

NGS -ISLAM PAPER ONE, S.4 REVISION PACKAGE

Section A (PROPHET MUHAMMAD AND THE EARLY MUSLIM COMMUNITY)

1. (a) Describe the moral life of the Arabs before the coming of Islam

- Morally, life among the Arabs was rotten:
- Arabs practiced infanticide, in this case, many used to bury their daughters alive.
- Life was characterized with fornication and adultery.
- They used to consume alcohol
- Gambling was the order of the day
- A woman was married due to her beauty and immoral character.
- The Arabs loved music which was in most cases characterized with obscene content.
- Uncontrolled polygamy characterized their way of life.
- Prostitution was the order of the day.
- The Arabs loved poetry, praising women, their clans and leaders. Also characterized with obscenity.
- Divorce had no rules governing it.
- Some men would send their wives to cohabit with other men to get a good seed (beautiful child)
- A widow would mourn for her dead husband for one year.
- Widow inheritance was also practiced. They were inherited by their step sons.
- Women were being used by men satisfy their sexual urge.
- Children were not treated equally. Males were venerated more than females.
- Menstruating women were isolated
- Exchange of daughters and sisters in marriage was common.
- Selling of rotten and stolen items was the order of the day.
- Rape and defilement featured high
- Free mixing of men and women also characterized society.
- Arabs practiced incest.

(b) How did the coming of Islam change the above situation?

- Infanticide was condemned and declared a sinful act.
- Incest and inheriting widows by their step sons was abolished by categorizing marriageable and those that were prohibited
- Alcohol was also condemned and declared the mother of sins.
- Islam reformed the act of polygamy that, a man should not marry more than four wives.
- Islam introduced the concept of equality to end the act of discriminating women.
- Islam of introduced rules governing divorce, eg the observance of Idda period
- Islam abolished widow inheritance. They should be treated as property
- A widow was to mourn for her deceased husband for four months and ten days.
- Prostitution was declared an illegal way of earning wealth
- A fornicator was to be punished by lashing and an adulterer was to be stoned to death.
- Free mixing of sexes (men and women) was abolished.
- Selling of expired items was declare illegal business transaction and punishable in the hereafter.
- Rape was considered a capital offence punishable by death

- Exchange of daughters and sisters in marriage was declared illegal
- The Prophet taught that a woman is married for her beauty, family background, her wealth and her religion. But he emphasized the importance of religion

2. (a) Describe the way women were treated during the Jahiliyya period

- The Jahiliyya period is the era before the Prophet-hood of Muhammad (PBUH) in 610 AD. It was a period characterized by political, social, moral, economic and religious chaos that needed a redeemer.
- Women were considered 3rd class citizens
- Female babies were looked at as symbols of bad omen who would bring poverty to the family
- Female infanticide. Girls were buried alive by their parents for fear of poverty
- Women were treated as material objects (property) by men
- Women were encouraged by their husbands to offer sex to other men either for money or good male off springs
- They were also looked at as sex objects to give pleasure to men whenever called upon
- Women were not entitled to inheritance, for they were themselves treated as property to be shared
- Women were not allowed to own property nor conduct business
- They could not hold positions of responsibility
- In extreme cases they were objects of sacrifice to the gods
- Women were divorced against their will
- Women had no consent for marriage (There were forced marriages)
- Their rights were tarnished in polygamous marriages
- Women were not allowed to worship freely (No freedom of worship)
- There was polyandry
- Women were used as items of trade
- Male children were more venerated than girls (No equality)
- Were denied freedom of movements
- Rape was common and no one was there to defend the victims
- A widow would mourn the deceased husband for a full year without bathing, shaving, washing etc

(b) How did the coming of Islam improve their condition?

- Islam declared all human beings equal. So, discrimination was dealt with
- Rules governing divorce were introduced: eg, a divorced woman had to observe Idda period
- Women were also allowed to seek for divorce (separation)
- Islam taught that widows would mourn for 4 months and ten days
- Infanticide was checked by declaring murder a major sin and punishments were introduced
- Women were given rights of inheritance
- Freedom of speech and expression was granted
- The right to carryout business and own property was granted
- Women were granted the right to be catered for by their husbands, parents, relatives
- Dowry was made her right. Islam declared dowry a compulsory gift
- Granted the right to worship God in order to earn rewards

- Women were allowed to hold political positions in society (politics). The Prophet used to listen to their advices
- Rules governing Polygamous marriages were introduced. A man had to marry not more than 4 wives, Justice was to be displayed by the husband to his wives etc
- Polyandry was prohibited and declared a major sin
- Islamic marriage was emphasized with its conditions
- Islam granted respect for women
- They were allowed to acquire education
- Forced marriages were abolished. Consent of the two parties in marriage was declared one of the conditions for legality of marriage
- Islam prohibited sexual intercourse with a menstruating woman

3. (a) How did society treat the servants before the advent of Islam

- Islam was introduced in the year 610 AD after the 1st revelation
- Before its introduction, Arabia was undergoing a period of evil
- The period is generally referred to as Jahiliyya where society had no sense of direction morally
- Servants in particular belonged to the lower class of the social ladder
- **They were treated in the following ways:**
- Nobody respected them at all since they were at the bottom in status
- No freedom of speech was enjoyed by them at all
- They couldn't take part in any developmental issues in society
- No political opinions could be got from them
- They could even not stand for any political post
- Voting rights were also not given to them
- Servants were always overworked by their masters
- Many times the work given to them was far above their ability
- With a lot of work they were not paid for their labour
- many times they could be given less pay
- servants were not expected to own property
- in trade, they were also not allowed to take part
- The too much work given to them had to be finished but on empty stomachs
- Failure to finish work would attract punishment from their masters
- Female servants were usually sexually harassed by their masters
- They had no freedom of movement. Therefore, they could not visit their relatives
- Marriage rights were not enjoyed by these people
- They did not have freedom of worship. They therefore followed religion of their masters
- They were made to walk long distances especially when carrying goods to trading centers
- They were not given the basics of life eg, food, shelter etc
- Servants had no resting hours and indeed they could even die at their workplace

(b) Give the teachings of Islam that liberated them

- When Prophet Muhammad (PBUH) came with Islam, a number of teachings were introduced to the Jahiliyya society

- The teachings were too much promoting human rights that indeed Muhammad (PBUH) can be regarded a liberator
- **The following were the teachings through which Islam liberated the servants:**
- Islam introduced equality of mankind. Therefore, the 'class system' was abolished
- Islam taught brotherhood which promoted human relations instead of master-servant relation
- Freedom of worship was introduced which uplifted their status
- Islam allowed all human beings to enjoy the right of speech
- The politics he taught was for all in everything including the servants
- They were allowed to participate in the economic activities of their society
- Islam taught good treatment of servants through the provision of all the basics of life
- Sexual harassment that they experienced was declared illegal to all
- Respect for humanity was taught by Islam which was a great liberation
- Freedom of marriage was also taught which seemed to be a big push to the servants
- They were allowed to visit their families like any other being
- Freedom of worship was also promoted by Muhammad (PBUH) which was still good for this category
- Public punishments were totally abolished by Islam which was another advantage
- Payment of servants after work was encouraged at all times and it had to be prompt
- In all therefore, although the servants suffered a lot in society before, they were finally liberated by the teachings of Islam starting in 610 AD

4. (a) Why did the people of Mecca oppose Prophet Muhammad's mission?

OR Why were the Meccans uncomfortable with Prophet Muhammad's teachings?

