

CHAPTER 8

HISTORY OF ISLAM

The Umayyad Dynasty

The Umayyads were the first among the great Dynasties that ruled the Islamic world. Its rule lasted close to 90 years (660-750 C.E). It derived its name from Ummaya bin Abd Shams, a great grandfather of Muawwiya who was the first Caliph of the Dynasty.

The clans of Hashim and Umayya had been competitors since the time of the Prophet and had constantly tried to outdo each other both in leadership and trade. When the Prophet was alive, most of the Umayyads embraced Islam and become great supporters of the Prophet. Among such supporters was Muawwiya bin Abu Sufyan.

However, the Umayyads were still awaiting an opportunity to take the leadership from their arch rivals. This happened during the time of Ali as a Caliph when Muawwiya refused to step down as a governor of Yemen leading to the battle of Siffin. Muawwiya greatly advanced and won the support of all the Syrian prompting him to call for the cessation of Syria.

Upon the death of caliph Ali (RA), the people of Kufa supported his son Hassan to succeed him. However, Hassan could not prevail due to the superiority of Muawwiya and the military support he had. Hassan therefore opted to resign and Muawwiya assumed the power and became the first caliph of the Umayyad dynasty.

Factors/ Reasons for the rise of the Umayyad dynasty

The following are the factors that led to the rise of the Umayyad Dynasty:

1. Ancient rivalry between the Banu Hashim and Banu Umayya who were in constant trials to outdo each other in leadership and trade. Eventually, the Umayyads won over the Hashimites.
2. Failure of Caliph Ali (RA) to bring to book the murderers of Caliph Uthman (RA) made the Umayyad to avenge for the death of one of them as it was the tradition of the Arabs.
3. Shifting of the Muslim headquarters from Makkah to Syria by Mu'awiyah and Madina to Kufa by Ali.

4. Death of Uthman and the calls for his avenger led to disunity in the Muslim nation. The supporters and the clan of Umayyad continued to challenge Ali (RA) to punish the murderers.
5. Constant revolts faced by Caliph Ali (RA) weakened his army. For example, the Battles of Siffin, Battle of the Camel and Nahrawan.
6. The results of the Battle of Siffin leading to division among Muslims. Arbitration during this battle greatly divided the camp of Ali and Mu'awiyah eventually emerging strong. It led to the emergence of Khawarij movement that contributed to the weakening of Sayyidna Ali (RA).
7. Refusal of Muawwiya to step down as the governor of Syria ignited the battle of Siffin. As he had been appointed by Uthman who had been placed by his clan member in more influential post in the government
8. Muawwiya took an advantage of the large and fertile Syrian district to strengthen his army and win support from the Syrians.
9. Unity among the Umayyads to give support to Mu'awiyah as their caliph. This is because during the reign of Caliph Uthman, the Umayyad clan had enjoyed maximum privileges.

Umayyad Administration

An **administration** consists of a body of people in leadership within a state, organization or business who exercise responsibility or governmental duties. During Umayyad Dynasty there were three main governmental branches:

- Political and military department
- Tax collection department
- Religious administration.

Each of these was further subdivided into more branches, offices, and departments to form a very stable administration.

Features of the Umayyad administration Structure

The following were the features of the Umayyad administration:

1. The caliph was supreme the leader of the empire and this position became monarchical and hereditary.

2. The empire was sub divided into various regions comprising of Syria-Palestine, Basra-Persia, Yemen- South Arabia, and Kufa- Iraq among others.
3. Each region had a governor appointed by the Caliph to serve in the best interest of the caliph.
4. The Umayyads established a Monarchy that served the best interests of the Arabs especially Banu-Umayyah.
5. They established a well-trained army to defend the state from any attacks, suppress arising rebellions and give security to the caliphs. The army was divided into five bodies: The center, two wings, and the van guard (fore front) and the rear guard.
6. The Umayyad had a judiciary system with a systematic way of appointing judges succeeding each other. The judiciary had courts of justice managed by Muslim Ulama (Scholars). All religious issues were resolved and addressed by these Muslim scholars.
7. The revenue department was led by a special officer appointed by the caliph. All the income from the kharaj (land tax), jizya (poll tax), zakat, customs and duty were kept by this department. However, the expenses of the local administration were met from the local income.

Differences between the early Umayyad Khalifas and the Khulafai Rashidun

The following are differences between the early Umayyad Caliphs and the four Guided Caliphs:

- 1) The guided caliphs were men of simple habits and absolute devotion and leading a very simple life, while the Umayyad caliphs were spendthrift and luxury who liked splendors.
- 2) The four guided caliphs were sympathized with the poor and needy people in the society. On the other hand, the Umayyad rulers were selfish, tribal and nepotist.
- 3) The Khulafai rashidun always sought solutions to problems based on the teachings given in the Holy Quran and the prophet's sunnah and hadiths, whereas the Umayyad caliphs only favoured the rulings that served their personal interest.
- 4) The guided caliphs used consultative forum (Ashurah) to lead the community affairs, while the Umayyad leaders were dictators and authoritarian rulers.

- 5) The guided caliphs observed equality and justice when they distributed the treasure of Baitul-Mal. On the other hand, during the Umayyad the money from Baitul-Mal did not reach those concerned but instead was given to the royal.
- 6) The guided caliphs renounced the world and were down to earth needing no bodyguards, security or police protection. On the other hand, the Umayyad rulers were not sure of themselves as such they needed high security.
- 7) The guided caliphs were after establishing peace and thus promoted tolerance to their enemy and other religious groups, while the Umayyad rulers used to torture their enemies.
- 8) The guided caliphs were given allegiance by people willingly, while the Umayyad rulers inherited each other and forced people to pay oath of allegiance to them.

Selected Umayyad rulers

Muawiyya bin Abi Sufyan (661-680 C.E)

A brief biography of Muawiyyah ibn Abu-Sufyan

- Muawiyya was the son of Abu Sufyan, the leader of the Abd Shams clan. Most of the members of Abd Shams clan had rejected Muhammad's Prophetic mission until the conquest of Makka in 630 C.E.
- Muawiya and his father were among those enemies who were reconciled to Islam during the conquest of Makkah.
- During the prophet time, Muawiya served as one of Prophet Muhammad's scribes.
- At the time of the rightly guided caliphs, Muawwiya served in various key positions. During the caliphate of Abubakar (RA), he served in the Muslim army sent against the Byzantines in Syria. Caliph Umar appointed him as the governor of Damascus. During the time of Uthman bin Affan, Muawiya was appointed the governor of Syria and north-western Iraq.
- Upon the accession of Ali to the Caliphate, Muawiya refused to pay allegiance to Ali but rather with the support of the Syrians, announced himself a caliph after the battle of Siffin.

- Muawiyya bin Abi Sufyan was the founder of the Umayyad dynasty in 661 C.E. In the same year, following the death of Ali, he gained control of Egypt and then formally established himself as caliph.
- After the death of Ali, Muawiyya persuaded Hassan ibn Ali to abdicate his position in favour of him.
- Muawiyya consolidated his power and built a strong army that enabled him to effectively launched both land and sea attacks against the Byzantines. He defeated them.
- After he has ascent to power, Muawiya moved the capital of Caliphate from Madinah to Damascus.
- Having secured the loyalty of the Syrian tribes, Muawiya reconciled with the Iraqi tribes by adopting the traditional council of notables where each tribe was represented by its leader.
- Muawiyya had a special unit of body guards who moved with him from the palace to the mosque or whenever he had state functions.
- Before Muawiya's death in 680 C.E, he appointed his son Yazid as his successor. This move established hereditary succession as the norm for the caliphate.

Achievements of Muawiyya bin Abi-Sufyan

The following are the contributions and achievements made by Muawiyya during his caliphate:

- Muawiyya is credited with the creation of specialized bureaus, known as diwans, to increase the centralization of the government. They included; Diwan al-Kharaj (the Board of Revenue), Diwan al-Rasa'il (the Board of Correspondence), Diwan al-Khatam (the Board of Registry), Diwan al-Bard (the Board of Postal services), Diwan al-Qudat (the Board of Justice) and Diwan al-Jund (the Military Board)
- The capital of the Muslim empire was transferred from Makkah and Madina to Damascus.
- He established a highly-trained army of Syrian soldiers which was used to expand Muslim authority east into Khorasan and west into North Africa.

- Muawiya also led expeditions into Anatolia beginning in 672 C.E which resulted in an unsuccessful three-year siege of Constantinople (674-677 C.E).
- He built the first Navy Ship and therefore strengthened the Navy department which consisted of about 1700 warships. Historically, he is the founder of the Muslim Navy since the time of Umar ibn Khatab.
- He retained the administrative structures left by the Byzantines and Persians but consolidated his authority by appointing kinsmen to key posts.
- He constructed a gigantic and enormous palace called the Green Palace of Damascus.

