

NGS - DEPARTMENT OF ISLAM S.3 IRE-PAPER ONE NOTES, SECTION C

Instructions: Read and Copy the work into your books

THEME: ISLAM IN UGANDA

***Topic 1* CONDITIONS IN UGANDA BEFORE THE COMING OF ISLAM**

RELIGIOUS CONDITIONS:

- Religiously, the people of Uganda were religious but their religion did not have founders and Prophets to do the preaching
- Religion did not have divine books to act as a source of guidance. They had man made laws which were in most cases oppressive
- The people of Uganda believed in God as the creator of the universe and they believed that He lived high in the sky. They never denied His existence
- Knowledge of God was expressed in songs, prayers, names, stories, riddles and religious ceremonies such as initiation
- God was given different names to show the importance of His existence. For instance, the Baganda called Him Katonda, Ruhanga in Western Uganda etc, all meaning the creator
- Societies looked at God as the controller of nature. For instance, the Bakiga referred to God as the one who makes the sun set
- Magic and amulets also characterized the religious life of societies in Uganda. These were taken to be powers which would do good or bad towards other people
- Many societies considered God to be Omniscient, meaning the one who knows all things. Omnipresent, meaning He is everywhere and Omnipotent, meaning the Most powerful
- God was approached through different ways. They approached Him through sacrifice which was followed by prayers, dancing and singing
- Societies has special prayer places such as hill tops, caves, forests, lake shores, river banks, graveyards and shrines. All these were treated as holy places
- They believed in spirits off the dead which were also called 'living dead'. They believed that these spirits could cause harm to society if not appeased
- There was the use of art pieces as symbols of expressing religious beliefs or activities. These included sticks, spears, pots to mention a few
- The People of Uganda had different gods playing specific roles. Among the Baganda, for instance, musoke was god responsible for rain, Walumbe for death etc
- Offering sacrifices was another religious activity. They used to sacrifice animals, birds and in some cases human beings
- There were religious officials who were believed to have had more knowledge about the world. These were always consulted over some complicated issues in society

- Ceremonies and festivals were observed. These were birth ceremonies, harvest, initiation, funeral rites etc. It was believed the gods also attended
- Their religion did not claim universality. Therefore, they did not attempt to convert other people to their religion
- In centralized societies, kings and chiefs were religious leaders as well. Therefore, they were accorded too much respect by everyone
- The people of Uganda believed in divination and they thought that some people had special divine powers over others. The diviners were also accorded much respect
- Naming of children was a religious practice in which people expressed their relationship with the creator. It is believed even the spirits attended to bless the newly born
- It was also common to incorporate God's name in the child's name. Thus, names such as Byaruhanga in Western Uganda, Byakatonda in Buganda were common
- The people of Uganda believed in life after death. This is what is called the world of spirits. That when one died, they would enter the world of the invisibles, the spirits.
- Superstition was a common practice before the arrival of Islam. To them, this defined the relationship between man and the environment

SOCIAL CONDITONS:

- Socially, women were denied the right to choose their husbands. They would be married off without seeking their consent. They could not even decide the dowry to be given
- Widow inheritance was common in many societies. When a man died, his wife (widow) was considered part of the estate/property to be inherited
- In some societies, women were not allowed to eat certain foods. Among the Baganda and some societies in western Uganda, women were not allowed to eat chicken
- Children were not treated equally as males were very much venerated (respected) than females. Males were seen as inheritors of wealth after demise of their parents
- Polygamy was a common practice in all societies. This was a situation where a man could marry more than one wife so as to have many children
- Sexual offenses were seriously dealt with. In case of adultery, one would be stoned to death and in case of a man, he would pay compensation or have his head cut off
- Divorce and separation were not common because, marriage involved many people (members of clans) than a mere relationship between husband and wife
- In some societies, when a man died before marriage, a marriage ceremony would be arranged for him. All conjugal rites had to be performed by the brother of the deceased
- Societies had clans under clan heads who were very much respected. Members of the same clan were not allowed to marry each other as they were considered relatives
- They had games and sports such as racing, jumping the rope, hunting and board games. These were for leisure purposes and they created cohesion among the people
- Their attire was made out of skins of cows, goats to mention a few. Members of the royal family wore leopard skins. Bark cloth was also common especially among the Bantu

- Brotherhood was very strong and it was exercised through extended family system. It was common to find a man's compound full of his sisters, his children, nieces distant relatives etc
- All societies used to enjoy alcohol. This was served on important functions such as marriage, initiation etc. it sometimes acted as a source of income
- Respect of elders was common. It was believed that, a child who did not respect the elders would face the wrath of the gods by showering them with curses
- The Pre-Islamic people of Uganda believed in the existence of diseases and efforts were made to search for medicine. They thought diseases were caused by magical forces and curses

HOW DID ISLAM ADDRESS THE ABOVE ASPECTS?

- **Religiously**, Islam introduced the concept of monotheism replacing the old practice of polytheism where many gods were venerated (worshipped)
- The belief that the living ancestral spirits hang around the compound to shield the living relatives against evil spirits was rejected by Islam and declared a major sin
- Praying to God was accepted a religious practice. In this vein, the Islamic mode of prayer was introduced with conditions such as purification, proper dress code and facing the Qibla
- Some ceremonies were Islamised. These include childbirth and naming, burial, and marriage ceremonies. These were to be carried out to please God and not the spirits of the dead
- Offering of sacrifice was to be done to God and not to spirits of the dead. Secondly, only birds and animals were to be sacrificed but not human beings
- Islam rejected all practices associated with magic and wearing of amulets. They were all declared acts of disbelief which would attract a heinous punishment from God
- Punishments for adultery were accommodated and revised. For instance, the victims had to be punished after presenting four witnesses.
- Mosques were established to replace shrines. Mosques became new places of worship as well as learning centers. They became places of retreat at least five times a day.
- Treatment of prayer places with reverence was accommodated by Islam. For instance, Africans would not enter shrines with shoes which is also done by Muslims when entering mosques
- Belief in life after death was also accommodated. Islam recognized the existence of spiritual life but rejected the concept of the living dead and re-incarnation
- Celebrating God's existence through names, ceremonies and prayer, was accepted in Islam. For instance, names such as Abdul-Rahman and Abdallah show God's existence.
- Naming of children is also celebrated by Muslims as used to be done before the advent of Islam. Islam simply rejected irreligious aspects associated with it such as offerings to the spirits

- Islam came with religious leaders called Imams or Sheikhs. This means it accommodated the religious practice of the Africans because they used to have religious leaders too
- Although the people of Uganda did not have divine Books, Islam came with the Quran which gave guidance on all aspects of life. This created sanity in society
- Yes, God was given different names such as Byamukama to show His Might. This was accommodated by Islam. He is called the Beneficent, the Merciful, the Light etc
- Belief in the spirits of the dead, magic and wearing of amulets were not accommodated by Islam. They were all declared acts of disbelief that would lead one to perdition
- God's attributes as held by Africans, are also respected by Islam. For instance, like Africans, Islam considers God as the Most omnipotent, the omnipresent and the Most omniscient
- The presence of foretellers in Ugandan societies was declared irreligious belief after the introduction of Islam. The foretellers were therefore rendered useless and poor
- **Socially**, women's rights were guaranteed. Islam allowed them to choose their husbands which was not there before. Forced marriages were declared illegal as a consequence
- Dowry was for the bride and not for the entire family or clan. The practice was therefore accommodated and revised by Islam
- The issue of not allowing women to eat certain foods was rejected by Islam. Islam taught (teaches) that one should not make haram what God made halal
- Equality between male and female children was guaranteed. The practice of making only males heirs was rejected. Both males and females were declared equal
- Polygamy was also accommodated. The maximum number of women a man was to marry was fixed at four. Also, equal treatment of women in polygamous homes was mandatory
- Divorce rules were put in place. For instance, the divorced woman was to observe Iddah in order to prove whether she is pregnant or not. It would also lead to reconciliation
- Respect accorded to clans was accommodated. In this vein, some practices that were contrary to Islamic teachings were rejected. For instance, belief in totems was considered illegal
- With the coming of Muslim traders, the Islamic dress code was introduced to replace the old dress. In other words, Kanzu, Tabans, women attire were introduced to replace animal skins
- Islamic brotherhood and African brotherhood shared the same umbilical cord. They both recognized respect and care for relatives. The two cultures did not clash on this issue
- Respect for elders and leaders in society was also accommodated (Islamised). Islam teaches that, one does not believe if they don't respect those who are charged with authority among them
- Rules governing foods and drinks were introduced. Thus, consumption of alcohol, pork and dead animals was declared unlawful (haram). Alcohol was declared one of the major sins in Islam
- Like African culture, Islam taught that curses and magical forces would cause diseases and suffering. Islam introduced Quran as a cure for those diseases
- The practice of Circumcision was also accommodated. This was to be done for spiritual and hygienic factors

