kisenyi was demolished and Muslims evicted because the land had been sold off by Spidiqa leaders.

1. **KATEEKO-MUKULU CONFLICT.**

When Sheikh Zziwa left Nakasero Mosque, a new band of Muslims emerged led by Sheikh Muhammad Kamoga.

This faction chose to be forceful and radical in outlook and in their method of propagating Islam.

It came into prominence when its members took over William Street Mosque, which was the seat for District Kadhi of Kampala.

However, the activities of the youth climaxed in 1991, when they stormed the Old Kampala Mosque, held it for days and killed three policemen.

After the scuffle with the police, about 400 Muslims youths including their leader Sheikh Mukulu, were thrown into Luzira Prison for over a year.

Meanwhile, their Amir Sheikh Muhammad Kamoga escaped arrest and went to live in exile.

The absence of Mukulu and Kamoga gave Sheikh Jamil Kakeeto a chance to capture power and declare himself Amir of the Tabliq Muslim faction operating from Nakasero Mosque.

When Mukulu was released from Prison, Sheikh Kakeeto denied him chance to preach from Nakasero Mosque arguing that his actions led Muslims into problems and was a shame to Islam.

The ban on Mukulu sparked off a conflict between him and Kakeeto; thus the emergence of Kakeeto-Mukulu conflict.

Kakeeto and Mukulu started trading accusations and using the pulpit to discredit and defame each other.

Jamil Mukulu was named in the Baseruka incident in which a police station was attacked.

He was also accused of being Allied Democratic Front rebel; thus he was hunted.

He fled the country; thus, ending the Kakeeto-Mukulu conflict.

**THE TABLIQ MOVEMENT**

**THE ORIGIN OF THE TABLIQ MOVEMENT IN UGANDA.**

The term “Tabliq” literally means “To propagate Islam.”

The term “Tabliq” is also used to refer to those Muslims youths who are identified by growing of beards, shortening of trouser and living to the teachings of the Prophet.

The Tabliqs trace their origin from the Salafiyah Movement which is claimed to have started in 1115 AH in the city of Uyainah by Sheikh Muhammad Ibn Addul Wahab.

The Salafiyah or Tabliq Movement started in Uganda most strongly after the downfall of the Society for Propagation of Islam and Denouncement of Qadianism (Innovation) and Atheism (Spidiqa) in 1984 at Nakasero Mosque.

Spidiqa had members from different backgrounds and with varying inerests with resulted into conlicts within the society.

Conflicts within the Spidiqa climaxed in 1984 when after one Dhuhr prayer, the then leader of the society Sheikh Muhammad Zziwa was accused of being drunk.

Consequently, Zziwa was expelled from Nakasero and he went to Wilson Street Mosque and then to Kisenyi where he built a mosque and operated from there.

When Sheikh Zziwa left left Nakasero Mosque, a new band of Muslims emerged led by Sheikh Muhammad Kamoga.

This faction chose to be forceful and radical in their method of operation and propagating Islam. These came to be known as the Tabliqs.

However, the activities of the Tabliq climaxed in 1991, when they stormed the Old Kampala Mosque, held it for some days and killed three policemen.

At its offset, Sheikh Muhammad Kamoga acted as the pioneer Amir; Sheikh Jamil Mukulu was the deputy and Sheikh Sulaiman Kakeeto was the Imaam of Nakasero Mosque.

**AIMS AND OBJECTIVES OF THE TABLIQS**

1. The Tabliq Movement started with the following objectives:

2. To denounce Spidiqa country wide, which had started giving a wrong impression about Islam.

3. To propagate and extend the teaching of true Islam to rural areas of Uganda.

4. To denounce innovations (Bid’a) that had contaminated the true Islamic worship. These included, among others, Mauledis, Bulda, Tahalil and Talakin.

5. The Movement was established to fight Shiasm which had identified itself as true Islam in Uganda.

6. To work as a mouthpiece of Uganda Muslims of issues concerning the Muslim community to the government.

7. To revive Islam in Uganda to live to the teachings of the Qur’an, Hadith and Sunna of the Prophet Muhammad.

8. To provide jobs to the many Muslims graduates of Arab universities who had failed to get employment in a secular designed country like Uganda.

9. To set up Muslim insitutions in Uganda and to help those already in existence to be identified as Muslim institutions.

10. To bring back Muslims to the mosques such that they perform regular congregational prayers.

11. To protect Muslim property in Uganda; since people had started encroaching on it (Muslim). Property like the pentecoastals had started holding public lectures and crusades on Muslim land near the Clock-Tower.