Muawiyya's Death and his Successor

Muawiyya bin Abu Sufyan was in favour of his son, Yazid to become his immediate successor. He wanted to pass over the caliphate to his immediate descendants and more so retain the aristocracy of the Banu Umayyad.

He started campaigning for his son's succession. He approached his most devoted followers and was able to convince them since they wanted to retain the solidarity of Muslims. Representatives from various provinces such as Damascus and Hijaz soon started pledging allegiance to the succession of Yazid.

However, Makka and Madina received the Muawiya's request with mixed reactions due to the ancient rivalry between the Banu Hashim and Banu Umayyad. This prompted Muawiyya to go personally to Hijaz. Muawiyya persuaded, bribed and forced the citizens of Makka and Madina to take oath of allegiance. He finally succeeded in making Yazid his successor.

Abdullah ibn Umar, Hussein ibn Ali bin Abi-Talib, Abdurahman bin Abi Bakr and Abdullah bin Zubeir did not agree and left Madinah for Makkah. Muawiyah died in 60 A.H.

Yazid bin Muawiyya (680-683 C.E)

Biography of Yazid ibn Muawiyah

His full name is Yazid ibn Muawiya ibn Abi-Sufyan ibn Harb. He is commonly known as Yazid I. he was the second caliph of the Umayyad Dynasty. He was born in 646 C.E.

His mother is Maisun bint Bahdal, the daughter of powerful Kalbite leader Bahdal ibn Unay and grew up with his maternal tribe.

He was appointed to caliphate by his father. Therefore, his appointment was the first hereditary succession in Islamic History. This was against the Hassan-Muawiya Treaty, that stated that Hassan was to be Khalifa after Muawiya.

Yazid is considered an illegitimate ruler and a tyrant by many Muslims because of his hereditary succession, death of Hussein, destruction and killing of innocent people of Madina as well as raiding the Kaabah and damaging Makkah.

Yazid died in November 683 at Huwwarin after he has nominated his son Marwan II as his successor.

The Tragedy of Karbala (680 C.E)

After his accession, Yazid was confronted with several rebellions. The first was that of Hussein, son of Caliph Ali (RA), the grandson of the Prophet (p.b.u.h), which occurred at Karbala in 680 C.E.

After the death of Hassan, the people of Kufa requested Hussein, his brother to take over the caliphate with their support. Hussein then sent his cousin Muslim bin Aqil to verify if their claims of supporting him were true. When the news reached Yazid he sent Ubaidullah bin Ziyad, ruler of Basrah, with the instruction to prevent the people of Kufa from rallying behind Hussein.

Ubaidullah bin Ziyad managed to disperse the crowd that had gathered around Muslim bin Aqil and arrested him. When Muslim bin Aqil realized the intention of Yazid was to prevent any support from the Kufans, he requested a message to be sent to Hussein to prevent his immigration to Kufa. The request was denied and Ubaidullah bin Ziyad, under the command of Yazid, killed Muslim bin Aqil.

Hussein then decided to travel on to Kufa with his family. There were 200 people in Hussein's caravan, many of whom were women including his sisters, wives and daughters and children. Hussein and his family were intercepted at Karbala near River Euphrates by Yazid's forces led by Amru bin Saad, Shamar bin Thi Al-Joshan, and Hussain bin Tamim. Hussein asked Amru bin Saad the commander of the Army of Yazid to allow him one of the following three:

1. To allow him to return to Madinah
2. To be taken to Yazid ibn Muawiyah

3. To be allowed to go to the eastern borders to take part in the Jihad which was going on there.

The commander of the army refused all that and insisted on fighting. As a result, they fought Al-Husayn and his male family members until they were killed on 10th Muharram 61 A.H.

The sole adult male survivor from the caravan was Ali ibn Hussein who was with fever too ill to fight when the caravan was attacked. The women and children were taken as prisoners of war and led back to Damascus to be presented to Yazid. They remained imprisoned until the public turned against Yazid when they learnt of Husayn's death. They were then granted freedom back to Madina. Madina had been home to Prophet Muhammad (p.b.u.h) and his family, including Husayn, word of his death and the imprisonment of his family led to a large opposition movement.

In 683 C.E, Yazid dispatched an army consisting mainly Christians to subdue the revolt. The army suppressed the opposition from Madina at the Battle of al-Harrah; the Holy Grand Mosque in Medina was severely damaged. Yazid's army continued on and laid siege to Makkah, where Ibn al-Zubayr had taken refuge. At some point during the siege, the Holy Kaaba was badly damaged in a fire. However, during the siege news arrived that Yazid had died. Doubts about his successor prevented a speedy resolution to the conflict and the Umayyad General suspended the operations. The Umayyad army returned to Damascus, leaving Ibn al-Zubayr in control of Makkah. Although Yazid was a dissolute ruler, he attempted to continue his father's administrative and military policies. He reformed the tax system and improved the irrigation system in the surroundings of Damascus. Yazid's son Muawiyah II initially succeeded him but seems to have never been recognized as caliph outside of Syria.

Role played by Muslim ibn Aqil in the battle of Karbala

The following are some of the roles played by Muslim ibn Aqil in the battle of Karbala:

- a) Muslim bin Aqil was sent by his cousin Hussein to go to people of Kufa to verify if their claims of supporting him were true.
- b) He investigated the intention of Yazid who has arrested him and realized that Yazid wanted to prevent any support from the people of Kufa.

- c) He remained a loyal messenger of Hussein ibn Ali at an extent of losing his life in an attempt to protect him.
- d) He requested to send a message to Imam Hussein of preventing him to immigrate to Kufa, though his request was denied by Ubaidullah bin Ziyad.

Effects of the murder of Hussein ibn Ali (R.A)

The following are the effects of the murder of Hussein ibn Ali bin Abi-Talib:

- a) It led to the destruction of the family of prophet (p.b.u.h) and Ali (R.A) since many if not all members of the family were present at Karbala.
- b) It led to the re-emergence of shia community who were initially suppressed by Muawiyyah. The Imamship in Ali's progeny became more visible and firmly established as a doctrine in Shiites.
- c) It led to the widening of the gap within the Muslim community, whereas the Shiites continued to hate Yazid and the sunni viewed him as a defector ruler who deserved to be punished by death.
- d) The day on which Hussein was murdered became significant among Muslims. The Shiites remember every 10th Muharram with passionate love and cry.
- e) When the people of Madina learnt about the murder of Hussein, they rebelled against Yazid and expelled his governor and instead they accepted Abdullah bin Zubeir as their caliph.
- f) It led to the destruction of Madina by the Christian Syrian Army which was assigned by Yazid to suppress the Madinan rebellion.
- g) It led to the destruction of the Kaabah since there was a rebellion in Makkah by the resident of Makkah.

Achievements of Yazid bin Muawiyya

The following are the contributions and achievements made by Yazid ibn Muawiyyah:

- i) He reformed the financial system of his government by regulating the collection of *Jizya* (poll tax)
- ii) He improved the Agricultural sector by developing the irrigation system using the Damascus Oasis.

- iii) Infrastructure was greatly improved in the empire. This earned him the title Al-Muhandis (The Engineer).
- iv) Although he is presented by a number of writers as a dissolute ruler, he strengthened the administrative structure of the empire and improved the military defence of Syria.

Downfall of Yazid bin Muawiyya

Yazid just like his father, started as a vibrant, focused and determined ruler. However, later on he changed his character and indulged in unIslamic practices. He became very unscrupulous and cruel to his enemies. He was neither pious nor just in making rulings. He engaged in luxurious life full of festivities and entertainment. He preferred hunting using dogs, drinking wine, dancing, listening to Music and playing sports rather than performing his state functions.

Abdul-Malik bin Marwan (685-705C.E)

Biography of Abdul-Malik ibn Marwa

- He was born in 26 A.H at a time when Uthman bin Affan was the Caliph. He was a son of Marwan bin Hakam who is known to have restored the power of Bani-Umayyah.
- He became the 5th Caliph in the order of Banu-Umayyah caliph, after the death of his father Marwan bin Al-Hakam in 685 AD.
- The early reign of Abd al-Malik was marked by the revolt in Kufa led by Al-Mukhtar, who had hoped to elevate Muhammad ibn Al-Hanafiyyah, another son of Ali, to the caliphate. The troops of al-Mukhtar engaged in battles with the Umayyads at the river Khazir but were defeated.
- In 691A.D, in the reign of Abdul-Malik ibn Marwan, the Umayyad troops reconquered Iraq after he has defeated Musaab ibn Zubeyr, and in 692 A.D the same army captured Makkah under the commander Hajjaj ibn Yussuf..
- Abdul Malik represented a new spirit to the Umayyad dynasty. He had to face many enemies and it was through courage, determination and wise policies that he was able to suppress all the revolts.
- He expanded the empire to North Africa through his commander and Governor to Africa, Musa bin Nusayir.