Topic 2 THE COMING OF ISLAM TO UGANDA

(a) INTRODUCTION OF ISLAM:

- Islam was the first foreign religion to be introduced in Uganda. It was introduced through two major directions. These were the East African coastal direction and the Sudan-Egypt direction
- As for the coastal direction, Islam was introduced by the coastal traders (Arabs and Swahili), coming either through Kenya or Tanzania.
- Majority of them came through Tanzania since Kenya was mostly insecure due to hostile tribes such as Maasai, Nandi to mention a few.
- The first Arab to reach Uganda was Ahmed bin Ibrahim. He was accompanied by Siney bin Amir. The two reached Buganda Kingdom round about 1844 during the reign of Suna II
- The two stayed at the Kabaka's palace for quite some time as they were not allowed to move around the Kingdom without the Kabaka's permission
- During their stay at the palace, they came to learn about ways the Kabaka was treating his subjects which gave Ibrahim a starting point to teach the Kabaka about the Supreme God
- While at the palace, they saw the Kabaka killing his subjects. This gave Ibrahim a starting point to tell the Kabaka to respect the rights of his subjects
- He told the King that it was evil to kill people without a genuine reason. He told the King it is only God with the right to kill, since He is the creator
- The king then demanded more explanation about God from the Arab visitors. At the end of it all, Suna II stopped the killings and "embraced Islam."
- When the King showed interest in the new religion (Islam), many of his subjects also started to learn Islam
- When Ahmed bin Ibrahim left for the coast, he left Siney bin Amir behind to continue with the teaching of Islam at the palace
- It is said before his death in 1854, Kabaka Suna II had managed to read four short chapters of the Quran
- Kabaka Suna II died in 1854. His death meant that Islam had lost a man who would have encouraged its spread
- Kabaka Suna II was succeeded by his son Mutesa I as Kabaka of Buganda who carried the Islamic revolution forward
- The second wave of Islam to Uganda came from the North through Sudan from Egypt. The conversion of the Nubians to Islam facilitated its introduction to northern parts of Uganda
- They used to venture into northern Uganda for trade items. They started doing some missionary work in west Nile and some parts of Acholiland and registered some converts

- The Nubians who were recruited in the army by Emin Pasha an agent of the Egyptian Khedive in Sudan also established close contacts with the people of northern Uganda leading to the spread of Islam

(b) FACTORS RESPONSIBLE FOR THE SPREAD OF ISLAM:

- Islam started spreading in Uganda during the first half of the 19th. Both internal and external factors combine in various ratios to explain its spread. The following deserve mention:
- Trade is one of factors that facilitated the spread of Islam in Uganda. Many Arabs entered Uganda from the coast of East Africa through Kenya and Tanzania in search of goods and market for their goods
- The role of Chiefs deserves mention. They welcomed the Arab and Swahili traders in their areas which led to intermarriage leading to the spread of Islam. These included Mutesa, Kabalega etc
- The Arabs employed some local people as porters which created close relationship between the two. This intermixture made them convert to Islam. a good example is Sheikh Swaibu Ssemakula
- The construction of the Uganda railway also facilitated the spread of Islam. It brought in Indians, some of whom were Muslims. It also eased the movement of Arabs from the coast to Uganda leading to the spread of Islam
- The British ended intertribal conflicts which created some peace in Uganda, which became a factor in the spread of Islam. For instance, they ended Buganda-Bunyoro clashes
- The employment of some Muslims by the British colonial administrators deserves mention. These Muslims were deployed to some areas of the country where they spread Islam
- The Sudanese soldiers who were serving the British also contributed. They intermarried with the local people and also built simple mosques in areas where they settled: Eg, Bombo, Bunyoro etc
- Some Islamic cultures are similar to African cultures. This made the indigenous people to accept the new religion because it was seen as something not foreign to them. The cultures include: sacrifice, polygamy, respect of elders etc
- The religious wars of 1888-93 in Buganda deserve mention. When Muslims were defeated in Baganda, they went to others like Bunyoro, Busoga, Nkore, and introduced Islam.
- The establishment of Muslim villages (communities) during the 19th century also contributed. These included Kijungute, Butambala, Bombo etc where large concentration of Muslims was seen
- The role played by Prince Nuhu Mbogo and Badru Kakungulu should be commended. During the stormy waters of colonialism, these royalists stood firm and defended Muslims' rights without fear.
- The abolition of slave trade by the British facilitated the spread of Islam. Its abolition restored the image of Islam and the local people began embracing it in big numbers
- The establishment of colonial schools partly contributed. Muslims who were allowed in those schools, later contributed to the success of Islam. Eg: Abubakar Mayanja, Sulaiman Kigundu etc who attended Kings college Budo
- The establishment of Muslim educational organizations such as UMEA is another factor. They were responsible for the establishment of Muslim schools which later uplifted the image of Islam
- The rise of Muslim scholars such as Swaibu Ssemakula, Abdul-Rahman Mivule, Ssekimwany, to mention a few also contributed. They established Quran schools which aided Islamic progress

- The role played by Muslim countries such as Sudan, Egypt, Libya, Saudi Arabia, Kuwait etc. These provided financial support to Muslims, scholarships and built schools and mosques, hence Islamic progress
- The role played by Muslim ceremonies and festivities should also be mentioned. The most cardinal of these was the Maulid celebration. Many local people embraced Islam at these functions
- We also have organized Da'wa programs such as Juma and Zukuli group, African Muslim Community, Tabligh movement. These have put up schools, mosques, and actual preaching of Islam.
- The formation of Muslim organizations such as NAAM, Muslim World League, African Muslim Agency. They have provided scholarships to students, built schools and mosques, hence aiding Islamic progress
- Political leaders like President Idi Amin Dada facilitated Islamic progress. Amin formed the UMSC in 1972, he employed many Muslims in the civil service and registered Uganda among the OIC (Organization of Islamic countries)
- There is also technological advancement. This includes radio stations, televisions and the internet which have aided the spread of Islamic cultures. Non-Muslims have been able to read about Islam leading to their conversion.

