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MADDE YAYIMLANDIKTAN SONRA GELEN DOKÜMAN

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LUTHULI, ALBERT JOHN 93

Historically, Luo society has been politically decentralized, governed by clan leaders and knit together by ties of patrilineal kinship and marriage. Rural Luo live in scattered homesteads (*dala*) and cultivate land inherited from a patrilineal ancestor. Unlike many ethnic groups in Kenya, the Luo do not form strict groupings based on age or sex, and do not typically practice circumcision. Most rites of passage are considered private.

Customary Luo religion featured a central deity, *Nyasae* or *Nyasi*, the creator of humanity and the universe. It also emphasized ancestor worship and "free *Jok*," spirits associated with specific diseases or natural disasters that had to be exorcised by prophets known as *jabilo*. Today about 90 percent of Luo are Christians, but many still engage in customary rituals. Luo funerals are still extravagant affairs, reflecting the time-honored role of ancestor worship in unifying lineages. In addition, Luo have founded a number of independent Christian churches.

During the colonial period, Luo nationalists allied with the *KIKUYU* to form the Kenya African National Union Party. Since independence, however, the Luo's numerical strength has not translated into significant political power. Although some Luo have served in high-level posts, particularly former vice president Oginga ODINGA and cabinet minister Tom MBOYA, they have been the exception. U.S. President Barack Obama's father belonged to the Luo ethnic group.

See also CHRISTIANITY: INDEPENDENT AND CHARISMATIC CHURCHES IN AFRICA; ETHNICITY AND IDENTITY IN AFRICA: AN INTERPRETATION; LANGUAGES, AFRICAN: AN OVERVIEW; MARRIAGE, AFRICAN CUSTOMS OF; RELIGIONS, AFRICAN; RITES OF PASSAGE AND TRANSITION.

ROBERT FAY

Lusaka, Zambia

Capital city of Zambia; also the name of the district in the Central Province surrounding the capital city.

Lusaka was named for a Lenje headman, *Lusaakas*, who settled the area around present-day ZAMBIA in the late nineteenth century. In the 1890s the region fell under the control of Cecil Rhodes's British South Africa Company. Originally called *Lusakas Village*, the name was later shortened to *Lusaka*. The village developed around 1905, located on the rail line that connected the mines of Broken Hill (now KABWE) with Southern Rhodesia (present-day ZIMBABWE) and SOUTH AFRICA. In the following year the European-owned Northern Copper Company sold land which it had confiscated from Africans to European immigrants, who used the land to establish maize farms around Lusaka.

Because of Lusaka's central location within the colony, the capital of Northern Rhodesia was moved from

Livingstone to Lusaka in 1935. The city began to expand rapidly. Despite the efforts of urban planners, the city developed idiosyncratically, as housing and businesses were quickly constructed independent of planning codes. After Northern Rhodesia gained independence in 1964, Lusaka became the capital of independent Zambia. With travel restrictions on Africans lifted, large numbers of migrants began to arrive from the countryside, including many Nyanja speakers from the east. High copper prices supported an economic boom, and as both government and private sector employment grew, Lusaka's population doubled in the years from 1963 to 1969.

By 2009 an estimated 1,420,054 people lived in Lusaka, which has expanded to incorporate several once-rural townships. The city is Zambia's major transportation hub: It is the site of the main international airport, and it lies at the intersection of the north-south railway (connecting to TanZam railway) and the major east-west and north-south highways of the country. In addition to being the seat of government, Lusaka is the center of Zambia's commerce and finance, and the site of the country's leading university. Thirty miles to the south, the suburb of Kafue is a leading industrial center.

ARI NAVE

Luthuli, Albert John

1898–1967

South African leader and Nobel laureate.

Born in Southern Rhodesia (now ZIMBABWE), Albert John Luthuli was educated at the mission school in which he later taught (1921–1936). The son of well-respected Zulu parents, Luthuli was elected chief of the Zulu *Abasemakholweni* ethnic group in Groutville in 1936. He joined the AFRICAN NATIONAL CONGRESS, a black political group, in 1946 and took an increasingly active role in campaigns to abolish APARTHEID, the system of racial segregation in SOUTH AFRICA. In 1952 he was removed as chief by the South African government, which opposed his activities, and was forbidden to enter major South African cities and towns for one year. That same year he was elected president-general of the African National Congress. Because of his continued political activities, he was restricted to his farm in Groutville for two years in 1953, and again in 1959 for five years. For his nonviolent resistance to South African apartheid policies, Luthuli was awarded the 1960 Nobel Peace Prize. In 1964 the government extended its restrictions against Luthuli for another five years. His autobiography, *Let My People Go*, was published in 1962.

See also ANTIAPARTHEID MOVEMENT.

Encyclopedia of Africa, vol. II, edit. Kwame Anthony Appiah, Henry Louis Gates, Jr., New York, Oxford University Press, 2010, ISAM DN. 234360.

"medium of international exchange," the language is a lingua franca (common language) that will connect the communities of Africa.

"Art is man's constant effort to create for himself a different order of reality from that which is given to him," Achebe wrote in his essay "The Truth of Fiction." Achebe, a professor emeritus at the University of Nigeria at Nsukka, has used his position as one of the most widely read African writers to comment on the crisis situation in contemporary Nigeria. Since the 1970s, he has taught at several American universities. Three lectures he gave at Harvard University in 1998 on the emergence of a native African literature were combined into the semi-biographical volume, *Home and Exile* (2000). As of 2008 he was serving as Charles P. Stevenson Professor of Languages and Literature at Bard College, New York.

In 1990 Achebe was involved in an automobile accident that left him paralyzed from the waist down and forced him to rely on a wheelchair. Neither accident nor advancing age, however, stopped his productivity. In 2005 he was at work on a novella based on ancient African myth. Two years later he was awarded the Man Booker International Prize for his contribution to world literature. It is fiction, as ever, that provides for Achebe "the weapon for coping with [threats to integrity], whether they are found within our problematic and incoherent selves or in the world around us."

See also CHRISTIANITY; MISSIONARIES IN AFRICA; COLONIAL RULE; FICTION, ENGLISH-LANGUAGE, IN AFRICA.

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MADDE YAYIMLANDIKTAN
SONRA GELEN DOKÜMAN

2 Ekim 2015

MARIAN AGUIAR

Uganda (200037)

Acholi

Ethnic group living primarily along the border of Uganda and Sudan; also called Acoli, Gang, or Shuli.

The Acholi people live mostly in the Acholi district of Uganda, an 18,000-sq-km (11,000-sq-mi) savanna plateau. While 43 percent of Acholi clans trace descent from Nilo-Saharan-speaking LUO groups that migrated from present-day Sudan during the sixteenth and seventeenth centuries, others trace descent from the LANGO, Karamojong, Mandi, and Bari ethnic groups. Thus the Acholi represent an emergent ethnic identity, forged among a number of distinct groups who have come to share a homeland as well as a language and certain cultural traditions. Recent census

figures put the number of Acholi in Uganda at nearly 750,000, with another 45,000 living in Sudan.

Most Acholi live in small hamlets organized into patrilineal clans. Several clans make up a chiefdom, or kaka mandit. The Acholi distinguish between "royal" lineages, most of which claim to be of Luo origin, and "commoners," but they have not historically recognized a centralized political authority. Like many neighboring groups, the Acholi have traditionally farmed (staple foods include millet, sorghum, maize, and various legumes) as well as raised livestock; cattle are particularly valued as a symbol of wealth.

Precolonial Acholi chiefdoms often raided each other for cattle. With the arrival of Arab traders in the area during the nineteenth century, they also began raiding neighboring groups for slaves. Exchanging captives and ivory for firearms, some clan leaders were able to acquire considerable wealth and regional political power.

Although British colonization during the late nineteenth century put an end to the most powerful Acholi chiefs' expansionistic ambitions, it otherwise had relatively little initial impact on Acholi society. Colonial administrators perceived the Acholi as excellent warriors and recruited them into the colonial army and police force, but showed little interest in the Acholi region, which had neither great strategic importance nor especially valuable natural resources. In addition, the Acholi's relatively decentralized political organization appeared less threatening to colonial authority than kingdoms such as Buganda. The colonial regime only began to intervene seriously in the Acholi region in the early twentieth century, when it imposed a poll tax, confiscated weapons, and altered the spheres of control of some chiefs. It also strongly encouraged cotton cultivation, which many households undertook in order to pay their taxes.

The colonial administration's official designation of the Acholi as a "tribe" contributed to the development of a distinct Acholi identity, as did missionary efforts to transcribe the Acholi language and create a written version of their history. After Uganda achieved independence in 1963, such categories came to shape political alliances and conflicts. While the Bantu-speaking Baganda of southern Uganda were the largest ethnic group, the Acholi and their traditional enemies, the Lango, both northerners, dominated the military. When the first Ugandan prime minister, Milton OBOTE, was ousted by Idi AMIN in 1971, soldiers and civilians from both groups faced severe persecution, including summary execution and torture. When Amin in turn was forced from office in 1979, Acholi members of the army and security forces sought retribution, killing many people of Amin's ethnic group, the Kawka. Obote later relied heavily on Acholi soldiers to fight Yoweri MUSEVENI's National Resistance Army (NRA) during the early 1980s.

democracy he described would exclude military leaders who had held office in earlier regimes, including himself. But Babangida then proceeded to crush free speech, and he chose the two presidential candidates himself, banning all other contenders. His less favored pick was businessman Moshood ABIOLA. When Abiola won the election, Babangida canceled the result of the vote and installed a temporary government. This move made Nigerians angry enough that General Sani ABACHA, Babangida's chief of staff, was easily able to overthrow Babangida in a coup three months later. Babangida made the news again after Olugesun OBASANJO became president of Nigeria in 1999. Human-rights groups criticized Obasanjo for not bringing Babangida—from whom he had received support and campaign contributions—before the country's Human Rights Violations Investigation Commission. Activists accused Babangida of having been involved in numerous human-rights abuses during his presidency, including the murder by bomb of a journalist who had been investigating the president. A human rights commission appointed by President Olusegun Obasanjo in 1999 failed to force Babangida to testify but did suggest that Babangida was responsible for the journalist's murder and recommended further investigation into the matter. More recently, Babangida has demonstrated his continuing political ambitions, and it is widely believed that he will again seek the Nigerian presidency in the 2011 election cycle.

See also HUMAN RIGHTS IN AFRICA.

ERIC BENNETT

Baga

Ethnic group of Guinea.

The Baga primarily inhabit coastal GUINEA between Rio Nunez and CONAKRY. They traditionally spoke a Niger-Congo language belonging to the Senegambian cluster of Western Atlantic languages, though today many Baga speak SOSO. Approximately 60,000 people consider themselves Baga.

See also LANGUAGES, AFRICAN: AN OVERVIEW.

Baganda

Major ethnic group in Uganda; also known as Ganda Baganda.

With a population of approximately five million, the Baganda are the dominant ethnic group in UGANDA, both in numbers and influence. Some Baganda also live in KENYA and the DEMOCRATIC REPUBLIC OF THE CONGO. They speak Luganda, a BANTU language of the Benue-Congo group, and are thought to be the descendants of settlers who arrived in southern and central Uganda around the thirteenth century. Together with Nilotic-speaking pastoralists who came from the north, the Baganda formed Buganda, one of pre-colonial Africa's most powerful states.

Baganda history and mythology converge on one name: Kintu. According to the Baganda legend, Kintu was the first man on earth. After taking for his bride a woman from heaven, he endured the wrath of her family and countered the problem by fathering enough children to conquer his supernatural enemies and populate a nation. In the late fourteenth century, the first king to unite the disparate clans called himself Kato Kintu in an apparent bid to win the loyalty and devotion of the Baganda people. Over the next four centuries, the kingdom of Buganda consolidated its power, slowly winning territory from the neighboring Bunyoro-Kitara kingdom. Recognized as the political, judicial, and spiritual leader, the kabaka, or king, ruled over the Baganda people. These people worked in agriculture, lived in small villages, and were organized into a system of clans. Baganda society was based on patrilineal family ties, in which ancestry was traced through the male family line. For Baganda royalty, however, succession was matrilineal. This difference caused complex and at times contentious transitions from one king to the next.

Before the advent of European colonization, Arab traders visited the kingdom of Buganda. The traders brought guns and gunpowder, taking away slaves and ivory. Arab visitors also brought the Islamic faith to the Baganda. It was not until the late nineteenth century that Christian

Babimbi

Ethnic group of Cameroon.

The Babimbi primarily inhabit southern CAMEROON. They speak a BANTU language and are related to the BASSA and BAKOKO. Approximately 150,000 people consider themselves Babimbi.


See also BASSA OF CAMEROON; LANGUAGES, AFRICAN: AN OVERVIEW.

Bade

Ethnic group of West Africa; also known as the Bede and the Bedde.

The Bade primarily inhabit southeastern BURKINA FASO, southwestern NIGER, northwestern NIGERIA, and northern BENIN. They speak an Afro-Asiatic language belonging to the Chadic group. Approximately 380,000 people consider themselves Bade.

See also LANGUAGES, AFRICAN: AN OVERVIEW.



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Ubangi River

Major branch of the Congo River that separates the Central African Republic and the Democratic Republic of the Congo.

The Ubangi River stretches 2,300 kilometers (approximately 1,400 miles) from the headwaters of its main tributary, the Uélé River, to the CONGO RIVER. From the confluence of the Uélé and Mbomou (or Bomu) rivers, the Ubangi first flows west, then bends south at BANGUI. On average, the Ubangi discharges 4,280 cubic meters of water per second (cm/s) into the Congo, but in the rainy season—from May to December—the flow can rise to 14,000 cm/s. In its upper reaches, the river descends through a series of dramatic rapids. However, once it enters the Congo basin above Bangui, the Ubangi becomes navigable and flows past sandy shoals and dense equatorial forests. The river takes its name from the trading people, the Bubangui, who inhabit its banks.

For thousands of years, the great river and its tributaries have provided abundant fish (an important food source) and a vital transportation route for the people of the region, who include the earliest known inhabitants, the Aka. During the eighteenth century, the river carried thousands of captives to the Atlantic for shipment to the Americas in the transatlantic slave trade. The Russian explorer Wilhelm Junker determined the course of the Ubangi in 1882–1883, and French colonialists traveled up the river a decade later to conquer much of Central Africa. Today the Ubangi provides a major transportation route for the CENTRAL AFRICAN REPUBLIC. It links the capital, Bangui, to BRAZZAVILLE, from which a railroad provides access to the ocean. The Ubangi basin contains a wide array of animal life and includes the world's largest gorilla and chimpanzee reserve. In 2008 the Lake Chad Basin Commission and the associated governments committed to a diversion project, in which water from the Ubangi will be used to revitalize Lake Chad to provide fishing for millions of people.

ERIC YOUNG

Uganda

200037

Equatorial East African country, bordered on the north by Sudan, on the east by Kenya, on the south by Tanzania and Rwanda, and on the west by the Democratic Republic of Congo.

Uganda has widely varied landscapes, including low inland swamps, sprawling forests, high plains, and mountains towering more than 4,000 meters (13,000 feet) high. Uganda's population is also extraordinarily diverse. Nilotic and central Sudanic speakers originally made their homes in the low savannas of the north, and BANTU speakers settled the fertile rolling hills in the south. Although the British, who colonized the region in the late 1800s, used ethnicity and religion to divide the people of Uganda, competition between the country's strong indigenous kingdoms preceded colonial rule. The political, economic, and social significance of ethnic identities has changed over time, but ethnic antagonisms remain a formidable obstacle to the development of a national identity and a unified political culture in contemporary Uganda.

EARLY HISTORY

Uganda lies at the heart of the Great Lakes region of East Africa, the fertile, often humid region near LAKE VICTORIA and the other major lakes of Central Africa. During the first millennium B.C.E., Bantu-speaking peoples migrated to the region from the east, displacing the existing populations of foragers, possibly KHOISAN speakers. Archaeological evidence indicates that the Bantu-speaking immigrants used sophisticated furnaces for iron smelting as early as the fourth century B.C.E. They also practiced shifting cultivation, a form of agriculture that requires regular clearing of forests to plant crops. As the Bantu-speaking populations moved east into the savanna zones of the Great Lakes region, they encountered pastoralists (herders) who spoke languages from the Nilo-Saharan family. From these populations the early Bantu learned how to cultivate new crops, primarily arid-climate grains such as sorghum and millet.

The Bantu-speaking immigrants settled primarily in the lower half of present-day Uganda, while the Nilo-Saharan speakers continued to dominate the arid northern regions

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E

Uganda (200037) East African Community

Regional organization that includes Uganda, Kenya, and Tanzania.

The East African Community (EAC) is modeled in part on the European Economic Community. It was created by the Treaty for East African Cooperation on June 6, 1967, to promote development through economic cooperation among its member states, KENYA, TANZANIA, UGANDA, BURUNDI, and RWANDA. Through the EAC, the member nations work to promote international trade, to create a shared customs union to regulate import and export taxes, and to cooperate in regional development programs. When the EAC was formed, the member states jointly owned the East African Railways Corporation, the East African Airways Corporation, the East African Harbours Corporation, and the East African Ports and Telecommunications Corporation. At that time the EAC was Africa's most comprehensive regional integration organization. Disputes among the members, however, led to the organization's disintegration in 1977, followed by a long process of dividing its assets and debts. During the 1980s and 1990s, each of the three then-current member nations (Burundi and Rwanda were only added in 2007) experienced economic problems that sparked renewed interest in regional cooperation. In March 1996, the East African Community was revived under the name Commission for East African Cooperation. The new union planned to create a common market and develop an open-border system for member countries' citizens. It also aimed to establish regional cooperation in transport, communications (such as a digital telecommunications network), trade, industry, investment, customs, energy, tourism, and agriculture. In May 1998 the EAC proposed bringing member states into a still closer union by adopting a single currency—the East African shilling—and by establishing a regional court and legislative assembly with representatives from all of the member countries. A vote on the proposal was scheduled for November 1998, but political problems among the nations caused it to be postponed. Instead, in November 1999 a new treaty formally established the organization under its original name of the East African Community. The treaty also outlined a more modest program of cooperation among the

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nations. Since that time the EAC has held regular summit meetings and continued to promote regional economic cooperation. It has sponsored seminars to train negotiators in dealing with international financial bodies such as the World Trade Organization, and it has drafted a proposed plan for a regional customs union. The EAC has also played a role in regional infrastructure projects, such as the Lake Victoria Development Programme, begun in 2001 to bring unity to the many environmental laws, resource management programs, and transport systems that involve the lake.

ROBERT FAY

Eastern Cape

Province in southeastern South Africa.

Created in 1994, Eastern Cape covers 169,580 square kilometers (65,475 square miles) and includes the eastern half of the former Cape Province and the former bantustans (black homelands) of Ciskei and Transkei. It is bounded on the south and southeast by the Indian Ocean, on the north by Lesotho and the provinces of KwaZulu-Natal and Free State, and on the west by Northern Cape and Western Cape provinces. The population of Eastern Cape in 2006 was 6.9 million, most of whom are black Africans. Xhosa is the principal language, but Afrikaans and English are also spoken. The provincial government consists of a premier, an executive council of ten ministers, and a legislature. The provincial assembly and premier are elected for five-year terms, or until the next national election. Political parties are awarded assembly seats based on the percentage of votes each party receives in the province during the national elections. The assembly elects a premier, who then appoints the members of the executive council.

Eastern Cape has a varied topography and climate. Much of the province consists of rolling grasslands, but the northwest section is part of the sparsely vegetated Great Karroo (or Karoo), a large, arid plateau. Extensive forests cover the southern section of the province. A series of mountain ranges runs through the center of Eastern Cape, and the Witteberge Mountains and the Drakensberg Mountains rim the province's northeastern

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however, preserved the island's traditional way of life, which attracted increased tourism and relatively high population growth later in the century; the island had a population of 30,714 in 2008. The island has become renowned for its slow pace, tranquil beaches, traditional Swahili architecture, and tolerance for bohemian lifestyles. Despite the constant influx of foreign visitors, donkeys and cows remain the primary modes of transportation on the island, as the streets are too narrow to accommodate automobile traffic. Mangrove exports, commerce, public administration jobs, and traditional fishing also contribute to Lamu's economy.

See also SWAHILI COAST; TOURISM IN AFRICA.

ROBERT FAY

Uganda (200037)

Lango

Ethnic group residing primarily in northern Uganda; also called Langi.

The approximately 600,000 Lango speak an Eastern Sudanic Chari-Nile language of the Nilo-Saharan family. The Lango are believed to have descended from a group of LUO-speakers who fled from invaders of their Agore mountains homeland around the mid-sixteenth century. Over the next two centuries this group moved south, en route adopting certain customs of neighboring peoples, including the BARI. By the time the migrants reached Mount Otuke in the mid-eighteenth century, they still spoke a Luo-based language, but had developed distinctive social and political structures. Since this time they have adopted the ACHOLI language, although with dialectical distinctions. From here the group spread into the present-day Lango district north of Lake Kwana. Some scholars differentiate the Lango region from the Langi people, although Lango was divided into two districts, Lira and Apac, in 1974.

The Lango are organized into exogamous patrilineages that comprise several clans. While Lango villages are inhabited by members of several lineages, a village is typically chosen from the clan that dominates a particular village. Within each village, conflicts are mediated by a council of elders. Although the Lango have not historically recognized a centralized political authority, during the eighteenth and nineteenth centuries villages often formed military alliances, both to defend themselves against unfriendly neighbors and to wage raids for livestock and captives. By the mid-nineteenth century the Lango had grown accustomed to frequent warfare, and had organized themselves into large fortified villages.

Under British COLONIAL RULE, however, villages decreased in size in response to other pressures of economy and social life, including the need of pastoralists to

live in dispersed groups and the pressures of living among large numbers of extended relatives. The colonial administration encouraged cotton cultivation among the Lango, and it is still the primary source of livelihood for many rural Lango households, who typically also grow millet and sorghum for food. PASTORALISM also remains important. Cattle, which are raised solely by men, are a mark of prestige as well as a form of bride-price.

The first prime minister of independent UGANDA, Milton OBOTE, was of Lango descent. He recruited many Lango into the military, hoping ethnic allegiance would help minimize the chance of a military coup. When Idi AMIN took control of the government in 1971, he persecuted the Lango for their previous support of Obote. In the late 1970s Amin himself was ousted from power. Lango soldiers retaliated against Amin's KAKWA ethnic group, killing tens if not hundreds of thousands of individuals.

See also ETHNICITY AND IDENTITY IN AFRICA: AN INTERPRETATION; KINSHIP AND DESCENT IN AFRICA; LANGUAGES, AFRICAN: AN OVERVIEW; MARRIAGE, AFRICAN CUSTOMS OF.

Languages, African: An Overview

Languages indigenous to the African continent.

Estimates of the number of languages spoken in Africa range from 700 to 3,000. Apart from Arabic, which is not confined to Africa, the most widely spoken African tongues are Swahili and Hausa, each with more than twenty million speakers. Several languages (often inaccurately termed dialects simply because they have few users) are spoken by only a few thousand people. The average African language has about 200,000 speakers, and only a few dozen have more than one million speakers. Although very few African languages have written literatures, the majority have long-standing traditions of oral literature.

LANGUAGE GROUPINGS

According to the most recent and widely accepted scholarly practice, the languages of Africa are grouped into four language families: Afro-Asiatic, Nilo-Saharan, Khoisan, and Niger-Congo. Scholars have not firmly established that all of the languages classified in the Nilo-Saharan and Khoisan families are related to the other languages in their respective families. A language family is a group of related languages presumably derived from a common origin. A family is often subdivided into branches composed of more closely related languages. Some of the African linguistic families are believed to have a history of more than 5,000 years.

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21 Eylül 2014

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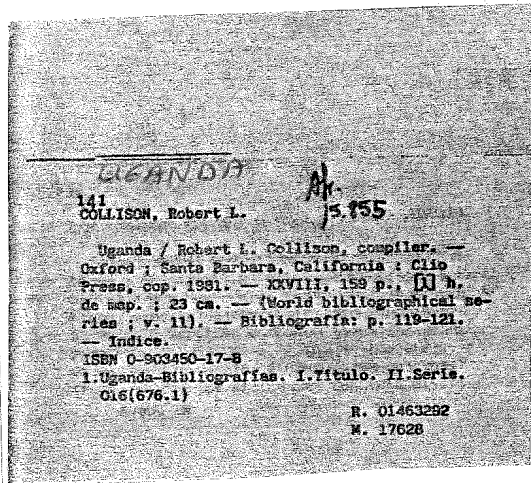
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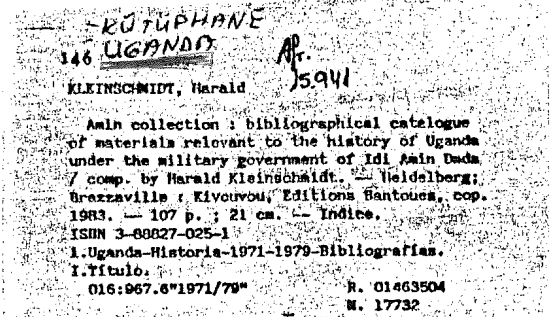
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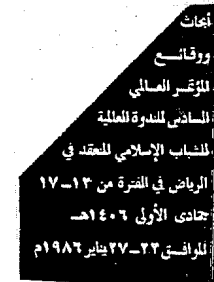
Uganda

الاقليات المسلمة في العالم

مشكلة تعليم المسلمين في اوغندا
للأستاذ عباس كيمبا

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الأمم المتحدة في المؤتمر

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ظروفها المعاصرة،
آلامها، وآمالها

المجلد الثاني

Riyad, ts.