- When the Prophet (PBUH) began preaching Islam, many Meccans became uncomfortable with his preachings and they put up a stern resistance against him.
- Among the reasons for this opposition were the following:
- When the Prophet started preaching Islam privately and publicly, many Meccans were not c
- The Prophet called for the unity of God which contradicted the practice of Idol worship
- He preached against other religious practices such as divination
- He preached against social evils such as prostitution, polyandry etc
- The Quraish used to cheat in weights and measurements and the Prophet was opposed to this practice
- His family background was not so strong
- He was an orphan and no a rich man. They expected a Prophet to be rich
- The Meccans expected a Prophet be an angel
- His mission disorganized the social classes in Mecca when he preached equality and brotherhood
- The rivalry between Umayyad and the Hashim clans caused opposition
- He condemned excessive polygamy and polyandry by regularizing marriage
- The chiefs thought that he wanted to take over power. So, they mobilized people against him
- He warned them about the heavy punishment in the hereafter
- He was considered too young compared to the old and capable men in Mecca
- He diverted a good number of prominent people in both social and economic fields
- He was opposed even by his relatives such as AbuLahab, which means he lacked a strong base

- He was illiterate at the time he got the message. So, they thought he was mad
- He was requested to stop his mission in exchange for wealth, power and women but refused.
- The fatra period made the Meccans reason that he was a liar. So, they intensified their opposition
- When he allowed his companions to migrate to Abyssinia, the Meccans' fury doubled.
- When the Prophet migrated to Medina, the fears of the Meccans increased. They saw him getting allies.

(b) What were the consequences of this opposition?

- The Meccan opposition against the Prophet (PBUH) left many consequences on the Muslim community:
- Many Muslims such as Sumayya, Yasir etc, lost their lives
- Muslims in Mecca lost their property
- Muslims in Mecca lived in fear and panic
- Several Muslims such as Bilal were severely tortured
- The Banu Hashim together with Muslims were boycotted
- Some Meccans who sympathized with the Prophet embraced Islam eg Hamza Ibn Abdul Muttalib
- Muslims were forced to take refuge to Abyssinia
- It marked the beginning of Islamic influence in Africa when Muslims went to Abyssinia in 615 AD
- The Person of Muhammad (PBUH) was belittled by the Meccans as they declared him mad, liar etc
- Some Meccans such as Abu Lahab were condemned to hell. This was confirmed by chapter 111 of the Quran (surat Lahab)
- Muslims were discriminated and persecuted by their blood relatives. Uthman Ibn Affan was put in a Cage by his uncle for accepting Islam.
- It caused Muslim migration to Medina in 622 AD, marking the beginning of a new era.
- It resulted in open conflicts (battles) such as Badr, Uhud and Khandaq.
- As opposition increased, a treaty was signed with the Meccans at Hudaibiyya in 628 AD.

5 (a) Describe the conversion of Hamza Ibn Abdul Muttalib to Islam

- Hamza was a companion and paternal uncle of the Prophet (PBUH). He was son of Abdul Muttalib Ibn Hashim. He was a young brother of Abdallah, the Prophet's father. He was nicknamed Abu Umara.
- An account of Hamza's conversion has it that, one day the Prophet (PBUH) was seated on a hill of Saffa where Abu Jahal insulted him as he was passing by
- The Prophet (PBUH) however kept quiet. He did not utter any back insult
- Shortly after this incident (event), Hamza who was returning from a hunting expedition passed by the same way, carrying his bow, arrow, bag and hunting supplies with him.
- A slave girl belonging to Abdallah Ibn Ju'dan who had witnessed the scene (incident), narrated the story to Hamza
- She told him how Abu Jahal and his friends had spoken ill of Prophet Muhammad's religion and trying to degrade his position.

- Staring solemnly at the slave girl, Hamza asked her that: 'what did Abul Hakam bin Hisham do to him?' she said, he tortured and insulted him and then left
- Hamza asked: 'did you see what you have told me with your own eyes?' the slave girl replied 'yes I did'
- Angered by what he had heard and without stopping at his house, Hamza proceeded to the Ka'ba where he found Abu Jahal with other elders of the Quraish
- He instantly hit Abu Jahal on the head with his bow demanding from him why he had insulted his calm and innocent nephew.
- Hamza's blow to Abu Jahal was so hard that he was severely wounded. He challenged Abu Jahal saying 'hit me back if you can'!
- Some of Abu Jahal's relatives came to help him, but he told them, 'leave Abu Umara alone, for by God, I insulted his nephew deeply'
- Abu Jahal then began to defend himself so as to justify his action. He said: 'but he regarded us stupid by insulting our Idols and chose a separate path from what our fathers chose'
- Hamza then replied: 'you worship something other than Allah by calling it a Deity. Who is more stupid than you?'
- Hamza then announced that he had converted to Islam and challenged them to stop him. Nobody came up to challenge him
- Hamza went home. After wards, he went to the Ka'ba and prayed: 'Oh Allah, if this road I have chosen is correct, then have my heart affirm it. Please provide for me a solution in this matter'
- Therefrom, he proceeded to the prophet's presence and announced his conversion to Islam.
- It was indeed a moment of joy and re-assurance to the Prophet (PBUH) and his followers. They felt security and strength on their side
- Hamza was one of the notable personalities of Mecca known and respected for his bravery and heart of war. So, his conversion struck fear in the hearts of enemies of Islam

(b) Give the significance of Hamza's conversion

- The Muslims became extremely happy, for Hamza was one of the most feared men among the Quraish (He was a warrior and a wrestler)
- Torture to the Muslim converts reduced
- The Prophet (PBUH) registered more protectors. His security was guaranteed
- It revealed to the people of Mecca that Islam was on the road to success
- The event was a destruction tool to the status quo (old system) since, Muslims would now go to the Ka'ba for prayers
- It instilled a great sense of sadness and fear in the enemies hearts
- In epitome, the conversion of Hamza was a significant event in the history of Islam. it actually energized the Muslims and it became a sign of success

6. (a) Why did the people of Yathrib invite the Muslims?

- The Yathribites were the inhabitants of Medina and when Muhammad became a Prophet, they did not oppose him.
- They became ready to host him because of the following reasons:
- They had known his characters before he became a Prophet
- The Prophet was their relative (Banu Najjar), so they had to protect him

- The Yathribites were expecting a nother Prophet as taught by their books
- They had been ready to embrace Islam. So, they were ready to host him
- Naturally they were more understanding than the people of Mecca
- The Prophet's father, Abdallah was buried in Yathrib. So, the relationship was indeed very strong
- They were tired of their own evils. So, the hosted the Prophet
- The conflicts between the Aus and Khazraj also forced them to invite the Muslims
- They wanted to offer security to the Prophet and Muslims in general
- The Prophet's mother Amina was buried at Abua, aplace near Medina
- The Jews in Medina had always ridiculed other groups of people. So, the hosted the Prophet with the hop of uplifting their position.

(b) How did this invitation benefit the Muslim community?

- The invitation benefited the Muslim community in a number of ways:
- Laid foundation for the final Hijira of 622 AD
- It allowed the Prophet to register more converts in Medina
- It also made Islam to become a major international religion
- It made Muslims get more allies who became vital to the progress of Islam
- It gave the Prophet more courage to continue preaching Islam
- The relationship resulted into the first and second pledges of Aqaba
- The Prophet was able to send Musab Ibn Umayr to Yathrib to teach Islam
- It gave confidence to the Muslims that Islam was would continue thriving
- It united the two conflicting parties of Aus and Khazraj

7. (a) Explain the obligations of the parties that signed the Medina agreement

- The Medina agreement was the 1st political document signed between the Muslims and the residents of Medina
- It was signed in 622 AD immediatly after the arrival of the Muslims in Medina
- The agreement was to act as a guiding tool to the two sides for purposes of order and harmony

The two parties had the following obligations:

- They had to live in harmony and full care of one another (brotherhood)
- They were to all recognize Muhammad as the overall leader in everything
- None of the two sides was to go for any war without permission from the overall leader (Muhammad PBUH)
- They were to form one solid political entity against the rest of the world
- None was to commit evil in Medina. Therefore, it had to be a holy place
- Whoever committed evil would not be spared in any way but handled accordingly
- Nobody was to take any woman for protection without permission from the guardians
- They were not to allow any Meccan to enter Medina city for any reason
- In case of any attack upon the Muslims, the people of Medina were to fight on their side
- In the same attack, each side was to meet its war costs to that effect

- Each of the parties was to enjoy freedom of worship without anybody's interference
- It was agreed that, if anything come up which was not mentioned in the agreement, they would use the Quran as a reference
- None would kill a fellow brother or assist another to do the same
- Whoever would aid the killing of any person in Medina, would be handled accordingly (be put to death) or pay blood money to the bereaved family
- The Medina agreement therefore was a key document in the promotion off human relations between the two sides through each part observing the above terms

(b) What role did the agreement play in the promotion of Islam?