12. To manage the Muslim affairs in areas where the Uganda Muslim Supreme Council had failed

13. To boost the activities of international non-governmental organisations and to link up the NGOs with Muslims at grass root level.

14. To establish income generating projects to subsidise income for running the Muslim administration in Uganda.

15. To construction more mosques to act as centres for the growth and identification of Islamic civilization in Uganda.

**FACTORS FOR THE EMERGENCE OF TABLIQ MOVEMENT IN UGANDA.**

1. The desire by the Muslims to revive Islam and live by the teachings of Qur’an and Hadith.
2. It was partly influenced by the teachings and activities of SPIDQA society.
3. It was inspired by other Muslim countries outside Uganda like Pakistan and Sudan among others where Muslim fanatism is profound.
4. Several Sheikhs around the world developed a new fashion of preaching in frank and clear language which was copied by the Uganda Muslim Youths.
5. Unemployment among the Muslims Youths made them have time to listen to sermons which influenced them to begin the Tabliq Movement.
6. Some Muslims thought that they were being magnalised and this drove them to come together to fight for their rights.
7. The movement began to fight mismanagement and power greed in the UMSC especially around 1980.
8. Some people wanted to become leaders since they hadn’t been given chance in UMSC.
9. Some Muslims felt that the traditional Sheikhs handle Islamic affairs in a diplomatic way which cannot work in a country like Uganda; therefore moved in to change this.
10. They wanted to fight what they called innovation in Islam; like performing Mauledi and last funeral rites among others.

**CONTRIBUTION OF THE TABLIQ MOVEMENT TO ISLAM**

1. The Tabliq hoped to revive Islam; this was done through vigorous preaching.
2. They hoped to reform Islam through preaching against innovation in Islamic rituals and practices.
3. They helped in the spread of Islam in many parts of Uganda by moving far and wide while preaching the word of God.
4. They encouraged Muslimss to attend Islamic study circles which increased Islamic awareness.
5. The movement has helped in the teaching of the Qur’an, Hadith and other principles of Islam.
6. They have helped in showing that Muslims are also part of the Uganda Community.
7. As a result of their activities and teachings, the number of Muslims offering prayers in congregation increased.
8. They have promoted the spirit of brotherhood by encouraging study circles.
9. They influenced the Friday sermon to be delivered in local languages for easy understanding.
10. They influenced Sheikhs and the general Muslim community to be cautious while practicing certain rituals.
11. They influenced Sheikhs to start delivering well researched sermons backed by sources of Islamic knowledge.
12. They have tried to fight ignorance as Muslims became anxious to learn more about Islam.
13. They cultivated the spirit of courage and bravery in Muslims when fighting for their rights.
14. They maintained Islamic principles, which, has resulted to nominal Muslims to be brought to proper folds of Islam.
15. They have led to emergence of self- moving missionary groups which moved from one place to another preaching Islam.
16. They promoted awareness in religion by organizing classes every after prayers and going out to preach.

**THE TEACHINGS OF THE TABLIQ.**

1. They emphasized cleanliness by performing prolonged ablution and brushing teeth regularly.
2. They encouraged using wooden tooth brush frequently.
3. They made shaking of hands with opposite sex unlawful except with close relatives.
4. They preach against taking snaps or possessing photographs.
5. They don’t allow listening to Music which they regard as transgression.
6. They consider Mauledi, last funeral rites, Burda among other as innovation in Islam.
7. They emphasized the shortening of clothes on the side of male Muslims.
8. Muslims may opt to leave on their shoes when conducting funeral prayers.
9. They put strong emphasis on the Islamic Dress for both Muslim men and women.
10. They stress the growing of long beard and those who shave are castigated.
11. That the dead must be taken to the grave yard quietly.

**WEAKNESSES OF THE TABLIQ MOVEMENT**

1. They tarnished the image of Islam especially when they instigated fighting among Muslims.
2. Their activities have in some cases led to death of people; like in 1991 three police officers were killed at Old Kampala Mosque.
3. The Tabliq movement has led to more divisions among Muslims.
4. The rate of development of Muslims has slowed due to wrangles instigated by the Tabliqs.
5. They have made Islam to appear as a difficult religion when they overemphasize small issues like growing of beard and shortening of trousers.
6. They fueled enmity between non-Muslims when they abuse them in broad day light calling them disbelievers.
7. They were rude, militant in nature and always used abusive language.
8. Their teachings do not respect the use of reasoning while approaching issues of Islam.
9. They lack respect in both speech and action towards other people especially the elderly.
10. They exhibited inappropriate behaviours like being arrogant and cruel to fellow Muslims.
11. They developed a proud attitude branding themselves as the only righteous people.
12. Their preaching affected Muslims brotherhood by discouraging social gathering and feastings.
13. Many of the Tabliqs take themselves holy and other Muslims who do not follow their teachings non-believers.
14. Their attitude of branding others disbelievers makes people whom they want to cali to their way hate them.
15. Their focus is mainly put on Muslims they found in Mosques, leaving the non-Muslims out.
16. Many of the Tabliqs were self-seekers and opportunists who turned out to be government spies to fellow members.