- He was more pious than any of his predecessors. He was also the best reciter of Quran in Madina and was nicknamed “*hamamatul-masjid*” due to how much he was attached to the mosque.
- He treated the religious leaders and scholars with respect. He himself was among the four great Jurists of Madinah during his time.
- Through his respect to Madinan people, he was able to win their support and they abandoned their earlier opposition to the Umayyads. He therefore, restored peace and order in the Muslim empire hence is considered to be the second founder of Umayyad dynasty after Muawiyah bin Abi-Sufyan.
- He supervised state affairs very closely and helped in advancing the religious rites.
- He died in 705 C.E at the age of 62 after 20 years of rule and was succeeded by his son, Al Walid.

Achievements/ reforms/ policies of Abdul Malik bin Marwan for a successful caliphate

Abdul Malik was one of the most important early caliphs of the Umayyad dynasty. He made a number of significant reforms/ achievements among them are the following:

- a) It is during his reign that the empire broke from following the ways of its Byzantine and Persian predecessors, and instead developed its own unique character that would define Islamic states from then on.
- b) Abdul Malik emphasized the importance of Islam to the state, and claimed the role of leader of Muslims, as well as leader of the empire.
- c) He considered the state treasure (Baitul-maal) as sacred trust and never spent single money for his personal use.
- d) He used state money to build mosques, and also constructed one of the most important buildings in Islam such as the Dome of the Rock at Jerusalem at the site of prophet's halt during his Isra-Miiraj.
- e) He expanded the Islamic empire to North of Africa and other places in Europe and Asia through his commander Musa bin Nusayir.

- f) He increased the number of units of the postal services and made them more affordable and efficient.
- g) Under Abdul Malik, the government of the caliphate abandoned the use of Greek and Persian language among its officials. All records were to be kept in Arabic, which became not only the primary language of religion (since the Qur'an was written in Arabic) but also the primary religion of government.
- h) He encouraged poetry and rewarded poets with the intention of using them to propagate his rule.
- i) Abd al-Malik also began minting the first coins with Islamic motifs and inscriptions on them.
- j) Previously, the caliphate had taken over the Byzantine and Persian mints and produced coins based on their models. Under Abd al-Malik, completely new coins were made, inscribed with text from the Qur'an, emphasizing that the Islamic Empire was not a continuation of Byzantine or Persian rule, but a new state based on Islam.
- k) He suppressed and minimized rebellions that were emerging from time to time, such rebellions of Abdullah bin Zubeyr, Khawarij and Shia, thus promoting peace in Muslim empire.
- l) It was during his caliphate that Muslim were excused from paying tax. This made many people to accept Islam.
- m) He introduced pension for non-Arab Muslims (mawalis) for their military service. He also exempted them from paying tax on land (Kharaj) which made them to embrace Islam.
- n) He improved the Arabic script to include vowels and diacritical marks making it easier for non-arabs to learn it without much difficulty and with correct pronunciation. This led to diacriticalization of Quran.

Umar bin Abdul Aziz (717-720 C.E)

Biography of Umar ibn Abdulaziz

- He was the son of Abdul-Aziz ibn Marwan and Ummu Asim Layla bint Asim, who was the grand-daughter of the second caliph, Umar al-Khattab. He is referred to as the second Umar and sometimes the Saint of Bani-Umayyah.

- He was born in 682 C.E in Halwan, a village of Egypt. He memorized the Holy Qur'an at a young age then his father sent him to Madina to study Islamic Sciences and Akhlaq. He stayed in Madina until when his father died in 704 C.E.
- His uncle, Abdul Malik bin Marwan then asked him to come back to Egypt where he took care of him. He married Fatima, who was the daughter of Abdul Malik, Umayyad Caliph and the sister of two successive Umayyad Caliphs, Al-Walid and Sulaiman.
- During the caliphate of Al-Walid, Umar bin Abdul Aziz was appointed the Governor of Madina. Unlike other autocratic governors, Umar chose to be consultative. He therefore formed an advisory council immediately on arrival in Madina. It comprised of ten eminent Muslim jurists and notables of the city of Madina. He would always ask for their advice before making any decisions. They also kept a close eye over his subordinates.
- During his two years as the Governor of Madina, he repaired and expanded the Mosque of the Prophet (p.b.u.h). He also beautified the Holy cities with public structures and improved the suburban roads leading to Madina.
- Umar's leadership was beneficial to all classes of people and he was always ready to promote the welfare of the people, whom he governed. In fact, it was during his time as a Governor that a large number of refugees from Iraq who were groaning under the oppression of Hajjaj Bin Yusuf emigrated to Madina for safety.
- Caliph Sulaiman Bin Abdul Malik took over the caliphate from his brother Al-Walid. He had great respect for Umar Bin Abdul Aziz's leadership and after consulting his advisor, Rajaa ibn Haytaa, he nominated him as his successor. Upon his death, the mantle of Caliphate fell upon Umar Bin Abdul Aziz who reluctantly accepted it.
- His first act after assuming office was the restoration of properties confiscated by the Umayyads to their rightful owners. He chose to lead a simple life and distanced himself from pride associated with the previous caliphs. He devoted his time to serve his people.
- He was entitled the fifth rightly guided Khalifa after Ali ibn Abi-Talib (R.A) due to his high level of justice. For example, during his reign the money was distributed fairly until it was ensured that there was no poor man.
- He was poisoned by his slave who was bribed 1000 dinar by Umar's kinsmen. He died at the age of 36 after ruling for two and half years.

Reforms introduced by Khalifa Umar bin Abdulaziz of the Umayyads

The following are some of the changes that Umar bin Abdul Aziz brought during his reign of caliphate:

- He asked his family members and relatives to return all the property they had earned unlawfully to the public treasury (Baitul-Maal).
- He gave to the Baitul Maal the wealth he had inherited.
- He sold the horses of the royal family and deposited the money in the *baitul maal*.
- He asked his wife to give all her jewellery and other valuable presents she had received from her father and brothers to the *baitul maal*, which she did willingly.
- He eliminated poverty completely during his reign. The money was distributed fairly until it was ensured that there was no poor man.
- He encourages the collection of hadith that could be stored for future generations.
- He chose to live in the tents as ordinary people and left the palace for the family of Suleiman.
- He restored the possession of the garden of Fadak which had been appropriated by Marwan during the Caliphate of Uthman, to the descendants of the Prophet (p.b.u.h)
- He dismissed all the Governors who had been cruel to their subjects. In addition, he called all his officers to listen the complains of the people and during pilgrimage he used to announce that if anyone who had seen an official mistreating other to report.
- Charitable dispensaries were also opened to assist the poor.
- He urged his subject to publicly discuss religious matters without fear.
- He minimized the taxation from the non-Muslims and Muslims paid no taxes.
- He improved on agriculture and if anybody does not belong to a piece of land it will be given to him for cultivation.
- Pasture land and game reserves were given to the landless people.
- A population census was improved which will give details of the race, economical status and creeds of each and every one in the state.
- He allowed his people to break their oath of allegiance to him, if he wavered from the path of Allah (SWT).

Economic reforms put forward by Umar II of the Umayyad dynasty

The following are economic reforms put forward by Umar II of the Umayyad Dynasty:

- a) He managed the Baitul-maal efficiently and auctioned the houses of the royal family and put the profit in the Baitul-Mal.
- b) He collected all the ornaments of women of the ruling class beginning with his wife and enriched it to the Baitul-Maal.
- c) He banned the taxation of the non-Arab Muslims to clear the boundary between Muslims and others. This led to a united Islam.
- d) He enforced the ban on sale of land by non-Muslims to avoid reducing revenue received from Kharaj (tax on land).
- e) He reduced the taxation by Christians as a show of tolerance to them.

Achievements of Umar bin Abdul Aziz

The following are the contributions and achievements of Umar ibn Abdulaziz:

- Under his instructions a population census was taken on the diverse nationalities, races and creeds, inhabiting the state.
- A survey of the entire peninsula including those of her cities, rivers, seas and mountains was made.
- He improved Agriculture by carrying out a survey on the nature of the soil; varieties of products as well as mineral resources available. He asked his Governors to encourage their people to carry out farming and would repossess any land untilled for three years.
- A number of bridges in southern Spain were constructed and repaired.
- All over his vast empire thousands of public wells and inns were constructed.
- Charitable dispensaries were also opened to assist the poor.
- A spacious Friday Mosque was built at Saragossa in northern Spain.
- The Bait-ul-Maal (Public Treasury) was used for the sake of the poor Muslims. He ended the misappropriation that was done by the Umayyads.
- He reformed the taxation and made adequate arrangements for easy realization of taxes. He reduced the taxes for the non-Muslims and the Muslims were exempted from paying taxes.