- The Medina agreement promoted Islam in different ways through its terms. For instance:
 - It enabled the Muslims to get allies who were future defenders of Islam
 - It uplifted the status of Muhammad which was a direct way of putting Islam on top
 - It provided freedom of worship for all including the Muslims
 - The charter gave security to the Muslims, which enabled Islam to be practiced freely
 - Also, the security it created enabled the Prophet to spread Islam freely to most of the parts of Medina
 - The charter helped Islam to promote good morals when it ended the remaining evils in Medina
 - Through this document, the Muslims were able to establish an Islamic state in which all the principles of Islam were respected
 - It also gave the Muslims security since the Meccans were not to be allowed in
 - It uplifted the status of the Quran because it would be the last point of reference in case of any new issues in future
 - The charter promoted human rights for women since they were only to taken after permission (consent of the parents or guardian)
 - Because of the peace it created, Islam got many other converts which was an advantage
 - It gave assurance to the Prophet that Islam was to continue growing since it got supporters (promoters)
 - It also gave courage to the Muslim community towards their religion
 - Through the charter, Muhammad's Prophet hood was recognized unlike what had been happening before
 - Islam as a religion was also recognized through the treaty much as it had been rejected
 - Because of this charter, the Muslim refugee were able to get whatever they were missing in their daily life (The people of Medina shared what they had with Muhajiroon)
 - Muslims were also sure of military support in case of any attack in future
 - Related to the above, Muslims were also sure of financial support in case of any war
 - Generally therefore, Islam was greatly supported and promoted by the Medina charter and it was indeed a turning point

8. (a) Explain the causes of the battle Uhud of 625 A.D

- The battle of Uhud was fought between Muslims and the people of Mecca in 625. This was 3 years after the hejira. This was the second battle to be fought in the history of Islam. It was caused by the following factors:
- The Meccans' continued hatred against Muslims caused the battle
- The Meccans' desire to stop the growing strength of Medina caused war
- The Meccans had not yet completed their task of killing the Prophet
- They also wanted to revenge for the defeat they had suffered at Badr
- The influence of Hindu, wife to Abu Sufian
- The arrogance and provocative action of the Meccans of grazing their animals on the fields of the People of Medina
- The continued closer of the trade route to shami
- On the side of the Muslims, they fought to defend their religion
- They wanted to see their religion surviving
- The great love they had for their religion
- God had permitted the Muslims to fight in defense of themselves

(b) What lessons can Muslims learn from this battle?

- At the end of the clash, the Meccans had defeated the Muslims. The lessons that can be learnt from the battle include:
- They learnt that whenever tasks are given, they must be completed
- They learn never to get too excited since it might cause trouble
- They learn that worldly items should not make one forget one's original tasks
- It teaches Muslims that, Prophet Muhammad was a normal human being who would be hurt or even die
- It equally teaches them that the enemies were still present within their community
- They also learn the value of self-organization through the preparatory meetings organized by the Prophet (PBUH)
- We learn never to disobey our leaders
- Never to take previous victories for granted
- That God can decide otherwise if we violate instructions
- We learn that women can also participate in the funeral prayer
- We learn that we should always prepare and pray for the dead Muslims
- learn of the brutal behavior of Hindu, wife to Abu Sufian

Section B (THE CALIPHATE PERIOD)

9. (a) Explain the hardships faced by Caliph Abubakar between 632 to 634 A.D

- Abubakar became the first successor of the Prophet (PBUH). This was in 632 A.D and his reign lasted for two years. He faced the following challenges as Caliph:
- Emergence of a group of hypocrites who had joined Islam with different objectives
- Divisions among Muslims into Muhajiroons, Ansaars, and tribal differences after the death of the Prophet (PBUH)

- Some people has abandoned Islam following the death of the Prophet.
- Emergence of false prophets such as Musailima al kadhab
- Some people rebelled against the payment of zakah, and its collectors were being killed
- Some Muslims had started neglecting prayer, suggesting it be made optional
- Some people had refused to recognize his leadership. So, they would reject his orders.
- The Banu Ghatafan planned to attack Medina with an aim of capturing it
- The Islamic practices and morality had declined. Some people started drinking alcohol
- He had the task of teaching new converts their religion
- There was the task of spreading Islam to other areas beyond the boundaries of Arabia
- There were rebellions in the cities of Bahrain and yemen, causing insecurity.
- He had the task of fulfilling the mission left by the Prophet (PBUH) ie Usamah's expedition
- Rebellions of the Jews and Christians caused a lot of insecurity
- Preservation of the Quran since the hypocrites were many.
- Growing threats from the Persians under great commanders such as Hormuz
- Threats from the Romans in Syria (Byzantine Empire) under Heraclius.

(b) How did he handle these hardships?

- Abubakar As-swiddiq did his utmost to silence the challenges that had befallen the Caliphate during his term of office. The following deserve mention:
- Abubakar fought the Zakah defaulters and restored this pillar of Islam
- He also fought and defeated the false Prophets such as Musailima
- He deployed a strong army against the Persians and Romans and defeated them
- He preached brotherhood to end the clan and tribal differences among Muslims
- He compiled the Holy Quran into a book form to save it from corruption
- He preached against immorality and people returned to orthodox Islam
- He deployed fellow companions to various areas of the Caliphate to teach Islam.
- He restored prayer as the pillar of Islam after the death of the Prophet
- He sent Usamah to an expedition to fulfil the Prophet's plan and it was a success.
- He suppressed all rebellions against the Muslim state

10. (a) Describe Caliph Umar's conquest of the Persian Empire

- During Abubakar's reign, part of the Persian Empire (kingdom of Hira) was conquered by Khalid Ibn Walid
- Later, Muthanna Ibn Harith was appointed as new commander.
- The conquest of Hira during Abubakar's time angered the Persian emperor. With the death of Abubakar the Emperor appointed Rostam to drive the Muslims out.
- Muthanna requested Caliph Umar for more forces. The Caliph sent 5000 men under Abu Ubaida
- The battle of Namarik was then fought and the Persians were defeated
- Another battle was fought at the banks of River Euphrates ie the battle of the bridge
- The battle of the bridge was lost by the Muslims
- Another battle was fought at Buwaib and the Persians were defeated and their commander killed
- After the defeat at Buwaib, a new Emperor called Yezdigerd assumed power.

- Yazdigerd re-organised the Persian army. But Caliph Umar responded by sending more men under Sa'd Ibn Abiwaqqas.
- The battle of Qadisiyya was then fought and the Persians were defeated and Rostam was killed
- The Persian capital fell to the Muslims and Emperor Yazdigerd and his ministers fled.
- The battle of Jalula was fought next. The Persians under the command of Kharzad were beaten
- The final battle was fought at Nihawand in which the Persians were terribly defeated
- The areas of Azerbaijan, Armenia and Hamdan fell to the Muslims

(b) Why was he successful in this conquest?

