SECTION C
ISLAM IN UGANDA

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

RELGIOUS WAYS OF LIFE OF THE PEOPLE OF UGANDA BEFORE THE COMING OF ISLAM

Before the coming of Islam in Uganda, people believed African Traditional Religion.

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

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

**SOCIAL LIFE**

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

**ECONOMIC LIFE**

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

**THE SIMILARITIES AND DIFFERENCES BETWEEN PRE-ISLAMIC ARABIA AND PRE-ISLAMIC UGANDA**

**SIMILARITIES**

- In both pre-Islamic Arabia and pre-Islamic Uganda, the following were practiced:
- There was excessive polygamy in both areas.
- There was wine drinking.
- Social classes existed in both regions.
- Gambling was also common in both Uganda and Saudi Arabia.
- Both regions had clans and tribes in society.
- There was much respect given to elders in both areas.
- Both regions had religious officials whom they gave gifts and sacrifices.
- People in both regions had knowledge about God, the Creator but they understood Him differently.
- In both areas people used to offer sacrifices to their gods.
- Religious beliefs existed among the people in both areas but they were different.
- People in both areas used intermediaries to connect man to their Creator.
- There was superstition in both areas.
- There was strong value attached to land in both pre-Islamic Arabia and Uganda.
- Both areas practiced agriculture but grew different crops.
- Both areas practiced pastoralism but kept different animals.
- Trade was also practiced in both pre-Islamic Uganda and Saudi Arabia.
- Like in pre-Islamic Arabia, power belonged to kings and chiefs in pre-Islamic Uganda.
- Revenge was common in both pre-Islamic Arabs and Ugandans.
- Succession disputes were common in both regions before the coming of Islam.
- Brotherhood among members of the same clan existed in both regions.
- E.T.C

**DIFFERENCES**

- Divorce was common in Jahiliyya Arabs than in Uganda.
- Adultery and fornication was not common in Uganda like in pre-Islamic Arabia.
- Unlike pre-Islamic Uganda, Infanticide was a common practice in pre-Islamic Arabia.
- Talking obscene words was highly praised in pre-Islamic Arabia but in Uganda it was an offense to speak obscene words.
- Women were highly mistreated in pre-pre-Islamic Uganda Islamic Arabia than in Women and slaves
- Idol worship was strong in pre-Islamic Arabia.
- Unlike pre-Islamic Uganda, the Arabs had several religions.
- Unlike Arabia, there was no fasting in Uganda.
- Pre-Islamic Arabs carried out pilgrimage around the Kaaba while naked which was not in Uganda.
- Unlike pre-Islamic Uganda, Arabs were subjected to foreign rule by the Jews and Persians.
- Pre-Islamic Arabs had no standing armies but some tribes in Uganda like the Baganda had strong standing armies.
- The Arabs had no centralized governments but Uganda was mixed with centralized and decentralized societies.
- Economically, Uganda practiced fishing which was not in Arabia due desert conditions.
- They also practiced cattle and food raiding which was not in Arabia.

**HOW WAS ISLAM RECEIVED IN BUGANDA?**

*Describe the reception that was given to Islam during the time of kabaka Sunna II*

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

**EFFECTS OF THE ARABS ONTO BUGANDA**

1. Built mosques
2. Brought guns
3. Introduced new crops (rice, dates, wheat)
4. Introduced new foods (pilawo, chapatti)
5. Introduced Kiswahili language
6. Increased population of Buganda
7. Spread Islam in Buganda
8. Boosted trade in Buganda
9. Introduced cowrie shells & coins
10. Introduced Quran as a holy book
11. Introduced new styles of dressing
12. Influenced coming of missionaries
13. Introduced Arabic architecture of building flat topped houses