مشكلة تعليم المسلمين في أوغندا

عباس كيمبا

مقدمة :

إن الموضوع الذي أود أن أتحدث فيه أمام هذا المؤتمر العالمي السادس للندوة العالمية للشباب الإسلامي الموقر هو « مشكلات تعليم المسلمين في أوغندا » وقد لا يبدو هذا الموضوع لأول وهلة وثيق الصلة بهذا المؤتمر باعتبار أنه تحليل لمشكلات بلد من بين بلاد كثيرة غير أننا لو أعدنا النظر والتعمق في الأمر لوجدنا أنه ليس هناك شيء أكثر صلة بهذا الاجتماع من نظرة إعلامية صريحة تتطوع إلى مناقشة مشكلات واحد من المجتمعات الإسلامية مثل مجتمع أوغندا الذي يحمل على عاتقه مسؤولية خلاص المجتمع روحياً واجتماعياً في سبيل تحقيق الرفاهية البشرية . ويمكن أن أبدأ الحديث بحقيقة بسيطة وهي أن المسلمين في أوغندا أقلية ولذلك فهم مع بقية إخوانهم في كل أنحاء العالم يشكلون الفكرة التي تدور حولها مداولات هذا المؤتمر ومناقشاته . ومن خلال الخبرة التي اكتسبتها خلال ثلاث سنوات في إلقاء أحاديث لتجمعات إسلامية فقد كنت دائماً أكرس جهدي للحديث عن هذا الموضوع أمام جمهور المستمعين في أوغندا وخارج أوغندا في تنزانيا . والواقع أنني اخترت التحدث عن نفس الموضوع أمام هذا المؤتمر لسببين رئيسيين الأول نابع من شعوري بأنه طالما أن المؤمن أخو المؤمن فإنني على ثقة من أن هذا الموضوع سوف يستهوي عدداً كبيراً ممن يرجون الخير للمواطنين المسلمين في أوغندا ، والسبب الثاني هو أن مخالطتي



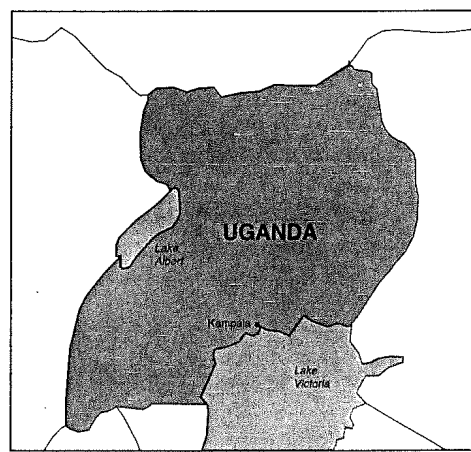
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U G A N D A



LOCATION, CLIMATE, LANGUAGE, RELIGION, FLAG, CAPITAL

The Republic of Uganda is a land-locked equatorial country in East Africa, bordered by Sudan to the north, the Democratic Republic of the Congo (formerly Zaire) to the west, Kenya to the east and Rwanda, Tanzania and Lake Victoria to the south. The climate is tropical, with temperatures, moderated by the altitude of the country, varying between 15°C and 30°C. The official language is English and there are many local languages, the most important of which is Luganda. More than 60% of the population follow Christian beliefs, while about 5% are Muslims. The national flag (proportions 3 by 2) has six horizontal stripes: black, gold, red, black, gold and red. In the center is a white disc containing a crested crane. The capital is Kampala.

AREA, POPULATION AND DENSITY

Area (sq km)	
Land	197,058
Inland water	44,081
Total	241,139
Population (census results)	
18 January 1980	12,636,179
12 January 1991	
Males	8,185,747
Females	8,485,958
Total	16,671,705
Density (per sq km) at January 1991	69.1

ECONOMY

Monetary Units: 100 cents = 1 new Uganda shilling.

*Revenue (million New Shillings, year ending 30 June)	1993/94	1994/95	1995/96
Tax revenue	392,387	522,229	635,266
Non-tax revenue	6,765	8,965	10,776
Total	399,152	531,194	646,042

*Excluding grants received (million Shillings): 282,487 in 1993/94; 253,876 in 1994/95; 268,446 in 1995/96.

INTERNATIONAL RESERVES (US\$ million at 31 December)

	1994	1995	1996
IMF Special drawing rights	3.1	0.5	1.1
Foreign Exchange	318.3	458.4	527.3
Total	321.4	458.9	528.4

EDUCATION

(1995)

	Teachers	Students
Primary	76,134	2,636,409
Secondary:		
General	14,447	255,158
Vocational*	766	13,360
Primary teacher training colleges	1,022	22,703
Higher:		
University	955	11,469
**Other	1,051	17,874

*Technical schools and institutes.

** Includes secondary teacher training colleges

GOVERNMENT

Head Of State: President

Political Divisions: Apac, Arua, Bundibugyo, Bushenyi, Gulu, Hoima, Iganga, Jinja, Kabale, Kabarole, Kalangala, Kampala, Kamuli, Kapchorwa, Kasese, Kibaale, Kibago, Kisoro, Kitgum, Kotido.
Legislature: Parliament, comprising 214 elected and 62 nominated representatives.

کیورو، کیت گوم، کوتیدو.

قوه مقننه: پارلمان متشکل از ۲۱۴ نماینده انتخابی و ۶۲ نماینده انتصابی

موقعیت جغرافیایی، آب و هوا، زبان، مذهب، پرچم، پایتخت

جمهوری اوگاندا کشوری گرمسیر در شرق آفریقا است و از شمال با سودان، از غرب با جمهوری دموکراتیک کنگو (زئیر سابق)، از شرق با کنیا و رواندا و از جنوب با تانزانیا و دریاچه ویکتوریا هم مرز می باشد. آب و هوا گرمسیری و درجه حرارت به دلیل ارتفاع کشور معتدل بوده و بین ۱۵ درجه تا ۳۰ درجه سانتیگراد متغیر است. زبان رسمی کشور انگلیسی است. اما زبانهای محلی بسیاری نیز وجود دارد که مهمترین آنان لوگاندا است. بیش از ۶۰ درصد از جمعیت این کشور را پیروان فرقه های مختلف مسیحیت تشکیل می دهند در حالی که حدود ۵ درصد مسلمانند. پرچم ملی این کشور به ابعاد ۲×۲ دارای شش نوار افقی به رنگهای سیاه، طلایی، قرمز، سیاه، طلایی و قرمز است. در مرکز آن دایره ای سفید رنگ وجود دارد که درنای تاجداری را در برگرفته است. پایتخت این کشور کامپالا است.

مساحت، جمعیت و تراکم جمعیت

مساحت (بر حسب کیلومتر مربع):	۱۹۷۰۵۸
خشکی	۴۴۰۸۱
آبهای داخلی	۲۴۱۱۳۹
جمعیت (نتایج سرشماری)	
۱۸ ژانویه ۱۹۸۰	۱۲۶۳۶۱۷۹
۱۲ ژانویه ۱۹۹۱	
مرد	۸۱۸۵۷۴۷
زن	۸۴۸۵۹۵۸
جمع کل	۱۶۶۷۱۷۰۵
تراکم جمعیت (در هر کیلومتر مربع) در ژانویه ۱۹۹۱	۶۹/۱

اقتصاد

واحد پول: ۱ شیلینگ جدید اوگاندا = ۱۰۰ سنت			
درآمد (بر حسب میلیون شیلینگ جدید، سال منتهی به ۳۰ ژوئن)	۱۹۹۵/۹۶	۱۹۹۴/۹۵	۱۹۹۳/۹۴
درآمد مالیاتی	۶۳۵۲۶۶	۵۲۲۲۲۹	۳۹۲۳۸۷
درآمد غیر مالیاتی	۱۰۷۷۶	۸۹۶۵	۶۷۶۵
جمع کل	۶۴۶۰۴۲	۵۳۱۱۹۴	۳۹۹۱۵۲

* به استثنای اعتبارات دریافتی (بر حسب میلیون شیلینگ) ۲۸۲،۴۸۷ در ۱۹۹۳/۹۴؛ ۲۵۳،۸۷۶ در ۱۹۹۴-۹۵؛ ۲۶۸،۴۴۶ در ۱۹۹۵-۹۶

نخایر بین المللی (بر حسب میلیون دلار آمریکا در ۳۱ دسامبر)

	۱۹۹۶	۱۹۹۵	۱۹۹۴
حق برداشت ویژه از صندوق بین المللی پول	۱/۱	۰/۵	۳/۱
ارزهای خارجی	۵۲۷/۳	۴۵۸/۴	۳۱۸/۳
جمع کل	۵۲۸/۴	۴۵۸/۹	۳۲۱/۴

آموزش (۱۹۹۵)

ابتدایی	تعداد شاگردان	تعداد مدرسین
متوسطه	۲۶۳۶۴۰۹	۷۶۱۳۴
عمومی	۲۵۵۱۵۸	۱۴۴۴۷
حرفه ای	۱۳۳۶۰	۷۶۶
مدارس عالی تربیت معلم دوره ابتدایی	۲۲۷۰۳	۱۰۲۲
آموزش عالی		
دانشگاه	۱۱۴۶۹	۹۵۵
سایر موسسات	۱۷۸۷۴	۱۰۵۱

* مدارس و موسسات فنی

** از جمله دانشکده های فنی تربیت معلم برای دبیرستان

حکومت

رئیس کشور: رئیس جمهور

تقسیمات سیاسی: اپک، آروآ، بوندی بوکیو، بوشن بی، کولو، هویمبا، ایکانگا، جینجا، کاباله، کاباروله، کالانگالا، کامپالا، کامولی، کاپچوروا، کاسه، کیباله، کیبواگا،

الدعوة إلى الإسلام

بحث في تاريخ نشر العقيدة الإسلامية

Uganda

تأليف

سير توماس . و . أرنولد

Sir Thomas W. ARNOLD

10, Cin. Toronto

N. O. 2

ترجمه إلى العربية وعلق عليه

الدكتور عبد المجيد قبايدن

الدكتور حسن إبراهيم حسن

استاذ عميد الخرجي

6832

2579

ARNOLD



مترجمة الطبع والنشر
مكتبة النهضة المصرية
إصدارها حسن محمد وأولاده
شاه محمد باشا بالقاهرة

١٩٧٠

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380 -

الواقع في جهلهم المطبق راضين فيما يظهر بأن يظلوا سعداء في جهلهم ، وتظهر عدم قابليتهم للحضارة ظهوراً جلياً في هذه الحقيقة الغربية : وهي أنهم اتصلوا خمسة قرون بشعب نصف متحضر ، ولم يترك فيهم ذلك أقل أثر للصفات الراقية التي كان يتصف بها جيرانهم - ولم تذب وتزهر بذرة واحدة صالحة طوال هذه السنين^(١) . واستسلم العرب في إفريقيا الشمالية كل استسلام سعي وراء التجارة وصيد الرقيق ، فأظهروا فتوراً في ترقية شعوب دينهم ، فكان الفارق كبيراً بين نشاطهم وبين ما أظهره لإخوانهم في الدين نحو نشر الدعوة في أجزاء أخرى من إفريقيا .

أمم إسلام في أوغندا : على أن هناك حالة جديدة بالذكريتها ، وهي نشاط نشر الدعوة الذي قام به تجار من العرب أنيخ لهم أن يدخلوا أوغندا في النصف الأول من القرن التاسع عشر ، ومن المحتمل أنهم عرفوا أن قوة روح الحرب في أهل بوندي جعلت قنص الرقيق من بينهم أمراً مستحيلاً ، ولهذا سعوا إلى كسب ثقتهم عن طريق تحويلهم إلى دينهم . وأسلم كثيرون من أهل بوندي في عهد الملك موتزا Mutesa ، ولكن زيارة استائلي لهذا الملك في سنة ١٨٧٥ أدت إلى دخول إرساليات مسيحية في السنة التالية ، واضمحلت قوة المسلمين في هذه الدولة بالزيادة السريعة في عدد المنتصرين وقيام الحماية الإنجليزية هناك^(٢) .

ولكن لا يزال في أوغندا عدد من المسلمين يشغلون مراكز هامة ، ومن المقرر أن دخول الولاية الشرقية في الإسلام أمر ممكن . ويقال إن عددا ضخماً من ذوى النفوذ في بلاد بوسوجا Busoga الغربية ، الواقعة في شمال أوغندا ، والتي تخضع لالجزيرة ، قد دخل في الإسلام سنة ١٩٠٦^(٣) . ومع هذا الاستثناء ، كان الإسلام في إفريقيا الاستوائية الشرقية حتى النصف الثاني من القرن التاسع عشر منحصراً في البلاد الساحلية وما يتاخها من البلاد ،

(١) Mohammedanism in Central Africa, by Joseph Thomson, p. 87.

(٢) Roscoe, p. 229 sq.

(٣) Zwemer, p. 286. ويذكر جيردندر Gairdner (ص ٢٦) أن عدد المسلمين

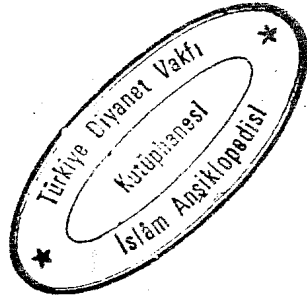
يبلغ ٢٠٠.٠٠٠ من مجموع السكان البالغ عددهم أربعة ملايين ، ولكنه لم يبين من أي مصدر استقى هذه الأرقام . ويذكر روسكو (ص ٦) أن مجموع سكان أوغندا لا يتجاوز مليوناً واحداً تقريباً .

فراره . فوصف لهم كيف أخذ رقيقاً إلى البصرة ، ومنها إلى بغداد ، حيث أسلم ونفقه في الدين ؛ فلما هرب من مولاه لحق بقافلة من الحجاج كانت ذاهبة إلى مكة ؛ وبعد أن أوى مناسك الحج ، وصل إلى القاهرة وصعد في النيل صوب بلاده ، فوصل إليها أخيراً بعد أن تجشم كثيراً من الأخطار ، ووقع في الرق أكثر من مرة . ولما عاد إلى مملكته من جديد ، علم قومه دين الإسلام ؛ « وأنا اليوم فرح مسرور لما من الله به علي وعلى أهل دولتي من الإسلام والإيمان ومعونة الصلاة والصيام والحج والحلال والحرام ، وبلغت ما لم يبلغه أحد في بلاد الزنج وعفوت عنكم لأنكم السبب في صلاح ديني ... فعرفوا المسلمين أن يأتونا فينا نحن قد صرنا لإخواناً لهم ، مسلمين مثلهم^(١) » .

ومن هذا المصدر نفسه نعلم أنه حتى في الفترة المبكرة ، كانت جموع كبيرة من تجار العرب ، تختلف إلى هذه البلاد الساحلية . ولكن على الرغم من وجود صلة دامت قروناً بين أهلها وبين المسلمين ، كان تأثيرهم (فيما عدا أهالي السومال) بالإسلام قليلاً قلة ملحوظة . وحتى قبل الفتوحات البرتغالية ، في القرن السادس عشر ، يظهر أن ماتم من حالات قليلة من تحول الناس إلى الإسلام كان كله مقصوراً على الحدود الساحلية . وكذلك يبدو أن تدهور النفوذ البرتغالي في هذا الجزء من العالم ، وعاد هناك الحكم العربي تحت إمرة سادة عمان ، وإلى أن جاء القرن العشرون ، كان من العسير أن تبذل أية جهود في نشر معارف الإسلام بين قبائل الجهات الداخلية ، عدا قبائل الجلال وقبائل السومال . ويقول رحالة حديث : « لم أر في خلال الرحلات الثلاث التي قمت بها في شرقي إفريقيا الوسطى ، شيئاً يحمل على الظن بأن الإسلام هناك قوة تصبغ البلاد بصبغة من الحضارة والمدنية . ومهما كانت القوة الحية في هذا الدين ، فإنها ظلت مستكنة ، ولم يكن العرب ، ولا أحفادهم في هذه البلاد دعاء إسلام . وليست هناك بعثات تدعو إليه ، وإنما فتح أهل مسقط بأن يسر عبيدهم ، إلى حد ما ، وفق شعائر الدين . وقد تركوا قبائل إفريقية الشرقية ، الذين كانوا في

(١) كتاب عجائب الهند أور

الوجيز في إقليمية القارة الإفريقية



Uganda 197-202

تأليف

أنور عبد الغنى العقاد
الأستاذ بجامعة الإمام محمد بن سعود

Türkiye Diyanet Vakfı İslâm Ansiklopedisi	
Kayıt No:	5736
Tarih:	316 A.K.A.V.



الرياض - ص.ب. ١٠٧٢٠

ووغندا) والصودا (في كينيا) أهمية الذهب فقد تقلصت. وسنورد
تفصيلات أخرى في هذا الفصل عن هذا الموضوع.

والآن وبعد أن أنهينا هذه الدراسة العامة لابد من العودة إلى تفصيل أكبر
لجغرافية كل من الدول الأربع الرئيسية في الإقليم، ألا وهي أوغنده وكينيا،
وتنزانيا وموزامبيق.

دول شرق أفريقية:

١ - أوغنده:

تقع مباشرة عبر خط الاستواء وتمتد بين (١٧°) درجة عرض جنوبا إلى
(٤°) درجات شمال الاستواء، وتشغل المياه أو المستنقعات حوالى خمس
مساحتها الكلية. وهذا يعود بالدرجة الأولى إلى وجود بحيرتي فيكتوريا وكيوغا
على أرضها وانهار الكثير من البقاع المستوية والمحددة التي تقع شمال فيكتوريا
بالماء خلال فصل المطر.

إن معظم أوغنده - عدا حفرة النيل في الغرب، تقع على هضبة يزيد
ارتفاعها على ٩٠٠ م عن سطح البحر، في حين أن أكثر الجنوب الغربي والغرب
يقعان على ارتفاع يزيد على (١٥٠٠ م). وعلى امتداد حدودها مع الكونغو،
بين بحيرة ألبرت وأدوارد يرتفع جبل (رونزورى Ruwenzori) إلى
(٥١٠٠ متر) وهو أعلى جبال أفريقية غير البركانية، وهو في الواقع جبل كتلى
اندفع نحو أعلى بين مجموعتين من الصدوع مرتفعا فوق الغور الانهدامى الغربى في
حين يقع جبل الغون (٤٣٠٠ م) على الحدود الشرقية.

إن ارتفاع الأرض بصورة عامة يعنى أن معظم أجزاء أوغنده تتمتع بمناخ
معتدل ومنتظم على الرغم من وقوع أوغنده على طرفى خط الاستواء. إذ
يتراوح معدل الحرارة بين (١٦) مئوية و(٢٧) مئوية على امتداد أيام العام.
ويكون الجنوب أكثر رطوبة، ويتلقى أمطارا أكثر من الشمال، أما شواطئ

السياسة في الدول التي أقاموا فيها، مما يجعل مستقبل وجودهم على كنف عفريت
(عبدى أمين، طرد الهنود، ولكن بريطانيا رفضت استقبالهم رغم أن لديهم
جنسية بريطانية وجوازات سفر بريطانية أيضا).

إن بعض أقسام شرق أفريقيا، بالطبع، أكثر كثافة بالسكان من أقسام
أخرى، وهذه الأقسام تشمل الأراضي المحيطة ببحيرة فيكتوريا وخاصة تلك
التي تقع في الشمال بين فيكتوريا وكيوغا، والشمال الشرقى، وهضبة ماو
(Mau) -، والمرتفعات الكينية (خاصة في النطاق الممتد من نيروبي إلى منطقة
جبل كينيا (Mount Kenya)، والمنطقة التي تشمل مرتفعات جنوب غرب
أوغنده، ورواندا وبوروندى، وكذلك المنطقة المحيطة بالهيا الشمالية من بحيرة
تنغانيكا.

ويقل السكان في شمال كينيا، حيث يشتد الجفاف الذى يحول دون تكاثر
المراكز البشرية، وكذلك في أواسط تنزانيا، التي هي جافة بصورة عامة كما سبق
أن رأينا.

أما الشريط الساحلى في كل من كينيا وشمال تنزانيا، وكذلك جزيرتا ميا
وزنجبار، فذات كثافة سكانية كبرى، أما مرتفعات أوسامبارا (Usambara)
الواقعة في شمال شرق تنزانيا فذات سكان كثيرين، بعضهم من البيض وخاصة
من المعمرين الألمان.

ولقد سبق أن ذكرنا، أن زراعة المحاصيل هي الحرفة الأساسية لزنجبار شرق
أفريقية، في حين أن السكان ذوى الأصل الحامى لازالوا ملتصقين بطريقة
حياتهم الرعوية. فالماشى، على سبيل المثال مشهورون بأبقارهم. كذلك فعظم
المعمرين الأوربيين هم من المزارعين.

وقد أصبح التعدين من النشاطات الهامة في شرق أفريقية، بل من أسرعها
تطورا. وأهم المعادن هي الماس والرصاص (في تنزانيا)، النحاس (في

P. Waterstone's Bookstore
23-11-2000
10.95 £

History of Africa

Revised Edition

Kevin Shillington

39458



London 1995

Ibadan. The British expected the Hausa of northern Nigeria to become major producers of cotton, but to their surprise the farmers in the Hausa region turned instead to groundnuts. They had sufficient agricultural expertise to realise that cotton was a greater-risk crop, more susceptible to drought and requiring greater labour to produce. The prices offered for groundnuts by European merchants at the Kano railhead were more attractive than those offered for cotton. Experienced local Hausa traders quickly spread the word and organised the local marketing networks. Within two years the peasant farmers of Hausaland were producing so many tonnes of groundnuts that the railway was unable to cope with the traffic. As a result, the European merchants in Kano had to stockpile sacks of groundnuts in the streets.

Peasant producers in many parts of tropical Africa undoubtedly benefited from the vastly improved transport facilities – roads, railways and harbours – which were developed in the early colonial period. But this was not without considerable cost to themselves. European governments expected their colonies to be self-financing. Thus the construction of railways and harbours had to be paid for out of local funds. Apart from providing a large amount of free labour, however unwillingly, Africans ultimately paid for their own railways and harbours through direct taxation and customs duties on imports. In many cases railway construction companies received huge free grants of African land. European merchants and manufacturers, who benefited most from the increased trade, paid nothing for the transport infrastructures of the colonies from which they profited.

Peasant producers, railways and white settlement in British East Africa

The peasant farmers of west Africa had not taken to the growing of raw cotton on the scale that British or French manufacturers had hoped. Their agents in Africa, such as the British Cotton Growing Association (BCGA), had failed to entice the farmers of west Africa to grow much cotton for export. The prices they offered were too low compared with other cash crops such as cocoa, palm oil or groundnuts. In Egypt and Uganda, however, the BCGA met with greater success. The completion of the Aswan Dam in 1902 meant that year-round irrigation was now possible in the lower Nile valley. Encouraged by the BCGA and British administrators in Cairo, the peasant farmers of Egypt developed an over-dependence upon cotton at the expense of food crops.

Uganda

The most dramatic development of cotton production in sub-Saharan Africa was in Uganda. We saw in Chapter 14 (pp. 206–8) that the Baganda were already used to intensive agricultural production. In the early 1890s the British had used an alliance with the Christian aristocracy of Buganda to establish a protectorate over the whole region. In 1900 the British made a further agreement with the Baganda aristocracy, which laid the foundations for British rule throughout Uganda. They agreed not to take any land for white settlement and introduced a system of private land tenure. This meant that much of the agricultural land of Buganda became the privately-owned estates of the Baganda chiefs with the peasantry as their tenants.

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« Nouvelles » (?) géopolitiques ougandaises

Voici quelques années, la violence paroxysmique qui l'affectait, faisait de l'Ouganda la caricature de la crise africaine. Aujourd'hui, au contraire, du fait de la normalisation – dite, en Ouganda, *rehabilitation* – mise en œuvre à l'initiative conjointe des élites locales, des bailleurs étrangers et des développeurs de tout poil, le pays apparaît exemplaire de certains dynamismes continentaux. C'est en partie à ce titre qu'il est intéressant à observer (Prunier 1986 : 319-330 et 1987 : 68-81)¹.

En 1986, après vingt ans de guerre civile, de déclin de l'État et de régression économique, l'Ouganda posait à ses nouveaux maîtres – les membres du *National Resistance Movement* (NRM) de Y.K. Museveni – un certain nombre de défis. Il fallait assurer la normalisation intérieure, rétablir les conditions de la croissance économique et éventuellement du développement, rétablir une virginité diplomatique et les conditions d'un *leadership* régional, notamment à travers l'ouverture est-africaine.

Les stratégies mises en œuvre par les hommes politiques ougandais pour atteindre ces objectifs se déploient dans un monde de plus en plus ouvert, animé par la mondialisation et le resserrement des interdépendances, notamment régionales, la fin de la Guerre froide et l'affirmation de la tentation hégémonique américaine, la multiplication des plans d'ajustement structurel et la crise de l'État-nation. Si ce contexte international oppose un certain nombre de contraintes à l'action politique, à l'inverse, il offre un certain nombre d'opportunités sur lesquelles ne manquent pas de miser les nouveaux leaders africains, dont le président Museveni est un des représentants. Dans la perspective d'une géographie classique, l'échelle d'observation privilégiée, nationale, interroge nécessairement le contenu de la légitimité des gouvernements et de la souveraineté des appareils d'États sur le territoire qui est supposé être le leur.

Cet article s'attache à lire les principaux axes de cette politique suivie depuis 1986, pour en saisir la productivité en termes de légitimité du pouvoir et de souveraineté de l'État, qui, toutes deux, fondent bien des dynamiques de structuration géographique. Cependant, plus qu'une analyse en profondeur des différentes évolutions de l'Ouganda, dont on peut d'ailleurs se demander si elle serait jamais possible et si elle ne relève pas plutôt d'un fantasme d'omniscience totale, il s'agit ici de livrer, à partir des éléments les plus saillants de ces évolutions,

1. Pour deux présentations de l'Ouganda des années 1980, voir cet auteur.

84554

Médias et conflits en Afrique

Sous la direction de Michel Ben Arrous

Institut
Panos
Afrique de
l'Ouest

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4

Sous le feu des lois en Ouganda

Par Barbara Musoke

Comme bien d'autres journalistes ougandais, je me réveille le matin avec une peur au ventre : surtout, ne pas violer les lois sur la presse ! Pourtant, les lois ougandaises sur les médias ne sont ni vraiment pires que celles de beaucoup d'autres Etats africains ni même franchement différentes. Comme partout ou presque, depuis quelques années en tout cas, elles contiennent des dispositions favorables à la liberté de presse. Et comme partout ou presque, leur application, plus ou moins stricte selon les cas, peut sérieusement entraver l'exercice effectif de cette liberté, en particulier quand il s'agit de rendre compte d'un conflit.

N'étant pas juriste, je ne me risquerai pas à pousser plus loin l'analyse technique. Mais comme journaliste, j'entends régulièrement des confrères et des consœurs évoquer le même cauchemar. Pour elles et pour eux aussi, la pression de l'actualité, les reportages éprouvants ou dangereux, les *deadlines* à respecter ne sont rien en comparaison des délits de presse.

A lire leurs journaux, je trouve encore d'autres points communs : des manchettes criardes sur telle ou telle rébellion armée, et des articles trop souvent superficiels, insuffisamment documentés et peu informatifs. J'en déduis qu'il existe, entre l'environnement juridique des médias et la difficulté des journalistes à couvrir un grand nombre de conflits, des rapports qui ne sont pas nécessairement spécifiques à l'Ouganda, mais que l'exemple ougandais peut contribuer à éclairer.