**REVISION QUESTIONS**

1. a) Explain the leader ship wrangles between sheik Rajab Kakooza and Saad Ibrahim Luwemba.

b) What were the consequences of these wrangles?

2. Explain the leadership wrangles between:

a) Sheik Obeid Kamulegeya and Sheik Kasim Mulumba.

b) Sheik Saad Ibrahim Luwemba and Sheikh Ahmad Mukasa

3. Describe the conflict between the following:

a) Sheik Shaban Ramadhan Mubajje and sheik Zubaili Kayongo.

b) Sheik Jamil Kakeeto and Jamil Mukulu.

4. a) Give the beliefs and practices of the Tabliq youths in Uganda.

b) Explain their contribution towards the development of Islam in Uganda.

5. a) Describe the religious practices of the Tabliq youth.

b) Outline their weaknesses.

6. a) Explain the factors that contributed to the emergence of the Tabliq movement in Uganda.

b) What are the impacts of their beliefs and practices on the Muslim community in Uganda?

7. a) Describe the emergence of Spidqa Muslim sect.

b) What were its weaknesses?

8. a) Outline the aims and objectives of Spidqa Muslim sect.

b) Explain the achievements of Spidqa.

**REVISION QUESTIONS BASED ON UNEB SETTING**

**UCE 2006**

**SECTION A**

**THE PROPHET MUHAMMAD (P.B.U.H) AND THE EARLY MUSLIM COMMUNITY**

1. a) Describe the economic activities of the Pre-Islamic Arabs .

b) What were the injustices committed in these activities?

2. Describe the life of the following grandparents of the Prophet Muhammad:

a) Hashim

b) Al-Muttalib

3. a) Outline the points contained in the Prophet’s letters to the emperors of Byzantine and Persia.

b) Explain their responses after receiving the letters?

4. a) Give the main points of the sermon the Prophet delivered during the Farewell Pilgrimage.

b) Describe the sickness and death of the Prophet.

**SECTION B**

**THE CALIPHATE OF THE FOUR RIGHTLY GUIDED CALIPHS**

5. Describe the way in which Abubakr dealt with the following false prophets:

a) Sujah Bint al-Harith

b) Tulaiha Bin Khawalid

c) Musailimah – the Liar

6. a) Give reasons for Muslims’ conquests during Umar’s caliphate.

b) How did these conquests help the spread of Islam?

7. a) Describe the way Uthman was elected as caliph.

b) Give the key points contained in his first sermon and his letter to the governors

8. a) Give the early life of Ali Bin Abu Talib.

b) Explain his contribution to Islam during the Prophet’s time.

**SECTION C**

**ISLAM IN UGANDA**

9. a) Mention religious practices in the Pre-Islamic Uganda.

b) Outline those practices that were rejected by Islam.

10. a) Explain the spread of Islam in Northern Uganda.

b) In what ways did the Sudanese soldiers contribute to this spread?

11. Describe the role played by the following in spreading Islam in Uganda:

a) Sheikh Abdallah Ssekimwanyi

b) Sheikh Ahmad Nsambu

12. Explain the contribution of the following people to Islam in Uganda:

a) Sheikh Swaibu Ssemakula

b) Sheikh Abdu Rahman Mivule

**UCE 2007**

**SECTION A**

**THE PROPHET MUHAMMAD (P.B.U.H) AND THE EARLY MUSLIM COMMUNITY**

1. a) Why was trade the main economic activity in the pre-Islamic Arabia?

b) Describe the ways in which the Meccans carried out their trade.

2. a) Outline the events and experiences in Muhammad’s early life which seemed to point to his future prophethood.

b) Give lessons which Muslims can learn from the Prophet’s childhood experience

3. a) What were the terms of the Treaty of Hudaybiyyah?

b) Give the results of this Treaty.

4. a) Mention the key teachings in the Prophet’s Farewell Sermon.

b) How far have the Muslims in Uganda followed these teachings?

**SECTION B**

**THE CALIPHATE OF THE FOUR RIGHTLY GUIDED CALIPHS**

5. a) Give an account of Abubakr’s conversion to Islam.

b) Describe his election to the caliphate.