- He paid special attention to the prison reforms and instructed his General of Prisons to make weekly inspection of jails. Every prisoner was given a monthly allowance and proper seasonal clothing. Education of the prisoners led to their reformation.
- Umar Bin Abdul Aziz was very kind and just towards the non-Muslims and he made no distinction between the Arabs and non-Arabs.
- He set a code of conduct for the rulers where justice was the measure for good administration. Any ruler who was unjust was dismissed.
- The postal services were made more efficient and accessible for the public.
- He forbade unpaid labour and raised the salaries for the workers as an incentive for hard work.

Contributions made by Umar ibn Abdulaziz to Hadith

The following are the efforts made by Umar II in the compilation of Hadith:

- a) He was the first caliph to order scholars from all parts of the Islamic state to compile hadith and sunnah of the prophet Mohammed (p.b.u.h).
- b) He ordered his governors to collect for him hadith for proper compilation of his library.
- c) He wrote letters to the governors to gather people and narrate hadith to one another.
- d) He helped to preserve the knowledge of hadith which was possessed by scholars who came from different geographical locations for the future generation.
- e) The copies of the written hadith were sent to the central archive that Umar has built at Damascus. Therefore, more people got access to hadith and made its study more popular.
- f) Scholars of hadith from then got a lot of reference in these archives saving them from long walks, cost and time
- g) He ordered the governors to give salaries to those who devoted their time to Quran and Hadith so that they do not leave the task for other occupation.

Why the reign of Umar ibn Abdulaziz regarded as the golden age for the Umayyad dynasty

The following are the reasons why the reign of Umar ibn Abdulaziz is regarded as the golden age for the Umayyad dynasty:

- He reduced the taxes for the Christians of Najran also once a Muslim killed a non-Muslim for no valid reason the Muslim should also killed thus show his high level of tolerant towards non-Muslims.
- He banned the cursing of Ali and His descendants during Friday sermon (khutba)
- He appointed officials on merit of piety and justice. In addition, he instructed his governors to be role model to the people, dutiful and sincere and not accept bribes neither attack nor oppress people.
- Prisoners were given monthly allowances, clothing and education so as to make them useful members of the society.
- He never used the state funds for his personal benefits. That is, he led a simple life and encouraged people to do likewise.
- He forbade the sale of land by non-Muslims to Muslims because the Muslims did not pay Jizya (revenue tax).
- He introduced measures such as census of people, survey of land, building of hospital, improvement of schools, roads, bridges and canals.
- He eradicated poverty within two years and three months of his rule such as that people would walk around with their zakat looking for people to give and find none.
- He took legal measures to check the tendency of purchasing land in cities, he restored land which was grabbed from its original owners.

Similarities between the reign of Umar ibn Abdulaziz and Umar ibn Khattab

The following are similarities between the reign of Umar ibn Abdulaziz and Umar ibn Khattab:

1. Both witnessed prosperity during their reign to the extend that nobody required to be given zakat
2. Both witnessed and prevailed high level of peace, security and serenity in their estate.
3. Both eras were characterized by reforms in all aspects of life. For example, both periods were considered to be the eras of reformist for the administration of the Islamic empire.

4. In both rulers, they chose governors who are trustworthy, justice and pious.
5. Both executed justice to the letter and everyone got a fair deal.
6. Both eras were led by trustworthy and God-fearing khalifas. Both Umar I and Umar II were honest, pious and trustworthy individuals of their time.
7. Both reigns registered tremendous progress and development of the Muslim caliphate which were not witnessed in the other eras.
8. Both their lives ended tragically, Umar ibn al-Khattab was stabbed to death and Umar ibn al-Aziz was poisoned.

Decline of the Umayyad

The following are factors/ reasons that led to the decline of the Umayyad Dynasty:

- Some Umayyad caliphs and Governors imposed very tough and inhumane policies to their subjects and the opposition. This caused rebellion from the people. For example, Al-Hajjaj bin Yussuf at one time laid a siege on the Kaaba after being prevented to perform Hajj he bombarded Makkah and attacked the pilgrims.
- Internal conflicts. In addition to the almost continuous challenge presented by various groups, the Umayyads faced difficulties from fellow Arabs, due to class differences. Groups like the Alid's and the Abbassids felt that they had the right to the leadership of Islam.
- The ruling class had acquired great wealth from its territorial gains, and its luxurious lifestyle contrasted with the poverty faced by many of the empire's subjects. Most people therefore agitated for a change in the management of the state affairs.
- Succession disputes among the ruling family led to division of power and struggle to attain leadership. There were disagreements and fights among family members over who had the right to inherit especially when some Caliphs appointed two successors. This happened during the time of Al-Walid and Suleiman. This led to a series of Palace coups which disrupted the leadership in the last years of the dynasty.
- Harshness of the rulers to members of other religions resulted in social unrest and demonstrations for freedom in the empire.
- Natural catastrophe such as prolonged drought, outbreak of epidemic diseases like cholera.

- Misuse of state fund especially by the caliphs who loved pomp and luxury. This led to bankruptcy of the state.
- Conflict arose between the Arab and non-Arab army men since the Umayyad caliphs were not giving pension to the non-Arab army men.
- Negligence of state duties by some of the caliphs gave the opposition a chance to re-establish and fight the Umayyads.
- Vastness of the empire. The Umayyads had conquered a very large area that was challenging for one caliph to manage. This led to revolts and calls for cessation by some of the states.
- Deviation of some caliphs from the teachings of the Qur'an and Sunnah made the religious leaders to oppose the Dynasty.
- Dishonesty and lack of sincerity from some of the governors who were advancing their own selfish interests. They concentrated on gaining political popularity and wealth at the expense of state responsibilities.
- Union of all opposition to fight the dynasty. The Alids, Shia and Fatimids agreed to work towards the goal of removing the Umayyads from the leadership. This group, led by descendants of the Prophet's uncle, Abbas, called for the Abbasids to succeed in overthrowing the Umayyads.
- External attacks from the Byzantines and the Romans weakened the army of the Umayyads thus giving the opposition an upper hand over them. These attacks weakened the defence of the Umayyads.
- The army become idle thus engaging in indiscipline activities and could not defend the state from external attacks.
- Domination of the Arabs over the non-Arabs in the running of the affairs of the state brought inequality. This caused tension and social unrest as the non-Arab Muslims became rebellious to the ruling class.

How vastness of empire led to the decline of Umayyad Dynasty

The following are ways through which vastness of the empire led to the decline of Umayyad Dynasty:

- a) Some governors became rebellious and defied orders from the central government, especially those who had gained support and popularity from their followers.
- b) The central government could not address problems in all provinces due to delay of information
- c) Complaints of dissatisfaction by the subordinates in most provinces could not reach the central government.
- d) Most of the governors became harsh and cruel against members of other religions resulting in their resentment.
- e) The central leadership lacked enough resources to govern the entire state. The state could not provide necessities such as medicine and basic needs during catastrophes.
- f) Unequal distribution of funds and other resources to the various provinces created enmity among the governors.

How luxurious lifestyle of some Umayyad caliphs led to the decline of the empire

The following are ways through which the adoption of luxurious lifestyle by some of the Umayyad Caliphs led to the downfall of the empire:

- a) Most governors neglected their responsibilities and instead were concentrating with gaining of political popularity and loving of pomp and leisure.
- b) Misuse of state funds and resources for leisure instead of re-establishing and improving the state which resulted into a definite bankruptcy.
- c) Lack of support from religious leaders who considered these leaders as transgressors people deviating from the teachings of Islam
- d) Their evils and immoral practices led to distrust from their subordinates.
- e) It led to impoverish of the public who agitated for the change of the management
- f) Dissatisfaction from strong Muslim believers resulting in coups to oust these tyrant leaders.

How internal conflicts led to the decline of Umayyad Dynasty

The following are ways in which internal conflicts led to the decline of Umayyad Dynasty:

- a) Differences in leadership style within the leadership circle
- b) Some caliphs deviated from the teachings of the Quran and prophet's tradition

- c) Lack of sincerity and dishonesty from some of the leaders resulted in leadership wrangles
- d) There was racial segregation and disunity among the Arabs and Non-Arab soldiers in the army
- e) Most people were not satisfied with their leaders in the provinces for their nepotism, lack of integrity and cruelty.