(c) CHALLENGES TO THE SPREAD OF ISLAM DURING THE 19TH CENTURY

- The spread of Islam in Uganda during the 19th century faced many challenges and they include the following:
- The Arab and Swahili traders who introduced Islam could not be allowed freedom of movement by the chiefs for security reasons. This confined Islam at the palace
- The presence of the Traditional religion was a very big challenge. Many people were not ready to discard belief in spirits of the dead. Even some people who converted to Islam kept mixing the two
- Mutesa himself had not converted fully as he continued to consult magicians. This was a big challenge given the fact that he had declared himself 'Leader of the faithful'
- The killing of Muslims at Namugongo by Mutesa I in 1876 was another challenge. About 100 Muslims were burnt alive accusing them of disobedience
- The death of Mutesa I in 1884 also caused some problems. It made some people like Katikkiro, Mukasa, Apollo Kagwa etc denounce Islam since they had embraced it on the King's orders
- Islam lacked teachers and missionaries to advance it further. Therefore, many people remained ignorant of the major principles of Islam such as Tauheed, prayer etc
- The influx of Christian missionaries in 1877 and 1879 was another challenge. When they arrived, struggle for converts began which resulted into Religious wars in Buganda
- Diseases claimed lives of Muslims especially the refugees who were living at kijungute. For instance, the Muslim leader called Kalema and other Muslims died of small pox
- In 1890, the IBEAC opened an office in Kampala which placed Buganda into the hands of the Christians. This was a devastating blow to the future of Islam in Uganda

- The 1890 agreement between Muslims and Captain Lugard was another disaster. By this agreement, Muslims were disarmed, forced to accept pagan leadership and sent to Busujju, Gomba and Butambala
- In 1893, Major Macdonald who had replaced Lugard, kicked Muslims out of Buujju and Gomba leaving them with only Butambala, the smallest of all and impoverished
- There was mistreatment of Muslim leaders by the British. For instance, Nuhu Mbogo was exiled to Zanzibar in 1893 while Menya Munuulo was arrested and dumped at Entebbe
- The Mutiny of Sudanese soldiers in 1897 was another challenge. They mutinied for non-payment of their wages by the British. But this resulted into death of many Muslims
- Also Islam was largely concentrated into in Buganda which left other areas spiritually malnourished. This was due to lack of people committed to Islamisation work
- Muslims lacked the required resources to advance the cause of their religion. This was because, they lacked backing of the colonial government and sister states of Arabia
- Buganda was being led by a pagan King, Muwanga. It pained the Muslims so much so that, many of them preferred to stay in exile in Tanzania and some parts of Congo
- Another painful experience was for Muslims to learn to live without political power. Mutesa I had created a Muslim state in Buganda and elevated many Muslims to posts of chiefs. This was never to be the same with their defeat in 1893.

(d) THE ROLE OF TRADE IN THE SPREAD OF ISLAM:

- Trade contacts between the people of Uganda and the coastal traders was one of the major factors that facilitated the spread of Islam in Uganda. This can be seen as follows:
- Firstly, the search for the lucrative items such as Ivory, skins, honey to mention a few, attracted many Arabs to Uganda, intermingling with the local people and taught them Islamic cultures.
- It attracted Asian Muslims such as Aldina visram to Uganda. He operated several business enterprises, owned boats on L. Victoria and employed Muslims. He also built mosques such as Aldina mosque at old kampala
- Through trade routes, Muslims were able to travel to the coast to study Islam. Indeed many of them went to Zanzibar and Lamu. When they came back, they advanced the Islamic cause
- Through trade, the people of Uganda were able to receive Islamic literature (Books) and other Islamic materials such as clothes and carpets which enable them to exercise Islamic religion
- Trade led to intermarriage between Muslim traders and the indigenous people which led to the spread of Islam. Muslim traders included Arabs, Swahili, Indians and Somalises
- Trade led to the development of commercial centers such as kampala, Tororo, Kasese to mention a few, which led to intermixture of local people and Muslim traders and hence, the spread of Islam
- Trade cemented the relationship between chiefs and the Arabs which aided the spread of Islam. This was seen in Buganda under Mutesa I and in Bunyoro under Chwa Kyebambe Kabalega. In Buganda, Mutesa I employed them as advisors
- Through trade, some indigenous people were employed by Arabs and Swahili as porters and later influenced them to Islam. A good example is Sheikh Swaibu Ssemakula

- It was because of the booming trade that the Uganda railway was built by the British. The railway connected Uganda to the coast, enabling many Arabs to pour in and spread Islam
- The need to eradicate slave trade attracted the political and military energy of the British to Uganda. When the evil trade was kicked out, the image of Islam was restored, hence attracting Ugandans to its folds
- Following the northern caravan trade route, Muslim Nubians moved to some parts of northern Uganda west Nile, established homes and married local women and thus, the spread of Islam
- The long distance trade exposed Uganda to the Muslim world as a land of greater expectations. The weather, the items and hospitality they found here attracted their attention which benefited Islam
- Trade led to improved security system with the introduction of fire arms. The Arabs and Swahili were able to come to Uganda with less fear, leading to the spread of Islam
- Through trade, Swahili language was introduced which aided the spread of Islam given the fact that the language shares the same umbilical cord with Arabic. Most old Sheikhs learnt Islam through Swahili
- Trade created wealth and prosperity which enabled many Muslims exercise polygamy, hence producing many children leading to increased population of Muslims in Uganda

(e) THE REIGN OF MUTESA I: THE GOLDEN AGE OF ISLAM IN UGANDA:

- Mutesa I was King of Buganda who came to power after the demise of his father, Suna II. He reigned from 1856 to 1884. He is one of the promoters of Islam in Uganda during the 19th century. He played the following roles:

Roles played by Mutesa I

- Mutesa I embraced Islam and his subjects had to follow suit. It was a tradition in Africa for people to follow their rulers without hesitation. So, his conversion was a major factor
- Mutesa ordered his chiefs to study the Quran. Among the first people to read the Quran was the Katikkiro called Mukasa. Other chiefs were Musisi, Basudde etc
- Mutesa I employed a number of Arabs at his court who acted as clerks, advisors and teachers. These included Masood, Abubakar, iddi etc, which facilitated the spread of Islam
- Mutesa I strictly observed the Islamic prayer. Crowds used to follow him to the mosque of Nabulagala for the Friday prayer, since he was leader of the faithful
- Mutesa ordered the building of mosques both at the palace and in the country side. He established a department in charge of mosques led by Mukasa, the katikkiro
- E ordered the hoisting of a red flag at the mosques on Friday to show the significance of Juma (Friday prayers). The flag had the crescent and the star
- Hygienically, he ordered the planting of a stone in everyone's compound for scrubbing the feet as they performed ablution to prepare for prayer.
- Fasting the month of Ramadhan was strictly observed by Mutesa and his subjects. The Kabaka observed the fast each year for ten consecutive years. He even appointed some people to spy on those violating this rule
- He ordered all animals to be slaughtered according to Islamic teachings. This duty was given to the circumcised men, the Muslims. This also advanced the Islamic cause in Uganda

- He enforced the Islamic greeting throughout the kingdom. He made it mandatory for every chief to greet him Islamically before addressing him. The greeting was: 'Assalaam alaikum.'
- He went an extra mile to teach his subjects the proper way of saying the 'salaam' greeting, having realized they were saying it wrongly. For instance, they would say: 'salamaliko' instead of 'Assalaam alaikum'
- Mutesa I gave up the consumption of alcohol having learnt it was impure and one of the major sins according to the teachings of Islam. He also commanded his chiefs and subjects to give it up.
- He abolished use of a dog in the game of hunting having learnt that it was impure. By this, the King was enforcing the consumption of halal foods in the state and he should be credited
- Round about 1875, Mutesa I declared Islam a state religion. He then ordered all his subjects to embrace it. Indeed, those who violated this command were summarily put to death
- He also ordered a death penalty to be inflicted on anyone who violated the three rituals of Islam. These were: prayer, fasting and consumption of lawful meat
- He prohibited the culture of removing the jaw bone from Kings and members of the royal family before they were buried. He ordered his subjects to bury him in full at his Nabulagala palace
- He learnt some short chapters of the Quran and he could explain the meaning of some verses in Luganda to his subjects. He was able to do this since he was surrounded by Swahili teachers
- His hospitality led to the introduction of the Islamic attire in Buganda. Tabans, Kanzu, Caps and trousers made of cotton were introduced at his palace of Nakawa. The kanzu later became a traditional attire in Buganda.
- He tried his utmost to spread Islam beyond the boarder of his Kingdom. He sent sabaddu and his son, Muwanga to deliver the Islamic message to Kabalega of Bunyoro. They took with them a mat, kettle, sandles and a red flag

Weakness of Mutesa I

- Mutesa I forced his subjects to convert to Islam. So, many people converted because the king had said so not out of love. Such people denounced Islam after the demise (death) of the King
- It is said Mutesa I did not fully give up drinking of liquor (alcohol). That is why, many Baganda continued consuming it even though he had declared it illegal practice in his realm.
- Mutesa continued consulting the traditional gods and ancestral spirits. He would make trips to Lweza to consult a god called wannema. This was bad since he was leader of the faithful in Buganda
- Mutesa refused to get circumcised. This means, he could not enforce the same practice in Buganda. Therefore, many Baganda Muslims remained uncircumcised during his reign
- It was Mutesa I who invited Christian Missionaries to Buganda. This caused religious clashes of 1888 to 1893 which weakened the once powerful position of Muslims in the Kingdom/Uganda
- In 1876, Mutesa I butchered about 100 Muslims at Namugongo. These were burnt alive and it left a negative impact on the growth and development of the Muslim community in Buganda/ Uganda
- In 1880s, Mutesa gave the Baganda freedom to choose any religion of their choice. At this critical time, many Baganda reverted to their old religion and others entered the fold of Christianity
- Some Muslim historians have criticized the King for violating rules governing the Islamic family law when he married more than 100 women, yet he was the 'Amiir al Mu'miniin' at the time.