6. a) Describe the early life of Umar Bin Khattab before becoming a caliph.

b) What were his achievements as a caliph?

7. a) Explain the contribution of Uthman Bin Affan to Islam during Prophet’s time.

b) Outline his weaknesses as a caliph.

8. a) Describe the circumstances under which Ali Bin Abu Talib was elected a caliph

b) Outline the key points of his first speech as a caliph.

**SECTION C**

**ISLAM IN UGANDA**

9. a) How did King Ssuuna receive the first Arabs in Buganda?

b) In which ways did his reception of these foreigners influence the introduction of Islam?

10. a) Describe the spread of Islam in Eastern Uganda.

b) What were the obstacles to the spread?

11. a) Explain the leadership wrangles between Sheikh Rajab Kakooza and Sheikh Saad Ibrahim Luwemba.

b) What were the consequences of these wrangles?

12. a) Give the beliefs and practices of the Tabliq youths in Uganda.

b) Explain their contribution towards the practice of Islam in Uganda.

**UCE 2008**

**SECTION A**

**THE PROPHET MUHAMMAD (P.B.U.H) AND THE EARLY MUSLIM COMMUNITY**

1. a) Describe Prophet Muhammad’s experience while receiving the first revelation in the Cave of Hira.

b) Explain his activities that followed the revelation up to 615AD.

2. a) Describe the events of the night Journey (Al-Isra wal-Miraj)

b) Explain the importance of these events to the Muslims.

3. a) In which ways was the Second Pledge of Aqaba important?

b) How did the Meccans react to this pledge?

4. a) Explain the conditions under which the Meccans violated the Hudaibiyyah Treaty.

b) What were the consequences of this violation?

**SECTION B**

**THE CALIPHATE OF THE FOUR RIGHTLY GUIDED CALIPHS**

5. a) What was Abubakr’s contribution to Islam during the days of the Prophet (P.B.U.H)?

b) How did he become the caliph?

6. a) Give an account of the death of Umar Bin Khattab.

b) Outline his achievements as a caliph.

7. a) Give the biography of Uthman Bin Affan.

b) What were his achievements as a caliph?

8. a) Why did Muawiyyah oppose the caliphate of Ali Bin Abu Talib?

b) Give the results of this opposition.

**SECTION C**

**ISLAM IN UGANDA**

9. How did the coming of the Arabs influence the ways of life of the people of Uganda?

10. a) Give the early life of Menha Munuulo.

b) Explain the role he played in the spread of Islam in Eastern Uganda.

11. a) Explain the circumstances that led to the establishment of the Uganda Muslim Supreme Council.

b) What are the duties of the Council?

12. a) What are the religious beliefs and practices of the Tabliq Muslims?

b) Explain the impact these beliefs and practices have had on the Muslim Community in Uganda.

**UCE 2009**

**SECTION A**

**THE PROPHET MUHAMMAD (P.B.U.H) AND THE EARLY MUSLIM COMMUNITY**

1. a) Describe the Prophet’s experience during the first revelation in the Cave of Hira.

b) Outline the contents of the First Revelation.

2. a) Explain the events that led to the Pledges of Aqaba.

b) Give an account of the Second Pledge of Aqaba.

3. Describe the relationship between Muslims and the following communities in Medinah:

a) Jews,

b) Hypocrites.

4. a) Describe the Conquest of Mecca.

b) What were the consequences of this conquest?

**SECTION B**

**THE CALIPHATE OF THE FOUR RIGHTLY GUIDED CALIPHS**

5. a) Give reasons for the election of Abubakr as the first Caliph.

b) Explain the problems he faced as the Caliph.

6. In which ways did Caliph Umar Bin Khattab contribute to the following areas:

a) Administration,

b) Judiciary?

7. Explain Uthman’s contribution to Islam during the days of the Prophet.

8. a) Give an account of the assassination of Caliph Ali Bin Abu Talib.

b) How did his death affect the Muslim community?

**SECTION C**

**ISLAM IN UGANDA**

9. a) Explain the factors that led to Muslims’ flight to Kijungute.

b) What were the results of this flight?

10. a) Describe the formation of National Association for the Advancement of Muslims (NAAM).

b) What were the effects of its activities to the Muslim community of Uganda?

11. a) What are the challenges faced by the Uganda Muslim Supreme Council?

b) Suggest solutions to these problems.