**CONTRIBUTIONS OF KABAKA MUTESA I TOWARDS THE SPREAD OF ISLAM IN UGANDA**

- Kabaka Mutesa I was a son to kabaka Sunna II
- He became Kabaka after the death of his father in 1856
- On becoming kabaka, he showed interest in Islam since he hoped the Arabs would help him fight the Khartourmers and the Banyoro
- He became serious with Islam in 1862 but declared himself a Muslim in 1886
- He made the following contributions;
  1. Welcomed more Arabs and Swahili to his Kingdom who in turn spread Islam
  2. Constructed a mosque at his palace for prayers
  3. Learnt some verses of the Quran in Arabic and taught them to others
  4. Ordered his chiefs and pages to convert to Islam
  5. He used to lead prayers in the Mosque at his palace on Friday
  6. He gave Muslims high posts/positions in his kingdom which they used to spread Islam
  7. Ensured strict observance of prayers in his kingdom and put officials to monitor them
  8. Ordered for the planting of stones for scrubbing feet in every home stead when performing wudhu
9. Strictly monitored fasting and punishments were given to people found eating in Ramadhan e.g. Kakolokoto one of his spies
10. Animals in his kingdom were slaughtered by Muslims
11. Abandoned the use of dogs for hunting
12. Abolished the burying of Kabaka’s without the jaw bones
13. Abolished the burring of Buganda kings while facing the direction of Bunyoro
14. Invited his fellow leaders to Islam e.g. Kabalega
15. Abolished taking of alcohol even though he continued doing it
16. Changed his name from Mukabya to Mutesa for the sake of Islam

THE POLITICAL RELIGIOUS WARS IN BUGANDA 1888-1895

They were also called the political – religious wars

They were fought between Muslims and Christians supported by traditionalists

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

CAUSES OF POLITICAL RELIGIOUS WARS IN BUGANDA
1. Collapse of the Muslim –Christian alliance that had overthrown Mwanga
2. Poor distribution of war booty after the overthrow of Mwanga
3. Mwanga’s ruthlessness made him a common enemy of the
4. Both groups had acquired arminitions
5. Long term enmity since the time of the Muslims takeover of the Roman empire
6. Difference in teachings
7. Fighting for converts
8. Each group wanted the Kabaka to be on its side
9. Fighting for positions in Kabaka’s administration e.g. position of chief cook.
10. Muslims and C Death of kabaka Mutesa 1 who knew how to handle the different religious groups.
11. Failure of the Kabaka to identify himself with any religious group
12. Kalema’s policies of favoring the Muslims annoyed the Christians
COURSE OF THE POLITICAL RELIGIOUS WARS IN BUGANDA

Give an account of the political religious wars in Buganda between 1888 – 1895

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

EFFECTS OF THE POLITICAL RELIGIOUS WARS IN BUGANDA

1. Loss of lives
2. Migration of Muslims to kijungute
3. Spread of Islam to other parts of Uganda
4. Retarded spread of Islam in Buganda
5. Distribution of property e.g. Kalema’s palace was burnt
6. Decline in economic activities
7. Increased persecution of Muslims in Buganda
8. Led to the formation of political parties along religious lines
9. Showed that people had not converted to Islam whole heartedly
10. Muslims started doing ordinary jobs like hawking
11. Negatively affected Muslims in political and administration of Uganda
12. Muslims were given poor counties in land distribution
13. Protestantism as a religion dominated Uganda

SPREAD OF ISLAM TO OTHER PARTS OF UGANDA

- Northern Uganda
- Eastern Uganda
- Ankole
- Tooro
- Bunyoro
**HOW DID ISLAM REACH NORTHERN UGANDA?**

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

**HOW DID ISLAM REACH EASTERN UGANDA?**

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

**HOW DID ISLAM REACH BUNYORO?**

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

**TOORO**

1. Nearness to Buganda which was already Islamized
2. Buganda refugees who settled in Tooro
3. Political religious wars in Buganda
4. Uganda railway to (Hima) for limestone
5. Hospitality of the Batooro attracted Muslims to the Area
6. Buganda raids on to Tooro for men and women made them convert
7. Similarity of local practices with those of Islam e.g. polygamy
8. Trade i.e. the long distance traders
9. Trade items e.g. ivory, copper attracted traders to the area
10. Individual Muslims like Abbas Balinda spread Islam there.
11. Intermarriages between Batooro and Baganda
12. Role of Sudanese soldiers