- Although the Persians were aided by elephants, the Muslim forces defeated them. This can be explained by a number of factors:
- Strong faith in Allah eg when the Persians destroyed the bridge of river Tigris, Muslim forces, due to strong faith in Allah, crossed the river as if they were walking on the ground. That was a miracle.
- Umar had raised a very big army for such challenges
- Strong tactics of Umar eg, in the battle of Qadisiyya, he sent a number of Muslims who fought in the battle of Badr, headed by Sa'd Ibn Abi Waqqas. The consequences were terrible to the Persians.
- The army was full of able-bodied people, who had undergone some training.
- He had equipped the army well to challenge the Persians
- The army was highly disciplined. They observed war ethics eg, not killing innocent people
- The army had strong courage and determination to defend Islam
- The Muslims knew that whoever would die in a Jihad, would go to paradise. So, they fought without fear.
- The army was well facilitated (weapons, food, payments)
- Confusion and disunity among the Persians
- The Prophet (PBUH) had foretold the collapse of the Persian Empire right from the time of Emperor Chosros.
- The Persians were full of arrogance and over confident hence undermining the Muslims forces
- Endurance among Muslim forces also contributed. They were trained by the Prophet to withstand hardships in all circumstances
- Muslim forces were highly mobile. They easily moved from one place to another
- The way Muslims treated prisoners of war attracted some Persians to Islam
- Muslim forces always obeyed the command of the Caliph Umar. Eg, he urged them to remain God fearing in all circumstance.
- Umar was always updated with what was going on at the battle field. That's why he was always able to send reinforcements.

11. (a) Why was Caliph Umar's time full of conquests?

- Umar was the second successor of the Prophet (PBUH). He came to office after the demise of Abu bakar As-swiddiq. He was in office for a period of 10 years during which a number of conquests were carried out
- It was a period of great expansion that saw areas such as Persia, Syria, Palestine and Egypt fall into the hands of Muslims.

- The conquests took place because of the following factors:
- Umar had to complete the work left by Abu Bakar such as the conquest of Syria
- He had the task of spreading Islam to further areas of the world
- He wanted to ensure security of the Islamic empire since it was always threatened by the Romans and Persians
- Earlier on, the Persians had wanted to capture Arab warriors. Therefore, the Caliph had to stop this
- The captured Arab warriors were always tortured by the Persian leaders. So, the Caliph had to end this menace
- Frequently, the Romans and Persians attacked the Muslims. These had to be handled
- There was continued opposition from the Christians which had to be stopped
- The northern Arabs had allied with the Romans. War had to be declared in a bid to curtail this alliance
- An attack on the Persian Empire was inevitable because, the Prophet (PBUH) foretold its collapse. Its King tore the Prophet's letter inviting him and his people to Islam, in 628 AD

(b) Give reasons for his victory

- In all the conquests that he went for, Umar was always successful due to a combination of factors:
- He had a highly disciplined army following all instructions
- They always fought with a lot of motivation
- The weak political system of the Persian and Roman Empire counted much
- The Christian leaders were dictators and not liked by their subjects. Such people were bound to welcome the Muslims
- He had very and committed commanders which put them at the fore front
- The instructions given by Caliph Umar deserve mention. Remember, he was a celebrated fighter
- The Muslims had a good geographical knowledge of the region. They had ventured there during the commercial intercourse
- The Muslim fighters were fair and honest to the people they conquered which helped them to get support
- The Muslim forces were highly organized compared to their enemies
- They had a lot of trust in God. (God-fearing people)
- Muslim fighters were not taken by mundane affairs. They fought for the reward of paradise
- The Muslim's army was well trained which enabled them to bring their enemies to knees
- Umar had a tight spy network that nourished him with information about the enemies
- The Muslim army was well united
- His respect and trust or confidence he commanded among fellow companions
- His constant consultation of the shurah council saved him from the would be many mistakes
- The lifestyle of the neighbouring rulers who lived in extravagancy and arrogance as opposed to his simplicity, made him a redeemer to such ruler's subjects

12. (a) Describe the assassination of Caliph Uthman.

- Uthman Ibn Affan was the 3rd Caliph of Islam who assumed leadership after the death of Caliph Umar. He was among the early converts to Islam which he served whole heartedly. He was assassinated by the Rebels in Medina after serving as Caliph for 12 solid years.
- He was killed by the rebels led by Abdallah Ibn Saba who was a Jew from Yemen.
- The assassination was carried out on Friday 17th Dhul Hijja, 35 A.H (656 A.D)
- The rebels had gathered in Medina from various areas such as Basra, Kuffa and Egypt
- A few day, the people of Medina were surprised to hear shouts of “revenge” in the streets
- Ali Ibn Abu Talib tried to cool them down but they could not listen to him.
- The rebels went to the Caliph and told him to resign his post or else, they would kill him
- They laid a siege on the Caliph’s residence which lasted for 40 days
- Some brave youths such as Hassan, Hussein, Muhammad Ibn Talha, Abdallah Ibn Zubair were guarding the Calipha’s gate
- Uthman appointed Abdallah Ibn Abbas to lead Muslims in Hijja rites and inform people about the rebels
- Mughira Ibn Shu’ba requested the Caliph to take action against the rebels, but he refused
- The rebels climbed the back wall of the house and killed the Caliph whom they found reading the Quran
- He was hit on head with an axe, they then struck him with the sword and the head was cut off.
- His wife Nailah tried to protect him but her fingers were chopped off.
- Uthman’s failure to take action against the rebels resulted into his assassination.

(b) What were the consequences of his assassination on the Muslim Caliphate?

- The assassination of Uthman created many problems that covered the whole Caliphate:
- It destroyed the idea of respect of the office of the Caliph
- It re-awakened the old Arab tribalism and clan differences which the Prophet had strived to destroy
- It destroyed the unity of the Muslim community (Islamic brotherhood)
- It caused some misunderstanding between the Ansaar and the Umayyads who shifted the capital to Damascus
- The city of Medina lost its position as being the seat of islam
- The Ansaar lost their position in the Caliphate
- The expansion of the Islamic state got a setback.
- Ali Ibn Abu Talib became the next Caliph (4th Caliph)
- It resulted into war between Lady Aisha and Caliph Ali at Basra in 656 A.D
- It made Amir Muawiya (governor of Syria) rebellious against Caliph Ali, resulting into the battle of Siffin
- Some Arabs migrated to other areas as a result of insecurity caused by Uthman’s murder. But this led to the spread of Islam in those areas
- It intensified the activities of the Sabaites, hence leading to the murder of Caliph Ali.
- It caused destructions of life, property and commercial activities.

13. (a) Explain the contribution of Ali Ibin Abu Talib to the development of the Muslim community before the death of the Prophet (PBUH)

- Ali Ibn Abu Talib was born in 600 A.D in the city of Mecca. He belonged to the Banu Hashim clan and he was among the early converts to Islam. He did the following to the development of the Muslim community:
- Embracing Islam at such tender age was an example to other youth that Islam is a true path to bliss
- Though, he became the chief body guard of the Prophet (PBUH) in Mecca and Medina
- He sacrificed his life when he stayed in the Prophet's house, the night the Quraish planned to kill him
- He obeyed the Prophet when he gave back the property to the people who had kept it with him
- He migrated from Mecca to Medina for the sake of Islam
- He married Fatuma, the Prophet's daughter hence strengthening the relationship between the two.
- He participated in all the battles against the enemies of Islam
- He participated in the recording down of the Quran
- In 627 A.D he is the only one who stood up to challenge Abduwood who provoked the Muslims in the battle of the ditch. He cut off Abduwood's head, which left the Quraish fear stricken.
- He was the Prophet's secretary at Hudaibiyya in the treaty between Muslims and the Pagans of Mecca.
- He carried the Muslim's flag in 630 A.D in the event of the conquest of Mecca
- Like other companions, Ali used to teach new converts their religion
- He gave in his financial contribution to the success of Islam
- He was left by the Prophet (PBUH) to take care of Medina when the latter had gone to Tabuk.
- In 9 A.H, he was sent by the Prophet (PBUH) to Mecca to recite verses of the Quran to pilgrims concerning treaties with non-Muslims
- Ali was among the Muslims who organized the burial of the Prophet (PBUH)

(b) What challenges did he face as Caliph?