12. Explain the wrangles between Sheikh Abdul Obeid Kamulegeya and Sheikh Kasim Mulumba

**UCE 2010**

**SECTION A**

**THE PROPHET MUHAMMAD (P.B.U.H) AND THE EARLY MUSLIM COMMUNITY**

1. a) What were the forms of injustice that women suffered in pre-Islamic Arabia? (10mks)

b) Explain the Islamic teaching regarding these forms of injustice. (10mks)

2. a) Explain the hardships experienced by the early Muslim converts in Mecca. (10mks)

b) How did they overcome these hardships? (10mks)

3. a) Give an account of the Battle of Uhud. (10mks)

b) What were the consequences of this battle? (10mks)

4. a) Describe the situation in Medina immediately after the death of the Prophet. (10mks)

b) How was the situation handled by the Companions? (10mks)

**SECTION B**

**THE CALIPHATE OF THE FOUR RIGHTLY GUIDED CALIPHS**

5. a) Give an account of Abubakr’s life before he became Caliph. (10mks)

b) Outline his achievements as a Caliph. (10mks)

6. a) Describe the conquest of Syria during Caliph Umar’s time. (12mks)

b) What were the results of this conquest? (08mks)

7. a) Give reasons for the rebellions that occurred during the caliphate of Uthman Bin Affan. (10mks)

b) What were the consequences of these rebellions? (10mks)

8. a) Give an account of the Battle on Siffin. (12mks)

b) Why did Caliph Ali fail to restore peace in the caliphate? (08mks)

**SECTION C**

**ISLAM IN UGANDA**

9. a) Describe the beliefs and practices of the people of Uganda before the coming of Islam. (10mks)

b) How did the coming of Islam change these beliefs and practices? (10mks)

10. a) Give an account of the migration of Muslims from Buganda to Kijungute. (08mks)

b) Explain the consequences of this migration. (12mks)

11. a) Give the biography of Prince Badru Kakungulu up to the time he assumed leadership of the Muslim community. (08mks)

b) What was his contribution to the development of the Muslim community in Uganda. (12mks)

12. a) Explain the origin of the National Association for the Advancement of Muslim (NAAM). (10mks)

b) Outline the consequences of the formation of NAAM. (10mks)

**UCE 2010**

**SECTION A**

**THE PROPHET MUHAMMAD (P.B.U.H) AND THE EARLY MUSLIM COMMUNITY**

1. a) What were the forms of injustice that women suffered in pre-Islamic Arabia? (10mks)

b) Explain the Islamic teaching regarding these forms of injustice. (10mks)

2. a) Explain the hardships experienced by the early Muslim converts in Mecca. (10mks)

b) How did they overcome these hardships? (10mks)

3. a) Give an account of the Battle of Uhud. (10mks)

b) What were the consequences of this battle? (10mks)

4. a) Describe the situation in Medina immediately after the death of the Prophet. (10mks)

b) How was the situation handled by the Companions? (10mks)

**SECTION B**

**THE CALIPHATE OF THE FOUR RIGHTLY GUIDED CALIPHS**

5. a) Give an account of Abubakr’s life before he became Caliph. (10mks)

b) Outline his achievements as a Caliph. (10mks)

6. a) Describe the conquest of Syria diring Umar’s time. (12mks)

b) What were the results of this conquest? (08mks)

7. a) Give reasons for the rebellions that occurred during the caliphate of Uthman Bin Affan. (10mks)

b) What were the consequences of these rebellions? (10mks)

8. a) Give an account of the Battle on Siffin. (12mks)

b) Why did Caliph Ali fail to restore peace in the caliphate? (08mks)

**SECTION C**

**ISLAM IN UGANDA**

9. a) Describe the beliefs and practices of the people of Uganda before the coming of Islam. (10mks)

b) How did the coming of Islam change these beliefs and practices? (10mks)

10. a) Give an account of the migration of Muslims from Buganda to Kijungute. (08mks)

b) Explain the consequences of this migration. (12mks)

11. a) Give the biography of Prince Badru Kakungulu up to the time he assumed leadership of the Muslim community. (08mks)

b) What was his contribution to the development of the Muslim community in Uganda. (12mks)

12. a) Explain the origin of National Association for the Advancement of Muslim (NAAM). (10mks)

b) Outline the consequences of the formation of NAAM. (10mks)

**UCE 2011**

**SECTION A**

**THE PROPHET MUHAMMAD (P.B.U.H) AND THE EARLY MUSLIM COMMUNITY**

1. a) Explain the way women were treated during the Jahiliyyah period (10mks)

b) How did Islam change this status? (10mks)

2. a) Explain the difficulties that young Muhammad (PBUH) experienced. (10mks)

b) How did he overcome them? (10mks)

3. a) Explain the causes of the Battle of Badr. (10mks)

b) What factors enabled Muslims to win this battle? (10mks)