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- 7 From 1905 to 1940
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1986

EAST AFRICA

many Africans wanted was government schools in which missionaries would no longer be able to interfere with African customs, an especially sore point among the Kikuyu. The Kikuyu Central Association (KCA), formed in 1924, was devoted not only to the cause of higher education and the redress of economic grievances but to the defence of Kikuyu culture, and it strove to promote a sense of Kikuyu unity as a basis for communal progress. Thus the conflict with the missions in 1929 over the Kikuyu practice of clitoridectomy crystallised aspirations both towards freedom of cultural choice and towards a new sense of ethnic loyalty. It was no paradox that in the same year Kikuyu LNCs raised over £20,000 to build their own schools while Johnstone (later Jomo) Kenyatta, secretary of the KCA, editor of the country's first African newspaper and a champion of clitoridectomy, called for 'a methodical education to open out a man's head'.¹³

Uganda

In 1918 there was still no official agreement as to the relative importance of African and European enterprise in Uganda's future. But the hundred-odd European planters were very hopeful. During the war they had mostly prospered. Exports of coffee and rubber substantially increased, both in value and in bulk. They still formed only a small proportion of total exports (together they amounted in value to 10 per cent in 1918-19), but in 1920 the planters were sufficiently encouraged to press, like white farmers in Kenya, for special assistance from government at the expense of African producers. They had friends in high places: the chief justice, Morris Carter, and a South African governor, Robert Coryndon (1918-22). In 1921 Coryndon introduced a legislative council in which five officials were joined by two nominated Europeans; one nominated seat was provided for the Asian community, who until 1926 boycotted it in protest. In the same year, Churchill, as colonial secretary, approved long-standing proposals to make available for alienation large areas in the three kingdoms bordering Buganda.

These soon proved hollow victories, for meanwhile export prices had collapsed. The depression, and the East African

¹³ Quoted by T. O. Ranger, 'African attempts to control education in East and Central Africa, 1900-1939', *Past and Present*, 1965, 32, 67.

TERRITORIAL CONTRASTS

currency crisis, ruined several businesses and abruptly exposed the essential frailty of white enterprise in Uganda. Like the coffee-farmers of Kenya and Tanganyika, the Uganda planters were unhealthily dependent on extremely volatile overseas markets; they too had grown accustomed to government collusion in keeping down wages; and their transport costs were highest of all. When their luck ran out, they found that the Uganda government was only a fair-weather friend. For in Uganda, in sharp contrast to Kenya, African cash-crop production had come through the war relatively unscathed: indeed, in the Eastern Province it had markedly increased. Cotton had been valued as a contribution to the war effort, and low-cost African production had powerful champions, including S. S. Simpson, director of agriculture from 1911 to 1929. When disaster struck European producers in 1921, Simpson's arguments gained new force, and in 1922 Coryndon abandoned his plans for land alienation; he also abolished forced labour. This sudden volte-face was paralleled in London, where Churchill was replaced by the Duke of Devonshire. Henceforward, the Colonial Office was committed to furthering African production in Uganda. In this, it responded to pressures from Humphrey Leggett, chairman of the British East Africa Corporation, which had long co-operated with the Uganda Company in processing and marketing Uganda's cotton. On a visit to East Africa in 1908, Leggett had encouraged cash-cropping in Nyanza, and it was partly due to his influence that the Colonial Office in 1922 recalled Northey from Kenya and caused the annulment of African tax increases.

The belated acceptance of African production as the foundation of Uganda's economy was dramatically reflected in export patterns during the 1920s. Between 1923 and 1929 cotton exports more than doubled in bulk and their value rose from £2m to £3.3m; in 1925 they were worth £4.7m and accounted for 93 per cent of all exports. These achievements were partly due to improved productivity following research promoted by the Empire Cotton Growing Corporation from 1923. Meanwhile the Uganda government began to assist Africans to grow coffee. *Arabica* had already been promoted among the Gisu, on Mount Elgon; elsewhere, *robusta* was grown, and by 1929 Africans were producing the greater part of coffee exports (which amounted to 4 per cent of all exports). In sharp contrast, European enterprise stagnated: a

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LES AFRICAINS

sous la direction

de

Charles-André Julien

et

Magali Morsy.

Catherine Coquery-Vidrovitch.

Yves Person

TOME IV

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Kabarega aux prises avec Soudanais, Bougandais... et Britanniques.

Sir Archibald R. Dunbar

Dans la brume grise de l'aube du 9 avril 1899, Kabarega, omukama (roi) de Bunyoro-Kitara, progressait en bordure d'un marécage du Lango, en compagnie de quelques-uns de ses fils et de soldats de sa garde personnelle, quand ses poursuivants britanniques le surprirent. Kabarega rallia ses troupes, mais trop tard ; il avait été trahi. Kabarega et ses compagnons se battirent avec acharnement, tuant ou blessant nombre de soldats indiens, swahili, soudanais et bougandais. Ils n'en furent pas moins repoussés dans le marais. Kabarega combattit lui-même jusqu'à ce que, gravement blessé au bras droit et au pouce gauche, il se trouva dans l'incapacité d'employer son fusil.

Sa capture marquait la fin de huit années d'une guerre d'embuscades contre les Britanniques. Le vieil et preux royaume de Bunyoro-Kitara tombait entre leurs mains. Ils le démembrèrent, distribuant des territoires aux Bougandais et aux Batoro et ne laissant subsister que la partie située au nord et à l'ouest des rivières Kafu et Nkusi. Exilé, Kabarega vécut encore vingt-quatre ans. Les générations qui ont suivi n'ont cessé de voir en lui le plus grand de tous leurs rois, réputé pour son courage, sa résolution, sa gaieté, sa compassion, en même temps, paradoxe bien dans la logique de l'époque, que pour la rigueur avec laquelle il faisait mutiler le moindre malfaitteur. Sans attrait pour l'étiquette, il avait d'instinct le sens de la souveraineté, notamment un sens très vif de la justice, également rendue à tous. Ses objectifs étaient de réunifier son pays, de résister à l'agression égyptienne et de défaire le Bouganda. Mais le fait de n'avoir su s'entendre avec les Britanniques devait entraîner sa chute.

Selon les traditions orales, le royaume

de Bunyoro-Kitara aurait existé, entre les Grands Lacs qui enserrant aujourd'hui l'Ouganda, depuis le XII^e siècle, trois dynasties s'y étant succédées : les Batembuzi, les Bachwezi et les Babito, d'origine nilotique, qui conquièrent le pays vers le XV^e siècle. Membre de la dix-septième génération après celle du fondateur, Kabarega était le vingt-troisième monarque babito. Le royaume était organisé en trois classes : chefs, pasteurs, paysans. Plus tard, des paysans acquirent le statut d'hommes libres. *banyoro*, d'où vient le nom de Bunyoro, le pays des esclaves libérés, un nom péjoratif donné par l'ennemi bougandais. Le nom Kitara désigne maintenant l'ancien royaume et celui de Bunyoro, ce qui en est resté après la défaite de Kabarega. Les indigènes, conscients de leur gloire passée, préférèrent le nom de Bunyoro-Kitara. Dans ce pays aux collines et vallées fertiles, le peuple est de langue bantu (bien que les anciens chefs fussent d'origine nilotique comme sans doute les pasteurs eux-mêmes). Dans cette langue à préfixes, *Bunyoro* indique le pays, *Ba-nyoro* les habitants, *mu-nyoro* un individu, *ru-nyoro* la langue, et *ki-nyoro* est l'adjectif.

Né entre 1845 et 1850, Kabarega était l'un des fils du roi Kamurasi et sa mère, Kanyange Nyamutahingurwa, était issue du clan Abayonza. On a prétendu que le nom de Kabarega dérivait de ce que sa mère était de Bulega, son fils s'appelait Akama ka Bulega (l'enfant du peuple de Bulega), Kabarega en abrégé.

Le père de Kabarega, Kamurasi, régnait encore quand des Européens visitèrent pour la première fois le Bunyoro-Kitara. Ils étaient à la recherche des sources du Nil, le casse-tête des géographes depuis plus de 2 000 ans. J.H. Speke et J.A. Grant avaient traversé le nord du Bunyoro en



Uqbah bin Nafi' stopped by the furious waves of the Atlantic, on the West Coast of Morocco

ISLAM IN AFRICA

by
PROFESSOR MAHMUD BRELVI

Foreword by
PROFESSOR M. M. SHARIF

Introduction by
DR. ISHTIAQ HUSAIN QURESHI

Türkiye Divanet Vakfı İslam Araştırmaları Merkezi Kütüphanesi	
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INSTITUTE OF ISLAMIC CULTURE
CLUB ROAD, LAHORE

1964

Islam in Africa

secret societies and violence. He condemned the "Land Freedom Army" (*Kiama Kia Hunyu*) and "Rift Valley Society" (*Kiama Kia*). He said "Mau Mau was a disease which had been eradicated and must never be remembered again; after *Uhuru* (independence) no African government would tolerate hooliganism."

Late in October 1962, the Labour Minister, Tom Mboya (who is also the general secretary of K.A.N.U.), warned the people that, unless illegal subversive activities were abandoned, another emergency could come to Kenya. He said, "If an emergency comes, the government will not distinguish between good and bad; everybody will be beaten."

Early in November 1962, Jomo Kenyatta, President of K.A.N.U., announced at a rally at Nairobi on the "Kenyatta Day" (the tenth anniversary of his arrest): "From to-day those Europeans and Asians who want to co-operate with us—who agree that the Africans should govern this country—are welcome to join our Party". Some of the Asians and Europeans present at the rally immediately joined. Amongst them were: K.P. Shah, Secretary of Kenya Freedom Party; Jan Muhammad, M.L.C.; and Makhhan Singh; also a European—D. Rogers. Kenyatta vehemently condemned K.A.D.U. and its activities.

During December 1962, the African leaders demanded early general elections and insisted on independence for Kenya during 1963. The British government, however, seems to postpone it to 1964.

Note.—The author of this book frequently visited Kenya, when he stayed in former British East Africa as an educator for about four years (1933-36), and visited Nairobi and Kampala again in April 1956, when on a cultural mission to Africa as a delegate of the International Islamic Congress, Cairo, Egypt.

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17 TEMMUZ 2002

(16)

Uganda

UGANDA was a British Protectorate in Eastern Equatorial Africa, lying between Lake Victoria and Lakes Albert and Edward, and between the Mountain Nile and Lake Rudolf. The name, "Uganda", was first applied to the kingdom on the north-western shores of Lake Victoria, discovered by J. H. Speke in 1862, and, in time, came to include the large Protectorate, which grew out of the extension of British influence over the Bantu kingdom of Buganda.

The Ripon Falls, in the centre of the northern coast of the Victoria Nyanza lake, at the head of the exquisitely beautiful Napoleon gulf, mark the exit of the fully born Nile from the great lake.¹ The Victoria Nile tumbles over fifty miles of cascades and rapids (descending some 700 feet in that distance) between Ripon Falls and Kakoge. Here it broadens into Lake Kioga (Ibrahim), in reality a vast backwater of the Nile, and continues navigable (save for Sudd obstacles at times) through Lake Kioga and thence northwards for one hundred miles to Foweira and Karuma Falls. Between Karuma and Murchison Falls, the Victoria Nile is unnavigable. At Fajao, the navigation can be resumed into Lake Albert. The main Nile stream, when it quits Lake Albert, continues navigable as far north as Nimule. Navigability begins again one hundred miles lower down at Rejaf, from which point steamers ply to Khartoum.

The races indigenous to the Protectorate are the following: (1) Pygmy-prognathous (so-called "Congo" pygmies of the Semliki forest, of Kiagwe in Buganda and of the western flanks of Mt. Elgon); (2) Bantu Negroes (Banyoro, Bairu, Basoga, Baganda); (3) Nile Negroes (Aluru, Bari, Madi, Gang, Tesi); and (4) Hamitic (the remarkable "Hima" aristocracy in Bunyoro, Buganda, Toro and Ankole). The pygmies are generally known as Bambute or Bakwa in the Semliki forests.

The Bantu Negroes include the remarkable Baganda people. Their dynasty of monarchs can be traced back with tolerable certainty to about 1400 C.F. The first Buganda king was probably a Hamite of the Hima stock (from Bunyoro). The Baganda are now mainly Christian. They are not sexually a

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79787

LES AFRICAINS

sous la direction

de

Charles-André Julien

et

Magali Morsy,

Catherine Coquery-Vidrovitch,

Yves Person

TOME VII

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LES EDITIONS DU
Jaguar

Paris - 1990

le kabaka Mutesa, dernier souverain absolu du Buganda

Caroline Oliver

Etendu pour sa plus grande partie au nord de l'équateur, le pays buganda est délimité au sud-est par le grand lac Victoria Nyanza et à l'est par le cours supérieur du Nil. D'une altitude dépassant en général 1 200 mètres, il est très accidenté, bien arrosé et fertile. D'après ce qu'on sait de son histoire, il a été gouverné par des *kabakas* (rois) dont subsistent les plus grandes tombes. Outre une abondante tradition orale qui véhicule la généalogie de trente *kabakas*, ces tombeaux permettent de situer l'origine du royaume au XIV^e siècle.

Les peuples soumis aux *kabakas* étaient constitués de nombreux clans différenciés par des totems, chacun ayant ses propres traditions. A partir de là, on peut esquisser un tableau de ce qu'était l'Etat avant les *kabakas*. Un groupe de cinq clans dit s'être installé alors sur la rive septentrionale du grand lac. D'où sont-ils venus, on ne sait ; il est difficile de dater cette installation et sans doute peut-on discuter leur prétention à l'antériorité. Un autre groupe de clans s'est ajouté à ceux-ci, venant, pense-t-on, du nord-est et sous la direction, dit-on, de Kintu, héros guerrier dont le nom est entouré de toute une mythologie : au cours des siècles, il acquiert un statut quasi-divin. Kintu est considéré comme le premier *kabaka*. C'est sans doute deux générations plus tard que se produit une nouvelle immigration et peut-être l'incorporation d'autres clans. Selon la tradition, ces derniers venaient de l'ouest, c'est-à-dire du pays où régnait le voisin et le plus grand rival du Buganda, le Bunyoro Kitara. Leur arrivée coïncide avec le troisième *kabaka* connu, Kimera. Certaines légendes le présentent comme parent des Babito, la dynastie royale du Bunyoro, mais il se peut très bien qu'il ait

atteint le Buganda avant que les Babito aient traversé le Nil en direction du sud. Toujours est-il que Kimera est associé aux descendants de Kintu et que cette fédération de clans est devenue un royaume ethniquement unifié.

La personne du *kabaka* en symbolise la puissance. Plus les *kabakas* sont grands, plus l'Etat est riche ; plus ils sont puissants, plus ils deviennent des monarques absolus, des despotes cruels, et plus les sujets ont conscience d'appartenir à une nation. Le *kabaka*, c'est le Buganda. Il exprime la continuité ; il est le représentant vivant des premiers *kabakas* dont les tombeaux disent la longue histoire et il se proclame héritier de leurs esprits. Dans un lointain passé, Katonda, un dieu de la création, trop éloigné pour être compris, avait délégué ses pouvoirs aux *lubales* (esprits) avec lesquels les *kabakas* étaient en relation. Privilège utile, qui renforce le pouvoir des rois, même si bien souvent ils en abusent ; les rituels découlant de cette croyance sont sans doute fondés sur des fragments d'autres religions véhiculées jusque-là au cours des siècles par les peuples. Les *kabakas* se sont empressés de généraliser le culte des divers « lubales » au sein des clans et, un peu partout, de petits temples dédiés aux esprits sont gardés par des hommes payés pour ce faire. Mais le *kabaka* demeure le véritable symbole de la religion au Buganda.

Durant les premiers siècles de son existence, le royaume s'est agrandi et a connu les vicissitudes des guerres avec le Bunyoro. Au XVI^e siècle, il aurait été sur le point de disparaître. Puis à partir du XVII^e siècle, son importance augmente et, durant la seconde moitié du XVIII^e siècle, sous le règne du *kabaka* Semokokiro, son commerce s'étend bien au-delà de ses frontiè-

Uganda
Zanzibar

S. 263 - 289

Représentation française de
« S.M. Mtéza, roi de l'Ouganda »,
dans le Tour du Monde, 1864.



The Muslim Minorities

PROCEEDINGS

of
The Sixth International Conference
of
World Assembly of Muslim Youth
(WAMY)
Riyadh, Saudi Arabia
12 - 17 Jumad I, 1406 H.
(22 - 27 January, 1986 C. E.)

World Assembly of Muslim Youth (WAMY)

Volume 2

TECHNICAL AND VOCATIONAL EDUCATION

Industrial Trade Training Centre, Beau Basin.

- 13- The Industrial Trade Training Centre at Vuillemin, beau Basin, has been established to provide Vocational Training in the trades where there is a shortage of manpower for the industrial development of the country.
- 14- The main activities of the Industrial Trade Training Centre comprise the following:
 - (a) Basic training courses
 - (b) Short courses
 - (c) Principal training for university students
 - (d) Supervisory training courses
- 15- Since 1980, the Industrial Trade Training Centres at Beau Basin and Piton have been conducting a Joint Entrance Selection Examination for the annual intake of trainees for all basic courses at both centres.

BASIC TRAINING COURSES

- 16- The following courses are of forty five weeks' duration, full time commencing from mid-January and ending in mid-December each year on a five day week basis, from 8.00 a.m. to 3.00 p.m. in the first shift and 9.00 a.m. to 4 p.m. in the second shift.

10 MAYIS 2002

THE PROBLEMS OF MUSLIM EDUCATION IN UGANDA

Abasi Kiyimba



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Uganda (61-76)

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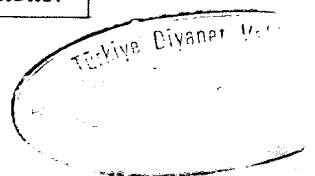
PROCEEDINGS OF
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ISLAM IN UGANDA

TRADERS AND TRADE ROUTES AND THE ESTABLISH-
MENT OF ISLAM IN UGANDA KINGDOM.

BY

D. Ibrahim Z. Sughayaroon.

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِیْمِ

الإسلام والمسلمون في أوغندا

للمؤسس الشيخ عبدالرزاق أحمد متوفى
عضو المؤتمر

الحمد لله رب العالمين ، والصلاة والسلام على أشرف المرسلين ، مولانا محمد ، وعلى آله وصحبه
أجمعين .

وبعد : فهذه نبذة مختصرة عن حالة الإسلام والمسلمين في أوغندا، نستهدف منها تعريف
إخواننا في العقيدة، بنشأة وتطورات الدعوة الإسلامية في قطر إفريقي، هو جزء من بلاد العالم
الإسلامي ، وتربطه بها روابط عديدة أهمها : الدين الحنيف ، واللغة العربية ، والآمال والأهداف
المشتركة :

أولاً - تاريخ المسلمين وعددهم ولغاتهم ، وأحوالهم الاقتصادية والاجتماعية :

كانت الوثنية سائدة في قلب القارة الإفريقية في عهود الظلام البائدة . ثم كان للعرب الكرام
فضل الوصول إلى قلب القارة ، مشغولين بالتجارة ، ولكنهم كانوا يعتبرون الدعوة إلى الإسلام
رسالة لا تنفصل عن عملهم ، وهكذا : كان الإسلام أول دين سماوي يدخل أوغندا قرابة عام
١٨٤٤م ، على يد عربي يدعى : (أحمد بن إبراهيم) ، كان قد استطاع أن يمتلك قلب الملك : (سونال الثاني)
ملك يوجندا ، حيث أقنعه بالإله الواحد ، الذي لا إله إلا هو ، كما قدم إليه عددا من الهدايا
جعلته يميل بقلبه إلى الإسلام ، ثم تولى بعده الملك : (موتيسا الأول) ، الذي درس الإسلام ، وقرأ
القرآن ، وصام رمضان ، وبنى كثيرا من المساجد ، وتوالى دخول الناس في دين الله أفواجا .

ومن الشمال : كان للجنود السودانيون فضل تعريف الأوغنديين بالإسلام . مما يؤكد الرابطة
القوية بين السودان وأوغندا ، رغم المؤامرات الاستعمارية التي حاولت بذور بذور العداوة بين القطرين
في الماضي ، والحقيقة أن الإسلام كان يدعو إلى نفسه بنفسه ، وما زالت تعاليمه السمحة تغزو
قلوب الناس إلى اليوم في أوغندا ، لأنه دين سهل بسيط ، وفرائضه تعمل لخير الإنسان في الدنيا
والآخرة معا ، والمسلمون دائما أخوة ، لا يفرقون بين غني وفقير ، ولا بين أبيض وأسود
ولا بين حاكم ومحكوم .

وبينما دخل الإسلام أوغندا على يد عرب اختلطوا بأهل أوغندا ، وتزوجوا منهم ، وعاشروهم
معاشرة حسنة ، وقدموا لهم المساعدات المختلفة : من أقمشة ، وأثواب ، وحبوب ، وأطعمة ، وعلموهم كثيرا



15 EKIM 1991

المؤتمر السابع

Uganda (221-228)

الدعوة إلى الإسلام

شعبان ١٣٩٢ هـ
سبتمبر ١٩٧٢ م

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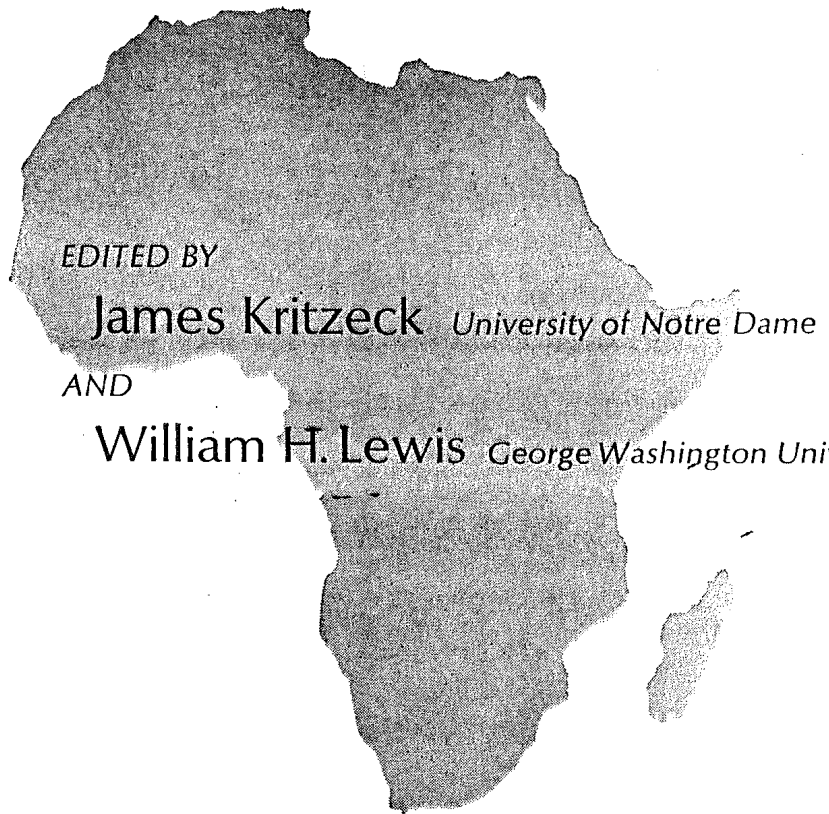
القاهرة
الهيئة العامة لشؤون المطابع الأميرية

١٣٩٣ هـ - ١٩٧٣ م

ISLAM IN AFRICA

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Martin Lowenkopf

UGANDA 215

11

Uganda

THOUGH ISLAM WAS THE FIRST ALIEN RELIGION INTRODUCED INTO UGANDA, and currently appears to be outpacing Christianity in conversions, it never was nor does it promise soon to become a dominant force in the country's life. Four kings (*kabakas*) embraced Islam at one time or another between 1867 and 1890, only to be supplanted by a Christian child-king whose reign marked the "christianization" of the kingdom of Buganda—the central and then dominant region—and, in consequence, of much of the rest of Uganda.¹ Since that period Islam has burned with a faint flame while an interdenominational Christian conflagration has cast an enduring mark on Ugandan political and social life. Although Islam persisted, it did so either as a buffer between Protestantism and Catholicism or as a minor, though respected, interest group.*

Today, foreign Christian influence is receding with the withdrawal of the former European ruler. Concomitantly, the social institutions upon which the country's development and individual advance so greatly depended are being removed from Christian missionary auspices. It might be expected, therefore, that Islam would eventually overtake Christianity as a social and political force just as it is doing in securing new adherents. It is too late, however; the rationale for political action and social status is less and less religiously inspired, and even an expanding Islam is not likely to alter this trend very much. This secularization suggests that eventually an African revisionist form of Christianity will supplant the "orthodoxy" that had long been nurtured by Western missionaries.

* Most of this chapter was written before the civil war of 1966 in which central government forces toppled the Kabaka both from the office of President of Uganda and from his rule over the kingdom of Buganda. On these events, see the epilogue at the end of the chapter.

THE SETTING

The kingdom of Buganda was the locus of the earliest Moslem activity in Uganda, as it was for all other alien activities. At the zenith of its power and wealth in the mid-nineteenth century Buganda attracted and welcomed foreign interest and trade. It accepted new ways and thoughts, among them Islam and Christianity. Other areas of Uganda experienced these same influences, but were not often generally responsive to them except as they afforded access to or leverage upon Buganda.

In speaking of the rest of Uganda, I am referring to tribal areas which eventually came to be organized into fifteen administrative districts, including the three kingdoms of Ankole, Toro, and Bunyoro. The kingdoms were and are ruled by kings (*omugabe* in Ankole, *omukama* in Toro and Bunyoro) much as was Buganda. However, they had not reached the stage of development enjoyed by Buganda in the nineteenth century, and have never attained Buganda's degree of autonomy or progress.

There are 26 indigenous tribes in Uganda of which 10 are over 250,000 strong. Total population is seven million. There are sufficient similarities between a number of tribal languages that eleven languages probably are understood by the mass of the population.

Most districts in Uganda are geographically and ethnically coherent, i.e., one tribe makes up most of the district's population. Only in the West Nile, Madi, and Bukedi districts are there a number of diverse groups, no one of which clearly predominates.