- As Caliph, Ali faced a number of challenges that deserve mention:
- He became Caliph when the city of Medina was full of insecurity following the murder of Uthmaan
- Lady Aisha challenged him at Basra in what became known as the battle of the camel.
- Muawiya, the governor of Syria refused to recognize his leadership leading to the battle of Siffin
- The Khawarij (Kharijite) movement was a challenge. He fought them at Neherawan causing loss of life
- The hypocrites led by Abdallah Ibn Saba had penetrated his camp causing more problems
- He was always engaged in battles which denied him time and energy to perform efficiently.
- He came to power when the state treasury was bankrupt
- Tribalism and clan differences had resurfaced following the death of Uthman
- He lacked a loyal army to enable him put the state to order. The army in Syria was loyal to Muawiya.
- He was unable to make independent decisions.
- When his army split into two, Muawiya and other rebellious people remained at large.
- Ali had weak political representatives such as Abu Musa al Ashari.
- He inherited leadership of the state in which seeds of disunity had been sown.

- Those who demanded for the list of Uthma's assassins, did not give him ample time to make research.
- He lost some territory to Muawiya such as Egypt, Yemen etc
- It was so challenging that the companions of the Prophet (PBUH) faced each other with swords and a lot of blood was shed.

Section c (ISLAM IN UGANDA)

14. (a) Describe Religious conditions in Uganda before the coming of Islam

- Islam was introduced to Uganda by Arab traders who came from the coast of East Africa. The first Arabs to reach Kabaka Suna's court were led by Ahmed Ibn Ibrahim in 1844. But before Islam was introduced in Uganda, the people had their religious beliefs and practices as seen below:
 - The traditional religion did not have founders and reformers
 - The people never had books of reference
 - The people believed in God and they had knowledge of his existence
 - Knowledge about God was expressed in songs, prayers, names, stories and religious ceremonies
 - God was given different names to show his existence eg, Katonda, Ruhanga, Nyamuhanga etc
 - Societies looked at God as the controller of nature
 - Many societies considered God as omniscient, omnipresent and omnipotent
 - God was approached through different ways eg through prayer, dancing, sacrifice etc
 - Magic and armlets characterized the religious life of the people
 - People had special prayer places such as shrines, hills, graveyard etc
 - The people used to perform their prayers at any time of the day or night
 - They believed in spirits of the dead
 - There was use of art pieces to express people's religious beliefs
 - Their religion did not claim universality. So, they never struggled to convert other people
 - Ugandans had different gods playing different roles
 - They used to make sacrifices to appease their gods in case of any calamity
 - There were religious officials very much respected. They also acted as foretellers
 - Ceremonies and festivals were observed such as harvest, birth, initiation etc
 - They believed that curses especially from one's mother could cause hardships, misery and calamities
 - In centralized societies, Kings were taken to be heads of Religion

(b) How did the coming of Islam change the above conditions?

- Islam introduced the concept of monotheism
- Islam declared belief in spirits as evil and therefore, punishable
- Mosques were introduced to replace shrines
- Islam introduced the five daily prayers and their requirements (ablution, dress etc)
- Some Traditional practices such as birth ceremonies, marriage etc were Islamized.
- Islam taught that sacrifice should be done to God and that only animals should be sacrificed not human beings
- Islam rejected the beliefs and practices associated with magic.

- The Quran was introduced to act as a guide to all aspects of life
- The Islamic healing methods were also introduced which reduced acts of shirik
- Religious officials were to be replaced by the Imams at the mosques who conducted religious rituals
- Islam rejected the belief that Kings were divinely inspired to assume headship of religion
- The attributes given to God by Africans were accepted by Islam

15.(a) Explain the factors that made Kabaka Mutesa I accept Islam.

- Mutesa I was King of Buganda who came to the throne after the death of his father, Kabaka Suna I.
- His reign lasted between 1856 and 1884. Mutesa I later accepted Islam and this was due a number of factors:
- His Father, Kabaka Suna II had offered a good reception to the Arabs and Islam, hence making Mutesa adopt the same arrangement
- He found Islam to be offering better explanations to some issues such as the destiny of the soul
- The Arabs were providing Mutesa with better means of communication through writing
- He hoped to benefit politically from his association with the Arabs
- The Arabs provided better healing methods than the local doctors
- He expected them to offer military aid against the Banyoro under Kabalega
- He expected them to bring wealth and prosperity in Buganda when they introduced cotton cloth, Mirrors, fire arms etc
- The Arabs were not rigid in their method of spreading Islam eg, they did not insist on his circumcision
- Mutesa wanted to make himself known abroad by establishing diplomatic relations with Zanzibar
- Many Arabs such as Ramadhan and Abubakar had left the Egyptian diplomatic mission to Buganda and Joined Mutesa I

(b) How did he contribute to the spread of Islam in Uganda?

- He employed a number of Arabs and Swahilis as advisors at his court who in the end taught Islam
- He commanded all his chiefs to embrace Islam
- He declared Islam a state religion in Buganda and many people embraced it
- When He embraced Islam, he stopped killing people and changed his name from Mukaabya to Mutesa I
- He ordered his chiefs to study Islam and learn how to read the Quran
- He promoted the Islamic greeting in Buganda Kingdom
- He constructed a mosque at his Nabulagala palace and ordered his chiefs to build Mosques in their areas of operation
- He ordered that a flag be hoisted at the Mosque every Friday
- Mutesa I strictly observed the Islamic prayer and he was the Imam at the mosque
- He promoted Islamic hygienic methods such as planting a tone for scrubbing the feet
- Fasting of the month of Ramadhan was strictly observed
- He ordered that animals be slaughtered according to Islamic teachings

- He commanded a death penalty to anyone who broke the three rituals of Islam: prayer, fasting and consumption of unlawful meat
- He prohibited the practice of removing jaw bones from kings and other members of the royal family
- He ordered the Baganda to stop consuming alcohol
- Hunting using a dog was also prohibited
- He learnt some short chapters of the Quran and would explain the meaning of the verses in Luganda
- He tried to spread Islam beyond the borders of Buganda when he invited Kabalega to its folds.
- He employed the Swahili to teach the Baganda how to recite the Quran
- On a number of occasions, he would correct the Baganda especially the chiefs on the proper way of saying the Islamic greeting.

16. (a) Why did the Baganda Muslims migrate to Kijungute?