Topic 3 THE RELIGIOUS WARS IN BUGANDA (1888-1893)

- The religious wars in Buganda were clashes between Muslims and the combined parties of Protestants and Catholics (Christians) who were later joined by the traditionalists. The Christian parties were aided by the colonial administrators.

Causes:

- Word went round that Kabaka Muwanga wanted to eliminate the new religions by killing the converts. This made Muslims ally with the Christians to show him the exit. This was in September 1888 and it marked the beginning of the wars
- There was long term enmity between Christians and Muslims. This was a result of Muslim conquest of Iberian Peninsula between the 7th and 11th centuries. The Christians were on a revenge mission in Buganda
- There was struggle for political power in Buganda. Each group wanted to have the King on their side as a way of consolidating themselves. This rivalry made the wars unavoidable
- The desire to Islamize the Kingdom by Muslims on one and the desire to Christianize it by the Christians on the other, created war hysteria (fever) in Buganda
- The death of Mutesa I in 1884 made things worse. He knew how to handle the three religious groups at the palace which Muwanga, his successor failed to do.
- Naturally, the Christians and Muslims could not co-exist in Buganda amicably. The two religions taught different beliefs and practices which created political chaos in the state
- The failure by the Kings of Buganda to identify themselves with a particular religion caused chaos. It left both Muslims and Christians confused, leading to further clashes.
- Muslims also engaged the Christian parties in the deadly war to please their creator, since it had been made clear to them that fighting in defense of Islam is rewarded with paradise.
- Both groups had acquired guns. Guns are not manufactured to decorate countries, but are meant for war. The acquisition of guns at the time peoples' tempers had risen to boiling point meant war.
- The unequal distribution of the spoils of office after the fall of Kabaka Muwanga in 1888 caused the wars. The Muslims took the lion's share which annoyed the Christians, making the wars inevitable
- The Muslims were determined to maintain 'Dar el Islam' that is, the Islamic state which Mutesa I had established, yet on the other hand, the Christian parties bitterly opposed it
- This was the time of scramble and partition of Africa. Therefore, captain Lugard wanted to secure Buganda for the British by promoting Christianity at the expense of Islam which caused more clashes.

- The Christian missionaries also contributed to the outbreak of the wars. They spread false news that Muslims were planning to forcefully circumcise all men in Buganda. This made majority of the Baganda join war against the Muslims
- In 1893 another war took place. It was caused by the mistreatment to Muslims by Major Macdonald together with the Christian parties. The Muslims were led by Juma Nyenje based at Natete, a Kampala suburb

Course of the wars:

- The wars began with the overthrow of Kabaka Muwanga on 10th September 1888 by the three religious parties, of Muslims, Protestants and Catholics
- What brought these groups together was the Kabaka's plan to maroon them on some Island in Lake Victoria so that they were eaten by crocodiles or even starve to death
- He was accusing them of causing political chaos in the state.
- But after the overthrow of Mwanga, there arose the issue of sharing administrative posts in the Kingdom. The Muslims who were the strongest of all, took the Lion's share
- Moreover, the new King (Mutebi Kiweewa) who replaced Muwanga was kicked out by Muslims for refusal of circumcision and replaced with Nuhu Kalema who had accepted circumcision (He was circumcised on 12th October 1888 by Muallim Kanatta)
- This annoyed the two Christian parties (Protestants and Catholics) and they questioned the way things were being done by the Muslims in the state
- In response, on 12th October 1888, the Muslims drove the two parties of Christians out of the capital (Kibuga). The Protestants went to Nkore while the Catholics went to Buddu
- While in exile, the two Christian parties buried their differences and made an alliance with Kabaka Muwanga who was by then living in Sukumaland in Tanganyika
- They realized many Baganda still recognized Muwanga as their King. So to enlist their support, they had to collect Muwanga from exile so as to launch an attack on Muslims in Buganda
- Their plan worked well. They successfully attacked the Muslims on October 1889, defeated them and drove them to Kijungute in Bunyoro.
- In November 1889, the Muslims with the support of Kabalega of Bunyoro, launched an attack on the Christians and drove them out of the palace (Kibuga)
- The Protestants went back to Nkore and the Catholics to Buddu. They again agreed to form a joint operation on Muslims in Buganda.
- In February 1890, a man called Stokes, who was previously a missionary (CMS) but had turned a trader, supplied the Christians with arms
- With strong weapons, the Christian parties drove the Muslims out of Kibuga once again, forcing them to go Kijungute in Bunyoro
- In the same year, 1890 the Muslim King, Nuhu Kalema died of small pox at Kijungute. He was succeeded by Nuhu Mbogo

- Also in 1890, Lugard began a process of negotiations. This resulted into the signing of the agreement: that is, the 1890 agreement between Nuhu Mbogo and Captain Lugard
- By the agreement, Muslims were forced: To lay down their weapons and acknowledge Muwanga as their King, then go and settle in Busujju, Gomba and Butambala
- In 1893, Muslims complained of poor conditions in the three counties. Major Macdonald who had replaced Lugard drove them out of Busujju and Gomba, leaving them with only Butambala
- Macdonald then disarmed the Sudanese soldiers who had shown readiness of aiding Muslims and instead armed the Christians and ordered them to attack and kill the Muslims
- The period between the month of June and August of 1893 were spent hunting the Muslims and indeed, many of them were killed. A Muslim was not safe even in his brother's home
- Nuhu Mbogo advised Muslims to accept to live without political power for peace to prevail. He also negotiated with the colonial regime to respect Muslims rights.

Why Muslims were defeated:

- The morale which the Muslims started with in 1888, was not the same in the end. By 1893, they had been forced to lay down their arms and this was due to a number of factors. The following deserve mention:
- The Christians received military aid from the Europeans. For instance, Stokes who was a former missionary, now a trader supplied them with guns which brought unbalanced strength
- The Muslims had sent a letter to the Sultan of Zanzibar seeking military aid. But it accidentally landed into Lugard's hands which undermined their strategies of defeating their enemies
- The agreement of 1890 between Nuhu Mbogo and Captain Lugard also contributed. By this agreement, Muslims were forced to surrender their weapons and accept Muwanga as their King
- In 1890, the IBEAC opened an office in Kampala and declared Buganda a British protectorate. This buried all Muslims plans of restoring the Islamic state established by Mutesa I
- The Missionaries spread word that Muslims were planning to circumcise Baganda by force. Circumcision was a taboo in Buganda and many people joined the Christian forces to defeat the Muslims
- The death of Batuuma, the Muslim mobiliser at the battle of Bunikaabira created problems. With no one to do the mobilization work, Muslims started losing the energy of fighting
- Muslims lacked proper fighting tactics compared to their counterparts who were well prepared by experienced colonial officers.