4. Give an account of the Prophet’s death and burial. (20mks)

**SECTION B**

**THE CALIPHATE OF THE FOUR RIGHTLY GUIDED CALIPHS**

5. a) Outline the challenges that Abubakr faced after being elected Caliph. (10mks)

b) How did he overcome them? (10mks)

6. Describe the way Caliph Umar Bin Khattab conquered the following empires:

a) Persia (10mks)

b) Egypt (10mks)

7. a) Explain the problems faced by Caliph Uthman during the second half of his caliphate (10mks)

b) Outline the accusations brought against him by his enemies. (10mks)

8. a) Describe the murder of Caliph Ali. (08mks)

b) What were the consequences of his murder? (12mks)

**SECTION C**

**ISLAM IN UGANDA**

9. a) Explain the causes of the religious wars of 1888in Buganda. (10mks)

b) What were the effects of these wars on the Muslim community? (10mks)

10. a) Give the early life of Prince Nuhu Mbogo. (10mks)

b) What were his contributions to the Muslim community? (10mks)

11. a) What were the objectives of the National Association for the Advancement of Muslims (NAAM) in Uganda? (10mks)

b) How did NAAMaffect the Muslim community in Uganda? (10mks)

12. a) Describe the leadership differences between Sheikh Abdul Obed Kamulegeya and Sheikh Kassim Mulumba. (12mks)

b) What were the consequences of these differences? (08mks)

**UCE 2012**

**SECTION A**

**THE PROPHET MUHAMMAD (P.B.U.H) AND THE EARLY MUSLIM COMMUNITY**

1. a) Describe the events in the cave of Hira in Mecca in 610A.D. (10mks)

b) How did the Prophet physically declare his message? (10mks)

2. a) Why did the peopleof Yathrib invite Muhammad (P.B.U.H) to their city? (10mks)

b) Give the contents of the Madina Covenant. (10mks)

3. a) Outline the terms of the Treaty of Hudaibiyyah. (10mks)

b) In what ways did the Treaty lead to the conquest of Mecca? (10mks)

4. a) Describe the Farewell Pilgrimage. (10mks)

b) What issues did the Prophet talk about in his Farewell Speech? (10mks)

**SECTION B**

**THE CALIPHATE OF THE FOUR RIGHTLY GUIDED CALIPHS**

5. a) How was Abubakr elected as successor to the Prophet? (10mks)

b) What lessons can Muslims learn from the way he was elected? (10mks)

6. a) Explain the way in which Caliph Umar improved the judiciary. (10mks)

b) Give the benefits of this improvement to the Muslim community. (10mks)

7. a) Explain the circumstances under which Caliph Uthman Bin Affan was murdered. (10mks)

b) What were the consequences of his murder? (10mks)

8. Describe Ali Bin Abu Talib’s service to Islam during the:

a) Meccan period (10mks)

b) Medina period (10mks)

**SECTION C**

**ISLAM IN UGANDA**

9. Explain the contribution of the following to the spread of Islam in Uganda:

a) The Sudanese (Nubian) soldiers, (08mks)

b) Baganda Muslim refugees in Ankole and Busoga. (12mks)

10. a) Trace the origins of Juma and Zukuuli. (10mks)

b) In which ways does this faction differ from the rest of the Muslims? (10mks)

11. a) Explain the objectives for creating the Uganda Muslim supreme council. (10mks)

b) What have been the achievements of this Organisation? (10mks)

12. a) Outline the religious practices of the Tabliq youth. (10mks)

b) How have they contributed to the progress of Islam in Uganda? (10mks)

**UCE 2013**

**SECTION A**

**THE PROPHET MUHAMMAD (P.B.U.H) AND THE EARLY MUSLIM COMMUNITY**

1. a) Describe the events that took place in the cave of Hira where the Prophet received his first revelation. (08mks)

b) What methods did the Quraish use to oppose the Prophet’s mission? (12mks)

2. Explain the contribution of the following early converts to the mission of the Prophet:

a) Khadijah, (10mks)

b) Abu-Bakar. (10mks)

3. a) Give reasons for the migration of the Prophet from Mecca to Medinah. (08mks)

b) What were the effects of this migration? (12mks)

4. a) Describe the course of the Battle of Uhud (625AD) (12mks)

b) What were its consequences? (08mks)

**SECTION B**

**THE CALIPHATE OF THE FOUR RIGHTLY GUIDED CALIPHS**

5. a) What were the problems that Caliph Abubakar faced during his caliphate? (10mks)

b) Outline his successes as a caliph of Islam. (10mks)