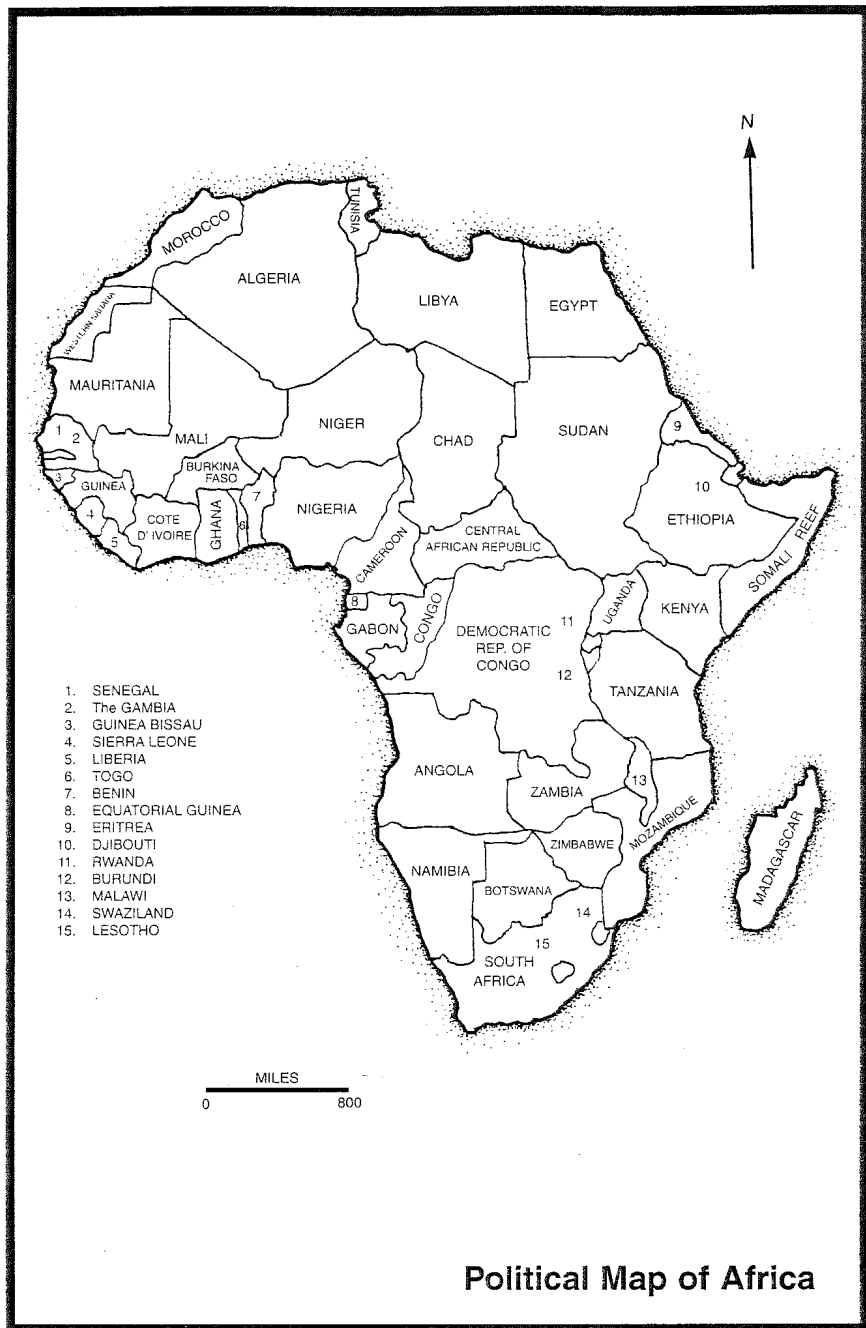
THE RELIGIOUS FACTOR IN UGANDA'S HISTORY

Buganda's first significant contact with Islam occurred in 1844, leading to extensive trade with coastal Arabs and the conversion of a number of Baganda. These tended to follow the Shafi'i rite.² Indeed, Kabaka Mutesa I observed Ramadan for ten years (1867–1876),³ although he was a fitful Moslem at best. A more militant Islam reached Buganda in 1876 with the Egyptian expeditionary forces of Emin Pasha and others. Unlike the coastal Arabs, elements of these forces remained in Uganda and formed an influential group at the palace of the Kabaka. They were followed by Church Missionary Society representatives just a year later, and by Roman Catholic missionaries in 1879. In that year disruptive religious competition was launched.

Christian-Moslem rivalry waxed during Kabaka Mwanga's reign, following Mutesa I's death in 1884. The three primary religious sects became, in effect, political parties. They were further separated by the diverse

S. 214-228

16 OCAK 2001



Political Map of Africa

The History of Islam in Africa

edited by Nehemia Levtzion & Randall L. Pouwels

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Abdin Chandé

The Contemporary Islamic Movement in Uganda

Uganda's political history is a tale of competition between Islam and Christianity and between Roman Catholics and Protestants—struggles that are charged by numerous issues, historical, political, and socioeconomic.

Islam arrived in southern Uganda (Buganda) from the East African coastal region by 1840. The religion also reached the country from a northerly direction with the stationing of Sudanese soldiers in northern Uganda under the command of Emin Pasha. Due to developments in northern Sudan in the era of the Mahdi, these Muslims eventually settled in Madi and parts of West Nile. Nevertheless, although Islam reached the country three and a half decades before the arrival of Christianity, it lost out to the latter because the British colonial authorities saw Islam as a potential threat to their interests. In the bitter rivalry and religious wars of the 1880s, Muslims were defeated. Thereafter, the spread of Christianity, aided by the school system, was encouraged to check the diffusion of Islam.

The outcome of these developments in the colonial era was that positions of influence in the country eventually fell into the hands of missionary-educated African Christians. Lacking Western education, Muslims ended up as traders, butchers, taxi or bus drivers, and petty shopkeepers.²⁴ In Uganda as in Kenya, Muslim activism in the contemporary Uganda therefore can be seen in large measure as a response to the economic and social inequalities that developed in the colonial and postcolonial period.

In Uganda, however, the political strength of Muslims bears no relation to their numerical strength, which is between 10 and 15 percent of the population. In the political struggles between the Democratic Party (DP), which drew its support from the Catholic areas, and the Uganda People's Congress (UPC), which was identified as the party of the Protestants, Muslims were courted by the UPC—and the UPC was successful in its bid for power.

The endemic leadership struggles within the Muslim community (which go back to the early decades of this century in Buganda), have been exploited by successive regimes in Uganda to split the Muslim community by supporting one rival leader against another.²⁵ Milton Obote (UPC), through the efforts of his cousin al-Hajj Nekyon, a cabinet minister, created the National Association for the Advancement of Muslims (NAAM) in 1965 as a support base for his party in Buganda in opposition to a Mulangira Muslim faction, with ties to the Buganda monarchy. With the overthrow of Obote's government in 1971, Idi Amin banned NAAM and other Muslim organizations. Amin created a central body, the Uganda Muslim Supreme Council (UMSC). It was provided with *awqaf* (property endowments), which included some buildings belonging to Asian Muslim *jama'at* (community organizations with religious or social functions). The regime also appointed qadis in each district (although they operated only on the periphery of society).

Clearly, Muslims came into prominence in the 1970s under Amin, a Muslim military leader. The Amin regime established closer relations with some Arab states,

Radicalism and Reform in East Africa

and thus Ugandan Muslims were able to pursue Islamic education at the Islamic University of Madina. Uganda also became a member of the Organization of the Islamic Conference (OIC) and received petro-dollars to finance projects such as the construction of Islamic schools, the Islamic University of Mbale, mosques, and clinics. But Idi Amin lacked a political constituency beyond his tiny Kakwa ethnic group, which only enjoyed a strategic base in the Uganda army. Amin's ouster from power in 1979 raised the fears of Muslims, especially in the wake of atrocities committed against Muslims, particularly Nubis (reprisals for the brutalities of the Idi Amin regime). There were reports of mosques being transformed into nightclubs in eastern Uganda, and of the mass flight of Nubis as refugees to Sudan.²⁶

The Reformist Movement in Uganda

Throughout the 1970s and 1980s, several hundred Ugandan Muslim students studied at the Islamic University of Medina. On their return to Uganda, they preached a stricter form of Islam that until then had been unknown in Uganda. The influence of reformist trends strengthened the international network linking Ugandan Muslims to the major centers of Islam for the first time. Pan-Islamic activism, associated with the Salafi movement, coincided with a growing Islamic awareness worldwide. This activism was eventually to turn in a political direction, a development not new to Uganda, where religion and politics have often interacted, notably with state attempts to control the institutions of civil society.

By the mid-1980s, the emerging divisions between the young Salafis and the traditional *ulama'* of popular religion had begun to harden. Ugandan Muslim society divided along generational lines, with the youth (*vijana*) on one side and the elders (*wazee*) on the other. In most major towns, and to a certain extent in villages, too, in the southern, eastern, and even Western parts of the country one today finds that young people tend to frequent mosques run by the Salafis while the elders attend the mosques of traditional *ulama'*.

The Salafi reputation rests on their scholarly activities and the challenge they pose (given their skills in the Arabic language) to the monopoly on religious education held by traditional scholars. Their efforts have made Islamic education more accessible.

The Tabligh Movement in Uganda

The 1970s and 1980s also witnessed growing activism by the international Jama'at Tabligh.²⁷ This movement originated on the Indo-Pakistan subcontinent. Considered to be the largest missionary organization in the world, its *da'wa* (missionary efforts) are directed toward fellow Muslims. It purposes to revive faith at the individual level. In Uganda, the leading proponent of Jama'at Tabligh is Shaykh Marmazinga. Some leading Salafis (for example, Shaykh Sulaiman Kakeeto) reportedly began their missionary activities with the Jama'at Tabligh then later parted company with it to set up their own version of the movement. The two cofounders

KASOZI, Abdu B. K., Ph.D.
University of California, Santa Cruz, 1974

Re-examination of interpretations scholars provided for the penetration of Islam into Africa has led me to conclude that it was not the similarity of the African traditional way of life that facilitated and explains the spread of Islam in Africa. Rather, it was the weakening, disruption and sometimes complete destruction of the African way of life that created a partial "belief vacuum" which Islam and indeed other foreign beliefs filled. The penetration of foreign beliefs was further facilitated, once they had made the initial inroads, by the failure of the African beliefs either to compete effectively with the newcomers or to cope with the resultant changes. As the preachers of foreign beliefs came from or represented a superior technology, they were able to demonstrate how the African way of doing things was not only archaic but also inferior to theirs.

In Uganda, Islam was first preached in Buganda where the people's confidence in their way of life was undergoing a crisis. Traditional religions were not only weak in the sense that they were daily failing to perform what was expected of them, but they were also under constant attack by the king. The Baganda's social organization had, and was still undergoing, painful changes that confused its members. Their economic system had shifted away from the clan leaders and other hereditary lords to the king and his men. And finally, the monarchy which the people had begun to regard as their "ultimate concern" was beginning to lose its former status. The coming of Islam and Christianity to Buganda coincided with this weakening of confidence in the traditional way of life. Since people in a society need a belief system to live by and justify their actions, foreign religions came at an opportune moment. They provided an alternative system that many people in Buganda easily grabbed.

The undermining of the African way of life was so effectively done by the simultaneous adoption of foreign beliefs that in 1888 the converts to the latter were able to initiate a revolution that changed the Baganda concept of power and the world. Henceforth, the king lost his position as a sacral monarch; thus ceasing to "personify" the state. His arbitrary powers were clamped down and given to an oligarchy of converts to the foreign religions. From then on foreign beliefs (Islam and Christianity) became the value system, the base or the criterion upon which people justified their actions. Traditional beliefs ceased to function as such.

Islam and Christianity thus became the religions of the state as from 1888 with Muslims and Christians sharing various positions of power. However, the victors quarrelled and fought over the spoils. The "Buganda Religious Wars" that followed lasted for over six years. The Muslims lost and were forced to flee to the surrounding districts. This is how Islam was spread to the rest of Uganda. It was carried from Buganda to the rest of the country by Baganda Muslims who had been

rejected by their own people through military defeat. But Islam did not make much progress in areas outside Buganda. Unaided by political power, Islam failed to penetrate or to break the traditional beliefs of these people which were, unlike those in Buganda, still intact and firm. Although Islam succeeded as a religion, its permanence is shaky because it failed to become a culture of its adherents. It does not permeate and determine all the actions of its adherents.

I have divided the thesis into seven chapters each dealing with a specific item. At the end I suggest that societies are most likely to change their beliefs when their own are either in a state of chaos or are no longer able to perform their functions. I also suggest that beliefs originating from a superior technological society will easily penetrate and displace those of a weak and backward society.

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ISLAM IN UGANDA

**TRADERS AND TRADE ROUTES AND THE ESTABLISH-
MENT OF ISLAM IN UGANDA KINGDOM.**

BY

D. Ibrahim Z. Sughayaroon.

- 61 -

D. Bay

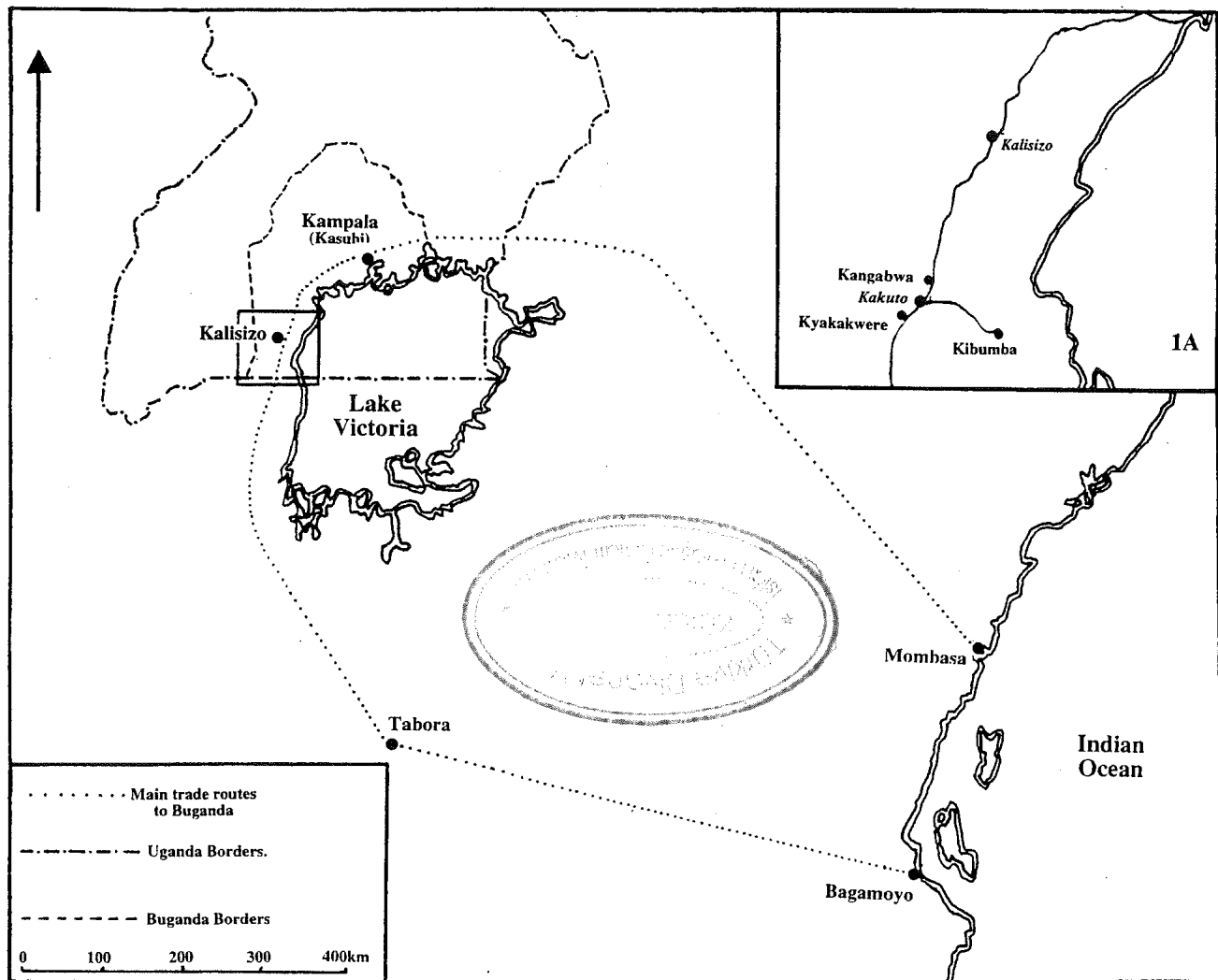
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TIMOTHY INSOLL

MOSQUE ARCHITECTURE IN BUGANDA, UGANDA

Writing this short paper was prompted, first, by the alarming pace at which the destruction of earlier mosques is proceeding in Buganda, as they are replaced by new mosques built out of concrete in what is best termed the "Oriental" style; and, second, by the general absence of published material on the Islamic religious

architecture of Uganda or, indeed, of East-Central Africa as a whole.¹ The kingdom of Buganda lies within the present-day Republic of Uganda.² Encompassing Kampala, the capital of Uganda, it stretches along the northern shore of Lake Victoria for 200 miles, and for some distance inland (fig. 1). Buganda³ was possibly the



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Fig. 1. Sketch map showing (1) position of Buganda within Uganda and (2) the 19th-century trade routes to Buganda. Inset A: Location of sites in Rakai District. (Map: adapted from J.S. Trimingham, *Islam in East Africa* [Oxford, 1964], p. 48; and A. Oded, *Islam in Uganda* [New York, 1974], map 4)

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36. République de Kyrgyzstan	
37. L'Etat de Qatar	3 SEPTEMBER 1971
38. République du Cameroun	15th JANUARY 1960
39. L'Etat du Koweït	19 JUNE 1961
40. République du Liban	22th NOVEMBER 1943
41. République Arabe Libyenne Socialiste et Populaire	15th SEPTEMBER 1969
42. République des Maldives	
43. République du Mali	20th JUNE 1960
44. Malaisie	
45. République Arabe d'Egypte	23th JULY 1952
46. Royaume du Maroc	2th MARCH 1956
47. République Islamique de Mauritanie	28th NOVEMBER 1960
48. République du Mozambique	25th JUNE 1975
49. République du Niger	3th AUGUST 1960
50. République Fédérale du Nigéria	15th OCTOBER 1960
51. République du Yémen	

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216 - 334 95 88

Su. Comar Toksoy un. Ala Kalina

THE HISTORY OF ISLAM IN UGANDA, 1844 - 1963

Ibrahim El Zein Soghayroon, Ph.D., 1973

In this thesis an attempt is being made to show how Islam in Uganda, represented by influence from the East African coast and the Sudan and Egypt penetrated first into Buganda, and how it spread from Buganda into certain eastern and western areas of the country. In this Islamic expansion, African initiative played a considerable part; the extent of this is examined, together with an attempt to show what were the motives underlying the eagerness with which the Baganda, Swahili and Sudanese in particular helped to Islamise neighbouring tribes. (Chapters I and II). An attempt is being made in this thesis to examine the introduction of Christianity and the incessant contest between the two rival religions, and the reaction of the Muslim community in viewing the missionaries as "the bulwarks of colonialism". This reaction was genuinely revolutionary in its opposition to the colonial rule. (Chapters III, IV). Chapters V and VI trace the advent of the Imperial British East Africa Company under Lugard and the enlistment of the Sudanese troops of Emin Pasha. Captain Lugard's policy of freedom of religion, his considerable respect of the Muslim leaders and his attempt to grant them a fair settlement, were all sufficient causes for the Muslims to accept to live in peace under the new administration. The enlistment of the deserted Sudanese troops of Emin Pasha added a new decisive factor which deeply affected the fortunes of Islam in Uganda.

Many African Muslims resisted the imposition of European rule; and in this the Uganda Muslims were no exception. Although there were specific causes which forced the Muslims in Uganda to revolt, their rebellion can only be fully understood in the context of the general Muslim unrest which prevailed in the last decades of the nineteenth century. The Muslim Revolt in Uganda acquired a new momentum when Islam, in the hands of the Sudanese troops became a weapon of African Unity against European rule. (Chapters VII and VIII).

Chapters IX and X discuss the fortunes of Islam under colonial rule. With the suppression of the Sudanese-Muslim revolt and the imposition of the colonial rule, the Muslims became the under-dogs in the Christian state that was established. Supported by the colonial administration, the Uganda Christians' attitude towards the Muslims was to harden for a long time. In the political, social and economic development in the country the Muslims were to get the least. Furthermore, the defeat of the Muslim party tended to create a class of people who had won status because they had become war heroes. An examination of the list of people who joined the Baganda hierarchy shows the impact of the religious wars on the class of Christian elites that emerged in Buganda at the beginning of the 20th century. Moreover, the colonial government and the Christian missions were equally united in their fear of Islam. Bishop Tucker's policy debarred the Muslims from obtaining any form of education except in the small Qur'anic schools. The Church Missionary Society was certainly the British government's spiritual arm in this respect. Sir Harry Johnston, hardly a Christian missionary, had assured Tucker in 1900 that he was opposed to any attempt to make Uganda a focus of Islam and he aimed politically 'to thrust Islam as much as possible into the Sudan. By allowing both the Protestant and Catholic missions to retain a monopoly of Western education the government effectively barred the way for Uganda Muslims to attain honour or Kitibwa. 1.

Contrary to Christian missionary expectations, Islam spread rapidly during the colonial period. The colonial rule brought great opportunities for Islamic expansion in peaceful times and under easy communications. The formation of new towns weakened village life and religion; new roads and railways made travel easy for Muslim traders and missionaries; and almost none of the towns are now without Muslim quarters.

The last four chapters of this thesis tackle the impact of Islam on Uganda by examining various features in the life of Uganda in general and the Muslim community in particular. Islam affected their political, social and domestic life; their agriculture, commerce, clothing and their military organisation. Besides its religious mission, Islam contributed greatly in bringing about revolutionary upheavals in Uganda both in the socio-political and economic aspects. A final attempt of this thesis is to examine some features of Uganda Islam. 2 Vols, 260 pp., bibliog., plates, maps.

1. Kitibwa: literally, that which makes a man feared or respected by other men

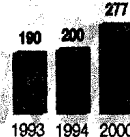
DISSERTATION ABSTRACTS

University of Khartoum 1958-1975.

Khartoum-Sudan, IRCA:12862, s. 93-105.

Uganda
(Uganda's
Islam)
Tariki

6661 MAVIS 1996



Nom officiel :

République d'Ouganda.

Capitale : Kampala.

Superficie : 236 860 km².

Population : 21,3 millions d'habitants (1995).

Langues courantes :

anglais, swahili (officielles).

Date d'indépendance :

9 octobre 1962.

Nature du régime :

présidentiel.

Produit national brut :

3,9 milliards de dollars (1994).

PNB par habitant :

200 dollars en 1994.

Croissance du PNB par habitant (1985-1994) :

3 % par an.

Dette extérieure :

3,5 milliards de dollars (1994).

Service de la dette :

173 millions de dollars (1994).

Exportations de biens

et services : 344 millions de dollars (1994).

Importations de biens

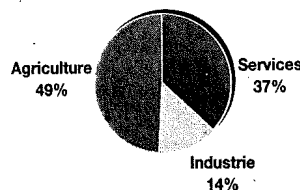
et services : 901 millions de dollars (1994).

Monnaie : nouveau shilling.

Taux de change :

1 dollar = 1 005 N S (avril 1996).

PIB PAR SECTEURS



LA TERRE ET LES HOMMES

Relief : hautes plaines au centre et au nord, massifs montagneux à l'est et à l'ouest, culminant à 5 119 m.

Cours d'eau : Nil Albert.

Climat et végétation : climat équatorial d'altitude, chaud et humide, plus sec au nord-est. Savane et forêt. Kampala, 18-28°C en juin, 17-25°C en juillet, 1 150 mm de pluie par an.

Démographie : taux moyen d'accroissement (1995-2000), 2,9 %. 48,1 millions d'habitants en 2025. Densité moyenne : 90,2 habitants au km² (1995).

Villes principales :

Kampala 800 000 habitants ; Jinja 61 000 (1994).

Répartition de la population :

urbaine 13 % ; rurale 87 % (1995).

Religions : catholiques 47 % ; protestants 30 % ; animistes 13 % ; musulmans 10 %

LE CADRE POLITIQUE

Pouvoir exécutif :

président de la République.

Chef de l'Etat en exercice :

Yoweri Kaguta Museveni, né en 1945, au pouvoir depuis le 29 janvier 1986, reconduit pour cinq ans en octobre 1989, confirmé en mars 1994 par le CNR. Election présidentielle fixée au 9 mai 1996.

Pouvoir législatif : Conseil national de la résistance (CNR) de 278 membres, dont 210 élus pour cinq ans et 68 nommés par le chef de l'Etat.

Constitution en vigueur :

8 octobre 1995.

NIVEAU DE VIE

Espérance de vie à la naissance : 44,9 ans (1992).

Taux de mortalité infantile : 115 pour 1 000 naissances (1992).

Population ayant accès aux services de santé : 49 % (1993).

Population ayant accès à l'eau potable : 31 % (1993).

Population ayant accès à l'assainissement : 57 % (1993).

Taux d'alphabétisation des adultes : 58,6 % (1992).

DONNÉES ÉCONOMIQUES

Taux de croissance : 7 % (1994) et 10 % (estimation 1995).

Taux d'inflation : 6,7 % à la consommation (1994).

Produit intérieur brut : 3,486 milliards de dollars (1994).

Production agricole : manioc, haricots secs, coton, café.

Elevage : 5,2 millions de bovins, 1 760 000 ovins, 900 000 porcins (1993).

Pêche : 220 000 tonnes de poissons en 1992, (11 kg/hab).

Forêt :

15 millions de m³ de coupes en 1992.

Industries : agro-alimentaire.

Mines : or, cobalt, phosphate.

Hydroélectricité : autosuffisance.

DONNÉES FINANCIÈRES

Budget (prévisionnel, 1992-93, en millions de nouveaux shillings) : recettes (287 112) ; dépenses (720 595) ; solde budgétaire (-433 483).

Investissements : 593,8 millions de nouveaux shillings (1993).

Investissements directs étrangers : 3,36 millions de dollars.

Aide extérieure totale : 753 millions de dollars (versements nets, 1994).

Solde de la balance des paiements : -79 millions de dollars en 1994.

Dette extérieure totale : 3,473 milliards de dollars (1994). 88,1 % du PNB.

Service de la dette : 173 millions de dollars (1994). Dont 152 millions effectivement payés, soit 44 % des exportations de biens et services.

COMMERCE EXTÉRIEUR

Exportations de marchandises : 157 millions de dollars en 1993.

Importations de marchandises : 573 millions de dollars en 1993.

Principaux produits importés : Produits alimentaires, machines agricoles.

Principaux produits exportés : café, thé, cacao, céréales, fruits et légumes.

Principaux fournisseurs : Kenya, Royaume-Uni, Japon, Allemagne, Inde.

Principaux clients : France, Espagne, Allemagne, Royaume-Uni, Etats-Unis.

TRANSPORTS ET COMMUNICATIONS

Réseau routier : 28 332 km de routes, dont près de 22 % sont recouvertes (1985).

Réseau ferroviaire : 1 241 km (en cours de réhabilitation).

Port lacustre : Jinja (liaison par ferry avec la Tanzanie).

Aéroport principal : Entebbe, près du lac Victoria, à 40 km de Kampala (modernisé en 1995).

Téléphone : 28 200 postes en 1992 (15 pour 1 000 habitants).