**FACTIONALISM/ DIVISIONISM/ SECTARIANISM/ DISUNITY**

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

1. Difference in the interpretation of Quran and Hadith
2. Uncoordinated foreign influence which confuses people
3. Loyalty to leaders and think they don’t make mistakes.
4. Desire to seek popularity by some leaders
5. Lack of a universally accepted leaders like the pope for Catholics
6. Presence of two Mufti’s or over roll Muslim leaders
7. Lack of clear guidelines about changing of leadership
8. Struggle for economic gains amongst Muslims
9. Government interference in Muslim affairs
10. Tribalism (Buganda Vs other tribes)
11. Ignorance of some Muslims and just conflict with others
12. Hereditary enmity that Muslims are willing to continue with.
13. Insecurity within the country has caused more separation
14. Lack of transparency in issues to deal with money
15. Struggle for power amongst leaders
16. Different value attached to Islamic practices
17. Presence of different schools of law
18. Lack of proper training of Sheikhs (half-baked sheikhs are produced)
19. Media has sometimes confused Muslims further by magnifying small issues.
20. Lack of tolerance among Muslims with each other
21. Unending disunity among Muslims has furthered more disunity.

Qn: **What methods should be applied to handle the situation** (Ways of avoiding sectarianism)
   1. Always preach brotherhood
   2. They can train for a common method of preaching
   3. Should go back to the original teaching of Islam to promote Unity
   4. Should look for information to avoid arguing out of ignorance
   5. Muslims should learn to be tolerant to one another
   6. Muslims should borrow a leaf from other groups that are united
   7. Should be careful with the media to avoid its negative impacts
   8. Equally avoid too much politics I affairs of Islam
   9. Should always find out who the true enemies of Islam are.
   10. Avoid accepting international influence upon them to stop the confusion
   11. Have respect for one another
   12. Should have proper accountability of funds to avoid mistrust
   13. Have a clear way of a warding leadership
   14. Muslims should get one over roll leader in Uganda
   15. Proper training of Sheikhs to avoid half-baked ones

**ORIGIN OF JUMA EMPYA/ JUMA ZUKULI**
Describe the origin of Juma empya and Juma- Zukuli sects.

- Since time in memorial, Muslims in Uganda used to offer both Juma and Zuhur prayers
- However, in the 1920’s there was a section of Muslims which used to offer both Juma & Zuhri
- Muslims used to perform both following an Islamic teaching that Juma is invalid if prayed with less than 40 learned Muslims in one mosque
- The above condition couldn’t be met since the learned in Uganda were few
- In 1926, the then Kabaka of Buganda, Dada Chwa tried to help out and invited a sheikh from Tanzania
- The Sheikh gave ago a head for both prayers
- In 1947, Muslims leaders from both groups decided to go to Mecca and seek clarification from mufti Shafie.
- He told them to construct one big mosque for jumah prayers
- Also recommended that there was no need to perform both prayers
- The answers were not satisfying and two groups formed here
- On coming back, the group against performing led by Badru Kakungulu, decided to abandon “Zuhur” on Friday and came to be known as Juma Empya
- They had their headquarters at kibuli and were registered as the Uganda Muslim community.
- Those in favour of Juma and Zuhuri, continued to perform both prayers and came to be known as Juma Zukuli/Nkadde and had their headquarters at Kyadondo and their leader was Sheikh Abdul Rahman Mivule.