Achievements of the Umayyads

The following are contributions and achievements made by Umayyad Dynasty:

- a) Wide expansion of the Muslim empire to parts of North Africa, Asia and Europe.
- b) They consolidated the Muslim empire and maintained peace after a series of social unrest.
- c) They established a strong, well trained and efficient army to protect the Dynasty.
- d) The department of registry was introduced to keep records of all people and population census started by Umar bin Abdul aziz.
- e) Muawiyya built the first Muslim navy.
- f) They constructed a ship building factory at Akka along the Syrian Coast.
- g) Abdul Malik bin Marwan made Arabic the official language of the state.
- h) The civil administration was well structured with improved postal services and regularized taxation.
- i) Social amenities like schools, hospitals, roads, canals, and bridges were constructed to improve infrastructure.
- j) Arabic culture was developed. Architecture and gold decoration taking center stage. The caliphs encouraged poetry, horse racing and hunting.
- k) Urban centers developed with the formation of new towns and cities e.g. Merv, Sistan.

ISLAM IN EAST AFRICA

Spread of Islam in the interior of Kenya

(a). North-Eastern Kenya

The Galla and Borana are the main inhabitants of this area. They are Eastern Cushites who originated from Arabia, Bahral-Ghazal. During the pre-colonial era, the North-Eastern Kenya had towns like Garissa, Wajir, Mandera, Isiolo, Ijara and Marsabit.

Factors that had influenced the spread of Islam in North-Eastern Kenya

The following are the factors that had influenced the spread of Islam in North-Eastern Kenya:

- a) The presence of Mobile-Sheikh from coast and Somaliland landed in North-Eastern Kenya and started spreading Islam. Some of the key personalities include Daudi Dabasso, Al-Hajj Galma Dido, Sayyid Mohammed (Islamic reformer from British-Somali land).
- b) The close proximity of main centres of Islam such as Arabian Peninsula and Yemen to Somalia where the Muslim Arabs could easily cross the red sea to have contact with the inhabitants of North-Eastern Kenya made it easier for Islamization.
- c) The establishment of trade between Somalia and the people of southern Arabia enhanced the rate of Muslims in the North-Eastern Kenya.
- d) The intermarriages between the Arabs and the people of Galla, Oromo and Somalis helped the spread of Islam in North-Eastern Kenyans. For example, intermarriage between Galla and Hawiyas which led to the rise of Gare, Ajuran, Rahwein and Gabra who became Muslims; Somalis intermarried with Orma and gave rise to Wardi who all practiced Islam.
- e) The hospitality of the Somali community in welcoming visitors and being generous facilitated the spread of Islam.
- f) The Sufi movements and their orders such as sending of teachers, preaching Islam had helped the spread of Islam in this region.
- g) Some of the Muslim Charitable organization such as AMA have assisted in the establishment of centres for Islamic learning, reverttees, orphans and among other acts which facilitated spread of Islam.
- h) The nature of the nomadic-pastoralist moving from one place to another in search of pasture and water for their animals helped the spread of Islam.
- i) European colonists unintentionally facilitated the spread of Islam through employment of Muslim workers such as Somalis and Borana as administrators by British colonial

administration as soldiers, guides. For example, Daudi Dabasso was the District Commissioner, Al-Hajj Galma as the Government Senior Chief.

- j) The establishment of Duksis (Quranic Madrasas) and Mosques which fostered learning of Quran by the Cushites in the North-Eastern Kenya, resulting into the learning of Islam and therefore spreading it in this region.
- k) Development of some towns such as Mandera, Wajir, Isiolo and Marsabit which acted as centres of attraction to the Muslim scholars and preachers.

(b). Central Kenya

The Kikuyu community is the main inhabitants of this area. They are Highland Bantus who originated from Congo and dispersed at Shungwaya. During the pre-colonial era, the Central Kenya had towns like Nyeri, Murang'a and Embu. Islam passed through Ukambani and Nairobi before reaching Central Kenya.

Islam in Ukambani area

This region is in the Eastern part of Kenya bordering the coast of Kenya to the South. Islamic activities in this area were concentrated in Machakos and Kibwezi.

Factors that helped Islam to spread in Ukambani area

Due to its closeness with the coast of Kenya, the spread of Islam in this area took long following the Portuguese attacks. However, after the Portuguese were defeated, the Arabs and Swahilis travelled into the interior of Ukambani before the Europeans. And the following are the factors that facilitated the spread of Islam in Ukambani area:

- a) Coming and settlement of the Swahili and Arab traders in Ukambani who were Muslims. They started to preach Islam and conducted their affairs Islamically, thus made Akambas to imitate them. Such personalities include Muhammed Mubaraak.
- b) Inter-marriage between the Swahili traders and natives. Therefore, the Akambas became Muslims to get married with Muslims, and hence their children became Muslims.
- c) The hospitality nature of Akambas who gave Muslims a warm welcome. The relationship between the Akamba and the Arabs had grown stronger and the Akamba guaranteed Muslims security and protection.

- d) Trade flourished between the Muslims and the Akambas for long. They traded in beads, copper, cotton in exchange for grains, domestic animals and ivory.
- e) The presence of Qur'an teachers like Maalim Tarimi and Said Ahmed Mubarak walked along with the traders, ready to teach those who embraced Islam.
- f) The situation became better for the Arabs during the construction of the Kisumu-Mombasa railway line. The Asian railway constructors were Muslims and they preached Islam as they did their work.

Islam in Nairobi

In the 1920s, the colonial government forced many of the Muslims to vacate the areas they had inhabited in Nairobi to pave way for **racial zoning**. Most of them moved to Fort Hall (Nyeri and Murang'a). These were the main centers of Islam in Mt. Kenya region.

Factors that facilitated the spread of Islam in Nairobi

The following are factors that helped Islam to spread in Nairobi:

- a) Coming and settlement of Muslim missionaries such as Maalim Mtondoo from Tanga who settled in Pumwani. He founded a small mosque here that soon attracted the Akambas and Kikuyus of Nairobi. More other Muslims joined him to continue with the missionary work.
- b) Development of some Muslim towns and villages. The early Muslims built Islamic villages in Nairobi. These include; Kambi ya Wasomali in Pangani (The current Eastleigh), Mji wa Mombasa in Ngara region and Mji wa Kabete in Port Smith.
- c) Construction of Madrassas and Mosques which facilitated the learning of Islam, such centres include the small mosque which was in Pumwani and the three mosques found in Eastleigh.
- d) Inter-marriage between Swahili traders, Arabs and the natives which the children born were Muslims.
- e) Presence of Islamic teachers and preachers such as Hamisi Ngige, a Kikuyu student of Maalim Mtondoo became a figure to reckon with at Pumwani. Other Sheikhs who were instrumental in the spread of Islam in this region were; Ali Bin Khalid, Muhdhar bin Mohammad and Sheikh Sheikhuna Mohammad.

- f) The presence of Sudanese who settled in Kibera. Most of these Sudanese of Nubian origins were Muslims and therefore formed an Islamic village in Kibera and started preaching Islam.
- g) The employment of Muslims from the coast or of Somali origin as soldiers of the KAR (Kings African Rifle), porters or carriers for the military, and the early domestic servants of the British settlers and officials.
- h) The Asian Muslims who had been constructing the Kenya-Uganda railway decided to remain behind and settled along the Railway line.
- i) The speaking of Kiswahili as a common language promoted means of communication between the natives and Arabs and Swahili people thus facilitating the spread of Islam.

Racial zoning

Racial zoning is the official designation of residential areas basing on race. That is, in Kenya, it was enforced by the colonial government around 1920 whereby they kept whites in white neighbourhoods and black in black neighborhood.

Effects that were brought by the process of racial zoning introduced by the colonial government

The following are the effects that were brought by the process of racial zoning introduced by the colonial government in Kenya:

- a) The Muslims were made to vacate Nairobi to pave way for such racial zoning and they moved to Fort hall (Nyeri and Murang'a).
- b) It led to the emergence of Pumwani as the great centre of Muslims activities
- c) Some Muslim personalities became more notable, for example Mzee Haji Sale Ali Chege, Salim Nga'nga Muiruri, Abdallah Kanyera and Bwana Omar Said were able to distinguish themselves.
- d) It led to the spread of Islam from Nairobi to other neighbouring parts such as Nyeri and Murang'a because of the settlement of the Muslims in these regions.
- e) It led to high level of residential segregation because the colonial government too more part to develop Nairobi than other areas.
- f) It brought about population pressure especially in the Muslims areas due to the increase of the number of their inhabitants.

g) It brought about the spread of Christianity in Nairobi as the Christian missionaries settled in Nairobi.