- The Kijungute migration was undertaken by the Muslims moving from Buganda to Bunyoro which was under Omukama Kabalega. Kijungute is a place in Bunyoro and the above movement took place at the apex of the religious wars in Buganda.
- It had to take place because:
 - The Muslims had been defeated in Buganda by Christian parties, so they had to go to exile
 - They thought they would be forced to denounce Islam had they stayed in Buganda
 - The character of Major Macdonald. Macdonald replaced Lugard in 1892. He wanted Muslims out of Buganda bag and baggage
 - The Muslims never wanted to be led by Kabaka Muwanga who was visualized as a Pagan
 - Kabalega wanted to use them as a destruction tool against Buganda. So, he gave them a safer haven in Bunyoro
 - The Christians were persecuting Muslims in Buganda. Left with no choice, they migrated to Kijungute
 - Their leaders such as Nuhu Kalema and Nuhu Mbogo had mobilized them. So, they had to respect leaders
 - In Buganda, Islam had been rejected in Buganda. So Muslims wanted to take it else where
 - The Dar al Islam (Islamic state) which Mutesa I had established had been shattered which disturbed the Muslims
 - The Muslims in Buganda had lost property and were living like destitute.
 - They wanted to establish a strong base in Kijungute which would enable them annihilate Christian influence in Buganda

(b) Give the consequences of this migration to the Muslims

- Many Muslims lost their lives on their way to Kijungute
- It escalated poverty in the ranks of Muslims
- Christianity was left at large in Buganda. It consolidated itself and spread faster
- The idea of rejuvenating the Islamic state in Buganda was laid to rest
- Kabalega was quick to use Muslims to fight his wars of expansion against Buganda which led to more death of Muslims
- It heightened enmity between Muslims and Christians in Buganda/Uganda

- It led to the spread of Islam in Bunyoro and the neighbouring communities
- It showed the love Muslims had for their religion at the time. They were ready to die for it
- Simple Quranic schools were put up to enable their children learn their religion
- Also, mosques were established where worshippers sought refuge at least 5 times a day
- It led to intermarriage between Baganda Muslims and Banyoro women, hence consolidating the Islamic culture
- Muslims enjoyed freedom of worship and the banner of Islam began simmering
- Muslim jihadists at Kijungute became known as the 'Bajungute' a name very much venerated in the circles of Muslims in Uganda
- Their migration and settlement at Kijungute (never to come back home) reveals Muslims' readiness not to intermingle with none Muslims who they visualised as pagans

(c) What challenges did the Muslim migrants face?

- Many of them lost their lives on the way due to the dangers of travel
- Also hunger struck the already vulnerable Muslims
- Diseases also struck. Small pox became the most dangerous menace. King Kalema, the Muslim's leader died of this disease in 1890 at Kijungute
- They had trouble establishing schools and mosques due to lack of resources
- Kabalega, the Banyoro King armed the Muslims to help him fight his political wars, and many of them were killed in the process
- Poverty was also biting harder. So, they could not compete with their Christian counter parts who were in Buganda
- Muslims were home sick since they were living in exile
- Captain Lugard hood winked (deceived) the Muslims to come back from exile, disarmed them and sent them to the most impoverished areas of the Kingdom
- Getting acclimatized with the new environment (away from home) was not easy

17. Explain the role played by the following in the growth of Islam in Uganda:

(a) Prince Nuhu Mbogo

- He was son of Kabaka Suna II of Buganda, born around in 1835. He brother to Kabaka Mutesa I who Succeeded Kabaka Suna II.
- He converted to Islam when he was still young but got circumcised after the death of Mutesa I
- He fully participated in the religious wars of 1888-1890
- He migrated to Kijungute together with other Muslims for the sake of Islam
- He accepted leadership of the Muslim community after the death of Nuhu Kalema in 1890
- He signed an agreement with Captain Lugard in 1890 that ended the Religious wars
- He advised Muslims not to revolt against the colonial government in 1893 to avoid loss of lives, although they neglected his advise
- On his return from Zanzibar in 1890, he came with Swahili teachers such as Khalifan who taught Islam in Buganda.
- He advised Muslims to learn to live without political power. It was indeed a bitter pill for Muslims to swallow
- In 1900, he received land after the signing of the Buganda agreement which later benefited the Muslim Community

- He protected Muslims from mistreatment of the Christians and the colonial officers
- He requested the British to let Muslims slaughter animals, which was granted
- He requested the colonial officers to allow Muslims put on caps even in public places
- He nominated his son, Badru Kakungulu as his successor. This became true in 1921 when he died

(b) Sheikh Swaibu Ssemakula,

- Sheikh Swaibu Semakula was born in 1879 and died in 1973 at the age 94 years. His father was a non-Muslim, belonging to the church of Uganda and hence, a Christian. Due to his interaction with Arab Swahili traders, he embraced Islam.
- He taught many local people the sciences of Islam
- He also taught many colonial government officials in Mbale
- He carried out Islamic missionary work in various parts of the country
- He established learning centers in Buganda such as Katuumu in Bulemeezi, Kitosi in Buddu, Kawempe etc
- He is responsible for the beginning of Mauled in Uganda.
- He popularized Sufism in Uganda and he belonged to the Qadiriyya Muslim fraternity
- He promoted Islamic jurisprudence (Fiqhi)
- His performance of Hajj in 1948, influenced many people to fulfil this pillar of Islam
- Semakula and Abdu-Rahman Mivule, started the Jamiat Islami at Kawempe in 1934
- As a result of his efforts, a mosque and a primary school were constructed at Kawempe
- He produced many learned Muslims (Sheikhs) such as Muhammad Lubowa, Muhammad Mayanja etc
- He convinced Kibuli group in 1947 to drop the Zuhur prayer on Friday for the sake of unity
- At independence in 1962, he prayed for the country representing the Muslim community
- He helped Sheikh Abdul-Razzaq Matovu in the translation of the Quran into Luganda language
- He joined NAAM in 1965 and was selected as the first Mufti of Uganda

18.(a) Describe the origins of the National Association for the Advancement of Muslims (NAAM)

- NAAM was formed in 1965 with full support of Apollo Milton Obote.
- The idea of its formation originated from the desire by Sheikh Kamulegeya to open up an office of Muslim World League in Kampala. But Prince Badru Kakungulu was opposed to the idea.
- Sheikh Kamulegeya got this idea after attending a conference of Muslim World League.
- He said that, he presented the idea to Prince Badru Kakungulu who refused to allow him to open the office
- He therefore contacted the UPC government of Obote which gave him permission to open up the office
- Therefore, in 1965, a meeting was held at Nekyon's house and it was at this meeting on 4th august 1965 that NAAM was born
- So, NAAM became a UPC political organ. Though it promoted Islam, it also championed UPC political interests.
- The meeting elected some leaders for the association who included Adoko Nekyon as president, Sheikh Abdu Kamulegeya as vice president, Shabban Nkutu as chairman, Aziiz Mitta as treasurer etc

- Later, sheikh Swaibu Semakula was made the Mufti of Uganda by NAAM
- Apart from Kamulegeya and Swaibu Semakula, the members of the executive were non-Baganda Muslims
- Members of NAAM such as Ausi Rwakaikara said that, the leader of Muslims should be elected and that Muslims should have a constitution
- The non-Baganda Muslims wanted Muslim affairs to be separated from the Kingdom's affairs
- Some educated non-Baganda Muslims wanted to change the leadership and decision making machinery of Muslim affairs
- The founders of NAAM pointed out that their organization would promote Muslim welfare in Uganda
- They emphasized that, their organization would co-operate with the central government to enable Sheikhs receive monthly salaries
- NAAM would also promote Muslim education in Uganda
- It was also to improve the economic status of all Muslims in the country.

(b) How did it contribute to the development of the Muslim community in Uganda?

- NAAM led to the spread of Islam in Uganda especially outside the Buganda region
- It created a bridge between Muslims and the government
- Many Muslims were appointed as chiefs in Buganda
- It organized Maulids on which Muslims learnt Islam and others embraced it
- Many Sheikhs were produced by NAAM who taught Islam
- Many non-Baganda became active in Muslim affairs
- laid foundation for the democratic elections within Muslims
- Its foundation led to the creation of the UMSC
- It laid grounds for the formation of the Muslim World League
- Sheikh Swaibu Semakula, the first Muft off Uganda belonged to NAAM
- It helped Sheikh Abdul-Razzaq Matovu to translate the Quran into Luganda
- But it contributed to further division of Muslims and loss of life through fighting for Mosques

LEADERSHIP CRISIS IN THE UMSC

1. DESCRIBE THE LEADERSHIP STRUGGLE BETWEEN SHEIKH KASSIM MULUMBA AND SHEIKH ABDU OBEID KAMULEGEYA FROM 1980-86

- Sheikh Kassim Mulumba was selected as the Chief Kadhi in 1979 and his deputy was Sheikh Muhammad Ssemakula. They operated from Kibuli and later transferred to Old Kampala.
- Their administration was to last for three years and then organize general elections (involving all Muslims) after the normalization of the political atmosphere in Uganda.
- After the 'liberation' of the whole country by the Uganda National Liberation Front (UNLF), a group of Muslims questioned the leadership of Kassim Mulumba
- They disliked Mulumba because of his negative statements against NAAM in the 1960's. They saw him as a destruction tool against Muslim welfare and unity in the country
- At this time, Prince Badru Kakungulu advised Sheikh Mulumba to organize elections for the whole country as early as 1980 in order to end the menace /complaints.