13. They had their headquarters at Kibuli were registered as the Uganda Muslim Co Distributes house hold items to the needy Muslims on Iddi day and during Ramadhan
14. Has trained several Sheikhs and this has helped the propagation of Islam
15. Influence the construction of mosques in Areas that follow their ideology e.g. Kawempe Lukadde, kawempe Mbogo etc.
16. They popularized the use of Matali which united Muslims

CONTRIBUTIONS OF JUMA EMPYA

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

**NAAM (NATIONAL ASSOCIATION FOR THE ADVANCEMENT OF MUSLIMS)**

**a) Describe the formation of NAAM**

**b) Give an account of the formation of NAAM**

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

**REASONS FOR THE FORMATION OF NAAM**

To act as a mouth piece of Muslims to the government
1. To serve as the Muslim governing body
2. To cater for the general welfare of the Muslims
3. To revive Islam and teach the pure and true religion
4. To unite the Muslims of Uganda after emergency of sects
5. To change leadership of Islamic affairs from royal prerogatives
6. Non baganda elites also advocated for change of leadership
7. To administer the affairs of Islam constitutionally
8. To address the status of sheikhs as they were poorly catered for
9. Refusal of opening up the world Muslim league offices as had been requested by Kamulegeya
10. To solicit for funds from the Arab world for the UPC government.
11. To pass on UPC government policies onto the Muslims.
12. To advocate for the Muslims, share of the national cake.

**EFFECTS OF THE FORMATION OF NAAM**

1. Mobilized youth and united a new breed of Muslims with fresh ideas to stir up issues concerning Islam
2. Brought Muslims closer to the government.
3. Organized Muslim functions and ceremonies e.g. maulud through which Islam was spread.
1. Linked Uganda to the outside world e.g. through world Muslim league
2. Tried to unite the Muslims in Uganda since it was nation wide
3. Indirectly laid foundation for the formation of UMSC since it was nation wide
4. Led to appointment of the first Mufti of Uganda i.e. Sheikh Semakula
5. Muslim activities were broadcast live on Radio Uganda and UTV
6. Members of NAAM were rewarded with political appointments in UPC government
7. Pressurized the government to create jobs for Muslim sheikhs e.g. Buwendo became secretary general of Mubende
8. Re-defined the position of sheikhs whose welfare was poor
9. Islamic activities became popular nationwide e.g. Obote attended the 1968 maulud at Jinja barracks
10. Led to construction of mosques in Uganda
11. Led to establishment of RABITWA office in Kampala
12. Increased on the number of sheikhs and graduated them to cater for many areas
13. Led to divisionism among Muslims in Uganda
14. Led to loss of lives where there were conflicts e.g. in schema
15. Retard the development of Muslim projects in Uganda
16. Fought for the control of mosques thus bringing further misunderstandings
17. Increased government interference in Muslim affairs

**DESCRIBE THE FORMATION OF UMSC**

**a) Give an account for the formation of the UMSC**

1. UMSC stands for the Uganda Muslim Supreme Council
2. It was established in 1972 during Amin’s regime
3. Muslims had experienced a lot of problems
4. Some concerned Muslims supported it
5. Amin proposed to form one organization for the Muslims
6. Majority of the Muslims supported it
7. Two conferences were held i.e.
   * the 1st between 19th – 22nd May 1971
   * the 2nd between 1st – 4th June 1971
8. Muslims accepted to be under one organization
9. It was officially inaugurated in 1972
10. Kakungulu the leader of UMC welcomed the idea
ACHIEVEMENT /SUCCESSES OF THE UMSC

1. Set up income generating projects e.g. university, radio Bilal
2. Organized successful elections for the Mufti
3. Managed to secure donations from the Arab world
4. Had by mid-1975 improved and changed old Kampala hospital to 100 beds and 2 doctors
5. For some years the council tried to unite Muslims
6. Was able to protect the Muslims rights to a certain degree eg slaughtering of animals
7. Encouraged creation of more Muslim schools
8. Improved on the welfare of Muslims through different programmes
9. Spread Islam through mauled and Duwa programmes
10. International Muslim agencies and organizations appeared in Uganda
11. Managed to educate several sheikhs locally and abroad
12. Uganda was registered as a member to the organization of Islamic conference in 1974
13. Tried to complete the national mosque with the help of Gadhafi
14. Tried to look after orphans though with limited finance
15. Continuously announced the beginning and end of the month of Ramadhan

REASONS FOR THE FORMATION OF UMSC
a) What were the original ideas of the founders of the UMSC?