Challenges that faced the spread of Islam in Central Kenya

The following are the challenges encountered by Muslim while spreading Islam in Central Kenya:

- Resistance from some Kikuyu who did not want foreigners to pass through their lands.
- Clash between Islamic culture and the practices of the Kikuyus.
- Thick forests and bushes hindered transport
- The weather was too cold for the Arabs and Swahili traders who were used to tropical weather.
- There were very few Muslim missionaries.

c). Western Kenya

This part of the country includes both Nyanza and Western Provinces. The Islamic activities were mainly in Mumias District of Kakamega County, Kisumu and Kendu bay, Kisii, Bungoma and Kipkelion. The majority of inhabitants in these regions include Luos, Luhya and Kisii.

Factors that made it easier for Islam to spread in Western Kenya

The following are factors that helped Islam to spread in Western Kenya:

- a) Availability of trade goods and strong trade relationship between the natives and visitors: Swahili and Arab caravans started arriving in Mumias. They brought with them merchandise like; cloths, salt, necklaces, utensils in exchange for ivory.
- b) Support of the African able leaders of the Mumias. The paramount chief of the area, Nabongo Mumia welcomed the caravans and allowed them to settle in the area.
- c) The coming and settlement of Muslims traders. For example, the caravan led by Sharraf Hassan Abdullahi from Pangani District in Tanganyika was given warm welcome by the chief made the Arab and Swahili traders to form settlements in the area.
- d) The coming of individual and Muslim groups of teachers and preachers such as the Mrima, Bajuni, Barawa and Comoran came and established themselves and started

teaching the natives Qur'an, and Maalim Hamisi who went to teach in Kwahalisi while Maalim Gazeti was sent to Sieywe.

- e) The leaders accepted Islam and therefore, their subjects became Muslims. For example, Nabongo accepted Islam and became known as Muhammad Nabongo Mumia and his subjects including his three brothers, Murunga, Mulama and Kadima and chiefs also accepted Islam and soon the local inhabitants of Wanga clan started embracing Islam.
- f) The collective effort of providing security and protection to Muslims and local community. That is, the Arabs and Swahili used guns to fight and protect the local community.
- g) During the construction of the Kenya-Uganda railway line, the Asian Muslims reached Kisumu and formed Islamic families' settling along the railway lines. Villages like Manyatta were started by these Muslim settlers.
- h) Construction of Mosques and Madrassas. For example, the Jamia Mosque and Madrassa in Kisumu were constructed in 1924 and became instrumental in the spread of Islam in the area.
- i) The natives inter married with the Arabs, Asians and Swahili traders to increase the number of Muslims in the area.

The roles played by Nabongo Mumia in the spread of Islam in Mumias in the Western Kenya

The following are the roles played by Nabongo Mumia in the spread of Islam in Mumias in the Western Kenya:

- He welcomed the trade caravans of Arabs and Swahili traders in his territory and extended to them African hospitality.
- He converted to Islam and was referred to by a Muslim name Muhammad. Also, through him three of his brothers Murunga, Mulama and Kadima accepted Islam.
- He asked his chiefs and subjects to embrace Islam. And therefore, the local inhabitants of Wanga clan started embracing Islam.
- He allowed his people to intermarry with Muslim traders which led to further spreading of Islam.

- He allowed Muslims to propagate Islam in Western Kenya. For example, he allowed and supported Shariff Hassan to send Muslims to different areas of Western Kenya and parts of Uganda to preach Islam.
- Muslims coastal traders were accorded status of brotherhood by Nabongo as a result of the help they gave him to fight off his enemies therefore, cementing the fraternal relations between the Muslims and the local inhabitants.
- He used to practice Islamic rituals like Swalat, Saum and often used the Islamic greetings.
- He allowed the Swahili traders to settle in Mumias and interact with the natives.
- He organized missionary activities through his chiefs to spread Islam. In addition, he supported the Asian Muslims in the propagation of Islam.
- He set special quarters for Muslims to stay while in his kingdom and catered for their basic necessities. This created a conducive environment for Arab Muslims to interact with the locals promoting the propagation of Islam.
- Nabongo's closest associates and advisors upon conversion to Islam were instrumental in the conversion of more indigenous people to Islam.
- During his leadership, Muslim missionaries from Tanganyika were invited in order to preach Islam and settle disputes according to the Sharia among the Mumias Muslims.

Activities which are currently evident of the presence of Muslims in Kenya

The following are the activities which are currently evident of the presence of Muslims in Kenya:

- a) Muslim names from various Kenyan ethnic communities such as Ibrahim Wanga, Hamisi Omondi, Salim Karanja, Zaitun Mutinda, Halima Waruinge among others.
- b) Names of Places such as Mjini in Mumias, Salama and Sultan Hamud in Ukambani, Shauri Moyo, Pangani in Nairobi among others.
- c) Mode of dressing such as Kanzu, Kangas, Lesos, Buibuis, Hijab and Vikois, Islamic caps and head gear for men.
- d) Presence of mosques, Madrassas, colleges and other Islamic institutions such as Umma University, Madrassatul-Munawar, Jamia Mosques, among others.
- e) Islamic culture in weddings, burial ceremonies, solving disputes, celebrations of Muslim such as Aqiqas, Iddul-fitri and Iddul-Idh-ha among others.
- f) Presence of artefacts such as Jamvi (praying mats), uteo among others.

d). Islam in Uganda

Uganda was ruled by Kings who hailed from various Kingdoms. They include the Baganda (which was the most powerful), Bunyoro, Lango, Acholi and Toro kingdoms.

Factors that facilitated the spread of Islam in Uganda

The following are the factors that helped Islam to spread in Uganda:

- Many Arab traders were visiting Uganda in search of ivory. Barter trade existed between the Baganda and the Muslims with the exchange of ivory for goods like cloths, utensils, cotton, fire arms among others. However, the most important tool for trade among the Baganda, were the fire arms. They needed to use the superior weapons like guns to fight their enemies like the Bunyore Kingdom.
- In 1865 A.D, Kabaka requested the Muslim traders to started teaching Islam to the natives. Kabaka had his tutor, Ali, who taught him some Arabic and how to recite the Qur'an.
- Mutesa declared himself a Muslim in the same year and ordered his chiefs and the rest of the Kingdom to embrace Islam.

- The Baganda kingdom enjoyed Islamic rites for a long period of time with Kabaka himself declaring Islam as the state religion. He made considerable efforts to strengthen Islamic teachings in his empire.

The Golden period of Islam in Uganda between 1862- 1875

The roles played by Kabaka Mutesa 1 in the spread of Islam in Buganda-Uganda in 19th century

Kabaka Mutesa 1 succeeded Kabaka Suna in 1860 A.D. The following are the roles played by Kabaka Mutesa 1 in the spread of Islam in Buganda in the nineteenth century:

- a) He ordered all his chiefs and subjects to embrace Islam and send messages with gift to the neighbouring kingdoms asking them to join Islam.
- b) He declared Islam as the Buganda-State religion.
- c) He held Qur'an recitation forums at his Palace.
- d) He offered employment to many Muslims as clerks and secretaries and gave them high positions.
- e) A central mosque was constructed in his palace and ordered all his chiefs to construct mosques in their regions such as Ankole, Busoga, Bugishu and West-Nile.
- f) He also encouraged family mosques to be constructed.
- g) He stopped the Baganda tradition of killing and sacrificing people after the death of the King.
- h) He approved the use of the Islamic calendar in his kingdom.
- i) Islamic rituals like prayers, fasting were observed freely.
- j) He strictly observed the daily and Jumua prayers.
- k) The Arabic greeting was made the greeting of the Islamic-Buganda State.
- l) He ordered animals to be slaughtered according to the Islamic law.

Influence of Christianity in Uganda

The first Christian Missionaries in Uganda included people like Henry M. Stanley, Bishop Hannington and Fredrick Lugard. The following are the ways through which Christianity had influenced Uganda:

- a) The Christian missionaries in Uganda made Kabaka Mutesa 1 to revert to Christianity, i.e *Murtad* in 1870. It was easy for him to revert to Christianity because he did not

accepted Islam fully, for example, he rejected Islamic circumcision rites for fear of shedding blood.

- b) Missionary activities aimed at wiping out Islam were organized and many Muslims converted to Christianity. i.e favours such as Western Education and gifts made many to revert to Christianity.
- c) In 1890, the Muslims by the help of Lugard, an agent of Imperial British East Africa (IBEA) were forcibly evicted and removed from Bunyoro.
- d) Muslims were blocked from any attempts of the Muslims to liberate themselves.
- e) In 1833, Captain Mac Donald spearheaded the removal of Muslims from top administrative positions.
- f) The government offered gifts to the chiefs and the royal Kabaka family annually for supporting them.
- g) The government supported only the Missionary-Christian missions.
- h) The Christian missionaries established their mission schools with the aim of facilitating Bible teachings and spreading Christianity.
- i) Muslims were denied access to formal education offered by the mission schools.
- j) The Christian Missionaries were opposing the establishment of government schools.