- However, Kassim Mulumba seemed not to be ready for such elections. He declared himself the Chief Kadhi of Uganda and said that elections were not necessary
- This created confusion among Muslims that almost led to a conflict. This was dangerous because, Muslims were still being seen as allies of Idi Amin by the powers that were.
- Mulumba later accepted to organize elections having been promised support by the Paul Muwanga who was by then chairman of military commission of government of Uganda.
- The contestants for the post of the Chief Kadhi were, Kassim Mulumba and Abdu Obeid Kamulegeya. Both were graduates of Al Az'har university of Egypt
- But on the day of election, Mulumba ordered the UMSC headquarters to be locked up. He then spread information within his supporters that elections had been suspended
- When delegates from all over Uganda came, they were surprised to hear that elections had been suspended till further notice
- They decided to go to Makerere University main hall from where they conducted elections for the Chief Kadhi of Uganda. Kamulegeya was elected as Chief Kadhi and Abdul-Razzak Matovu as Mufti
- Meanwhile, Mulumba had sought admission at Mulago hospital claiming that he was sick. But at this place, he was sworn in as Chief Kadhi by his supporters, causing more chaos
- Mulumba's group remained at old Kampala and Kamulegeya's group operated from Kibuli mosque as their headquarters. Muslims became divided and hostile to each other
- When Milton Obote became President, he declared his support to Kamulegeya, his old friend of NAAM. Mulumba was being backed by Paul Muwanga, the Vice President
- Paul Muwanga never liked Sheikh Kamulegeya because he could not be easily influenced together with his followers to support his (Mwanga's) UPC programs
- In 1981, the Muslim World League sent a delegation led by Sheikh Mubarak Ghasmallah (Qasamallah). The aim was to unite the two groups and concretize peace within Muslims
- Ghasmallah met the two groups and they finally agreed that Mulumba remains the Chief Kadhi and Kamulegeya becomes the Deputy Chief Kadhi. This is what is called the Ghasmallah unity accord of 1981
- But after sometime, Sheikh Mulumba resigned his post. Fresh elections were held in which Kamulegeya became the Chief Kadhi and his deputy was Sheikh Anas Kinyiri
- However Mulumba's supporters were not happy with his resignation. After one week, Mulumba announced that he was still Chief Kadhi of Uganda which caused more chaos
- He went and occupied Masjid Noor at William Street in Kampala. His followers could not fit in the mosque, making some to pray from the Veranda and hence were nicknamed 'Bakabalaza group'
- He was later forced out of that mosque and he went and occupied the Hajj Musa Ssebadduka's Mosque located at Lubaga road

- In 1985, when Obote was overthrown by the military Junta led by General Tito Okello Lutwa, Paul Muwanga supported Mulumba to overthrow Kamulegeya. He declared himself Chief Kadhi again
- The conflict between the two officers was ended by the 1986 Mecca agreement which brought in new officers. These were Rajab Kakooza as Chief Kadhi and Ibrahim Luwemba as Deputy Chief Kadhi

2. DESCRIBE THE LEADERSHIP WRANGLES BETWEEN SHEIKH RAJAB KAKOOZA AND SHEIKH SAAD IBRAHIM LUWEMBA, 1987-1993

- The Mecca agreement of 1986 organised by the Muslim world League in Mecca, ended the Kamulegeya-Mulumba struggle for leadership but created another stage of conflict. This was between Sheikh Kakooza and Luwemba
- By the Mecca agreement of 1986, Sheikh Kamulegeya and Sheikh Mulumba were made to step down and new officers were appointed. This was aimed at creating unity among Muslims
- By the Meccan agreement, the UMSC was to be governed in accordance to the terms of the agreement
- The new officers were to stay in office as an interim administration and then organize elections. This was to be done in 1987
- The elections took place at Kibuli Teacher Training College. Sheikh Ali Ssenyonga was elected chairman of the UMSC by the General Assembly
- Two people were contesting for the post of Chief Kadhi. These were; Sheikh Rajab Kakooza and Sheikh Rajab Kakooza
- Shortly after the election of Ali Ssenyonga, the minister of Information and broad casting, Abu Mayanja announced that the Kibuli elections were suspended till further notice
- The announcement made Kakooza's group leave the assembly hall, leaving Luwemba's group inside, who went ahead and elected him (Luwemba) as the new Chief Kadhi
- Later, Abu Mayanja issued government statement dissolving the Kibuli elections and recognizing Sheikh Kakooza as Chief Kadhi
- Abu Mayanja's statement brought more confusion between the two parties of Muslims. This bred more hatred and conflicts among Muslims
- In the same year, 1987, Sheikh Ali Ssenyonga and Ibrahim Luwemba sued Kakooza's group to court for unlawfully being in power
- In 1988, court declared the Kibuli elections null and void and ordered for fresh elections, hence increasing the conflicts between the two parties
- Luwemba's group with the help of Ssenyonga sent an appeal to the supreme court of Uganda challenging the legitimacy of Kakooza's leadership
- On the 19th of march, 1991, the Supreme court made a ruling that the 1987 Kibuli elections which brought in Luwemba were lawful and valid

- With court's judgment, Sheikh Kakooza was forced to quit the headquarters of the UMSC with his supporters and went to Kibuli
- However, Kakooza's group refused to recognize the legitimacy of Sheikh Luwemba as Chief Kadh, saying that the court was not fair
- Meanwhile, the Muslim's youths known as Tabliqs who refused to recognize Luwemba's leadership accusing him of being a Shia, invaded the UMSC headquarters at Old Kampala
- They immediately announced a new administration to run council affairs for 36 months and the organize elections. These were led by Sheikh Muhammad Kamoga
- These were however arrested by the government security forces led by Military police having refused to vacate the premises. They were sent to Luzira prison although their leader had escaped
- Sheikh Kakooza continued calling himself the Chief Kadhi of Uganda. This means, the Muslims of Uganda had two leaders, which kept them more divided
- The struggle between the two groups ended in 1993 when President Museveni with the help of Muslim states, organized the Mbarara conference chaired by Professor George Kanyeihamba
- By this conference, Kakooza and Luwemba were to step aside and new officers were declared. These were Sheikh Ahmad Mukasa as Mufti and his deputy was Zubairi Kayongo
- Surprisingly, Sheikh Luwemba refused to hand over the instruments of power and continued calling himself Mufti and no action was taken against him by the state.
- This set a stage for a new conflict for leadership. This was to be between Sheikh Ahmad Mukasa and Sheikh Ibrahim Luwemba.
- In conclusion, struggle for leadership in Muslims' circles seem to be engineered by factors beyond our control. Some people think if Muslims are united, they will become too strong to be governed.