1. To provide religious guidance and information regarding Islam
2. To represent the Muslim community to local and foreign entities
3. To look after / oversee and safeguard Muslim property
4. To construct schools and take charge of them
5. To collect and distribute zakat
6. To look after the disadvantaged members in the Muslim community
7. To construct mosques and be in charge of their administration
8. To organize religious ceremonies e.g. mauling, idd etc.
9. To conduct marriage ceremonies
10. To settle disputes among Muslims
11. To act as a mouth piece for Muslims to the central government
12. To train sheikhs
13. To announce the beginning and end of the month of Ramadhan.
14. To get funds or aid from the Arab world.
15. To connect the Muslims of Uganda to the outside world.

**REASONS FOR UMSC’S FAILURE TO FULFILL THE AIDS AND OBJECTIVES OF ITS FOUNDERS?**

*a) What challenges does it face?*

1. Lack of transparency among leaders
2. Insufficient structures of administration and weak policies
3. Greed from money,
4. Corruption and embezzlement
5. Weak leadership and administration
6. Lack of creativity by the Muslim community and its leaders
7. Greed for power and leadership
8. High level of poverty, dependence of members
9. Recurrent Muslim leadership wrangles
10. Ignorance among Muslims especially in rural areas
11. Political interference
12. Foreign interference/influence
13. Tribalism among Muslims
14. Emergence of semi-independent groups
15. Duplication of duties and roles
16. Lack of funds
17. Unqualified staff in some departments of the council

**POSSIBLE SOLUTIONS TO THE PROBLEMS**

1. Spread of its training and educational programmes to curb ignorance.
2. Ask for more scholarships not only from the Arab world but also for secular education
3. Establish more schools and improve on the existing ones
4. Properly channel aid got from donors
5. Establish more and more permanent income generating projects
6. Should unite Muslims through drafting a fair constitution to embrace all groups
7. Set up an inspectorate department to look into the management of the council’s affairs
8. Organize seminars to educate Muslims about their religion
9. Hire properly trained and skillful officials
10. Preaching of brotherhood
11. Census on Muslims be carried out for easy planning
12. Be careful with foreign influence not to take on everything
13. Proper guidelines about replacing or dismissing a leader e.g. Mufti
14. Muslims should agree on having an overall leader in Uganda
15. Corrupt leaders /officials be brought to book
16. Selective and careful involvement with the government to reduce political interference

**CAUSES OF THE PROBLEMS OF THE COUNCIL**

1. Government interference
2. Lack of qualified personnel
3. Struggle for power
4. Unemployment
5. High level of illiteracy and ignorance
6. Lack of sincerity and honesty among Muslims
7. Embezzlement of funds in the council
8. Lack of proper sensitization of the Muslim masses
9. Lack of coordination within the council due to poor means of communication
10. Lack of proper planning by the council
11. Recruitment of half-baked personnel with elementary skills
12. Resurrecting /recurring divisionism
13. Uncoordinated foreign influence
14. Ignorance of Muslims