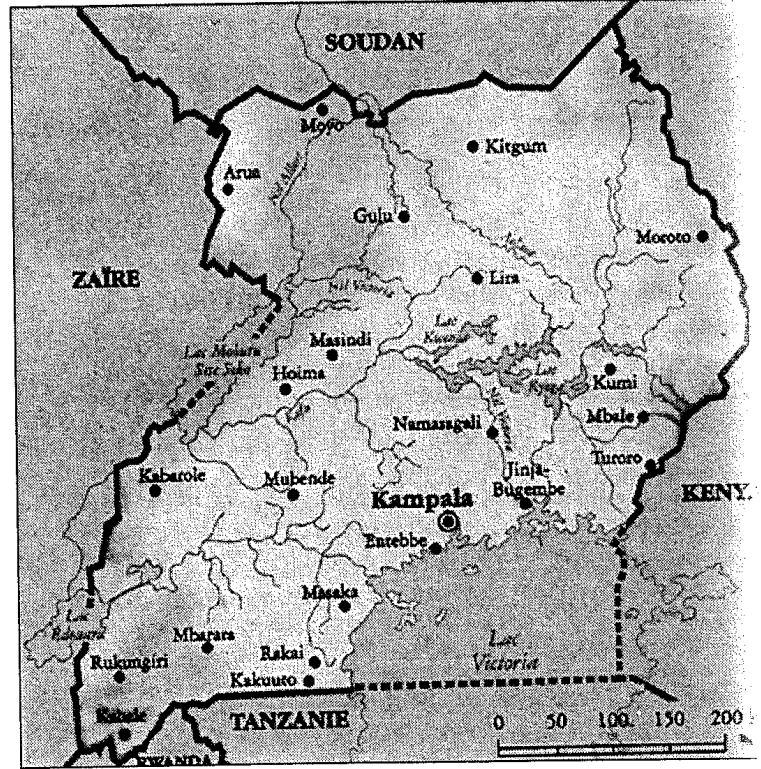
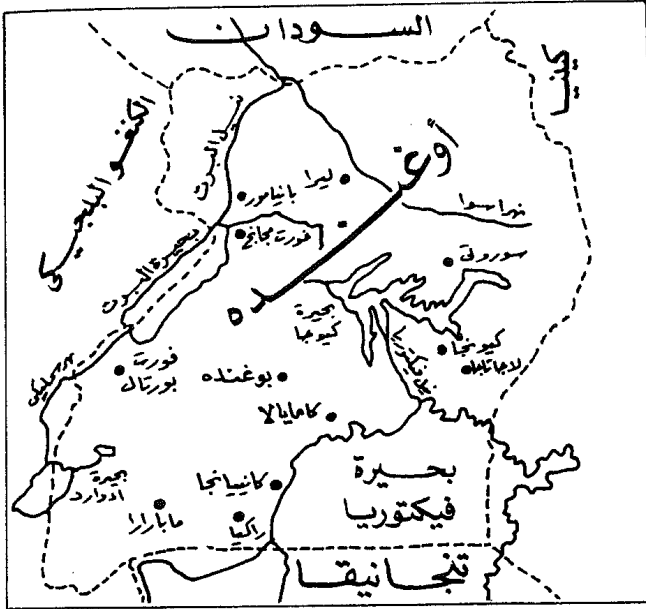
21 EYLUL 1996

الموسوعة التاريخية الجغرافية

DN: 55912

مسعود الخوند : الجزء 4 بيروت-لبنان (1995) 81-70 س.

٧٠



أوغندا

بطاقة تعريف

وُخِلع عليها البريطانيون إسمها الشهير «لؤلؤة إفريقيا». المساحة: ٢٣٧ ألف كلم^٢. العاصمة: كمبالا. وأهم المدن: جنجا، عنتيبي، وبوغامبي. المقاطعات: بوغندا الشمالية، بوغندا الجنوبية، بوسوغا، الوسط، الشرق، كاراموجا، النيل، الشمال، الغرب، الجنوب. اللغات: الانكليزية (رسمية)، بالإضافة إلى لغات القبائل المحلية.

السكان: يبلغ عددهم ١٨,٧ مليون نسمة. وتشير التقديرات إلى أنهم سيصبحون ٣٥ مليوناً بعد عشرين سنة. في أوغندا ٦٣ قبيلة، أشهرها وأقواها وأكثرها تأثيراً في الحياة السياسية ست قبائل منها أربع في الشمال والشرق والشمال الغربي وهي: الأنشولي واللانجو والكرامبويوا والكابوا، ويطلق عليهم إسم «النابلثك»،

الموقع: في شرقي إفريقيا الوسطى. تحيط بها كينيا وتنزانيا ورواندا وزاير والسودان. كانت أوغندا حلفاً أسطورياً لكل المكتشفين والرحالة في بحثهم عن منابع النيل. ففيها كل البحيرات التي ظن كثيرون أنها آخر نقطة في نهر النيل: بحيرة جورج، وبحيرة إدوارد، وبحيرة ألبرت، وبحيرة كيوجا، وبحيرة فكتوريا وهي المنبع الحقيقي لنهر النيل. ولعل وفرة البحيرات والمعدل المتوسط لسقوط الأمطار كانا الضمان لكي لا تعاني أوغندا من آثار الجفاف كالجوع.

«لؤلؤة إفريقيا»: رغم أن أوغندا بلد بلا موانئ، إلا أن موقعها في وسط الجزء الشرقي في إفريقيا، واعتدال جوها، وسحر طبيعتها الخضراء، جعلها موضع نزاع بين القوى الاستعمارية في أواخر القرن الماضي إلى أن استقر الأمر بوضعها تحت الحماية البريطانية منذ ١٨٩٦،

أوغندا.. الصحوّة الإسلامية تعود

على الرغم من الحصار المضروب على المسلمين في أوغندا، من قبل الكنيسة التي تدعمها حشود المنصرين الوافدين إلى كمبالا من كل اتجاه، إلا أن الصحوّة الإسلامية بدأت تعود من جديد، بعد الضربات الصعبة التي تلقّتها عقب رحيل الرئيس الاوغندي المسلم عيدي أمين.. فالصحوّة الإسلامية في أوغندا استطاعت تجاوز المرحلة الصعبة التي عاشتها وعاشها ستة ملايين مسلم يعيشون في البلاد بعد سلسلة الانقلابات التي شهدتها البلاد والتي كان كل هدفها التخلص من أي رئيس مسلم.

وتتخذ الصحوّة الإسلامية الناشئة في أوغندا من المؤسسات الإسلامية والمراكز التعليمية مركزاً للانطلاق ومن أهم هذه المؤسسات «المجلس الإسلامي الأعلى»، و«الجمعية الإسلامية الاوغندية»، و«جمعية الاتحاد الوطني لتقدم المسلمين»، و«جمعية التبليغ الإسلامي» و«جمعية المدارس الإسلامية» والتي ينضوي تحت لوائها مجموعة من المدارس التي ساهمت في امداد الصحوّة الإسلامية بالشباب الذي حمل عبء الدعوة، وأهم هذه المدارس الكلية الإسلامية بكمبالا، ومعهد بلال الديني، ومدارس التقوى الإسلامية في ماراكا، ومدرسة ألين في كتومو، والمعهد الديني في جنجا، ومدارس دار الحنان في جنجا، ومدرسة برمبو الثانوية وغيرها من المدارس.

ولكن ينقص هذه المؤسسات الإسلامية التعليمية والاجتماعية الامكانيات اللازمة، والوسائل والأدوات نظراً لوضع المسلمين الاقتصادي الصعب، والمواجهة غير المتكافئة بين هذه المؤسسات الإسلامية وامكانيات الكنيسة الضخمة.

وأوغندا هي احدى دول شرق أفريقيا، يحدها من الشرق كينيا، ومن الجنوب تنزانيا، ومن الشمال السودان ومن الغرب زانير ومن الجنوب الغربي رواندا، وتبلغ مساحتها 236.40 كم² وعدد سكانها 17 مليون نسمة، يمثل المسلمون ثلث السكان أو يزيدون عن ستة ملايين نسمة، أما اللغات فهي الانجليزية والاوغندية والسواحيلية بالإضافة إلى لغات ولهجات افريقية أخرى.

وتاريخياً يمكن القول ان الاسلام دخل أوغندا في منتصف عام 1870م بعدة طرق أولاً: عن طريق التجار المسلمين الذين قدموا إلى البلاد من شرق أفريقيا أيام الدولة الإسلامية التي قامت في عهد النبهانيين وامبراطورية الزنج الإسلامية ودولة بني سعيد، ثانياً: من ناحية الشمال عن طريق محور مصري

سوداني تمثل في الحملات التي ذهبت لاكتشاف منابع النيل هناك ووجد المسلمون ترحيباً كبيراً ومساندة قوية من ملوك المنطقة في ذلك الوقت.. ثالثاً: عن طريق المسلمين الهنود والباكستانيين الذين استقدمتهم بريطانيا لمد خطوط السكك الحديدية، وقد ازدهرت الدعوة الإسلامية أول عهدا في أوغندا ولكن مكائد المستعمرين الذين احتلوا البلاد حاولت اضعاف الدعوة فبعد أن قدم المستعمر البريطاني الى أوغندا، وبالطبع جاءت في كنفه البعثات التنصيرية، أخذ في سد المنافذ والطرق أمام المسلمين، فأول شيء عمله الاحتلال كان عرقلة قدم المسلمين من الشمال، وأقام جامعة ماكيريبي في أوغندا كبديل لجامعة الخرطوم التي كان الاوغنديون يذهبون للدراسة فيها، بهدف اعاقه اتصال المسلمين بالشمال، وأخذ في فصل المسلمين من الوظائف الحكومية والادارية، وعهد للبعثات التنصيرية مهمة الاشراف على التعليم في جميع أنحاء البلاد، ليقطع الصلة بين المسلمين في أوغندا، والثقافة الإسلامية ولذلك كان الاحتلال العقبة الأولى والخطيرة في سبيل الدعوة الإسلامية.

وأخذت سلسلة الحصار المضروب على الاسلام والمسلمين في أوغندا، في احكام حلقاتها وخاصة بعد معاهدة 1909م التي وقعت بين ملك أوغندا وبريطانيا ونصت المعاهدة أولاً على أن يكون الملك ورئيس الوزراء من رجال الكنيسة أو من اتباعها وايضاً وزير المالية بشرط أن يكون هؤلاء من الكنيسة الانجيلكانية بينما يعين وزير العدل من اتباع الكنيسة الكاثوليكية.

ويتمركز المسلمون في أوغندا في عدة مناطق هامة أهمها منطقة الباسوجا في شمال أوغندا وفي مانجوا ومازاكا حيث تتركز قبائل الباغندا وفي اقاليم انكولي وتورو ومونيدي، وفي شرق أوغندا وفي شمالها على ضفاف مجرى نهر النيل في سوجا وجانوا.

وبعد الاستقلال أخذت الصحوّة الإسلامية تسترد صحتها وعافيتها وازدهرت بصورة اكبر في عهد الرئيس عيدي أمين، حيث انضمت أوغندا الى منظمة المؤتمر الإسلامي، ولكن الكنيسة رفضت هذا الأمر ووجدت فيه خطراً عليها لأن «الرئيس عيدي أمين يريد تحويل أوغندا الى دولة اسلامية» فثارت الكنيسة وحشدت القوى العالمية الصليبية ضده حتى اسقطت نظامه، بعد أن دخلت القوات التنزانية التي تحركها الكنيسة الاراضي الاوغندية، ثم جاء بعد عيدي أمين رئيس جديد مسلم وهو يوسف لوي ولكنه لم يمكث طويلاً.

ومن هنا فقد عاش المسلمون سنوات عصيبة محاصرين ومضطهدين يعانون من الذل والهوان.. والبعض منهم لم يستطع البقاء ففر من البلاد.. والآن بدأت هذه السنوات الصعبة تنقش شيئاً ما وبدأت الصحوّة الإسلامية تسترد انفاسها من جديد وهي الآن في طور التكوين ونسال الله عز وجل أن تسترد هذه الصحوّة صحتها وعافيتها لنشر دين الحق بين ربوع أوغندا.

M. D. I. Fak.

PATRICK D. GAFFNEY*

CHRISTIAN-MUSLIM RELATIONS IN UGANDA

SUMMARY: This article is mainly a presentation of the history of Uganda, from the time of the British Protectorate and the arrival of the first Christian and Muslim missionaries, up to the present day. The A. attempts to give the complex ethnic, social, religious and political factors that have shaped life in Uganda and have been the background against which Muslims and Christians have tried to live together. While Muslim-Christian relations are dealt with throughout the presentation wherever there is need to do so, the A. also deals amply with the relations within the divided Christian and Muslim communities; as well as with their specific roles and responsibilities in the various conflicts, or solutions to conflicts, that have marked the history of Uganda.

As for Muslim-Christian relations more specifically, the A. deals with them only in the very last few sections of the article, and begins with the obstacles to such inter-religious collaboration. The prospects for the future, while far from dismal, considering the impressive progress made toward achieving political stability over the last few years, and the "spirit of detachment from religion" on the part of the new NRM regime in Kampala, call for a guarded optimism at best. The ghosts of those evils which drove the country to misery are still lurking in the shadows and make many ask whether the progress made is a "fundamental change" or an "interlude". Good relations between Muslims and Christians is an essential factor for the progress of the country, the A. says, but these relations must rest on the solid foundations of good inter-Muslim and inter-Christian relations.

The history of Christian-Muslim relations in Uganda spans a relatively short period, reaching back for scarcely more than a century. However, since the time of their recent arrival in central Africa, these religions have played an extraordinarily active role in shaping the character of this country. Simply put,

* Father Patrick D. Gaffney, born 1947 at Pasco (Washington, U.S.A.), holds a doctorate of the University of Chicago (1982). He is presently Associate Professor at the University of Notre Dame (Indiana, U.S.A.) and teaching at the Major Seminary of Jinja (Uganda), after having had two research fellowships in Egypt and headed study tours by scholars to the Middle-East in conjunction with the National Council on U.S.-Arab relations. His doctorate research, *The Prophet's Pulpit: Islamic Preaching in Contemporary Egypt*, is awaiting publication by the University of California Press.

SOCIÉTÉS AFRICAINES MONDE
ARABE ET CULTURE ISLAMIQUE,

Paris - 1983, no: 2, s. 193-214.

A-KAVAS-Ktp.

14 AGUSTOS 1996

François Constantin

ISLAM ET CONSTRUCTION NATIONALE EN OUGANDA

La dictature du Maréchal Idi Amin Dada a été prétexte à d'abondants commentaires dont certains, notamment ceux à l'usage du grand public, insistaient avec une complaisance suspecte sur les manifestations de fanatisme religieux de l'inquiétant militaire ougandais. Complaisance suspecte, car la présentation des événements pouvait suggérer des relations de causalité entre les actes tyranniques du maître de l'appareil d'État et son adhésion à l'Islam.

L'Islam ougandais n'avait pas besoin de ce dernier avatar de la « tradition théocratique » latente en Ouganda, que souligne – avec peut-être plus de virtuosité intellectuelle que de souci de rigueur scientifique – A.A. Mazrui¹. Il est vrai que, depuis un siècle, la religion est un instrument dans la lutte pour le pouvoir dans cet espace que l'on appelle Ouganda.

Ce qui fut la « perle » de l'Empire se présente aujourd'hui dans toute sa nudité : une mosaïque de groupes ethniques, avec un groupe ganda disposant d'une prééminence numérique relative (17%) ; certains de ces groupes ont connu une forte organisation politique (Royaumes) qui a posé des problèmes au colonisateur britannique et aux prosélytes tant chrétiens que musulmans². Du point de vue statistique, les 12,6 millions d'Ougandais (1980) comportent approximativement 56% de Chrétiens et 6% de Musulmans (la proportion officielle en 1959

ISLAM ET SOCIÉTÉS
 AU SUD DU SAHARA
 Cahiers annuels pluridisciplinaires
 no: 3 Mai 1989. Paris.
 s. 224-232.
 IRCICA: 20952.

UGANDA

NOTE DE TERRAIN :

L'ISLAM AU NORD OUGANDA

par Roland Marchal

L'islam ougandais reste jusqu'à aujourd'hui peu étudié (1). Malgré la qualité des publications, de nombreux thèmes ou aspects de son histoire restent inexplorés. L'ouvrage de A. Kasozi est caractéristique de l'intérêt mais aussi des limites de l'approche habituelle : l'essentiel de son étude est, de fait, consacré à l'islam ougandais perçu à travers les débats et les crises que traversent ses dirigeants ou ses institutions ; les remarques sociologiques ou anthropologiques sont l'exception plutôt que la règle. Certaines publications qui s'attachent à la période d'Idi Amin abordent aussi la question de l'islam mais en la considérant essentiellement dans son rapport au pouvoir d'Etat (2).

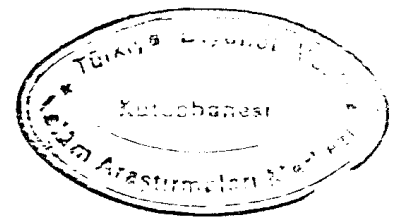
Les brèves annotations qui suivent ont été recueillies lors d'un séjour dans le Nord de l'Ouganda (3) et de discussions à l'Université de Makerere. Elles n'ont d'autre prétention que de suggérer l'intérêt

d'études sur les musulmans ougandais notamment dans le Nord du pays (où l'islam a, de plus, une composante rurale), sujets périphériques autant pour le pouvoir politique que pour la recherche en sciences sociales...

Les premiers contacts avec l'islam dans le nord du pays datent du milieu du XIX^{ème}. Dès cette période des marchands soudanais arrivent jusqu'à Arua. Autour de cette ville l'islam se développe grâce à la conjonction de plusieurs facteurs. Les responsables politiques sont alors des musulmans. Outre les stratégies commerciales, les pratiques matrimoniales paraissent jouer un rôle important : il est d'usage que le mari musulman accueille en même temps que son épouse l'un de ses jeunes frères qui, séjournant souvent plusieurs années avec le couple, se convertit à l'islam. D'après mes interlocuteurs, les femmes sont particulièrement actives dans l'islamisation car, pour elles, la conversion signifie l'accession à un statut social supérieur.

Dans le district de Yumbe, les progrès de l'islam sont plus tardifs et ne débutent qu'après 1916 grâce au prosélytisme d'anciens esclaves affranchis d'Emin Pasha : Abdallah Pahle et Blali Azabo qui est le circonciseur. C'est le premier qui parcourt la région, y organise des réunions, enseigne les rudiments religieux et les rites. Le succès est réel puisque l'immense majorité des Aringa vivant dans ce district est islamisée (c'est d'ailleurs le seul clan Lugbara musulman, les autres étant catholiques). Selon Abdallah Pahle (4), cette réussite s'explique par la nouveauté et la clarté de la doctrine, par l'attitude très respectueuse par rapport à l'islam des administrateurs britanniques (qui, souvent, ont séjourné au Soudan), ainsi que par la médiation que tentent les responsables musulmans dans les nombreux conflits locaux.

Néanmoins cette progression de l'islam se trouve quelques années plus tard confrontée à une administration coloniale plus hostile et, bien sûr, aux missions. Une des conséquences importantes de cet antagonisme est l'absence de réelle éducation scolaire pour beaucoup de musulmans dans cette région jusqu'à aujourd'hui. L'ostra-



THE OMANI & SOUTH ARABIAN MUSLIM FACTOR IN EAST AFRICA

THE ROLE OF THE ZANZIBARI
AND
SWAHILI TRADERS IN THE SPREAD
OF
ISLAM IN UGANDA

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Contemporary Nigerian Situation, communication au colloque sur Muhammad Bello, op. cit., p. 10, ronéot.

(14) I. Sulaiman, *art. cit.*, p. 20.

(15) A. Merad, *L'islam contemporain*, Paris, PUF (Que sais-je ?), p. 23, qui constitue une excellente introduction à l'histoire, aux idées et à la démarche de l'islam réformiste.

(16) A. Doi, *op. cit.*, p. 205.

(17) *Ibid*, p. 212.

(18) C'est dans cette perspective notamment qu'enseigne le professeur A. Doi à l'Université A. Bello de Zaria; on peut se reporter à son ouvrage, *Shari'ah, the Islamic Law*, Londres, Ta Ha Publishers, 1984, qui reprend les grandes lignes de cet enseignement.

(19) I.K.R. Sulaiman, "The Sharia and the Nigerian Draft Constitution", *Journal of Islamic and Comparative Law*, 10, 1981, p. 43. S. Qutb fut l'un des maîtres à penser du mouvement des "Frères musulmans" en Egypte. Il fut pendu en 1966. Ses oeuvres, notamment *Ma'alim fi-l tariq* ("signes de pistes"), sont bien connues de certains militants islamiques d'Afrique noire. Le concept de *jahiliyya* renvoie à la notion de barbarie. Sur S. Qutb et son idéologie, je renvoie à l'excellent travail de G. Kepel, *Le prophète et le pharaon, les mouvements islamistes dans l'Egypte contemporaine*, Paris, La Découverte, 1984.

(20) *Ibid*, p. 52.

(21) *Ibid*, p. 60.

(22) *Idem*.

(23) S.U. Abdullahi, *On the Search for a Viable Political Culture*, *op. cit.*, p. 57.

(24) *Idem*.

(25) *Idem*.

(26) S.A. Lemu, "Islamic Concepts of Education and the Challenges of Modern Society", in D.A. Maiwada (sous la direction de), *Islamic Education, Theme and Content*, Kano, Bureau for Islamic Education, 1982, p. 8.

(27) G. Kepel, *op. cit.*, p. 20.

ISLAM ET SOCIÉTÉS AU SUD DU SAHARA

no:1 (1987) Paris, s. 49-54. A. KAWAS.Kp.

L'ISLAM OUGANDAIS DEPUIS L'INDEPENDANCE (1962-1986)

par Gérard PRUNIER

Tout effort de compréhension du statut actuel de l'islam en Ouganda doit partir d'une réflexion qui intègre un certain nombre de faits historiques:

- Tout d'abord, son arrivée tardive sur les rives du lac Victoria (1). Ce n'est que vers 1840 qu'apparaissent au Buganda des commerçants "arabes", c'est-à-dire souvent swahili de Zanzibar.

- Ensuite, son adoption conflictuelle par le Kabaka (roi) Mutesa (1856-1885) qui y voyait essentiellement un élément politique. Mis en compétition avec le catholicisme -"français"- (2) et le protestantisme -"anglais"- (3), l'islam est la religion du parti zanzibariste, voire égyptien. Ainsi, dès le départ, l'islam, à l'instar des autres religions monothéistes, est avant tout un facteur politique et partisan.

- La pénétration égyptienne au nord dans les années 1860-1875 établit un second foyer islamique distinct du foyer sudiste. Ce dernier, lié au Buganda et à l'Etat est cultivé, commerçant et civil. Le foyer nordiste, centré sur la province du West Nile est illettré, prédateur et militaire. Son noyau de base est formé des anciens

mois, en effet, la fraction « Aigle » du PRP est l'objet d'attaques convergentes. Forte de sa reconnaissance judiciaire, l'équipe du « *malam* » Aminu Kano livre à ses « dissidents » un combat sans merci, allant jusqu'à approuver la destitution du gouverneur Musa Balarabe. Quant au parti présidentiel (NPN), il amplifie sa stratégie d'investissement des bastions de l'opposition, en s'appuyant sur toutes les forces hostiles à celle-ci. Peu avant les émeutes de juillet, un membre éminent du NPN de Kano a appelé à l'organisation de prières pour la pluie sous le patronage de l'émir et de l'imam et demandé la destitution du gouverneur. On constate par ailleurs un rapprochement entre le parti d'Aminu Kano (PRP-« Clé ») et celui de Shehu Shagari, au nom d'une unité nationale considérée comme menacée par les « *neuf gouverneurs* ». Enfin, les mesures économiques prises par le gouvernement local lui ont attiré l'hostilité de différents milieux.

A la différence de l'insurrection islamiste de décembre 1980, l'élément religieux semble n'avoir joué ici qu'un rôle mineur : détonateur, agent cristallisateur ou alibi, sa manipulation semble surtout avoir eu pour objet de conférer une certaine légitimité à un processus inavouable : les émeutes étaient dirigées contre une équipe et non contre les institutions de la nation en tant que telles. Les participants appartenaient aux catégories les mieux intégrées. Ils n'avaient ni leader proclamé, ni d'autre programme que de manifester une réaction spontanée de colère. Il est cependant significatif que l'institution de l'émirat ait été promue au rang de symbole mobilisateur, ce qui paraissait exclu jusqu'ici, en raison du passé et des succès du PRP. Même si les « révolutionnaires » de l'équipe gouvernementale de l'État de Kano ont favorisé cette évolution à leur détriment, au même titre que les insurgés islamistes de décembre, en plaçant maladroitement l'aristocratie au pied du mur, elle manifeste l'alliance de toutes les forces qui s'emploient à les évincer des positions qu'ils ont acquises en 1979. Si le concept de « guerre sainte » avait quelque pertinence, en l'occurrence, ce ne pourrait être que selon l'acception qui fonde, depuis le début du siècle dernier, la « légitimité » des dynasties issues des lieutenants d'Usman dan Fodyo, à savoir en tant que base d'un ordre établi, et non d'une remise en cause de celui-ci au nom d'un autre ordre.

POLITIQUE AFRICAINE, I(4) 1981,

Paris, s. 71-89.

A. KAVAS. Ktp.

14 AGUSTOS 1996

Minorité religieuse et luttes politiques dans l'espace ougandais

Il y a quelques années, l'un des plus brillants intellectuels africains contemporains, Ali A. Mazrui, étudiant l'imbrication du politique et du religieux en Ouganda, comparait ce pays à l'Irlande et surtout au Liban (1). De telles références suffisent à donner à ceux qui l'ignoreraient une idée du délabrement de l'Ouganda, illustration tragique, mais non unique, de ce que l'on peut appeler « l'État déliquescents », où des forces que leur avidité de pouvoir rend irrémédiablement antagonistes mêlent à leurs affrontements permanents la religion.