- The Christians had gained control of L. Victoria which enabled them block or capture military aid from the Sultan of Zanzibar meant for Muslim Jihadists. A vessel full of guns was captured
- During the wars, the Muslims had lost most of their able commanders such as Kapalaga, Tebukozza, Muguluma, Magadaazi to mention a few. This lowered their energy and morale
- The death of Nuhu Kalema, the Muslim leader weakened them the more. He died in 1890 of small pox at Kijungute. Compared to others, he believed in settling disputes at the battle front
- Also, didn't Muslim forces operate from exile (Kijungute), several miles away from the Kibuga (Capital)? This definitely frustrated their efforts of making Buganda a Muslim state once again
- Major Macdonald, a man who wanted Muslims out of Buganda, disarmed the Sudanese soldiers who had shown readiness to support fellow Muslims. He instead armed the Christians
- The Muslims were attacked mercilessly by diseases and they lacked medicine to end the menace. Their defeat was therefore inevitable
- Some people deserted Islam in the course of war. These had not accepted Islam wholeheartedly. They were forced by Mutesa I to join. Isn't this enough to explain the dangers a head of Muslims at the time?
- There was hypocrisy within Muslims' ranks. For instance, in 1893, Prince Semakuutu informed General Kakungulu of Muslims' plans to attack Muwanga and the Christians at Lubaga.
- Muslims were divided over strategies of defeating the Christian regime. Taibu Magatto, Mberege and Sakibu Lutaaya preferred peaceful means and they surrendered, leaving others who preferred militaristic approach helpless
- Most traditionalists still looked at Muwanga as legitimate ruler of Buganda. So, they could not join the Muslims who wanted Kalema and later Mbogo to be the ruler.
- Muslims fought many battles which exhausted their resources. Food, the most cardinal item was lacking. One wonders how the men of God could fight courageously on empty stomach!

Effects of the wars:

- The Muslims were defeated forcing them into exile to areas like Kijungute in Bunyoro. Others went to Busoga, Nkore, Tooro and Tanganyika. Many of them never came back home
- The scourge of small pox spread as a result of unhygienic conditions created by the wars, created many problems. Indeed, in 1890, King Kalema was laid to rest due the scourge

- Many Muslims lost their lives with great men such as Muguluma, Tebukozza, Lubanga, Kapalaga, General Magandazi perishing at the battle front. Others died of starvation and disease
- The wars led to the signing of the 1890 agreement between Nuhu Mbogo and Captain Lugard in Buganda. The agreement made Muslims move away from positions of power
- After the wars, the defeated Muslims were forced by the British to go and settle in the poorest areas of the Kingdom. These were Busujju, Gomba and Butambala
- Enormous destruction of property was seen. Muslim homes, gardens and livestock were given a step-motherly treatment. King Nuhu Kalema's palace at Lungujja was left in ruins
- Muslims became a poverty stricken class in Buganda as they had lost property and homes. They were now living like destitute in their homeland. They became hewers of firewood and drawers of water to survive
- The wars ended the Muslim state of Buganda (Dar el Islam) which Mutesa I had established. This was a devastating blow to the Muslim community in Uganda
- Islam was now described as a religion of the defeated minority and mass conversions stopped. This instead strengthened the Christian influence in all sectors of the state
- Muslims were now ranked third class citizens in Buganda/Uganda. Some even feared to identify themselves with Islam to avoid mistreatment. They developed inferiority complex
- The Christian parties together with the colonial masters visualized Islam as a source of immorality. All acts of worship in Islam were degraded as a way weakening the Ummah
- The religious wars widened the relationship between Muslims and the Christians in Buganda/Uganda as they had killed each other in the course of fighting.
- Since the relationship between Muslims and Christians was sour, Muslims refused to send their children to schools run by the missionaries for fear of mistreatment
- Due to the wars, a true Muslim King sat on the throne of Buganda. It was a taboo for the King to get circumcised, but Nuhu Kalema broke this tradition and nothing happened to him
- Many Muslims were separated from their relatives as they went to exile in Bunyoro, Busoga, Nkore, Tooro, Congo and Tanzania. Most of them did not return to Buganda
- After the wars, Uganda was fully placed into the hands of Christians who became administrators and controllers of wealth. The whole state was Christianized
- But the exile of Muslims from Buganda carried the seeds of Islamization to the areas where they finally settled such as Bunyoro, Nkore, Tooro and Busoga. This was a positive impact
- The wars made the Muslims of Uganda to develop a spirit of Jihad. That is, a spirit of fighting in defense of their religion. It taught others that, Muslims are capable of sacrificing their lives for the sake of Islam
- The wars separated true Muslims from pretenders. This is because, when the wars started, some so called Muslims deserted the Jihad and joined the ranks of Christians

- The wars resulted into the creation of Muslim villages which are still being respected. These include Kijungute found in Bunyoro and Butambala which is in Buganda.

Revision questions:

1. (a) Explain the factors that led to the Muslim's migration to Kijungute
(b) What were the effects of this migration?
2. (a) Describe the relationship between Nuhu Mbogo and the Europeans
(b) How did this relationship benefit the Muslims?

Topic 4 THE SPREAD OF ISLAM IN THE REST OF UGANDA

(a) The spread of Islam in Ankole

- Ankole Kingdom was located in South-Western Uganda bordering Bunyoro and Toro in the north and western parts respectively. In the south, it is bordered by Karagwe, Rwanda, Burundi and Zaire. In the east, is Buganda kingdom
- Today, this area is made up of districts like Bushenyi, Ntungamo, Mbarara, Ruhaama, Ibanda, Isingiro and Rukungiri
- Islam in Nkore was introduced and spread by Baganda refugees. These had been defeated by the Christian parties in the religious conflicts of the 19th century
- The Baganda refugees were led by Kauzi. Other prominent men were Ssebalamu, Thabiti, to mention a few
- Majority of the refugees settled in Bukanga. This was during King Kahaya's reign. In this area, they converted many people to Islam
- Most of the Baganda refugees intermarried with the indigenous women which strengthened the relationship between the two, and hence the spread of Islam
- Ankole was also stable politically which encouraged more people from Buganda to join the earlier settlers, thereby enlarging the community of Muslims
- Many Muslims also settled at Itendero, Kakoba, Nyamitanga, Kabwohe, Bunyaruguru, Kajara and they spread the tenets of Islam
- The Baganda Muslims who were employed by the British to assist in sowing the seeds of colonialism, also taught Islam. These were known as sub-imperialists
- Some of the sub-imperialists were Kauzi, Abdallah Affendi etc. these served as saza Chiefs in Bukanga, Bunyaruguru where they influenced the local people to adopt Islamic teachings
- Also, at that time, many people in Ankole wanted to associate with Chiefs. This association also became a cardinal factor in the spread of Islam in the area

- Some aspects of Banyankore culture were somehow similar to the teachings of Islam. Things like polygamy, dowry, knowledge of God etc, shared the same umbilical cord with Islamic culture.

(b)The spread of Islam in Bunyoro

- Bunyoro is situated in Western parts of Uganda and it borders Tooro, Buganda and Lango. It was (is) inhabited by the Bantu speaking people, the Banyoro.
- Islam reached Bunyoro through trade contacts between Muslim coastal traders the Banyoro under Omukama Kabalega. They were searching for Ivory, skins etc
- Some Banyoro who were raided as slaves by the Baganda converted to Islam. when they went back home, they introduced Islam to their people and a case in point is Amir Nsamo
- Mutesa I of Buganda tried to spread Islam in Bunyoro. He sent Ssabaddu, Mujaasi and his son, Muwanga with a mat for praying, a red flag, a kettle and sandals for ablution
- The Baganda refugees also contributed. These fled to Bunyoro after being defeated by the Christian parties in Buganda. They settled at Kijungute which became a center of Islamization
- Islam was also spread through initiatives of some few individuals. These included Hajj Umar Kanyabuzaana who instructed many people in Islamic sciences.
- The Sudanese soldiers also spread Islam in Bunyoro. They settled in the area after serving the colonial masters. They established simple mosques which became centers of Islamization
- Intermarriages between Banyoro and foreigners like the Sudanese, Baganda and Arabs also facilitated the spread of Islamic culture in Bunyoro
- The people of Bunyoro also realized that some Islamic cultures were similar to their culture which attracted them to the house of Islam. These included Polygamy, dowry, respect for elders etc

(c)The spread of Islam in Northern Uganda

- Islam reached some areas of Northern Uganda (Lango, Acholi land and West Nile) from Sudan which was by then under Egyptian rule of Muhammad Ali.
- After Muhammad Ali's conquest of Sudan in 1820, many trade routes leading to the northern part of Bunyoro and Buganda were established, leading to the introduction and spread of Islam
- The establishment of trading posts in northern Uganda also facilitated the spread of Islam. The major trading post was at Falaro in Acholi land which attracted Muslim traders
- The area was connected to the long distance northern trade route which connected it to the Islamized zone of the East African coast. This attracted Muslim traders leading to the spread of Islam.