6. Explain the institutions Umar Bin Khattab established during his caliphate. (20mks)

7. Give the effects of the assassination of Uthman on the early Muslim community. (20mks)

8. a) Explain the circumstances that led to the murder of Caliph Ali. (10mks)

b) What were the consequences of his murder? (10mks)

**SECTION C**

**ISLAM IN UGANDA**

9. a) Give the biography of Prince Nuhu Mbogo. (10mks)

b) What was his contribution to the development of the Muslim community in Uganda? (10mks)

10. a) Explain the teachings of Juma and Zukuuli. (10mks)

b) Give the contribution of this sect to the development of the Muslim community in Uganda. (10mks)

11. a) Outline the objectives of the Uganda Muslim Supreme Council (UMSC). (10mks)

b) What challenges does it face? (10mks)

12. Give an account of the leadership crisis between Sheikh Obeid Kamulegeya and Sheikh Kasim Mulumba. (20mks)

**UCE 2014**

**SECTION A**

**THE PROPHET MUHAMMAD (P.B.U.H) AND THE EARLY MUSLIM COMMUNITY**

1. a) Describe the events that surrounded the first revelation to Prophet Muhammad (P.B.U.H) . (12mks)

b) Explain his reaction. (08mks)

2. a) Give the content on the Medinah Covenant. (10mks)

b) How did this Covenant affect the lives of the Medina community? (10mks)

3. a) Describe the emergence of the hypocrites (Munafiqũn) in Medina. (10mks)

b) How did the Prophet treat them? (10mks)

4. a) Outline the content of the Prophet’s speech during the Farewell Pilgrimage. (10mks)

b) What is the importance of this speech to the Muslims? (0mks)

**SECTION B**

**THE CALIPHATE OF THE FOUR RIGHTLY GUIDED CALIPHS**

5. Explain the way Abubakar dealt with the following:

a) Zakat defaulters, (08mks)

b) False prophets.. (12mks)

6. a) Describe Umar’s character. (08mks)

b) Explain the political changes he introduced in running the Islamic state. (12mks)

7. a) Give an account of the assassination of caliph Uthman bin Affan. (12mks)

b) How did his death affect the Muslim community? (08mks)

8. a) what role did Ali play to promote islam before becoming a Caliph?. (12mks)

b) How did he deal with Aisha who opposed his caliphates? (08mks)

**SECTION C**

**ISLAM IN UGANDA**

9. a) Describe the reception King Suuna II gave to the early Arab Muslim traders in Buganda. (12mks)

b) What were the effects of the presence of Arab Muslims on the people of Buganda? (08mks)

10. a) Give the early life of sheikh Obed Lutale. (08mks)

b) What was his contribution to the development of the Islam in Uganda? (10mks)

11. a) Explain the creation of the Juma-Zukuli sect in Uganda. (10mks)

b) What were the consequences of the creation of Muslim sects? (10mks)

12. a) Explain the origins of the leadership crisis between Sheikh Saad Luwemba and Sheikh Rajab Kakooza. (08mks)

b) What were the consequences of this crisis? (12mks)

**UCE 2015**

**SECTION A**

**THE PROPHET MUHAMMAD (P.B.U.H) AND THE EARLY MUSLIM COMMUNITY**

1. a) Describe the life of the Pre-Islamic Arabs. (12mks)

b) How did the coming of Islam change this life? (08mks)

2. a) Give an account of the Muslims’ migration from Mecca to Abyssinia (12mks)

b) Explain the benefits of this migration to the Muslims. (08mks)

3. a) Explain the causes of the battle of Khandaq. (12mks)

b) Why were the enemies of the Muslims defeated? (08mks)

4. a) Give the content of the Prophet’s speech during the Farewell Pilgrimage. (10mks)

b) Of what importance was this speech to the Muslims? (0mks)

**SECTION B**

**THE CALIPHATE OF THE FOUR RIGHTLY GUIDED CALIPHS**

5. a) Describe Abubakar’s life before his conversion to Islam. (12mks)

b) How did he help the prophet during his mission in Mecca? (08mks)

6. a) Give an account of Umar’s early life and conversion to Islam. (12mks)

b) How did he become a successor to Caliph Abubakar? (08mks)

7. a) What institutions did caliph Uthman initiate? (10mks)

b) Explain the ways in which these institutions helped the Muslim community. (10mks)

8. a) Explain the circumstances under which Ali bin Abu Talib became a Caliph.. (10mks)

b) What did he achieve during his caliphate? (10mks)

**SECTION C**

**ISLAM IN UGANDA**

9. How did the following communities help in the spread of Islam in Uganda.

a) Nubians, (10mks)

b) Buganda migrants? (10mks)