Dans son incessante quête de la sacralité, le pouvoir politique est tributaire de l'ensemble des croyances qui contribuent à structurer la culture et donc les comportements d'un groupe social. Leur production et leur diffusion constituent des processus qui ont une incidence directe sur les tactiques ou les stratégies des forces politiques. Celles-ci sont attentives au développement de toutes les formes de valeurs, que ce soit pour les récupérer, les manipuler ou les combattre. Quelles que soient ses propres prétentions à une virginité cosmogonique ou transcendente, la religion n'est pas épargnée. Et s'il y a moins souvent qu'on ne le croit des guerres de religion, il y a souvent des affrontements politiques mettant aux prises des factions qui vont utiliser la religion au service de leurs intérêts ou de leur idéologie

(1) A.-A. Mazrui, *Soldiers and Kinsmen in Uganda: the Making of a Military Ethnocracy*, Beverley Hills, Londres. Sage Publications, 1975, p. 254 et 262. La même comparaison se trouve chez S.-R. Karugire, *A Political History of Uganda*, Nairobi, Heinemann Educational Books, 1980, ou D. Pain :

« The Nubians : their Perceived Stratification System and its Relation to the Asian Issue », in M. Twaddle (ed.), *Expulsion of a Minority : Essays on Ugandan Asians*. Londres, The Athlone Press, 1975, p. 190.

أوغندا قبل الحماية البريطانية

الدكتور محمد سيد محمد

لما نشبت الثورة المهديّة في السودان ، وسقطت الخرطوم في ايدي الثوار انقطعت الصلة بين مصر والمديرية الاستوائية في الجنوب . وكانت تلك المديرية وقتئذ تحت حكم رجل الماني يدعى دكتور شنترز Schntzer وكان قد التحق بخدمة الحكومة الخديوية كطبيب تحت اسم أمين افندي بعد ان اعلن اعتناقه للإسلام ثم عين بعد ذلك رئيسا للقسم الطبّي في المديرية الاستوائية ثم منح رتبة البكوية وعين مديرا للمديرية بناء على توصية الجنرال غوردون حاكم عام السودان سنة ١٨٧٨ . وخلال فترة انزاله داخل المديرية منحه الخديو محمد توفيق رتبة الباشوية .

وفي ذلك الوقت كان الرحالة الالماني الدكتور (يونكر) قد وصل الى زنجبار في ١٤ ديسمبر ١٨٨٦ في طريقه الى اوربا لنشر مؤلفاته الجغرافية عن افريقيا الاستوائية ، فاستقبله القنصل البريطاني (كيرك) بعد ان علم انه في سبيل نشر مقالات في الصحافة الاوروبية تفتح عيون العالم لانقاذ أمين باشا ، وانه في رأيه اذا لم تتحرك اوربا فسوف يحل بها عار أبدي .

ولم تجد هذه النداءات صدى في المانيا حيث لم يكن الاهتمام بالمسائل الاستعمارية قد تبلور بعد ، في حين تحمست الجمعية الجغرافية الاسكتلندية في ادنبره وطالبت الحكومة البريطانية بارسال بعثة ذات صفة علمية لانقاذ أمين . مع ان الرجل لم يكن لديه نفس الحماس لمفاداة البلاد ، بل ولم يفكر اطلاقا في طلب النجدة .

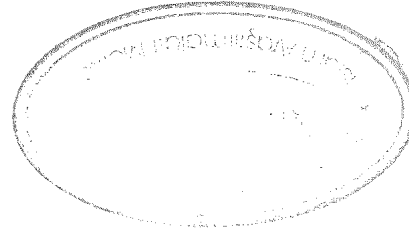
والذين رسموا الخطط واخذوا على عاتقهم « انقاذ » أمين وابعاده عن المديرية الاستوائية رجال ثلاثة هم : ليوبولد ملك البلجيك وصاحب دولة الكونجو الحرة ووليم ماكينون وهنري مورتون ستانلي .

اما ليوبولد فكان يأمل في ضم جنوب السودان الى دولة الكونجو الحرة ، على يد غوردون ، الا ان سقوط الخرطوم ومصرع غوردون في يناير ١٨٨٥ قضى تماما على هذا المشروع ، بيد ان وجود أمين في المديرية الاستوائية فتح باب الامل من جديد (١) . أما ستانلي الذي كشف حوض نهر الكونجو ، فكان مغامرا قاسيا لا يعرف معنى للرحمة او الشفقة ، ولا يعبأ كثيرا بتطبيق حقوق الانسان في اواسط افريقيا بين

وعلى الجملة فقد كانت عناية هشام بعاصمته فائقة ، وبصورها لنا عبد الواحد المراكشي بقوله : « بلغت قرطبة هذه من القوة وكثرة العمارة وازدحام السكان مبلغا لم تبلغه بلدة » ويقول انه « كان بالربض الشرقي من قرطبة مائة وسبعون امرأة كلهن يكتبن المصاحف بالخط الكوفي ، هذا في ناحية من نواحيها فكيف بجميع جهاتها ؟ وقيل انه كان فيها ثلاثة آلاف مقلس ، وكان لا يتقلس عندهم في ذلك الزمان الا من صلح للفتيا . وسمعت ببلاد الاندلس من غير واحد من مشايخها ان الماشي كان يستضي بسروج قرطبة ثلاث فراسخ لا ينقطع عنه الضوء » (١)

وفي اوائل عام ١٨٠ هـ (٧٩٦ م) توفي الامير هشام الرضا ولم يكن قد اكمل الاربعين من عمره وبموته تطوى صفحة جليلة من صفحات التاريخ العربي الاسلامي في اقاصي الغرب من اوربا ومعها يذهب الى عالم الخلود علم من اعلام العرب الامجاد اسهم في حمل مشعل النور والحضارة متقدما به في ارض شبه الجزيرة الايبيرية حاملا لواءه لينشره على اوربا خاصة وعلى العالم اجمع ، وترتفع راية العلم والمعرفة ، اسلامية عزيزة موهبة .

Mecellefu Külliyyeti's-Seriatî ve'd-Dirasatî
İslamiyye , seme : III / sayı : 3 (1397-1398,
Mekke, s.63-79. 10.443



1 — Langer, W., The Diplomacy of Imperialism New York, 1935, vol. II, P. 113.

IMPACT OF ISLAM: SOME HISTORICAL NOTES
ON THE INTRODUCTION OF ARABIC AND SWAHILI
LANGUAGES IN UGANDA

Dr. IBRAHIM ELZEIN SOGHAYROUN

Besides its religious mission Islam contributed greatly in bringing about certain changes in Uganda both in the socio-political and economic aspects. In this article an attempt is being made to examine the lingual impact which accompanied the penetration of Islam into Uganda.

Islam was the first monotheistic religion to reach Uganda and this occurred around the middle of the nineteenth century. The expansion of Islam in Uganda was largely the work of the Zanzibari traders of the eastern coast of Africa, the (Khartoumi) traders and the remnants of Emin Pasha's troops, the last two influences came from the north.(1).

Compared to the Christian missionary activities, Islam in Uganda suffered from lack of western education among its followers due to Muslims boycott of Western schools or the poor standard of schools that happened to be established by the Muslims. Despite this fact, the Muslims provided the most effective educational instrument in pre-colonial Uganda. They introduced the art of writing and reading, and even if they only taught the people how to recite the Qur'an, this may be considered a pioneering attempt and a step forward. Thus, literacy was first introduced as a result of the introduction of Islam. In the 1860s, traders from Zanzibar found an apt listener in Kabaka Mutesa. Soon the

(1) For a full survey and detailed treatment of the spread of Islam in Uganda the author of this article presented the following works;

(A) Soghayroun, I. E., The Sudanese Muslim Factor in Uganda, a book published by Khartoum University Press, 1981.

(B) Soghayroun, I. E., Islam in Uganda, Traders and Trade Routes and the establishment of Islam in Buganda Kingdom. A paper presented to the First Islamic Geographical Conference, held by Imam Muhammad Bin Saud Islamic University- Faculty of Social Sciences, Riyadh 1399 A.H.- 1979.

Maallatu Merkezuil-Buhus, sayi: 2

(1404/1983) Riyadh, s. 7-17.

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Scribe (Indiana University Press, 2000). Boyd has also written a biography of Nana Asmau entitled *The Caliph's Sister* (Cass, 1989), and she and Mack have collaborated on a monumental collection of Nana's writings, in Arabic, Hausa, and the Fulani language, including English translations: *The Collected Works of Nana Asma'u, 1793-1864* (Michigan State University Press, 1997). This is the source of the "medicine of the Prophet" citation at the end of the chapter. For insight into Bori practice, see Michael Onwuejeogwu's "The Cult of the Bori Spirits among the Hausa" in (editors) Mary Douglas and Phyllis Kaberry's *Man in Africa* (Tavistock, 1969).

CHAPTER 11

Buganda: Religious Competition for the Kingdom

Uganda

The East African kingdom of Buganda offers another variation on islamization, beginning in the precolonial period and extending to the regime established at the end of the nineteenth century by the British—who made Buganda the core of their larger colonial territory Uganda. Muslims had not been present in this state, set on the northern shores of Lake Victoria, neither as merchants, as we have seen in Asante, nor as part of the ruling in class, as we saw in Hausaland or Mali. The young Muslims we encounter in Buganda in the late nineteenth century were first-generation practitioners. They were interested in trade to be sure, but especially in power. In their heady, rapidly changing society it was possible to imagine going from no Islamic identity to a Muslim state in one generation.

These local Muslims had considerable encouragement in their ambition: the Swahili and Omani merchants operating out of Zanzibar (see Chapter 3) in the late nineteenth century. These traders, unlike those of the Suwarian tradition we saw in Asante, were often active missionaries for the faith, not unlike the European Christian missionaries who were spreading throughout Africa in the same period. Indeed, the Zanzibaris often saw themselves in religious as well as commercial competition with the Europeans. Momentum was increasingly in the hands of Western entrepreneurs and governments, and Africa was on the verge of falling under European control. In this context Islam had an additional appeal that we saw in the Moroccan and Ethiopian chapters, and will see again in Chapters 12 and 13, as an alternative to European, colonial, and Christian identity.

David Robinson, *Muslim Societies in African History*, Cambridge
University Press, New York 2004. ISAM DN: 176242

4 ARA 2008

BISHOP ALFRED TUCKER AND THE ESTABLISHMENT OF A BRITISH PROTECTORATE IN UGANDA 1890-94

BY

TUDOR GRIFFITHS

(Monmouth Diocese, formerly of Bishop Tucker Theological College, Uganda)

ABSTRACT

The article considers the involvement of Bishop Alfred Tucker and other missionaries of the Church Missionary Society (CMS) in the establishment of a British Protectorate in Buganda between 1890 and 1894. These missionaries were drawn, often not unwillingly, into political affairs, both within Uganda and internationally. The contribution made by Tucker was frequently ill-informed and sometimes tendentious. Nevertheless, he sought to uphold the long-standing CMS regulation that missionaries should abstain from any political involvement. The theoretical distinction between the sacred and secular was alien to the intellectual heritage of Uganda, and in practice it was contradicted by the activities of CMS missionaries, who justified their involvement in terms of considering Uganda to be a 'special case'.

The purpose of this article is to examine the involvement of Bishop A.R. Tucker in the establishment of a British Protectorate in Uganda between 1890 and 1894. During this period Tucker was Bishop of Eastern Equatorial Africa, a vast diocese that included what subsequently became the country of Uganda. In 1897 Tucker became Bishop in Uganda alone, a post which he held until his retirement in 1911. The focus is on Tucker's understanding of the evangelical tradition of political involvement which he had inherited from Venn, the influential secretary of the Church Missionary Society (1841-1872), and the ways in which he sought to implement this tradition during the early years of his episcopate. It is one of the more curious aspects of Tucker's episcopate that between 1890 and 1894 he only spent a matter of seven months in Uganda itself. His involvement in political affairs concerning Uganda was hardly founded on any profound knowledge of the country.¹

The Venn Tradition

There was a long-standing Regulation in the Church Missionary Society (CMS) that 'Every missionary is strictly charged to abstain from interfering in the political affairs of the country or place in which he may be situated.'² Henry Venn was sanguine that missionaries who worked in regions and countries under British political control would, under normal circumstances, be able to carry out their work without concerning themselves with political matters. Nevertheless he recognised that the Regulation could not be absolute, because he acknowledged that concern for Christian principles necessarily involved missionaries and national Christians in questions that were otherwise considered to be purely political by the secular authorities. Slavery was an issue that answered this description. In Venn's 1860 'Instructions to Missionaries', which explained and clarified the basic Regulations, he laid out some basic principles of political involvement. Missionaries should only consider taking up a supposed grievance after discussion with other, preferably more experienced, missionaries; and when the issue '*palpably* [italics original] involved the great principles of justice, humanity or Christian duty.'³ He emphasised that the missionary should always avoid political partisanship and always be sure to be cordial and courteous in the presentation of his case. Clearly Venn was concerned to keep the level of political involvement by CMS missionaries to a minimum without foreclosing on the possibility that some involvement might occasionally be necessary and even desirable. When he wrote in 1860 the majority of CMS missionaries worked in areas where there was some level of British political control, and the examples that he gave of approved involvement by missionaries all related to these areas and to situations where the grievance was expressed against British authorities. Venn was much less comfortable with the questions of the political relationships of CMS missionaries with non-Christian and non-European governments and political structures and paid relatively little attention to this question. He acknowledged that the 'injunction to abstain from all interference with political affairs is obviously not applicable when the native government is mixed up with national superstitions and social institutions which violate all justice and humanity; when the magistrate's sword is in the hands of every petty chief or self-constituted oppressor.'⁴ As appropriate to this situation he quoted the explanatory clause which had been added to the CMS Regulations during the time of Pratt's Secretariat (1802-24): 'It is not intended, however, by this regulation to preclude missionaries who may be stationed in New Zealand, or in

21 APRIL 2001

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s.92-114

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1988 *The Cohesion of Oppression: Clientship and Ethnicity in Rwanda, 1860-1960*. New York: Columbia University Press.
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'THE ARMIES OF THE LORD':
CHRISTIANITY, REBELS AND THE STATE IN
NORTHERN UGANDA, 1986-1999

BY

KEVIN WARD
(University of Leeds)

ABSTRACT

The accession to power of the National Resistance Movement in Uganda in 1986 was intended to inaugurate a new beginning for Uganda, an end to the political, ethnic and religious divisions that had characterised the country's violent history since the 1960s. Although peace, stability and the strengthening of democratic structures have brought substantial progress to many parts of the country, the Acholi of Northern Uganda have felt largely excluded from these benefits. Violence and insecurity have characterised the districts of Gulu and Kitgum since 1986. It is not simply the failure of development that has been so distressing for the inhabitants, but the collapse of the moral framework and the institutions that gave society coherence. Religion has played a considerable part in articulating the sense of loss and anger at this state of affairs. Traditional Acholi and Christian religious sentiments have helped to shape and sustain rebel movements against the central government, and to inform Acholi responses to the violence inflicted by rebels and government. The article, based on field work conducted in 1999, examines ways in which the main Churches, Catholic and Protestant (Anglican), have historically been bound up with the political divisions of Acholi. It examines the painful adjustments which loss of access to power has necessitated, particularly for the Anglican Church. Since 1986 the Churches have had a vital role in conflict resolution and in envisioning new futures for Acholi. The majority of the population, required to live in 'protected villages', have few material and spiritual resources. The importance of Christian faith and practice for Acholi living in such situations of prolonged conflict, with few signs of speedy resolution, is assessed.

Introduction

In 1986 the National Resistance Army came to power in Uganda, promising fundamental changes in Uganda's political and constitutional life, an end to religious sectarianism and tribal divisions, and a return to peace and security. Many of these promises have been fulfilled in some measure in the southern part of the country. But Northern Uganda,

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Arnoud Vrolijk and Jan P. Hogendijk (ed), *O ye Gentlemen: Arabic Studies on Science and Literary Culture, Leiden 2007*, pp. 201-212.

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A CURIOUS ARABIC TALISMAN¹

Petra M. Sijpesteijn

In this paper I discuss an Islamic stone amulet that came into my possession as a present for my twenty-fifth birthday. Of unknown provenance, it was bought from a Dutch dealer in 1976 and is datable to the early twentieth century. I hereby dedicate it to Remke, who helped to introduce me to the special magic of the Arabic language.

The rectangular piece of cornelian is 3 cm wide, 2.5 cm high and 2 mm thick. Across its face concentric 'waves' ranging from whitish light yellow to dark reddish brown run from left to right, moving generally from lighter to darker colouring. The four sides of the stone have been cut so that it has a slight trapezoidal shape. Traces of some kind of adhesive material appear on the sides of the amulet and the stone is slightly damaged at the right bottom corner. There is a positive engraving on one face of the stone only.² The writing is cursive and most of the diacritical dots, the *shadda* and *hamza*, are written. The last two words on line 2 are repeated at the beginning of line 3 and repetition occurs again in lines 6 and 7, suggesting the engraver was copying his text from a transcript in front of him (Fig. 1, p. 210).

The carefully executed text on this small amulet consists of seven lines containing the *basmala* and the 'throne verse' (Qur'an 2:255). Under this text several 'figurae magicae' appear intended to fortify the power of the Qur'anic verse, as well as words, some written with numbers, and some individual letters written in isolation. Such a combination of different symbols is unusual in magical objects of this type, attributable probably to its late date.³

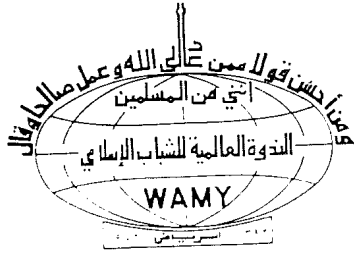
¹ I would like to thank Alexander Fodor, Emilie Savage-Smith, Gideon Bohak, Venetia Porter and Alexander Schubert for their comments. Needless to say, any errors that remain are mine.

² As opposed to a negative engraving used in seals which sometimes use the same symbolism and phrases (V. Porter, 'Islamic seals. Magical or practical?' *University lectures in Islamic studies* 2 (1998), p. 135).

³ Porter, pp. 142-143.

PROBLEMS OF MUSLIM EDUCATION IN UGANDA
by Abasi Kiyimba

623-643



WORLD ASSEMBLY OF MUSLIM YOUTH (WAMY)

Founded: 1392 H (1972 CE)

Headquarters: Riyadh - Saudi Arabia

Nature: First International Islamic Organization dealing specially with youth affairs embracing over 450 Islamic youth and students organizations in the five continents

Aims:

- 1 To serve the true Islamic ideology based on Tawheed, the Unity of God.
- 2 To consolidate the factors which are necessary to establish an ideological unity among Muslims and to strengthen the Islamic fraternal relationship among the Muslim youth
- 3 To introduce Islam to the world using all available means
- 4 To support the constructive role of youths and students in developing an Islamic society.
- 5 To assist Islamic youth organizations all over the globe by coordinating their activities and helping them to implement their projects.

International Conference: WAMY holds its international conference every three years. Seven such conferences have already taken place - five of them in Riyadh in the years 1972, 1973, 1976, 1979, and 1986, one in Nairobi, Kenya in 1982 and another one in Kuala Lumpur, Malaysia in the year 1993. They were attended by representatives of Islamic youth and student organizations from all over the world. The participants selected members of WAMY's General Secretariat and they discussed issues concerning the Muslim youth.

WAMY also holds and assists in holding local and regional youth camps in different parts of the world throughout the year in order to train Muslim youth in leadership and organization.

For further information, you may write to or contact:

WORLD ASSEMBLY OF MUSLIM YOUTH (WAMY)
P.O. Box 10845 Riyadh 11443, Telex: 400413 ISLAM1 SJ, Saudi Arabia

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Muslim Minorities

The

The Sixth International Conference
(WAMY)

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The Muslim Minorities

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of

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of

World Assembly of Muslim Youth
(WAMY)

Riyadh, Saudi Arabia

12 - 17 Jumad I, 1406 H.
(22 - 27 January, 1986 C. E.)

World Assembly of Muslim Youth (WAMY)

09 AGUSTOS 1997

Volume 2

Afrika
Uganda, Kenya

C.M.S. CONTACT WITH ISLAM
IN EAST AFRICA BEFORE 1914

BY

JAMES D. HOLWAY
(Nairobi, Kenya)

The first Muslims arrived in East Africa little more than a century after the founding of Islam¹). Since then successive additions to the Muslim population have taken place by migration from Arabia and India, and at the same time an indigenous Muslim population has developed. But until the nineteenth century Muslims had penetrated scarcely twenty kilometres inland. The first Christians reached East Africa in 1498. These Portuguese Roman Catholics also confined their activities to the coast, and although some progress was made in propagating their faith amongst the indigenous population, nothing permanent remained after they finally withdrew to the south of Cape Delgado in 1729. Apart from the Portuguese interlude Muslims have had twelve hundred years of unrivalled opportunity for spreading Islam amongst the people of East Africa.

This Muslim monopoly of the religious field ended in 1844 when Johann Ludwig Krapf arrived at Mombasa as a missionary of the Anglican Church Missionary Society (CMS). With his arrival Islam once again faced Christianity, and the modern history of Christian missions in East Africa began. But by 1844 Muslim traders had already begun to penetrate the interior of the continent, and if Christianity was to make any headway inland, reinforcements were surely necessary without delay in order to compete with Islam for the allegiance of the pagan people. The reinforcements were slow to arrive. The next mission to come was a French Roman Catholic Mission which was set up in Zanzibar in 1860, sixteen years later²). It was followed in quick succession by the United Methodist Free Church Mission, which Krapf helped to establish at Ribe near Mombasa in

1) According to the Chronicle of Kilwa Muslim fugitives from dynastic wars in Iraq arrived at Shangaya in A.H. 122 (AD 739-40). See J. S. Trimmingham *Islam in East Africa*, Oxford 1964, 3.

2) J. A. Kieran, *The Holy Ghost Fathers in East Africa, 1863-1914* (unpublished doctoral thesis, University of London, 1966), 28.

1862³), and then the Anglican Universities Mission to Central Africa (UMCA) arrived in Zanzibar in 1864 from its disasters on the Zambesi⁴).

By this time twenty valuable years had passed. The four missions were slow to expand their operations. After a further ten years, in 1874, there were still no more than five mission stations in the whole of East Africa. Meanwhile Muslim traders were carrying their religion into the heart of the continent. When Krapf arrived at Mombasa the first visit was being made by an Arab trader to the court of the Kabaka of Buganda, travelling via Ruanda and Bunyoro⁵). By 1875 Muslim influence was extensive all round the circumference of East Africa, and was beginning to develop strategic growing points within the region. It was during the middle 1870's that the Muslim strategic advantage over Christianity was at its greatest, and had the Muslims possessed the missionary organization and resources of Christian missions, East Africa would by now undoubtedly be a province of the Muslim world.

But in 1875 Christianity began to make a forward move. The UMCA established its first mainland station at Magila, the CMS set up Frere Town near Mombasa as a settlement for freed slaves, and it was in November of that year that a letter from the explorer Henry Stanley appeared in the London *Daily Telegraph* and aroused English interest in the possible evangelization of Buganda⁶). Christianity was getting off to a late start in East Africa, but all might not yet be lost. It had been the policy of the early missionaries to avoid confrontation with Islam. Krapf quickly moved his residence out of Mombasa to Rabai, several kilometres beyond the Muslim coastal belt. He advised the Methodist mission to do the same and helped them to choose Ribe as their base, not far from Rabai. And although William Tozer had chosen Zanzibar as the place from which the UMCA would make a new beginning, it was towards Central Africa that he looked, rather than to the inhabitants of the islands of Zanzibar and Pemba. Magila was the first step in his intended direction, leaping over any possible Muslim influence at the coast and being sited in a pagan area. In the

3) R. Oliver, *The Missionary Factor in East Africa*, London 1952, 8.

4) A. E. M. Anderson-Morshead and A. G. Blood, *The History of the Universities' Mission to Central Africa*, I, London, 1955, 37.

5) J. M. Gray, Ahmed bin Ibrahim, *Uganda Journal* 11, 1947, 80-97.

6) *Daily Telegraph*, 15 November 1875.

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UGANDA

Uganda was in several respects different from the other three British East African colonies.

In this territory the British imperialists made a colonial entity of four large (Buganda, Ankole, Toro and Bunyoro) and a number of smaller tribal states, in which already before the era of colonialism a peculiar system of tribal feudalism had emerged with tribal chiefs as feudal landlords and the African peasantry as serfs.

The staple products of the country, cotton and coffee, were grown for the most part by small peasant holdings in a system of traditional tribal rule. This prompted the colonizers to secure the capitalist exploitation of this colony by further developing the existing embryonic feudal system of tribes, and not by alienating the land of Africans and establishing European farming settlements, which would have resulted in the proletarianization of the African peasants. It was due to this circumstance that the number of Europeans among the nearly five million inhabitants of Uganda in 1948 was less than one tenth of a per cent (3,448 out of 4,917,555) and also in 1959 was less than one and a half per thousand (10,866 out of 6,435, 155).

In the first half of the 20th century this policy of the British colonialists was a success. After World War II, however, the experiences of half a century, and the changes in world politics owing to the war, led them to introduce a new policy in Uganda, too.

1. The recurrence of world economic crises (notably the fluctuation of the world market price of cotton and coffee) made them understand the danger involved in monoculture. In order to introduce in Uganda the cultivation of new products, however, it was necessary to increase the crop yield of the land and to adopt more advanced agricultural methods. This they tried to attain by drafting and implementing economic development plans, on the one hand, and by developing European plantation farming, on the other. As early as mid-1946 they invited to Uganda a "development specialist" in the person of E. B. WORTHINGEN, who framed, and a year later submitted, a ten-year plan of economic development for Uganda. And in July 1947 the Governor appointed a "Development Commissioner" (DOUGLAS HARRIS) to supervise the implementation of the plan. At the same time, on the basis of the designs and proposals of C. R. WESTLAKE, an engineer who had also been invited in 1946, the British administration decided the construction of a huge dam and hydroelectric power plant near Jinja on the upper reaches of the Nile. (The 150,000-kilowatt power station was completed by 1954, the building costs came to about \$22 million as against the estimated \$4,803,700.) As to the settlers, their number grew almost threefold in ten years.