- Northern Uganda is in the proximity of Sudan. This therefore meant that, Muslim traders and scholars would easily venture into the area to trade and teach Islam
- The presence of many trade items facilitated the spread of Islam in the area. These included Ivory, slaves, cattle to mention a few. These made trade very lucrative
- The activities of slave trade and slavery deserve mention. Many captured slaves who were taken to Khartoum converted to Islam. When they returned home, they were able to teach Islam to their brothers and sisters
- The British colonialists also contributed. They created the equatorial province, an area combining southern Sudan and northern Uganda. They employed Turkish and Sudanese Muslims as administrators who in the end spread Islam
- Also the extension of the Uganda railway to the north by the British led to further spread of Islam. It enabled many Muslim traders to venture the area on trade missions and ended up spreading Islam
- The presence of the Turkish and Sudanese administrators enabled the local people, especially the Acholi chiefs to learn some Arabic vocabularies and Islamic cultures
- Intermarriage. Many Sudanese Muslims who came in as slave raiders or soldiers of Emin Pasha, married the indigenous women in northern Uganda leading to the consolidation of Islam
- A prominent Muslim called Fadhil al Mulla Marijan from Aringa in West Nile area was born of a Sudanese father who had married a Lugbara girl. This also consolidated the Islamic faith
- Emin Pasha's soldiers who were mostly Muslims practiced some missionary activities in the area. They taught many people Islamic cultures (hygienic practices, prayer, dress etc)
- The rise of the Mahdist revolution in Sudan in 1880-85 was another factor. Its influence was also felt in northern Uganda, given the fact that the Mahdists wanted the entire Nile valley to embrace Islam
- Some Islamic cultures were similar to African cultures, and in this case, Islam was not seen as a foreign Philosophy. These included: polygamy, respect for elders, care for relatives etc
- Some Muslim preachers in the area used Quran as a cure to some diseases and as a protective measure against witchcraft. This too attracted many people to the new religion

(d) The spread of Islam in Eastern region

- The spread of Islam in some parts of the eastern region was done by some Muslim traders from Western Kenya especially from Mumia Kingdom of Muhammad Nabongo
- The Baganda refugees who went to the eastern region between 1889 and 1897 led to the spread of Islam. These had been defeated by the Christian parties and were led by Ali Lwanga

- The British colonialists employed Muslims in their administration which aided to the spread of Islam. for instance, Ali Lwanga was employed to work as an interpreter and later served as a Chief
- The Baganda refugees married many wives in Busoga and Bugwere. Thus, their wives, children and many relatives of their wives and neighbours were converted to Islam
- The role of Chiefs deserve mention. A good example is Menhya Munuulo who was converted by the Baganda refugees in 1896. He encouraged his people to embrace Islam and get circumcised.
- The Sudanese soldiers also contributed. These were brought in by the British to establish law and order. At the end of their service, they settled in the area and taught Islam
- Also, the Baganda Muslim missionaries contributed. These included Ibrahim Muyinda, Amir, Adam Kakeeto who mostly operated from Busoga. They put up simple mosques which acted as centers of learning
- The role of sub-imperialists like Semei Kakungulu. Kakungulu employed Muslims porters who in the end promoted Islam because, as they did their work, they taught Islam. They included, Jaffar Mayanja, Lule Abdallah etc.
- The existence of Swahili language also facilitated. Being too close to Kenya, people in the areas of Busia and Bugisu learnt Islam from the Swahili traders who came from the Mumias
- The similarity between Islamic culture and African culture also contributed to the spread of Islam. These included circumcision in Bugisu, Polygamy, respect for religious places etc
- The role of the Uganda railway also deserves mention. In 1912, the Busoga line was opened and brought in a number of Muslim traders who spread Islam in the region
- The settlement of Indians after the completion of the railway line also led to the spread of Islam. These married the indigenous women which consolidated Islamic culture in the area

***Topic 4* THE MUSLIM FACTIONS**

- Factionalism in the Muslim community means the disunity and divisions among Muslims. The major factions were three: Juma-Zukuli group, Uganda Muslim Community (UMC) and National Association for Advancement of Muslims (NAAM)
- The three factions caused heated debate which generated conflicts among Muslims.

(a) THE JUMA-ZUKULI FACTION

Its origin:

- The group was formed in 1947 after the Kibuli group dropping the observance of zuhuri prayer alongside Juma on Friday.

- Juma-zukuli group was formally part of Kibuli group that believed in observance of Zuhur and Juma prayers on Friday
- It was started by Sheikh Abdul-Rahman Mivule together with other prominent Sheikhs. Its headquarters were established at Kawempe Kyadondo
- Its establishment came as a result of the fact that, since the 1920's, Ugandan Muslims were performing both Juma and Zuhur prayers on Friday
- As time went on, some Sheikhs like Abdallah Mayanja started opposing the practice arguing that it was innovation (Bidi'a)
- This generated a hot debate between its supporters and the non-supporters and the community got divided into two camps
- Kabaka Daudi Chwa II tried to solve the problem by calling a meeting between the two sides but it was fruitless
- Also the British colonialists got concerned and invited some Tanzanian scholars led by Sheikh Ibrahim to help end the difference but all in vein
- Round about 1947, the problem was widening. Therefore, a delegation of sheikhs travelled to Mecca to get a solution from the Mufti of that area
- The answers given by the Mufti of Mecca to the Muslims were not directly answering the question. He said there was no need of observing the two prayers on Friday.
- For the sake of peace and keeping the Muslim community united, Prince Badru Kakungulu together with leadership at Kibuli mosque resolved to drop Zuhur on Friday
- When leadership at Kibuli dropped the Zuhur prayer on Friday, some Muslims headed by Sheikh Abdul-Rahman Mivule were not pleased
- They therefore broke off and bought five acres of land at Kawempe Kyadondo where they established their headquarters
- Due to their continued observance of both prayers on Friday, they became known as Juma-Zukili group. The Baganda pronounced Zuhuri as Zukuli
- This group was not as strong as the other groups. In fact after the death of its founder, Sheikh Mivule in 1979, it almost collapsed
- Apart from Sheikh Mivule, other leading Sheikhs that belonged to the organization were Sheikh Kasujja, Salim Ssebyala, Yunus Butannaziba and Katambala Juma Nsambu
- The most learned Sheikh of this group was Jasujja and was confirmed as Sheikh by Sheikh Swaibu Ssemakula
- Today, there is a significant decline in the number of people who observe both prayers at least in public
- Like any other Muslim organizations, Juma-Zukuli has suffered a heavy blow when the Uganda Muslim Supreme Council was established as some of its prominent personalities occupied prominent positions in the council

The contribution of Juma-Zukuli Group to the development of Islam.