Factors responsible for the decline of Islamic influence during the last ten years of the reign of Kabaka Mutesa 1 (1875-1884)

The following are the factors responsible for the decline of Islamic influence during the last ten years of the reign of Kabaka Mutesa I between 1875-1884:

- a) Circumcision – The Baganda Muslims wanted Mutesa to face the knife but he refused to submit to this rule. This refusal created rebellion in Mutesa and subsequently contributed to the downfall of Islam.
- b) Muslims disobedience – In 1876, some of Mutesa's Muslim commission refused to eat meat slaughtered by Mutesa and ordered the killing of seventy (70) Muslims. This killing facilitated the downfall of Islam in Baganda.
- c) The coming of H.M Stanley in 1875 – H.M Stanley was a Christian Missionary who visited Baganda and he was received with honour and respect from Kabaka Mutesa.

Kabaka did this in order to safeguard his interest from the European powers. Gradually Mutesa started to change and later he left Islam which in turn angered the Muslims.

- d) The Egyptian questions – The Khedive regime was claiming parts of the kingdom (parts of Nile to Uganda) and they captured Bunyore kingdom. This event worried Mutesa and also the Arab traders feared for their market. H.M Stanley being an opportunist, he threatened Mutesa that if he will remain a Muslim he will be circumcised by force. This made Mutesa to be against Islam and Muslims.
- e) The Muslims Turkeys – Muslim in Turkey made demands to Mutesa to be very particular in following Islam e.g. to follow Islamic rite, slaughtering and leading the prayers. This pressure created fear in Mutesa and hated Islam which leads to its downfall.
- f) The coming of the church missionary societies as well as the white Catholic fathers in Uganda – Due to the existence of many religion in Uganda, Mutesa decided to observe both (Christianity and Islam). He then wanted to be a Muslim but his advisors told him that he will bring confusion. He therefore supported Christianity due to provision/required of the guns and the gun powder. In 1881 once again he became a Muslim and re-declared Buganda to be an Islamic State.

NOTE: The Kabaka however reverted back to Islam in 1881 and went further to declare Islam the state religion. He died in 1884 professing Islam and was succeeded by his son, Kabaka Mwanga. Kabaka Mwanga continued to enjoy the service of the Muslims which made him gain considerable influence. He however did not convert to Islam or Christianity but chose to remain a traditionalist. Mwanga then declared a war on the Christians by first plotting for the murder of Bishop Hannington then ordering for the execution of twenty-two Catholics and some Protestants. This angered both the Muslims and Christians who united to overthrow him. He sensed a strong opposition and felt he would be defeated. He then fled across Lake Tanganyika.

e). Islam in Tanzania

Description of the event of the arrival of the Arab traders in Tanzania

The following is the description of the first Arab contact with Tanzania:

- The trade caravans from Arabia started arriving at the shores of Tanzania as early as 8th century.
- These traders established themselves mostly at the coastal strip towns of Pangani, Tanga, Kilwa and Pemba.
- It was not until 1830 A.D that they were able to access the interior of Tanzania. Sayyid Said was by then the Sultan of Zanzibar and had a strong influence both politically and religiously.
- Great expansion of Islam in the interior of Tanganyika began during the German colonial period. The Swahili were employed by the colonial government as messengers, guides.
- Tabora, Ujiji and Dodoma were the major areas where the Muslim traders arrived first.

Islam in Tabora

Tabora is in central Tanzania and is inhabited by the Wanyamwezi. This area was ruled by Chief Mirambo.

Factors that helped the spread of Islam in Tabora

The following are the factors that facilitated the spread of Islam in Tabora:

1. Collaboration between the chief Mirambo of the Wanyamwezi and Sultan of Zanzibar, Sayyid Said. The Muslim traders were given protection and even allowed to interact with the Tanzanians.
2. Existence of trade between the Arabs and the locals of Tanzania. This trade relation made the Arabs to build a small Swahili town near Tabora. Their settlement helped to spread Islam in Tabora.
3. Availability of trade goods in the interior of Tanzania. The Arabs kept visiting Tabora to get trade goods like Ivory, slaves and precious stones, therefore propagating Islam as they interact with locals.
4. Employment of the Swahili who were Muslims by the German colonial government.
5. The presence of the port where the Arab traders could easily dock their dhows as they brought trade goods. For example, the Small Swahili town acted as an important

deport for the trade goods and a resting place for the caravans arriving from the coastal towns or Arabia.

6. The Arab and Swahili traders employed the Wanyamwezi converters as potters, messengers, solders and traders. As they moved further into the interior, they were able to convince many others to embrace Islam.
7. Closeness of Tanzania to the ocean gave the Arabs easy access to it.
8. Construction of Mosques and Madrassa in the city state of Tabora.
9. The support offered by the Jumbes and Akidas to the Arabs.

Islam in Ujiji

This was a town close to Tabora and a trading and resting centre for the Swahili traders moving across to Congo. It was one of the main areas that Muslims visited in Tanzania.

Factors that helped the spread of Islam in Ujiji

The following are the factors that facilitated the spread of Islam in Ujiji:

1. Collaboration between the chief Mirambo of the Wanyamwezi and Mohammad bin Hamid, commonly known as Tipu Tipu was a renowned trader who lived in this area and helped to protect the Arab traders.
2. Existence of trade between the Arabs and the locals of Tanzania. Through trade the Muslims established a good relationship with the inhabitants of Ujiji thus influencing their culture and religion.
3. Availability of trade goods in the interior of Tanzania. The Arabs kept visiting Ujiji to get trade goods like banana and Ivory, therefore propagating Islam as they interact with locals.
4. Employment of the Swahili who were Muslims by the German colonial government.
5. The presence of the port where the Arab traders could easily dock their dhows as they brought trade goods. For example, chake chake, Lindi, Kilwa Kivinje among other ports.
6. The Arab and Swahili traders employed the Wanyamwezi converters as potters, messengers, solders and traders. As they moved further into the interior, they were able to convince many others to embrace Islam.
7. Closeness of Tanzania to the ocean gave the Arabs easy access to it.

8. Construction of Mosques and Madrassa in the city state of Ujiji.
9. The support offered by the Jumbes and Akidas to the Arabs.
10. Muslim teachers arrived from Ujiji and helped in the spread of Islam in the area.
11. Ujiji had more than fifty flat roofed Arabic houses that hosted the Swahili and Arab traders.

The role played by the Sultan of Zanzibar Sayyid Said in the spread of Islam in Tanzania

The following are the roles played by Sayyid Said in the spread of Islam in Tanzania:

- He established a good relationship with chief Mirambo of the Wanyamwezi.
- He protected the Muslim traders from any external attacks.
- He promoted trade between the Arabs and local people of Tanzania.
- He supported the construction of mosques and Madrassas in Tanzania.

The Roles of Jumbes and Akidas in the Spread of Islam in Tanzania

The Jumbes and Akidas were appointed as administrators in their communities, hence played a very influential role to their subjects in the spread of Islam.

- i) They embraced Islam and this influenced their subjects to convert to Islam.
- ii) They adopted the Islamic culture and traditions i.e. mode of dressing, housing and greetings that were influenced by the Arabs.
- iii) They practiced polygamy thus increasing the Muslim population.
- iv) They accepted the establishment of *mosques* and *madrassas* as symbols of Islamic identity.
- v) Some leaders preached Islam to their subjects. Most of them converted to Islam.
- vi) Their political and economic position in the society made them have wider social interaction with their subjects and this made them to be gradually attracted to Islam.