**ORIGIN OF SPIDIQA**

1. The term spidiqah refers to the society for the propagation of Islam and denouncement of innovations, Qadhism and atheism
2. It was established in 1979 with sheikh Muhammad Ziwa as its Mufti and Idris Lutaaya as a chief khadi
3. They first operated from Bilal mosque and then to kamwokya mosque and later Nakasero mosque
4. It was formed by the Muslims who thought that the leader of the supreme council had deviated from the path of Allah
5. The major reason was with leadership of UMSC but later shifted to mismanagement and embezzlement of funds by the UMSC
6. As time went on, society officials preached against mauled, shark etc. as innovations
7. Ziwa condemned the UMSC officials for not telling the Muslims the truth about Islam
8. Therefore, they shifted from administration to the interpretation of the Quran and hadith
9. The society went on and challenged the old sheikhs for conducting kutuba in Arabic only
10. Spidiqa gained many followers especially youths who had hated the old sheikh’s way of preaching
11. The coming back of Sheikhs from Arabia added more strength to the sect
12. Ziwa gave them permission to preach to his followers
13. Later conflicts arose within Spidiqa because Muslims were not happy with Ziwa’s behavior
14. Sheikh Lutaaya broke away as he compromised with UMSC
15. Lutaaya went and formed Buziga theological institute
16. At the climax of the conflict, one day Ziwa stood up in the mosque to preach, members accused him of being drank which he denied.
17. He was banned from preaching ever again at nakasero
18. He then moved to Wilson road mosque and later to Kisenyi where he built a mosque with Njuki
19. The group that remained at nakasero came to be known as the Tabliq

**EFFECTS OF SPIDIQA TOWARDS THE DEVELOPMENT OF ISLAM IN UGANDA**
1. Brought to the open several teachings of Islam e.g.
   Islamic dressing
2. Brought many people back to offering prayers in jammer
3. Differentiated innovations from the Islamic culture
4. Started a weekly newspaper called “Shari at” islamia
5. Revolutionarised performance of kutuba i.e. translating it
   in local languages
6. Development of an open Centre of learning at
   Nakasero mosque
7. Shaped Uganda youth to become responsible citizens
8. Constructed mosques e.g. in masaka, jinja etc.
9. Started Islamic schools in Uganda e.g. buziga
    theological institute
10. Resurrected the spirit of fighting for mosques
11. Led to divisionism among Muslims i.e. youth vs old
12. Enmity between Muslims and non-Muslims
13. Leaders always indulged in womanization and
    alcoholism e.g. Ziwa Kizito
14. Led to formation of the Tabliq movement
15. Many people learnt how to recite the Quran at Nakasero

**TABLIQ MOVEMENT**

**ORIGIN OF THE TABLIQ IN UGANDA MOVEMENT**

1. The term Tabliq means to evangelize and those who engage in
   evangelism are called the tabliqs
2. In Uganda the community of the Tabliq was a breakaway of
   mainly youth from spidqah movement of Muhammad Ziwa
3. Sheikh Ziwa and others started the spidqah group in 1979
4. This group was formed as a result of discontent of many
   Muslims especially about the leadership of the UMSC
5. They first operated at Bilal Islamic Institute and later
   shifted to Kamwokya
6. Finally settled at Nakasero mosque
7. UMSC looked at the group as a threat and sued its leaders
   and on several occasions Ziwa ended up in prison
8. Later Ziwa was accused of misbehaving i.e. preaching under
   the influence of alcohol
9. He was banned from any further preaching at Nakasero mosque
10. He shifted to Wilson road mosque and finally to Kisenyi where he built a mosque with Njuuki
11. The group that remained at nakasero later came to be called the tabliq sect
    The community attracted more of the sheikhs graduating from Islamic universities outside Uganda and Thanawi institutions\these were given platform to preach at Nakasero mosque
12. The movement attracted mostly youth who had relaxed in performing Islamic rituals after being over taken by worldly affairs
13. The tabliq at one time were regarded as a violence group
14. In 1991, some of their leaders like kamoga and jamil Mukulu mobilized youth to forcefully oust the UMSc leadership
15. They attacked the council headquarters located at Namirembe road murdering 4 police men and a dog and were nicknamed “ABATA POLISI”
16. The government used force to crush them as some fled and others were imprisoned
17. This action tarnished the image of the tabliqs and were viewed as barbaric and extremists
18. Currently the longest serving leader of the tabloid movement sheikh Kakeeto Sulaiman has lost confidence of his subjects who have expelled him from Nakasero mosque

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

FACTORS FOR THE RISE OF THE TABLIQUE MOVEMENT IN UGANDA

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

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

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