Endre Sik, *The History of Black Africa*,
Budapest 1974, IV, s. 97-126

Not = Makale Sudan yet indeed

The 'Nubians' of East Africa: Muslim Club or African "Tribe"? The View From Within

Omari H. Kokole

UGANDA
UGANDA

Sociologically the Nubians form a fascinating category for scholars to study forming as they do . . . a secondary and expansible social category capable of assimilating Ugandans previously classified under other tribal names.¹

Michael Twaddle

Introduction

Between January 25, 1971 and April 11, 1979 many Ugandans and much of the rest of the world innocently believed that Uganda was, by and large, under the ruthless rule of an alien, Southern Sudanese derived "tribe" called the "Nubi" or "Nubians," whose language was "ki-Nubi" (or "Lu-Nubi" as the Baganda and other Bantu-speaking Ugandans preferred to call it). This article aims at correcting this popular misconception or ethno-linguistic error especially now that Idi Amin and his fellow "Nubi" are no longer a significant factor in the politics of Uganda and the destiny of that country. The "Nubi," as Bernd Heine has reminded us, must not be confused with the *Nubians* or the *Nuba* of the Southern Sudan and upper Egypt with whom they share hardly more than a similar name.² These "Nubi" were by no means an exclusively Ugandan phenomenon since many of them also constituted distinct Muslim minorities in Kenya (especially in the Nairobi "shantytown" of Kibera) as well as other parts of Eastern Africa. Our thesis in this paper is that the "Nubi" are *Muslim* by faith but do not constitute a "tribe" in the usual African sense as was, and still is, widely believed. The evidence presented to support this thesis is cumulative and its interests primarily *sociological* or ethno-cultural rather than politically evaluative of the Amin years in power. Indeed, the literature on the woes and tribulations of Uganda ever since attaining independence more than two decades ago is now enormous and wide-ranging.³ The evidence mobilized to support the thesis in this essay consists of the following *four* inter-related components (a) The "Nubi" as a people without an indigenous *language* of their own; (b) The "Nubi" as a people without a tribal *myth of origin* of their own; (c) The "Nubi" as a people without indigenous African *names* of their own; and finally (d) The "Nubi" as a people without a *land*, or "hinterland,"⁴ of their own - these usually being either defining or accompanying characteristics of "tribe" in the African sense of the term. Unlike Aidan Southall and others we reject the proposition that the "Nubi" constitute a "tribe."⁵

The "Nubi" as an African People without an Indigenous Language:

Virtually all African "tribes" (with probably the single exception of what Ali Mazrui calls the "Afro-Saxons" i.e. Africans or people of African ancestry who

speak English as their native tongue, e.g. Jamaicans, Sierra Leonean Creoles, Americo-Liberians etc., etc.⁶) each have a language of their own. Oftentimes these languages are related to other proximate ones, and are collectively given a single broad generic label. In the Ugandan situation, for example, such languages like Lungada, Lusoga, Runyakore/Rukiiga, Runyoro/Rutooro etc. are collectively known as "Bantu" languages. These "Bantu" languages are by no means limited to Uganda since "Bantu" peoples and languages are scattered all over central as well as the bulk of southern Africa. Again, within Uganda there are the so-called "Luo" peoples who include the Langi, Acholi, Alur, Jonam, Japadhola etc. Next door in Kenya are a related 'Luo' people actually called the "Luo" as an ethnic group, whose language is *Dholou*. There are also some Luo in the north-eastern parts of Tanzania especially around the Lake Victoria area. What is more, there are also some indigenous Luo (*Acholi, Langi, Shilluk, and Anuak* etc.) in the Southern Sudan - a fact that is not widely known.⁷ Idi Amin did have his fellow ethnic compatriots (Kakwa in Sudan) but so does Obote (the Sudanese Langi and Acholi). The list of African peoples and their related languages could of course be indefinitely lengthened. However, when one examines closely the case of "Ki-Nubi" or "Lu-Nubi" one finds that it is in a class by itself, partly because it is not related to other indigenous African languages nor is it grouped together with them (e.g. "Bantu" "Nilotic" etc.) although it does borrow some of their words, especially Ki-Swahili words. In this particular sense, "Ki-Nubi" is in "splendid isolation" more comparable as it is in this instance to the *Creole* or *Krio* (pidgin derivatives of English and French), spoken in parts of Western Africa and the Caribbean than to native African languages. In fact, a German scholar, Dr. B. Heine has published a book on "Ki-Nubi" as a derivative of the Arabic language. Dr. Heine's book is, significantly enough, entitled, *The Nubi language of Kibera - An Arabic Creole*.⁸ Like David Dalby before him, Heine classifies Ki-Nubi a Semitic language.⁹ We suggest that it was precisely the use of this same "Arabic Creole" in Amin's Uganda which led many to conclude that the "Nubi" speakers were all Southern Sudanese Muslims despite the obvious fact that the Southern Sudanese are, by and large, believers in traditional religious tendencies although some of their political leaders and elites are, *not Muslim*, but indeed Christian. Indeed, had the majority of Southern Sudanese been Muslim, there would have been *no* seventeen-year long civil war in that massive country between "Arab North" and "Black South".

Over sixty years before the publication of Heine's above-mentioned book, a British soldier, Major Chauncey Hugh Stigand (1877-1919), who served in colonial Eastern Africa both in military and civilian capacities, including service in the then "Lado enclave" - which now constitutes parts of northwestern Uganda, northeastern Zaire and Southern Sudan - wrote several anthropological books about the inhabitants of the "enclave". One of Major Stigand's books, published posthumously, was entitled, *Equatoria: The Lado Enclave*.¹⁰ Major Stigand met his death on December 8, 1919, at the hands of the insurrectionist Aliab section of the Dinka tribe near Kor Raby, a village between the River Lau and the River Nile. In this particular book Major Stigand calls the Arabic of the Sudan "Ki-Nubi" and credits the Swahili with inventing the term. In Major Stigand's own words:

world and explore about sex cos' they don't get enough from the movies. In their attempt to find out more, they rape. Look, I'm not saying that this is the only reason. There're so many.

I wonder what wrong the Board of Censor sees in sex. Sex is a way of expressing one's love for another person. If I were to do a research about censorship, I think 80 per cent will be very frustrated with the Censor Board. Not all men will involve themselves in undesirable activities, so please Censor Board, wake up! Some love stories have a lot of sex scenes. If all these parts are censored, what's left? You tell us. I really can't imagine how narrow-minded the Board of Censors is! As suggested by Sega, if the forthcoming *Endless Love* and any other love stories can't be screened in future without their being butchered, don't bring them here. It would be pointless. We pay about two something to three bucks to see a film. It's not worthwhile with all this censorship. It's a crying shame!

ROSCOE DE LA CARLOS, RAUB.

How To Rate Movies Here

I would like to suggest a rating system for movies shown here, similar to the one in the U.S.A. for example: G—General Audience (All ages admitted), PG—Parental Guidance suggested (some material may not be suitable for pre-teenagers), and R—Restricted (under 17 requires accompanying parent or adult guardian. This way the movies won't be brutally cut! *American Gigolo* and *Blue Lagoon*, for example were two victims of the Censor Board.

I also find that there is no strict rule for moviegoers in this country. Some people even bring their small children to see movies which are not suitable for them. Furthermore babies and children under six years shouldn't be admitted into the cinema. They make a lot of noise screaming and crying and causing a lot of inconvenience to their parents, (who should know well enough not to bring their babies), and other people around. If a rating system is introduced and new rules made, moviegoers can enjoy movies in peace.

UNSATISFIED MOVIEGOER, IPOH.

- Uganda
- Sudan

18 OCAK 1996

THE STATUS OF ISLAM AND CHRISTIANITY IN SUDAN AND UGANDA

DR. AL-TAYIB Z. AL-ABIDIN

MUSLIMS IN EAST AFRICA

Journal Institute of Muslim Minority Affairs
 Vol. IV (1-2) 1982-1983 (London)

Muslim East Africa : An Over-View

M. Ali Kettani

TANZANIA
 Uganda, Malawi, Mozambique, Burundi

Introduction

East Africa consists today of seven states: Kenya, Uganda, Rwanda, Burundi, Tanzania, Malawi and Mozambique. These states vary in population area and percentage of Muslims as shown in Table I. In terms of population, Tanzania is the largest with 18,570,000 inhabitants whereas Burundi is the smallest with 4,300,000 people. In terms of area, Tanzania is also the largest with 945,087 square kilometers and Rwanda is the smallest with 26,330 square kilometers. Tanzania has the largest Muslim population (10,210,000 Muslims) while Rwanda contains the smallest number of Muslims (140,000 Muslims). The total area of East Africa is 2,722,156 square kilometers, i.e., an area equal to that of the Arabian Peninsula. The total population of East Africa in 1979 was 74,350,000 people of which 28,960,000 were Muslims, i.e., 39% of the total population.

TABLE I

Area, Population and Number of Muslims.

State	Area in sq. kms.	Total Population	Muslim Population	Muslim Percentage
Kenya	582,600	15,820,000	4,750,000	30
Uganda	236,860	13,460,000	6,060,000	45
Rwanda	26,330	4,670,000	140,000	3
Burundi	27,834	4,300,000	210,000	5
Tanzania	945,087	18,570,000	10,210,000	55
Malawi	118,484	5,860,000	2,340,000	40
Mozambique	784,961	11,670,000	5,250,000	45
Total	2,722,156	74,350,000	28,960,000	39

The region is limited in the north by Somalia, Ethiopia and Sudan; in the west by Zaire, Zambia and Zimbabwe; in the south by South Africa and Swaziland; and in the east by the Indian Ocean, giving access to the south of the Arabian Peninsula and India. The region is formed by a mountainous area with the highest peak (Kilimanjaro) reaching 8,895 meters above sea-level. Towards the west, the region ends on a low-land known as the "Rift Valley" which contains a series of large lakes: Lake Albert, Lake Edward, Lake Kivu, Lake Tanganyika and Lake Nyasa. Figure I gives the map of East Africa, with its states and the most important cities.

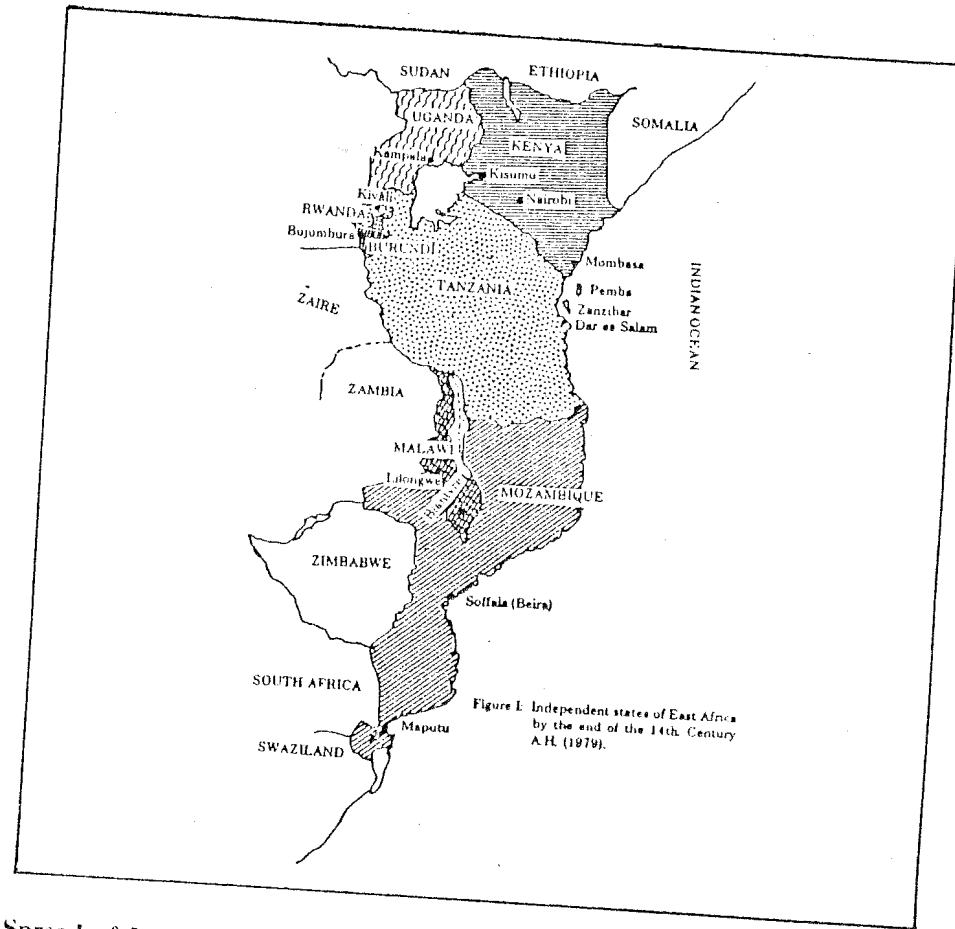


Figure I. Independent states of East Africa by the end of the 14th Century A.H. (1979).

Spread of Islam Prior to 1785 (13th Century AH)

The coast of East Africa and the Zambezi basin were known to Muslims as the Swahil. Even before Islam, this area had strong commercial links with Southern Arabia. The introduction of Islam further strengthened these links as waves of persecuted Muslims took refuge in the Swahil from the very first century AH.

The 'Nubians' of East Africa: Muslim Club or African "Tribe"? The View From Within

Omari H. Kokole

UJMW
UGANDA

Sociologically the Nubians form a fascinating category for scholars to study forming as they do . . . a secondary and expansible social category capable of assimilating Ugandans previously classified under other tribal names.¹

Michael Twaddle

Introduction

Between January 25, 1971 and April 11, 1979 many Ugandans and much of the rest of the world innocently believed that Uganda was, by and large, under the ruthless rule of an alien, Southern Sudanese derived "tribe" called the "Nubi" or "Nubians," whose language was "ki-Nubi" (or "Lu-Nubi" as the Baganda and other Bantu-speaking Ugandans preferred to call it). This article aims at correcting this popular misconception or ethno-linguistic error especially now that Idi Amin and his fellow "Nubi" are no longer a significant factor in the politics of Uganda and the destiny of that country. The "Nubi," as Bernd Heine has reminded us, must not be confused with the *Nubians* or the *Nuba* of the Southern Sudan and upper Egypt with whom they share hardly more than a similar name.² These "Nubi" were by no means an exclusively Ugandan phenomenon since many of them also constituted distinct Muslim minorities in Kenya (especially in the Nairobi "shantytown" of Kibera) as well as other parts of Eastern Africa. Our thesis in this paper is that the "Nubi" are *Muslim* by faith but do not constitute a "tribe" in the usual African sense as was, and still is, widely believed. The evidence presented to support this thesis is cumulative and its interests primarily *sociological* or ethno-cultural rather than politically evaluative of the Amin years in power. Indeed, the literature on the woes and tribulations of Uganda ever since attaining independence more than two decades ago is now enormous and wide-ranging.³ The evidence mobilized to support the thesis in this essay consists of the following *four* inter-related components (a) The "Nubi" as a people without an indigenous *language* of their own; (b) The "Nubi" as a people without a tribal *myth of origin* of their own; (c) The "Nubi" as a people without indigenous African *names* of their own; and finally (d) The "Nubi" as a people without a *land*, or "hinterland,"⁴ of their own - these usually being either defining or accompanying characteristics of "tribe" in the African sense of the term. Unlike Aidan Southall and others we reject the proposition that the "Nubi" constitute a "tribe."⁵

The "Nubi" as an African People without an Indigenous Language:

Virtually all African "tribes" (with probably the single exception of what Ali Mazrui calls the "Afro-Saxons" i.e. Africans or people of African ancestry who

speaking English as their native tongue, e.g. Jamaicans, Sierra Leonean Creoles, Americo-Liberians etc., etc.⁶) each have a language of their own. Oftentimes these languages are related to other proximate ones, and are collectively given a single broad generic label. In the Ugandan situation, for example, such languages like Lungada, Lusoga, Runyakore/Rukiiga, Runyoro/Rutooro etc. are collectively known as "Bantu" languages. These "Bantu" languages are by no means limited to Uganda since "Bantu" peoples and languages are scattered all over central as well as the bulk of southern Africa. Again, within Uganda there are the so-called "Luo" peoples who include the Langi, Acholi, Alur, Jonam, Japadhola etc. Next door in Kenya are a related 'Luo' people actually called the "Luo" as an ethnic group, whose language is *Dholou*. There are also some Luo in the north-eastern parts of Tanzania especially around the Lake Victoria area. What is more, there are also some indigenous Luo (*Acholi, Langi, Shilluk, and Anuak* etc.) in the Southern Sudan - a fact that is not widely known.⁷ Idi Amin did have his fellow ethnic compatriots (Kakwa in Sudan) but so does Obote (the Sudanese Langi and Acholi). The list of African peoples and their related languages could of course be indefinitely lengthened. However, when one examines closely the case of "Ki-Nubi" or "Lu-Nubi" one finds that it is in a class by itself, partly because it is not related to other indigenous African languages nor is it grouped together with them (e.g. "Bantu" "Nilotic" etc.) although it does borrow some of their words, especially Ki-Swahili words. In this particular sense, "Ki-Nubi" is in "splendid isolation" more comparable as it is in this instance to the *Creole* or *Krio* (pidgin derivatives of English and French), spoken in parts of Western Africa and the Caribbean than to native African languages. In fact, a German scholar, Dr. B. Heine has published a book on "Ki-Nubi" as a derivative of the Arabic language. Dr. Heine's book is, significantly enough, entitled, *The Nubi language of Kibera - An Arabic Creole*.⁸ Like David Dalby before him, Heine classifies Ki-Nubi a Semitic language.⁹ We suggest that it was precisely the use of this same "Arabic Creole" in Amin's Uganda which led many to conclude that the "Nubi" speakers were all Southern Sudanese Muslims despite the obvious fact that the Southern Sudanese are, by and large, believers in traditional religious tendencies although some of their political leaders and elites are, *not Muslim*, but indeed Christian. Indeed, had the majority of Southern Sudanese been Muslim, there would have been *no* seventeen-year long civil war in that massive country between "Arab North" and "Black South".

Over sixty years before the publication of Heine's above-mentioned book, a British soldier, Major Chauncey Hugh Stigand (1877-1919), who served in colonial Eastern Africa both in military and civilian capacities, including service in the then "Lado enclave" - which now constitutes parts of northwestern Uganda, northeastern Zaire and Southern Sudan - wrote several anthropological books about the inhabitants of the "enclave". One of Major Stigand's books, published posthumously, was entitled, *Equatoria: The Lado Enclave*.¹⁰ Major Stigand met his death on December 8, 1919, at the hands of the insurrectionist Aliab section of the Dinka tribe near Kor Raby, a village between the River Lau and the River Nile. In this particular book Major Stigand calls the Arabic of the Sudan "Ki-Nubi" and credits the Swahili with inventing the term. In Major Stigand's own words:

Uganda
Kenya
Tanganyika
Zanzibar

179 AGUSTOS 1993

STVDIA ISLAMICA, XIII,

1965, s. 91-136.

Borg/Klip
Kilishanade Mavcutto

NOTES ON ISLAM IN EAST AFRICA

Joseph SCHACHT

The material on which this paper is based was collected by me in the course of three visits to East Africa—Uganda, Kenya, Tanganyika, and Zanzibar—in 1953, 1963, and 1964. In my previous paper on “Islam in Northern Nigeria” (1), I had to deal with Islam in a single, essentially homogeneous region; in contrast with conditions there, Islam in East Africa is much older, less isolated, and, above all, more varied. I shall therefore begin by speaking of Islam in each of those territories separately, and afterwards turn to some of the questions which affect several of them.

1. *Uganda.* I need not go here into the history of Islam in the whole of East Africa, having surveyed the evidence for it in another place (2). But it is perhaps convenient to mention the well-known fact that Islam gained its first converts in Uganda, and more particularly in the Kingdom of Buganda, only about 1860 (3), and this is considerably earlier than its penetration into other parts of the interior. Out of a population of more than 6 ½ million, slightly more than 5 per cent are Muslim, and almost half of them are concentrated in Buganda, where they amount to nearly 8 per cent of the population. There are only some 200 Arab Muslims in Kampala, the capital, and a few of them are Musta'lian Ismā'ilis from Yemen; in the shops of two members of this small group Islamic books in Arabic and

(1) *Studia Islamica*, VIII (1957), 123-146.
(2) *Ars Orientalis*, II (1957), 166-170, in a paper entitled “An Unknown Type of Minbar and its Historical Significance”. I could now add to this account, but still hold it substantially valid.
(3) I take this date from Charles Sekintu (see below, section 10), p. 2.

Dia banyu...
Rasa...

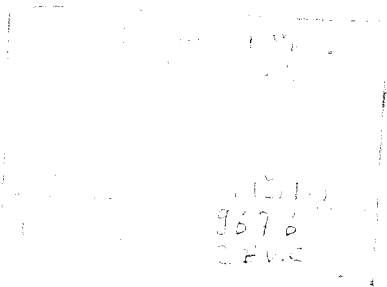
جغرافية شرق أفريقيا

— USANDA

03 TEMMUZ 1993



الأستاذ الدكتور
محمد عيسى الزوكة
أستاذ الجغرافيا الاقتصادية
وكلية الآداب للدراسات العليا والبحوث



دار المعرفة الجامعية
ب. ش. بورسعيد - الإسكندرية
ت: ١٦٢ - ٢٨٢

ISLAM IN UGANDA: A BRIEF HISTORICAL REVIEW

*James Ndyabahika**

The rise of Islam was abrupt and far reaching, challenging Christian populations in many lands and establishing an empire stronger than that of Rome.¹ Within ten years of the death of its founder, Muslim armies conquered the countries known to us as Jordan, Israel, Lebanon, Syria, Iraq and Egypt. Within a century they had swept across North Africa, conquered Spain, penetrated southern France, Central Asia, Northern India and parts of China. Although the challenges of this new religion appalled those who resisted it, its force and clarity had tremendous appeal. As increasing numbers of people accepted Islam as the absolute and final revelation, Christian enterprises were drastically overwhelmed. In some areas the Christian response was that of an enemy facing attack - an attitude which began as rivalry, progressed to self-defence, ridicule and condemnation, and culminated in armed confrontation. Knowing that enmity can only produce enmity, those of us who seek the welfare of all religions must re-evaluate our response to other faiths. In this article I will look at the spread of Islam in Uganda, giving special attention to the shifting relations between Christians and Muslims in the centuries since they first met on East African soil.

Islam's Entry to East Africa

In examining the spread of Islam in Uganda, we will divide our overview geographically, beginning with its entry, rise and decline in the southern region known as Buganda. Islam was first introduced in Uganda through Arab traders who came to the East African coast a little more than a century after the founding of Islam. According to the chronicles of Kilwa, Muslims from Iraq arrived on the coast in about 739-40 AD,² having fled their homeland following disputes over the issue of who should be the rightful successor to Prophet Muhammad.³ The Muslim population continued to grow steadily, both through migration and indigenous means, from the seventh century up to the coming of the Portuguese in the fifteenth century. The community remained almost exclusively a coastal one, however, since the Arabs did not attempt to take their culture or faith to the Africans of the inland areas.

Soon after their arrival in 1498, the Portuguese learned that the Arabs controlled extensive gold fields on the East Coast. In 1505 Lisbon took decisive steps to ensure their own monopoly of these riches, sending an army with heavy and superior weapons to conquer the Arabs. By 1510 the Portuguese had ruthlessly subdued Mozambique, Kilwa Zanzibar and Mombasa. They established an effective political rule and introduced the Christian faith. Several Portuguese missionary groups came to Uganda between 1500 and 1700, although they did not gain many converts. Nevertheless, they built an Augustinian Monastery at Mombasa and the Brethren of Mercy came to care for the people who had been converted from Islam. Two centuries after their entry, the Portuguese lost total control of East Africa and on November 26, 1729 the Portuguese flag was lowered for the last time.⁴ The Arabs regained control and the religion of Islam held an undisputed sway, although it continued to be confined to the coastal region. By the time the first modern missionaries arrived in the beginning of the nineteenth century, no trace of Roman Catholic missionary work remained along the East African coast except for that indulged in by foreign traders.⁵

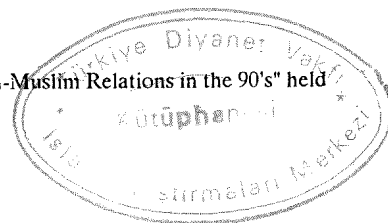
The Muslim monopoly of the religious field in East Africa ended in 1844 when Johanna Ludwig Kraft sailed into Mombasa harbour as a missionary of the Anglican Church Missionary Society. With his arrival Islam once again faced Christianity. In that same year Muslim traders began to trade with the people of the interior, making a visit to the court of the King of Buganda and then to Rwanda and Bunyoro,⁶ thus introducing their faith to these untouched people for the first time.

King Sunna II

Although many sources agree that Arab traders first came to the region known as Buganda during the reign of Sunna II (1825-1852), Islamic scholars do not agree on the dates.⁷ Kagwa reports that Arabs came to Buganda for trade during the reign of King Ssemakookiro, while Gray opines that there is no record or tradition to confirm that Arabs had ventured so far into the interior during those very early days.⁸ Regardless of which opinion we decide upon, most scholars agree that Islam was first introduced by Arabs coming from the south-east in the early 1840's during the reign of King Sunna II (1825-1852), the father of King Mutesa I.⁹ The visitors were given permission to proceed by way of Masaka to the capital where they met the monarch. King Sunna was a tyrant who used to execute people as a sacrifice to the Lubale gods, an exercise which did not please the visiting Arabs. Appalled by the number of people executed every day, the leader of the Arab team, Muhammad bin Ibrahim, stood up and rebuked the King for destroying Allah's children. The King, who had never been addressed in such a manner, asked to hear more about Allah.

The King treated the Arab traders well. They were interested in ivory and slaves and the Buganda traded with them for beads, fire-arms and cloth. The Arabs introduced not only the Islamic faith but also taught the Buganda how to make mats and

* This paper was presented at a seminar on the theme, "Christian-Muslim Relations in the 90's" held in August 1991 in Kampala, Uganda.



ağır ağır okudu. Saat öğle 12.30'du. Massachusetts senatörü 1960 başkanlık seçimleri için adaylığını koyduğunu resmen açıkladı.

Kennedy 42 yaşındaydı, enerjik, sağlamdı. Katolikti. Şimdiye kadar ne bir Katolik aday başkanlığa seçilmişti, ne de başkanlık seçiminde önemli bir rol oynamıştı. Sonra, Demokratlar 100 yıldır şimdiye kadar bir senatörü başkan adayı göstermemişlerdi. Hattâ New Englandlı birini de aday göstermemişlerdi.

Kennedy, kısa demecini okuduktan sonra şöyle dedi:

«Bugün, Amerika Birleşik Devletleri Başkanlığı için adaylığımı koyduğumu beyan ediyorum. Geçen 40 hafta içinde, ülkeyi karış karış dolaştım, teşkilâta konuştum. Kanaatim şudur ki, gerek parti teşkilâtınca adaylığı, gerekse seçimi kazanacağım».

Bu açıklamasından sonra bir gazeteci:

— Başkanlık seçimini kazanamazsanız, yine başkan yardımcılığına adaylığınızı koyacak mısınız? diye sordu.

Kennedy kürsiye elleriyle dayandı, gülmüsed:

— 1956 yılındaki şartlar değişmiştir. 1960 yılında başkan yardımcısı olarak senatoya başkanlık etmek ve nâdiren konuşmak istemiyorum. Eğer başkanlığı kazanamazsam, bundan sonra 8 yıl başkan yardımcısı olarak bir köşede kalmaya niyetim yok. Senatör olarak memlekete ve partiye hizmet etmeyi tercih ederim».

Bütün inancına rağmen Katolik olması Kennedy kadar, yakınlarını da düşündürüyordu. New York gibi kalabalık bir delegasyona sahip eyaletteki parti yöneticileri, meselâ Carmine De Sapio, Johnson'u veya Symington'u tercih ediyordu.