Similarities in the roles played by African leaders in the spread of Islam in East Africa between 18th and 19th century

The following are ways through which roles played by African leaders were more or less similar in the spread of Islam in East Africa between 18th and 19th Century:

- a) Some leaders were active leaders like chief Kiroi and Tipu Tip and this encouraged the interaction of Swahili with Arab merchants therefore, spreading Islam among their people.
- b) The African leaders such as Nabongo Mumia and Kabaka Mutesa 1 welcomed the Arab and Swahili traders who were Muslims into their territories therefore, spreading Islam in their areas.
- c) Some of the African leaders like Nabongo Mumia and Kabaka Mutesa 1 accepted Islam and hence served as role models to their subjects who also accepted Islam.
- d) Some of the African leaders encouraged their subjects and chiefs to embrace Islam. For example, both Nabongo and Kabaka Mutesa 1 convinced their subjects and chiefs to accept Islam in their areas.
- e) They allowed Muslim missionaries into their territories to construct Islamic Institutions such as Madrassas and Mosques to act as Islamic identity and hence accelerated the spread of Islam.
- f) Some leaders appointed the Muslims to senior positions such as scribes and body guards which accelerated the spread of Islam.
- g) The leaders encouraged intermarriages between the locals and Muslims in their areas, which in turn accelerated the spread of Islam.
- h) They protected the Muslims such as the Arab traders and Swahili against any aggression and external attacks in their territories. This inspired the Muslims to facilitate the spread of Islam.
- i) They followed Islamic teachings and practices such as swalat, swaum, Islamic celebrations and often used Islamic greetings which allowed Islam to flourish in their areas.
- j) Some of the African leaders like Nabongo Mumia and Kabaka Mutesa used to organized missionary activities through their chiefs and subjects. For example, inviting Muslim scholars to their territories to preach and settle disputes according to the Islamic law (Shariah)

Contributions of Muslims in East Africa

The contribution of Muslims in East Africa began from the early time of the spread of Islam up to present time. They can be grouped into political, social, economic and cultural contributions.

a). Political contributions of Muslims in East Africa

The following are the contributions that were made by Muslims of East African nations in politics:

- i) Muslims have contributed to the formation of constitutions for their respective countries. For example, Kenyan Muslims participated in the referendum of the promulgated constitution of 2010.
- ii) Muslim's serve as representatives in the houses of parliament and the senates for their respective countries. For example, in Tanzania the president Kikwete, the Governor of Mombasa Ali Hassan Joho and Muhammed Nsereko an independent member of Ugandan parliament.
- iii) Muslims contribute ideas in the running of the government. For example, Muslims in East Africa have agitated as citizens of their respective countries to be given a chance of having Kadhi's courts.
- iv) The help in nationwide peace keeping initiatives through sermons and lectures in the mosques and public gatherings.
- v) Muslims have been included in different Parliamentary Committees to spearhead reforms in their respective countries. For example, Issac Hassan as IEBC chairman brought reforms in Elections,
- vi) They are ambassadors who represent their countries in other nations. For example, Kenyan ambassador in Saudi Arabi Mohammed Abdi, Ugandan ambassador in Iraq Dr. Ahmed Kisuule.
- vii) The Kadhi's office in the judiciary plays an intermediary role between the Muslim communities in the East African nations and the governments.
- viii) Muslims have participated in civic education forums where people learn, educate and share political issues such as voting, referendum, among other.

- ix) Muslims serve in the defence forces in different categories such as Imams and Sheikhs. For example, some Muslims in Kenya have joined KADETE programs such as Imams.
- x) Muslims in East African nations take active role in the voting process to determine the kind of leaders in their respective nations from president position to ward representatives.

b). Social contributions of Muslims in East Africa

The following are the social contributions that were made by Muslims in East Africa:

- i) Muslims participate in the education sector as educationists, administrators, Curriculum developers, head teachers, tutors, writers, examiners, policy makers, and school managers.
- ii) They establish homes and orphanages for the destitute members in the society.
- iii) Establish relief organizations like WAMY, MUSLIM AID to assist in disaster management e.g. food relief programs.
- iv) Provide water and sanitation services by establishing water projects such as wells to reduce water shortages to the members of the society.
- v) They initiate welfare programs such as monthly ration supply, monthly financial services to the widows, burial services and other welfare services.
- vi) They set up association to promote Medicare services which train doctors, nurses and also facilitates research on health matters.
- vii) Participate in the environmental conservation programmes such as African Muslim Environmental Network in executing their action plans to promote environmental sustainability.
- viii) Participate in sports and games both at local and international levels.

b). Economic contributions of Muslims in East Africa

The following are the economic contributions that were made by Muslims in East Africa:

- Muslim traders and business men are engaged in the wholesale and retail business.
- Have made contributions in the transport and communication sector as managers, workers, transporters and clearing and forwarding services.
- Have also engaged in commerce and industry either as a worker or employers.

- They are also working in Agriculture and animal husbandry.
- Working in fisheries involved in commercial fishing.
- The newly introduced Islamic banks provide employment and promote banking industry.
- They participate in the printing and publishing industry as Publishing managers, authors, writers, book reviewers, editors and employees.
- They are also in Hotel business and also work and run the tourism industry.
- Participate in the international business.
- They run or sponsors institutions which offer skills necessary for employment or self-employment.

Contributions of Muslims to the development of culture in East Africa

The following are the ways through which Muslims have Influenced the Culture of the East African Societies:

- a) They have contributed to the development of Kiswahili language as the national language of Kenya, Tanzania and Uganda. It is spoken in every part of these countries. Arabic or Kiswahili loan words have their way in every language.
- b) A big population of East African societies is made up of Muslims who continue to make Reverts/converts. This means that Muslims are found in every city and town in these regions and even in the rural areas where they continue to influence the way people live and behave.
- c) Muslims have shaped the dietary habit and regulation of East Africa, such as eating of lawful Food and methods of cooking e.g. Pilau, Biriani, Kaimati, Mahamri, use of spices in cooking.
- d) The etiquettes of Muslims have grown up in many individuals like having good manners, behavior, speech, greetings among others.
- e) They have shaped the mode of dress. For example, the introduction of Kofia, buibui, kangas, kanzu.
- f) They have introduced a new Architecture and design of house and use of building materials and way of building like designing of Minaret, artcraft of Uteo, Majamvi among others.

- g) They have contributed in Education by construction of Madrassa, school and colleges which are managed and run by Muslims, Muslims history. For example, Qubaa Muslim school, Abuhureira, Umma University and Madrassatul-Munawwar in Kenya, Feza in Tanzania.
- h) They have contributed to the development and growth of Tourism. Muslims have made up towns which attract tourists to come and see historical sites such as Mji wa Kale, Jumba Ruins in Kenya, Gaddaffi Mosques in Tanzania, Uganda National Mosque at Kampala.
- i) They have introduced new Muslims culture and celebrations such as Idd, Nikaah, Maulid and Aqiqah.
- j) Urbanization – coastal urban centres like Sofala, Kilwa, Pemba, Lamu, Mogadishu were founded and built by Muslims and mostly inhabited by Muslims, their contribution in developing other urban centres in North Eastern and other areas.
- k) Intermarriages – intermarriages with other people continues to spread Islam. Islamic culture and influence to more areas.

Challenges faced by Muslims in East Africa

Even though Islam spread in most parts of East Africa, and has been embraced by most ethnic groups as a universal religion of truth, there were challenges that continually faced the Muslims in this region. Among these challenges were:

- Arab traders were associated with slave trade which negatively impacted on the spread of Islam.
- The East African Coast had unfavourable weather conditions. i.e. The weather was either too hot or too cold.
- The Arabs suffered from tropical diseases.
- The arrival of Christian Missionaries and spread of Christianity slowed down the Islamic activities in East Africa.
- Some of the communities were too harsh and hostile on foreigners and would attack their troupes.
- The colonial government supported the Christian Missionaries while sidelining any attempts to spread Islam or Muslim activities.

- The Muslims lacked organized missionary activities to advance the spread of Islam.
- The Arabs had very little knowledge of the interior and had a difficulty in moving around the interior due to thick forests, hills and mountains that were impassable.
- Muslims in East Africa lacked unity which made it difficult to co-ordinate the spread of Islam.
- The Muslims lacked Islamic books (like Qur'an or Hadith) and other materials that would guide the converts in understanding Islam better.
- Portuguese conquest of the East African Coast led to constant attacks to the Arab traders.

Challenges faced by Muslims in practicing Islam in East Africa

The following are the challenges encountered by Muslims in practicing Islam in East Africa:

- Infringement of freedom to practice Islam among students in some schools. For example, Some schools ban the wearing of hijab by Muslim girls. Others schools do not allow their students to go for prayers or force them to go to church.
- Muslims are denied full rights as citizens of this country e.g denial of I.D cards, passport and birth certificates to genuine citizens who are Muslims. Sometimes the government imposes strict conditions for Muslims in acquiring these documents.
- Discrimination on employment opportunities, both in the public and private sectors.
- Lack of education institutions to promote Muslim educational needs like Muslim schools, colleges and universities.
- Harassment by state organs such as police on suspected Muslim.
- Scarcity of Muslim-owned mass-media to cater for publicity and propagation needs for example, Newspapers, radio and T.V stations.
- Scarcity of Muslim professionals and trained manpower in all disciplines including I.R.E teachers.
- Closure of Muslim international charity and Non-governmental organizations by the government which left a vacuum in meeting the needs of Muslims in education and social welfare.
- False accusation of Muslims as terrorists by virtue of their dress code or appearance.

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- Muslims being arrested without the due process of law being followed e,g being confined in police custody without charge in court or legal representation.
- Illegal rendition to foreign countries without due process of law.