REVISION QUESTION:

(a) Describe the leadership struggle between Ahmad Mukasa and Saad Ibrahim Luwemba

(b) Give the consequences of the struggle to the Muslims in Uganda

THE TABLIQ YOUTHS

Origin of the Tabliq Movement:

- Tabliq (Tabligh) is an Arabic word which means preaching. In Islamic point of view, Tabliq refers to the spreading of Islam
- The preachers at Nakasero mosque used to emphasise the word Tabliq in their effort to spread Islam and fight against Shirik
- Since they emphasized the word Tabliq in their preachings, the people of Uganda started calling them Abatabuliki

- It should be noted that, the fall of Amin in 1979 left a leadership vacuum in the community of Muslims in Uganda. The UMSC had no well-defined leadership
- So, in early 1980s, a group of Sheikhs met at Bilal Islamic Institute and discussed how best they would propagate Islam in Uganda
- A number of them were former students of Sheikh Adbul-Rahman Kawan, a Syrian Wahabi reformist Muslim
- The leader was Sheikh Muhammad Kizito Ziwa deputized by Sheikh Juma Kayiwa
- The Sheikhs had radical Young men who disagreed with the traditional Sheikhs over the method of communication
- The latter were termed Bil Hikma
- The group split into two, one group remained at Bilal the second group moved to Kamwokya
- From Kamwokya, the group led by Sheikh Ziwa went to Nakasero mosque which became their headquarters
- A further split saw Sheikh Ziwa moving to Kisenyi where he formed SPIDQA. This is an abbreviation for Society for Preaching Islam and Destruction of Qadianism and Artheism.
- The new organization also split into two wings, one led by Njuki another one by Sheikh Ziwa
- Today, there is a group led by Sheikh Kakeeto and another one led by Sheikh Kamoga
- The leader of the Tabliqs is called Amiir of the believers. They have leaders in every districts called district Amiirs

Factors that led to the rise of the Tabliq movement in Uganda

- The Tabliq movement began in the early 1980s by Sheikh Muhammad Kizito Ziwa. It aimed at fighting innovations through teaching the youth the canons of Islam.
- **The factors for its rise are:**
- The poor leadership in the UMSC
- Corruption among the UMSC officials
- The need to fight innovation in Islam
- The need to uphold and establish the teachings of the holy Quran and hadith
- The need to instil into every Muslim the Sunna acts of the Prophet by propagating his way of life
- Desire to distribute the authentic Islamic literature
- The need to spread Islam
- The need to promote development among Muslims
- The differences in the interpretation of the sources of Islamic law
- The disunity among the Muslims in Uganda
- The influence of the Sheikhs who studied from the Arab countries
- Struggle for leadership
- The downfall of President Iddi Amin favoured its rise. Amin would not allow it to emerge since he was an advocate of Muslim unity

Their Ideas (Teachings):

- The group has been mainly characterized by the youth because they are easy to mobilise
- They observe only one set congregational prayer (Jama). Those who come late must pray individually (No second Jamaah in the mosque)
- Men put on shortened trousers and Kanzu. They also emphasise Muslim women dress called Hijab and veils as taught by the Quran
- They emphasize the growing of the beard by Muslim men. They teach that growing of the beard is compulsory since it was the practice of the Prophet
- They believe that Islam should be propagated using the Quran and the bible. In this vein, they have formed organizations like the Uganda Muslim Da'wa Association (UMDA)
- They emphasize generous contribution (sadaq or charity) every after a congregational prayer. This is used to transport the Sheikhs, pay water and electricity bills
- They emphasis preaching before and after every a congregational prayer. After a congregational prayer, they urge Muslims to spare few minutes to listen to the preaching
- Their leader known as Amiir is the most respected person in their circles and they are helped by the district Amiir to advance the Islamic course
- They teach that Maulid is innovation in Islam. Maulid is organized by some Muslims to celebrate the birth of Prophet Muhammad (PBUH)
- They preach against the saying of Tahaliil as they escort the dead. They also taught against recitation of Talaqain after laying the dead in the grave
- Lining up for prayer, they emphasized closeness of the feet. In other words, a foot against another foot
- They also emphasise the shaking of the finger in prayer

Impact of Tabliq Movement:

- The Tabliq movement has left both positive and negative impact on the Muslim community as seen below:

Positively:

- The Hijab which was a neglected Muslim practice has come to surface. Today, many Muslim women freely put on their hijab in public places without fear. Makerere University is a case in point
- The Tabliqs have promoted a spirit of brotherhood among Muslims by encouraging voluntary contributions (sadaq) every after prayer for helping the poor and needy
- They have built many mosques throughout the country. At least every district in Uganda has a mosque established by the Tabliq movement
- The movement has also established Quran schools which have up lifted the levels of literacy among Ugandan Muslims. Schools include King Fahad, Ibn Ma'sud to mention a few

- They exerted pressure on the government of Uganda to respect Muslim festivities such as the two Eid days, which have been added on the list of public holidays in Uganda.
- The movement has trained leaders, Imams and preachers locally. This exercise has always been carried out from mosques and Quran schools
- As a result of their efforts, Muslims have adopted and practiced the traditions of the Prophet (PBUH). These include the growing of the beard, brushing the teeth etc
- The movement made Muslims participate in politics. For the first time, Muslims started a political party called Jeema (Justice Forum). Since then, many of them have contested for various political post
- Da'wa, which is the preaching of Islam has become a central theme, much as it targeted fellow Muslims rather than non-Muslims. This has been done in different parts of Uganda
- It has taught pure (orthodox) Tauhiid devoid of shirik. This has been done through their preaching and production of literature in which things like wearing of amulets, evil sacrifices have been attacked
- The movement has made Muslims aware of innovations that were introduced into Islam. This include escorting the dead while reciting Tahaliil and the reading of the Talaqain
- They revived the issue of observance of the daily prayers from the mosque and in a congregation (Jama). They have thus caused mosques to remain open throughout the week
- They have popularized the mosque Halaqat (study circles) which have enabled Muslims learn the canons of their religion. Many Muslims have mastered Quran recitation through such programs
- They have helped to show the whole country that Muslims are also part of Uganda, who should be considered in sharing the National cake. This has prompted government to appoint Muslims in various sectors

Negatively:

- Important aspects of development were neglected. For instance Muslim Welfare, economic empowerment to mention a few. Much of their effort was put on attacking fellow Muslims, referring to them as 'non-Muslims'
- Old institutions in Ugandan Islam such as Mauled and Tariqas were seriously compromised. This has had a negative impact on Islamic progress as it checked the rapid spread of Islam
- Islamic spirit of flexibility, accommodation and tolerance disappeared. Before the rise of the Tabliqs, the old Muslims would relate well with members of other faiths. This hospitality was tarnished
- They set up a rival administration of Muslim community. All Muslims are expected to be under UMSC. Unfortunately, the movement set up its own administration of Amirate
- They further divided the already divided Muslim community basing on their mode of teaching. They brought about ideological disunity among Muslims. Thus, Muslim youths became enemies to the elderly
- The movement created a gap between the traditional Sheikhs and the Youth. The former (traditional sheikhs) were seen as people who lacked full knowledge of Islam and their teachings were often disregarded

- The Tabliq deepened the gap between old Muslims and the youth. This they did by accusing the old Muslims of promoting innovation and hence, they put up their own mosques to avoid mixing with other Muslims. It is absurd!
- They have radicalized the teachings of Islam which has made Islam in Uganda acquire an image of violence. Many issues had to be resolved through force, hence making Islam appear like a militaristic religion
- Through their teachings, theological issues were mixed with issues of leadership, which has left many Muslims especially the youths disorganized
- Loss of lives and destruction of property has taken place in the process of fighting for mosques. This has further tarnished the image of Islam. How could this attract other people to Islam?
- They made many Muslims pay more attention to trivialities of the sharia like shortening the trouser and growing the beard while neglecting the most cardinal aspects of Islam
- They sharpened enmity between Muslims and non-Muslims. This was through the use of abusive language and referring to them as Kafir.
- The movement led to the arrest of many youths who were subjected to all sorts of torture since the state suspected them of carrying out rebellious activities. Many of them lost their lives

From Miiró Issa