- They established a big mosque on the five acres of land purchased at Kawempe Kyadondo which up to now acts as the Headquarter of the organization.
- Significant contribution in the field of education has been seen. Kawempe Muslim secondary school stands on the five acres of land bought by the organization
- Related to the above, the organization established an Islamic seminary that has done a lot in educating the young ones about their religion
- Juma-Zukuli joined other Muslim organisations to form the Uganda Muslim Supreme Council in 1972, hence contributing to the development of Islam
- It has produced a number of scholars (Sheikhs) who have contributed in the teaching and propagation of Islam in Uganda
- It has for many years organized Maulid on which a number of people converted to Islam. Maulid is a religious function organized to celebrate the birth of the Prophet
- It has secured scholarships for Muslim students to further their studies. For instance, Sheikh Hussein Rajab Kakooza was sponsored to study from Pakistan
- It has joined other Muslim groups to promote the Islamic culture in Uganda. In this vein, the Islamic dress code, the pillars etc, have been promoted
- Juma-Zukul group has done a lot to fight against acts of disbelief (shirik) such as divination, magic, evil sacrifices to mention a few
- It has joined other Muslim organisations to protect the rights of Muslims in the country regarding dress, foods and drinks etc

(b) THE UGANDA MUSLIM COMMUNITY (U.M.C) FACTION

- It was started by Prince Badru Kakungulu in 1947 at Kibuli hill. The followers of this group were locally called 'Juma Mpya', meaning New Juma. They got this name after dropping the extra Zuhuri prayer on Friday

Achievements:

- It contributed to the development of Muslim education. This was through the establishment of schools such as kibuli, Nabisunsa girls to mention a few
- It represented the Muslim community at the independence celebrations when Sheikh Swaibu Ssemakula led the national prayers on 9th October 1962
- It trained scholars who contributed a lot in the spread and teaching of Islam. these included Sheikh Muhammad Lubowa, Sheikh Kassim Ssemwanje and others
- It led to the development of the Uganda Muslims' Students Association (UMSA) which united Muslim students in secular schools and Higher institutions of learning
- It also formed the Young Men Muslim Association (YMMA) with the cardinal aim of mobilizing young Muslims to promote the culture of their religion
- Grand Maulids were organized in different parts of Uganda on which many people accepted Islam. The Mityana Maulid of 1969 organized by Prince Kakungulu, it is said the number of non-Muslims was twice that of Muslims

- The organization mobilized Muslims to join politics. Consequently, some of them such as Aubakar Mayanja, Ali Kisekka, Abbas Balinda and others were elected to parliament
- The Kibuli affiliated Sheikhs led by Swaibu Ssemakula formed the Jamat al Islam which aimed at owning property such as land and doing Missionary work
- It was the Uganda Muslim Community under Prince Badru Kakungulu that saved many Muslims' lives after the fall of President Amin in 1979 when they were being hunted
- It continued to oppose the activities of NAAM which was formed by Milton Obote as a counter force against the Kibuli based Muslims which divided the Muslims

(c) THE NATIONAL ASSOCIATION FOR THE ADVANCEMENT OF MUSLIMS (NAAM), 1965

- NAAM was another faction which started in 1965. This was during the reign of Milton Obote as Prime Minister of Uganda
- It was started by Akbar Adoko Nekyon as founder President and Sheikh Abdul Obeid Kamulegeya as its Vice President
- Nekyon was Obote's cousin who had converted to Islam while in India where he had gone for studies in the early 1960's

Why it was formed:

- The government in power called Uganda People's Congress (UPC) wanted to infiltrate the Muslim community so as to keep them divided. UPC was headed by Milton Obote
- The non-Baganda Muslims felt that they were more sidelined by Baganda Muslims. So they joined NAAM as a way of taking part in the leadership of Muslims in Uganda
- There was need of creating an association which would provide an administration that would cater for the general welfare of Muslims
- The followers of NAAM wanted a systematic way of electing Muslims' leaders. They reasoned that, the Price who was heading the Muslims had not been elected by the entire community of Muslims
- The followers of NAAM wanted to have a constitution that would govern the Muslim community in Uganda. They hoped this would bring sanity in Muslims' circles
- NAAM was formed in order to link the Muslims' community to the government of Uganda. In this way, it was to create a friendly relationship between the Muslims and the government
- It was formed to revive Islam and ensure that it remains strong and pure. The aim was to cleanse Islam of faults
- It was formed to end divisions and conflicts within the community of Muslims. For instance, the division between the UMC (Kibuli) and Juma-Zukuli group
- The followers of NAAM were opposed to Prince Badru Kakungulu's leadership saying that he did not have enough qualifications of leading the Muslims
- Obote wanted to use NAAM as a weapon to destroy Buganda-Muslim relationship, since he was at war with Kabaka Mutesa II, who was Prince Badru Kakungulu's nephew

- NAAM was to be used to pass over UPC policies to the Muslim community. By this, one may argue with confidence that the NAAM was formed for political reasons
- Obote also wanted to use NAAM to indirectly cause enmity between Baganda and non Baganda Muslims to his benefit. That is why its executive comprised non Baganda Muslims

Achievements of NAAM:

- It made Muslims learn that they needed to establish an administrative structure that was all embracing
- It laid foundation for democratic election of leaders within the Muslim community in Uganda to avoid clashes
- NAAM organized Maulidis on which many people converted to Islam. Sheikh Kamulegeya said that, in 1965, over 100 people embraced Islam on Maulidis
- The supporters of NAAM were made chiefs in Buganda yet before its formation, there were only two counties in which Muslims could be made chiefs
- The formation of NAAM made non-Baganda Muslims to become active in the affairs of the Muslim community
- NAAM taught pure Islam and tried as much as possible to discourage acts of innovation (Bidi'a) in the circles of Muslims
- It increased on the number of scholars (Sheikhs) in Uganda. This was mostly done by Sheikh Swaibu Ssemakula, one of its members
- NAAM helped to establish mosques in some parts of the country. Though very few, the mosques facilitated Islamic learning
- NAAM united Muslims of different tribes and this was a great achievement, since it promoted Muslim brotherhood. But Buganda as a tribe was somehow sidelined
- NAAM led to the opening up of the *Muslim World League* office in Kampala. This is a relief organization with headquarters in Saudi Arabia. It was introduced by Sheikh Kamulegeya
- NAAM aided the effort of Sheikh Abdul-Razzaq Matovu to translate the Quran into Luganda language. This helped Muslims to understand the teachings of the Quran
- NAAM advertised Islam through the different radio talk shows sponsored by the government
- It built the foundation for the formation of the Uganda Muslim Supreme Council. Its weakness acted as an eye opener to the Muslims

Weakness of NAAM:

- The supporters of NAAM fought with its non-supporters for mosques which they did not help to build. This led to bloodshed and death
- In course of conflicts created by NAAM, destruction of property took place. Many mosques and schools were erased to the ground

- Many Muslims that were known to be sympathetic to Obote's UPC government were either killed or arrested after his downfall in 1971
- In the same vein, the fall of Obote in 1971 witnessed an attack on homes and properties of NAAM supporters by people who hated Obote. Sheikh Kamulegeya's home was vandalised
- Not only this, but also bad blood developed between NAAM supporters and non-Baganda, because it was visualized as Obote's arm of destroying their Kingdom.
- NAAM was largely infiltrated by UPC politicians under the cover of helping the Muslims. This created more divisions and conflicts within the community of Muslims.
- The supporters of NAAM employed by the UPC Government mistreated fellow Muslims who did not belong to NAAM. This tarnished the Islamic brotherhood
- In 1971, NAAM was dissolved and it was later replaced by the Uganda Muslim Supreme Council (UMSC) which came into being in 1972
- There was a lot of time wasted in the struggle for power and recognition instead of putting up developmental projects which would benefit the Muslims
- The rate at which Islam was spreading decreased. Muslim scholars feared to venture into areas dominated by either party which affected the growth of Islam
- The rate at which congregational prayers were observed reduced since Mosques had become battle grounds. They were not sure of their dear lives

Revision questions:

1. Describe the formation of NAAM in 1965
2. Explain the effects of NAAM in the history of Islam

IMPACT OF FACTIONALISM (DIVISIONS) ON MUSLIMS IN UGANDA

- When Muslims continue belonging to different factions, their lives and Islam in general are affected. For instance:
- Muslims have lost their good image in society which makes them look disorganized before other religious denominations
- A lot of time has been wasted struggling against each other instead of focusing on developmental programs for the benefit of the community
- Factionalism reduced the rate of dissemination of Islamic message throughout the whole country. For instance, non-NAAM Sheikhs could not easily be received in some areas
- The factions contributed to loss of lives among Muslims in course of fighting for mosques and also, after the fall of Obote in 1971
- The young generation was greatly misled yet they were to be the leaders in the years to come. They grew up thinking that Fitna is a normal thing
- It made the Muslim community lose many opportunities especially in politics. They could not stand with one voice to demand their share from the National cake