10. a) Explain the reasons for the Muslims’flight to Kijungute. (08mks)

b) What were the results of this flight? (12mks)

11. a) Give the biography of Menha Munulo. (12mks)

b) Explain the role of Menha Munulo in the spread of Islam in Busoga. (08mks)

12. a) Explain the origins of the Tabliqs in Uganda. (10mks)

b) What has been the contribution of the Tabliqs to the development of the Uganda Muslim Community? (10mks)

**UCE 2016**

**SECTION A**

**THE PROPHET MUHAMMAD (P.B.U.H) AND THE EARLY MUSLIM COMMUNITY**

1. a) Why did the Meccans oppose Prophet Muhammad’s mission? (12mks)

b) Explain the results of their opposition. (08mks)

2. a) Give the content on the Medinah Covenant. (10mks)

b) How did this Covenant benefit the Muslims? (10mks)

3. a) Describe the events that led to the signing of the Hudaibiyyah treaty. (15mks)

b) What were the terms of the treaty? (05mks)

4. a) Outline the events of the farewell pilgrimage. (12mks)

b) Explain its importance to the Muslims? (08mks)

**SECTION B**

**THE CALIPHATE OF THE FOUR RIGHTLY GUIDED CALIPHS**

5. a) Give the early life of Abubakar al-Sidiq. (10mks)

b) Explain the qualities that made him the best companion of the prophet.(12mks)

6. Explain Umar’s contribution to the development of the following:

a) State treasury, (10mks)

b) Judiciary (10mks)

7. a) Explain the achievements of caliph Uthman. (08mks)

b) What lessons can Muslim leaders learn from Uthman’s methods of administration? (12mks)

8. Describe Ali Bin Abu Talib’s life:

a) before his conversion to Islam . (08mks)

b) after his conversion to Islam. (12mks)

**SECTION C**

**ISLAM IN UGANDA**

9. How was Islam introduced in the following regions of Uganda:

a) Bunyoro (10mks)

b) Busoga? (10mks)

10. a) Explain the origins of the Uganda Muslim Community (10mks)

b) What was the contribution of the Uganda Muslim Community to the development of Muslims in Uganda? (10mks)

11. a) Outline the objectives of the Uganda Muslim Supreme Council. (10mks)

b) Give the challenges faced by the Uganda Muslim Supreme Council in trying to achieve its objectives. (10mks)

12. a) Trace the origin of the Tabliq Movement in Uganda. (10mks)

b) Explain the beliefs and practices of the Tabliq Muslims (10mks)

**UCE 2017**

**SECTION A**

**THE PROPHET MUHAMMAD (P.B.U.H) AND THE EARLY MUSLIM COMMUNITY**

1. a) Describe the religious practices of the pre-Islamic Arabia. (10mks)

b) How did the coming of Prophet Muhammad (P.B.U.H) affect these practices? (10mks)

2. a) Give an account of the Muslim migration to Abbysinia. (12mks)

b) How did the pagan Meccans react to this migration? (08mks)

3. a) Explain the factors that led to the conquest of Mecca. (12mks)

b) How did the conquest change the situation in Arabia? (08mks)

4. a) Give an account of:

i) the sickness of the Prophet, (12mks)

ii) his death (08mks)

**SECTION B**

**THE CALIPHATE OF THE FOUR RIGHTLY GUIDED CALIPHS**

5. a) Give the biography of Abubakar before his conversion to Islam. (08mks)

b) Explain his contribution to Islam during the Prophet’s lifetime. (12mks)

6. a) What were the causes of wars between Caliph Umar and the Persians? (08mks)

b) Why was he able to win the wars? (12mks)

7. a) Describe the life of Uthman before he became a caliph. (12mks)

b) Outline the problems he faced as a caliph. (08mks)

8. a) Explain the way Caliph Ali was assassinated. . (10mks)

b) What were the consequences of this assassination? (10mks)

**SECTION C**

**ISLAM IN UGANDA**

9. a) What were the causes of wars between Muslims and Christians in Uganda between 1888 and 1893? (10mks)

b) Why were the Muslims in the end defeated? (10mks)

10. a) Explain the way Islam was spread in western Uganda. (10mks)

b) Why did Islam spread at a slow pace in this region? (10mks)

11. a) Give the life history of Sheikh Swaibu Ssemakula. (08mks)

b) What were his achievements? (12mks)

12. a) Give an account of the creation of the Uganda Muslim Supreme Council. (10mks)

b) In what ways has the Council contributed to the development of the Muslim community? (10mks)