- It created a lot of enmity among Muslims who were supposed to live together as one community as taught by the Quran
- Many international opportunities such as scholarships were lost. The conflicts discouraged many Muslim international organizations and Muslim states
- Also enmity bred a lot of bad revenge within the community of Muslims. This was seen after the fall of Obote in 1971
- A lot of property was destroyed. Mosques and schools were vandalized in 1960s. Also after the fall of Obote in 1971, houses, livestock and vehicles of NAAM supporters were destroyed
- Muslims became a laughing stock to the public. In 1994, two prominent sheikhs fought for the microphone at Kololo, each one wanting to deliver prayer for the nation
- Many Muslim families ended up suffering in situation where death occurred because of conflicts generated by the factions
- Some factions became too radical that their activities led them into prison which affected the Muslim community

Topic 5 THE UGANDA MUSLIM SUPREME COUNCIL (UMSC)

(a) Its origin:

- The Uganda Muslim Supreme Council was formed in 1972 during Idd Amin's presidency. This was born out of the meeting that was held in Kabaale
- The formation of the UMSC was intended to end conflicts within the Muslim community which surfaced after the emergence of the factions
- Therefore, the UMSC was supposed to act as an umbrella organization to bring all Muslims in Uganda together
- The title given to the leader of the UMSC was called Chief Kadhi. The first Chief Kadhi of the UMSC was Sheik Abdul-Razzaq Matovu and his deputy was Sheikh Islam Kulumba

(b) Why it was formed

- It was formed to unite Muslims of Uganda into one body in order to end misunderstandings and conflicts
- The UMSC was formed to promote the welfare of Muslims by building schools, mosques and other institutions
- In order to properly teach and train believers in the proper understanding the Quran and its teachings
- To educate and train Sheikhs in the preaching of Islam and to teach them the performance of rites of Islam such as marriage, funeral rites, Hajj etc
- To work as a mouth piece of Muslims to the government. It was to bridge the gap between the Muslim community and the government

- It was to relate Muslims with the outside Muslim world through securing aid, scholarships for Muslim students to study abroad
- It was also formed to rehabilitate mosques throughout the country since most of them were in a sorry state
- To look after the disadvantaged members of the Muslim community such as orphans, widows, the poverty stricken etc
- To encourage the organization of religious ceremonies (functions) such as Maulid. This was aimed at promoting the image of Islam.
- It was formed to ensure that Zakat is collected and properly distributed to all those Muslims who deserve it
- It was formed to safeguard the property of the Muslim community such as mosques, schools etc

(c) Achievements (success/Importance) of the UMSC

- The UMSC has tried to unite Muslims. This was especially seen during Iddi Amin's presidency when the community of Muslims had one leader
- The UMSC has also tried to educate Muslims in both secular and religious education by building schools and providing scholarship
- The UMSC has trained Sheikhs in various fields of Islam, such as Sharia, Da'wa etc. Most of them were trained from outside Uganda in countries like Sudan, Egypt, Libya and Saudi Arabia
- The greatest achievement of the UMSC is that, it has managed to survive up to now, despite a number of challenges
- The UMSC has established mosques in different areas of Uganda. At least every county in Uganda has a mosque
- It has linked the Muslims of Uganda to their brothers in countries like Sudan, Egypt, Libya, Saudi Arabia, Pakistan etc
- Its formation made Muslim leaders from powerful Islamic states to visit Uganda which benefited the Muslims. For instance, King Faisal of Saud Arabia visited in November 1972
- It has helped to secure scholarships for Muslims in Uganda in order to get higher education both in Uganda and other Muslim countries
- I has acquired land for the establishment of some infrastructure for the benefit of Muslims. For instance, it got land from Prince Badru Kakungulu at Kawempe
- It has managed to construct hospitals for the welfare of Muslims. For instance: there is one at old Kampala hill, Mityana, Mbale to mention a few
- It has managed to promote and protect Muslims' rights in Uganda such as the right to slaughter animals, the Islamic dress code at public functions to mention a few
- It has helped Muslims in the performance of hajj rights. This was seen right from the time of President Amin by securing visas

- It has organized mauled functions which have contributed to the rapid spread of Islam throughout the country
- As a result of the formation of the UMSC, Uganda was admitted to the Organization Of Islamic Countries (OIC) and was given the opportunity to host an Islamic university
- It has made Religious Organizations register their presence in the country. These include Islamic World Call Society from Libya, Munadhamat Dawat Islamiyya from Sudan etc
- It established a number of businesses that generating income for the benefit of the Muslims. For instance, the brush factory at Kawempe, UGASTA factory dealing in stationary in Luzira
- It has sensitized the youths on a number of issues such as health and early pregnancies, STDs and AIDS through its population program
- It has acted as a mouth piece of Muslims to the government of Uganda.

(d) Failures (Problems/weakness)

- The council has failed to fully unite Muslims in Uganda into one body. Up to now, Muslims are still divided into different factions
- It has failed to produce enough qualified personnel to manage its institutions (departments) such as Zakat, education and Da'wa
- Muslims in rural areas are still ignorant about Islam as many Muslim scholars live in urban areas. The UMSC has not done much to address this menace
- It has failed to properly work as a mouth piece of Muslims to the government of Uganda because of the divisions (factions)
- For years, the UMSC has lacked proper and sincere leaders. Some of them lack popularity within the Muslims' community
- There has always been struggle for power in the UMSC leading to the breakdown of all institutions. This struggle is still on going
- The Supreme council has always suffered from political interference. For instance, President Iddi Amin treated it as his personal property.
- It failed to disengage itself from political differences between Libya under Muammar al Qadhafi and the Saudi government. This affected Islamic progress
- It has failed to establish proper books of accounts which has challenged its operations. In this vein, the council is not aware of the Muslim population in Uganda
- It has failed to manage the education sector in the circles of Muslims in Uganda. This is because of its failure to establish secondary schools and to maintain the old ones
- It has failed to manage the institution of Da'wa (propagation of Islam). The reason for this is that, the funds meant for Da'wa activities have always been mismanaged
- The UMSC has failed to mobilise funds locally. All the time, it depends on external support. For instance, its operations almost failed following the fall of Qadhafi of Libya
- The UMSC has failed to co-ordinate the activities of the None Governmental Organisations in Uganda. All Muslims NGOs operate almost independently

- The UMSC has failed to address tribalism within its organs. Many officers have always fought each other on tribal grounds which has paralysed the development of Islam
- The UMSC has over the years failed to mobilise Muslim youths towards active participation in its operations. They have been left aside, making them to think council affairs are for the old
- The UMSC has failed to pass Fatuwas (rulings) on certain issues that have divided the Muslims in the country

(e) Solutions to the above challenges:

- The UMSC should acquire more scholarships to support education programs in the circles of the Muslim community
- The UMSC should establish more schools at all levels and do their utmost to improve on the existing ones
- The UMSC should look for more AID from Muslim states so as to run its operations or activities
- It should establish income generating projects to end the cancer of unemployment faced by the Muslim community
- The council should encourage Muslim business men to establish more factories to provide jobs for Muslims
- The UMSC should unite Muslims by emphasizing the concept of brotherhood and equality as taught by the Quran
- The council should employ well qualified personnel to run the different departments of the council such as education, finance, Da'wa etc
- It should establish an inspectorate department to look into proper management of council affairs and its finances
- The UMSC should increase on a sensitization campaign among the youths on issues like education, politics, agriculture etc
- It should allow all Muslims to participate in drafting of the constitution of the UMSC to avoid accusations and counter accusations

***Topic 6* LEADERSHIP CRISIS IN THE UMSC**

To be continued.....