Birçok vali de yine Stevenson'a yöneliyordu, maksat, Kennedy'nin alacağı oyları törpülemektir.

Kennedy'nin önünde aşması gerekli bir baraj vardı: Ön seçimler. Amerikan yasalarına göre, bir başkan adayının belirli eyaletlerde ön seçimleri kazanması şarttır, ancak ondan sonra parti konvansyonu tarafından başkan adayı gösterilebilir.

Ön seçim yoklamaları yapılmadan önce bazı eyaletler Kennedy'ye oy vereceklerini açıkladı. Bu, öteki ön seçim yoklamalarının kazanılması bakımından büyük bir önem taşıyan olaydı. Ohio, Maine ve Maryland delegasyonu Kennedy'nin yanında olduğunu açıkladı. Bu olaydan sonra Kennedy bir ön seçim stratejisi hazırladı:

New Hampshire — ciddi rakip yok —, Wisconsin — Tek rakip Humphrey —, In-

diana — Rakip yok —, West Virginia — Humphrey —, Nebraska — Rakip yok — Oregon — Morse'a karşı mücadele —.

ÖN SEÇİMLER

Kennedy için başkanlık yolunu açacak ön seçim yoklamalarının en çetini Wisconsin'de geçmiştir. Olayı yakından izleyen baş yardımcısı Sorenson hâtıralarında şöyle yazar:

«Wisconsin büyük bir eyalettir, Minnnesota'ya bitişiktir. Ön seçim çalışmalarına başladığımız zaman, Humphrey ve yakınları eyalete geldiler. Humphrey başkanlık yolunda, Wisconsin'de delegeleri kendi yanına çekmek zorundaydı, ama asıl amacı parlak bir başarı sağlamaktı. Böylece öteki yoklamalarda başarılı bir yarışmacı olarak ön seçime girecekti.

«Kennedy ve taraftarları hummalı bir faaliyetle çalışıyorduk. Ne var ki, Kennedy'nin düşmanları da boş durmuyor, Humphrey lehinde çalışıyorlardı. Bunlar arasında sendika başkanı James Hoffa da vardı. James Hoffa, Kennedyler'e düşmandı, sendika yetkilerini kötüye kullanmak sebebiyle hakkında bir senato soruşturması açılmış, bu soruşturmayı Robert Kennedy yürütmüştü. Hoffa, bunu unutmmuş değildi. Aynı zamanda senatör Wayne Morse da Wisconsin'e gelmiş, Kennedy'ye hücumu başlamıştı.

«Biz boş durmuyorduk. Genç senatör, sabahın 6'sında yola çıkıyor, fabrikaları, okulları, dernekleri ziyaret ediyor, herkesle konuşup, el sıkıyordu. Bu arada Robert de çalışıyordu. Bu eyalette taktik olarak dinî konuları çok işlemiyorduk. Wisconsin, sosyal yapı bakımından, Alman ve İsveç asıllıdır, Protestan'dır ve büyük çiftçilerden meydana gelir.

«Kampanya sırasında Humphrey, Kennedy'ye çok ağır itham ve iddialarla hücum etti; buna karşılık Kennedy, soğukkanlılıkla iddialara cevap verdi, bazı ithamları cevaplamadı bile. Bütün bu sert çatışmaya rağmen Wisconsin'deki başarılarımız, bizim için çok parlak olmuştur. Kennedy, 10 bölgenin 6'sını peşinden sürükledi ve oyların % 56'sını alarak, ezici bir başarı kazandı.

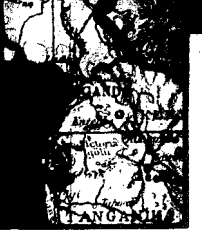
«West Virginia ön seçimleri de, Wisconsin'deki gibi kıran kırana geçti. Burada bütün Kennedy ailesi görev almıştı. Karısı Jacqueline, kızkardeşleri, baba Kennedy, Robert ve Edward, hepimiz oradan öteki köşeye koşuyor, seçmenlerle konuşuyor, ithamlara cevap veriyor, broşür dağıtıyor, basın toplantısında gazetecilere düşüncelerimizi anlatmaya çalışıyorduk».

(Devamı var)

100 Yıl
Önceki

Ülkeler ve
İnsanlar

UGANDA



Uganda, bundan on yıl öncesine kadar adı bile geçmeyen bir İngiliz sömürgesiydi. 1962 yılında bağımsızlığını aldı. Uganda, Doğu Afrika'dadır. Victoria gölünün kuzeyini kaplar. Başkent Entebbe, bu gölün sahilindedir. Uganda'nın 9 milyon kadar olan Bentu zencileri, Sudanlılar ve Hâmi çobanlardan meydana gelir.

1894 yılında İngiltere'nin sömürgesi hâline gelen Uganda, bir krallıkla idare ediliyordu. Resimde, XIX. yüzyılın ikinci yarısı başlarında kral olan Muteza'yı gösteriyor.



UGANDA

**LEARNED SOCIETIES and
RESEARCH INSTITUTIONS**

* **African Research Centre For the
Preservation of Heritage (TURATH)**
Plot No. 6, Luwum Street
1st Floor Universal Building
P.O.Box 9312 - Kampala

**Islamic Foundation for Education and
Development (IFED)**
P.O.Box 9304, Kampala

* **Makerere Institute of Social Research
(MISR)**
P.O.B. 16022, Kampala

* **Public Library Board**
11-13 Buganda Road, P.O.B. 4262
Kampala

* **Uganda Muslim Social Reform Society**
P.O.B. 6422, Kampala

Uganda Society
P.O.Box 4980, Kampala

**Union of Muslim Councils of East
Central and Southern Africa**
P.O.Box 5137, Kampala

LIBRARIES and ARCHIVES

**East African Literature Bureau
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Buganda Road, P.O.B. 4262, Kampala

Entebbe Archives
P.O.B. 5, Entebbe

**Kampala Library
Uganda Library Service**
P.O.B. 4466, Kampala

Kaparole Public Library
P.O.B. 28, Fort Portal

Makerere University, Main Library
P.O.B. 16002, Kampala

**Makerere University
National Institute of Education, Library**
P.O.B. 7062, Kampala

National Teachers College, Library
Kyambogo, P.O.B. 20012, Kampala

**Organisation of African Unity
INTER African Bureau of Languages, Library**
Portal AV, P.O.B. 7284, Kampala

Secretariat Library
The Secretariat, P.O.Box 5, Kampala

MUSEUMS

Uganda Museum
5-7 Kira Road, P.O.B. 365, Kampala

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Makerere University, Faculty of Arts
P.O.B. 7062, Kampala

**Makerere University
Faculty of Education**
P.O.B. 7062, Kampala

**Makerere University
Faculty of Social Sciences**
P.O.Box 7062, Kampala

**Makerere University
School of Fine Arts**
P.O.Box 7062, Kampala

Uganda

التبشير في أفريقيا - اوغندا

- ١٥٢٦ - الامة . «الاسلام والمسلمون في اوغندا» :
١٥٢٧ - حجازي ، رضوان . «اوغندا ضحية التبشير
الصلبي» . سروش للعالم العربي . س : ٥ ع .
٥٥ (١ / ١٤٠٦ هـ) ، ص ٢٤ - ٢٥ .
- عندما تنتصر الفطرة على حملات التنصير
(استطلاع) . الامة . س : ٤ ع : ٤٣ (٧ /
١٤٠٤ هـ - ٤ / ١٩٨٤ م) ، ص ٣٣ - ٤١ .

10 MAYIS 2001

طه، مولا

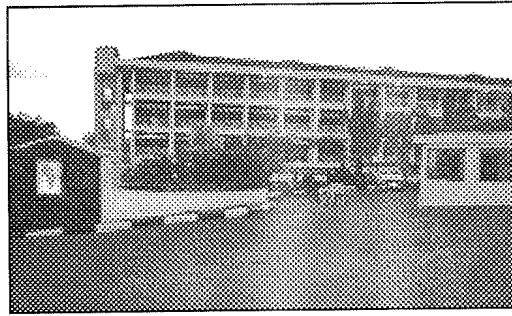
الأقليات الإسلامية - أفريقيا - اوغنده

التوحيد (طهران)، س ٣: ع ١٧ (ذو
القعدة، ذو الحجة ١٤٠٥هـ - ٢٠ تموز -
١٦ أيلول ١٩٨٥م) ص ٢٠٤ - ٢٠٩.

١٢٤٤ - أبو بكر، علي أحمد. «الإسلام في
اوغنده». في المؤتمر الثالث للفكر
الإسلامي (طهران: ١٤٠٥/٦هـ).

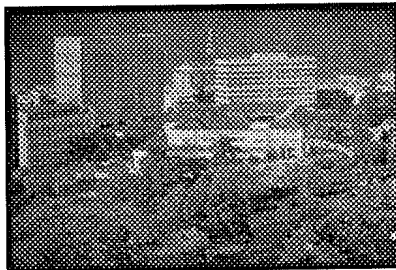
٥٠١٣٦

عبد الجبار الرفاعي، موسوعة مصادر النظام الاسلامي، ج. السابع،
"الاعلام والتبليغ الاسلامي"، قم ١٤١٧، ISAM KTP 070927



Hotel Africana by night

Origins	Access
Sightseeing	Dining out
Going out	Casinos
Accommodation	Geography

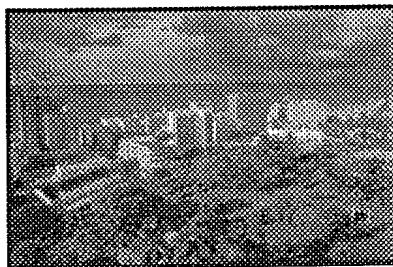


Kampala, the capital city of Uganda is spread over ten hills and derives its name from a kiganda expression "kasozi k'empala, "the hill of antelopes"

Origins

The origins of the Kampala city go back to 1891 the when Kabaka of Buganda had his court on Rubaga and Mengo hills.

The town that grew up achieved municipal status in 1950 and became a city' in 1962. Today, as you stand on the hills, the City' provides magnificent evergreen trees, gently disrupted by red-tiled villas, green iron-roofed bungalows, as well as taller modern city profiles that give way to attractive views of the surrounding country side and nearby Lake Victoria.



The City has retained its traditional charm, and remains the greenest in Africa. But today Kampala is the heart of Uganda. The centre of commercial life and the seat. of government. It is a vibrant modern metropolis adorned with gardens and parks providing colorful oases for its citizens and visitors alike, Hotel facilities range from the best international hotels, with state-of-the-art conference facilities, to accommodation for the more budget-minded. The broad range of cultures in Uganda is also reflected in

the wide choice of restaurants in the City, all featuring the wonderful produce of the fertile country side anid fish-filled lakes.

Access

By air: Through Entebbe International Airport, 40km away from the City centre.

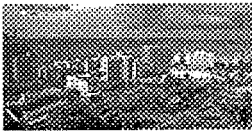
By road: A network of modern tarred roads feeds the City' from different border posts, and other towns.

By Rail: Kampala has rail links with other commercial centres in Uganda and with neighbouring countries.

By Lake: A Steamer service links Port Bell with Mwanza in Tanzania, as well as with the nearby Ssesse Islands.

Sightseeing

The Kasubi Tombs:



[Shopping](#)



[Stepping Out](#)



[Attractions](#)



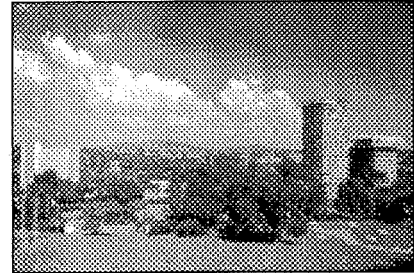
[Accommodation](#)

[Dining](#)

[Travel Info](#)

Welcome to Kampala a City built on seven hills. On this Web site you will find information on all aspects of life, culture, attractions, travel-tips, leisure, where to eat and sleep and where to step out while in Kampala.

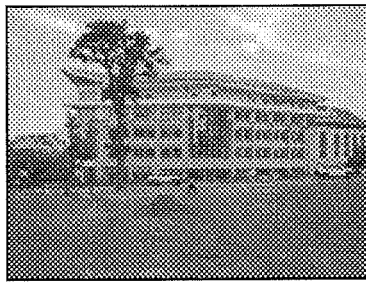
Kampala, the capital city of Uganda has expanded to spread over ten hills and derives its name from one of the local language kiganda expression "kasozi k'empala, "the hill of antelopes".



Kampala City

Hospitality

Kampala is very friendly and unlike many thriving, modern cosmopolitan cities - you are never far from a warm smile or a relaxed greeting, and your wish to walk the streets is not daunted by the worry of intimidation.



Rwenzori Courts one of the new additions to Kampala's fast growing property industry

After work, the city's friendliness is most apparent in its enormous capacity to relax and enjoy.

In the past few years, new restaurants, nightclubs, bars and casinos have sprung up all over the city

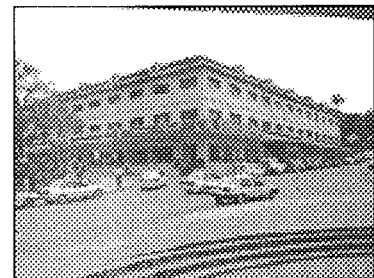
There is hardly a country that isn't represented effectively when it comes to good eating and drinking! In Kampala, a wide variety of eating places, coffee shops and night clubs tell the cities' night life with flare and fondness

Origins of Kampala

The origins of the Kampala city go back to 1891 when Kabaka of Buganda had his court on Rubaga and Mengo hills.

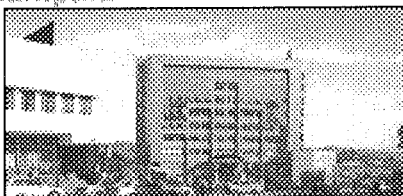
The town that grew from colonial and royal resting place achieved municipal status in 1950 and became a city' in 1962.

Today, as you stand on the hills of Kampala, the City provides magnificent evergreen trees, gently disrupted by red-tiled villas, green iron-roofed bungalows, as well as taller modern city profiles that give way to attractive views of the surrounding country side and nearby Lake Victoria.



Emurulu Airline offices on Kimathi Avenue

Kampala



Today:

The City has retained its traditional charm and remains the greenest in Africa. Today Kampala is the heart of Uganda. The centre of commercial life and the seat of government. It is a vibrant modern metropolis

starting a reversal of the assimilation pursued by successive French governments.

The first avowedly separatist group formed in 1911, but, despite German overtures when war began three years later, the Bretons remained loyal to France during World War I. Another Breton national hero is France Laurent, a young soldier executed during the war for not obeying an order given in French, a language he did not understand.

Breton nationalism grew dramatically during the turmoil and economic depression of the 1930s. The Germans, during the World War II occupation of France, attempted to use Breton national sentiment by placing the region under separate administration and allowing broad cultural and linguistic rights. In spite of the German concessions, Nazi doctrine held little attraction for the majority of the conservative, devoutly Catholic Bretons.

The postwar suppression of the Breton language and culture provoked a Breton revival in the 1950s, with a parallel growth of nationalism over the next decade. Numerous cultural, nationalist, and separatist groups emerged, the most militant employing violence and terrorism to press their cause of Breton independence.

The decentralization of the French government, beginning in 1981, returned some powers to local authorities, but the creation of regions loosely based on the historic provinces gave rise to yet another nationalist grievance. The Nantes region, historically an integral part of Brittany, became part of a neighboring region, its separation loudly denounced by Bretons.

Resurgent nationalism, supported by a network of flourishing cultural language schools, cultural centers, and the Breton media, remains a potent force in the region. The Bretons, having won the struggle to save their nation from extinction, now focus on finding a place for Brittany within united Europe.

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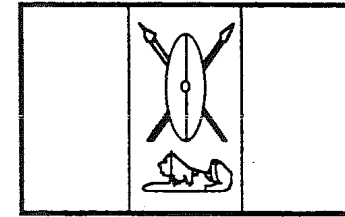
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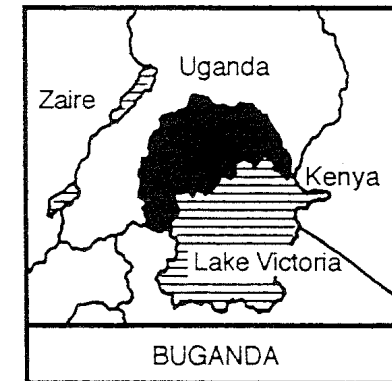
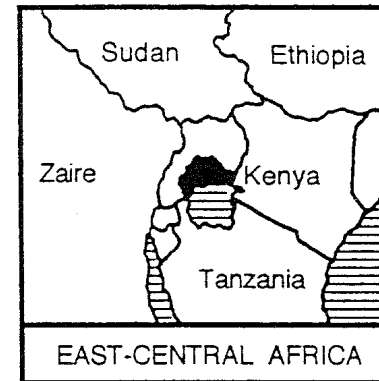
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JAMES MINAHAN, *NATIONS WITHOUT STATES: A HISTORICAL DICTIONARY OF CONTEMPORARY NATIONAL MOVEMENTS*, WESTPORT, CONNECTICUT 1996, ISAM DN: 61006.

BUGANDA



CAPITAL: *Kampala*



POPULATION: (95e) 6,269,000 : 4,350,000 Baganda in Uganda. MAJOR NATIONAL GROUPS: (95e) Baganda (Ganda) 60%, Basoga (Soga) 20%, Banyoro (Nyoro) 6%, other Ugandan. MAJOR LANGUAGES: Luganda, Lusoga, Swahili, English. MAJOR RELIGIONS: Protestant, Roman Catholic, animist, Sunni Muslim. MAJOR CITIES: (95e) Kampala 517,000 (774,000), Jinja 188,000, Bugembe 116,000, Masaka 67,000, Mpigi 50,000, Entebbe 38,000.

GEOGRAPHY: AREA: 25,631 sq.mi.-66,401 sq.km. LOCATION: Buganda lies in East Africa, occupying the northern and western shores of Lake Victoria in southeastern Uganda. Buganda borders Kenya on the east, the Bunyoro* and Toro* regions of Uganda on the northwest, and the region of Ankole* on the west. POLITICAL STATUS: Buganda forms the Ugandan provinces of North and South Buganda, Central, and Basoga. The kingdom was partially restored in 1993.

INDEPENDENCE DECLARED: 31 December 1960.

FLAG: The Buganda flag, the flag of the former kingdom, is a blue field with a narrow, vertical white stripe centered, bearing a gold reclining lion surmounted by a gold shield and crossed gold spears.

PEOPLE: The Baganda, popularly called Ganda, are a Bantu people who have existed as a distinct nation for nearly a thousand years. In the Ganda's Bantu language, Baganda refers to the people or nation, Luganda the language, and Buganda the state. The Basoga (Soga), a closely related Bantu people, inhabit the region east of the Nile River, and a Banyoro (Nyoro) minority lives

U

UGANDA. Islam entered what is today the small, landlocked Republic of Uganda in the nineteenth century from two directions: from the east through the present republic of Kenya, and from the north through Egypt and the Sudan. However, the boundaries of present-day Uganda were not stabilized until 1914. Since then Islam has remained one of the realities of the socio-cultural life of this eastern African nation.

The precise date of Islam's introduction by Swahili and Arab traders from the east is in dispute. Some observers claim that Islam was introduced in the mid-nineteenth century, while others believe it came in the last quarter of the century. It is clear, however, that as early as 1930 there were already thousands of Muslims in Buganda. Their chief leader and patron was a former king of Buganda, Nuhu Mbogo. Today up to half of all the Muslims in Uganda are to be found in the central region of Buganda alone. In this part of Uganda the Shāfi'ī legal school predominates.

The entry of Islam into Uganda from the north occurred in the 1860s, when Khedive Ismā'īl of Egypt sent a force, basically Muslim in composition, to occupy what is today northern Uganda as part of the Turco-Egyptian empire. The Mālikī legal school predominates among the Muslims in the north. Whatever the precise dates, Islam was virtually unknown in Uganda before the nineteenth century.

Islamization in Uganda was not accompanied by arabization like what occurred in North Africa. Very few Ugandan Muslims speak classical Arabic (although their formal prayers are uttered in that language), and none identify themselves as Arabs. However, the Islam that came via the Sudan was accompanied by an Arabic creole called Nubi, a language that was politically significant in the 1970s and is still spoken in many parts of Uganda.

Virtually all indigenous Ugandan Muslims are Sunnī, although in the period prior to 1972 there was a tiny community of non-Sunnīs, mostly from Muslim com-

munities in South Asia. A few Ugandans have converted to the unorthodox Aḥmadiyah sect founded by Mirzā Ghulām Aḥmad in British colonial India.

Dependable statistical information about the various religious communities in Uganda remains elusive. According to the first national census, taken in 1959, the population of Muslims in Uganda was less than 6 percent of the nation. Unofficially, however, many believed and continue to believe that the actual number of Muslims in Uganda was larger than the 1959 and subsequent official censuses suggested. Nonetheless, it is clear that whether Muslims in that country comprised 5, 10, or even 15 percent of the population, they were obviously vastly outnumbered by Ugandan Christians. According to the United Nations, by 1987 Uganda's population stood at 16 million; it was projected to reach 24 million by the year 2000.

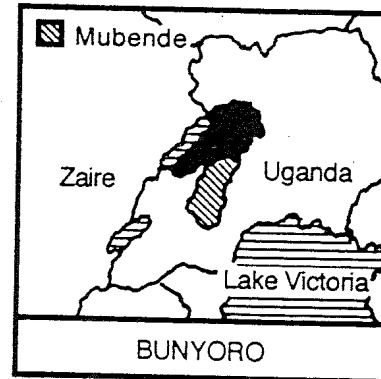
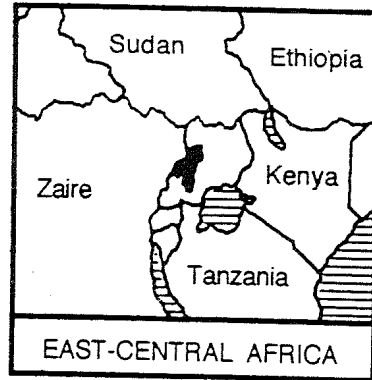
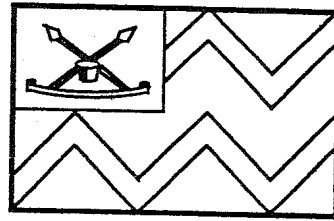
Like many other African countries, Uganda has a triple religious heritage of indigenous African religions, Islam, and Christianity. Islam was the first to arrive of the two major immigrant Semitic monotheistic religions. The introduction of Christianity with British colonial rule in Buganda early in the twentieth century presented Islam with a serious rival. British rule naturally favored and facilitated the spread of Christianity; since colonial days political power has resided in Christian hands. Independent since 1962, postcolonial Uganda has consistently been ruled by Christians—almost all Protestants rather than Catholics—except for the Idi Amin years (1971–1979).

In Amin's Uganda Islam was clearly on the ascendant. In this period many non-Muslims in the country converted to Islam, partly because the Islamic card promised greater access to influence and affluence. Amin surrounded himself increasingly with fellow Muslims, thus substantiating the belief that it paid to be a Muslim. For example, in 1971 Amin and a veteran Muganda politician, Abubaker Mayanja, were the only Muslims in his first cabinet. This contrasted sharply with the fourteen

BUNYORO

Bunyoro-Kitara

CAPITAL: Hoima



POPULATION: (95e) 2,424,000 : 2,550,000 Banyoro (Nyoro) in Uganda. **MAJOR NATIONAL GROUPS:** (95e) Banyoro (Nyoro) 91%, other Ugandan. **MAJOR LANGUAGES:** Lunyoro, Swahili, English. **MAJOR RELIGIONS:** Protestant, Roman Catholic, Sunni Muslim. **MAJOR CITIES:** (95e) Hoima 38,000, Mubende 30,000, Masindi 25,000, Biso-Butiaba 20,000.

GEOGRAPHY: AREA: 6,419 sq.mi.-16,629 sq.km. **LOCATION:** Bunyoro lies in western Uganda, a broad plain just east of Lake Albert between the Victoria Nile and Kafo Rivers. Bunyoro borders Zaire on the west and the Ugandan regions of Toro* and Buganda* on the south and southeast. **POLITICAL STATUS:** Bunyoro forms a district of the Western Province of Uganda. Nationalists claim the territory of the former kingdom, including the Mubende district of neighboring Buganda. The government allowed the partial restoration of the kingdom in 1993.

FLAG: The Bunyoro flag, the flag of the former kingdom, is a white field crossed by two serrated blue lines and charged with a red canton on the upper hoist bearing a white drum surmounted by crossed swords.

PEOPLE: The Banyoro, popularly called Nyoro, comprise three historical divisions: the Bito, descendants of sixteenth-century Nilotic invaders; the Huma, Hamitic herdsmen settled in the region in the Middle Ages; and the Bairu (Iru), Bantu agriculturists. All three Nyoro peoples speak Lunyoro, the language of the original Bantu inhabitants. A sense of nationhood and shared destiny has been forged only since Ugandan independence in 1962. Until the 1960s the three groups remained separate and intergroup marriage was forbidden in the

kingdom. The majority of the Nyoro are Christian, primarily Protestant, with an important Muslim minority concentrated in the north.

THE NATION: Bantu peoples settled the fertile lands around Lake Albert between A.D. 1000 and 1100 and gradually united as a tribe under a paramount king. The Bairu (Iru), skilled farmers, developed a structured, pacific society overseen by a feudal hierarchy.

Hamitic migrants, the Huma (Hima), thought to have originated in present Ethiopia, conquered the kingdom and established themselves as a pastoral aristocracy. In the early sixteenth century a tall Nilotic people, the Bito Luo, replaced the Huma as the kingdom's dominant people. The conquerors reestablished the kingdom under the Bito dynasty. The Luo adopted the culture and language of the more advanced Bairu, relegated by the Nilotic aristocrats to a serflike condition and forbidden to own cattle, the new measure of wealth in the kingdom.

The state, called Bunyoro-Kitara and ruled by a king, the *omukama*, dominated a large area of the lakes region in the sixteenth and seventeenth centuries, but invasions and civil wars eventually divided the territory into a number of rival kingdoms. One of these kingdoms, Buganda, gradually assumed the position of the premier kingdom and expanded at Bunyoro's expense. In the 1840s the southern region of the kingdom seceded to become the separate kingdom called Toro. The succession of an adroit king, Kabarega, to the throne in the mid-nineteenth century restored Bunyoro power, and the kingdom engaged rival Buganda in a long series of wars in the second half of the century.

British influence, established in Buganda in 1888, made Bunyoro a center of resistance to the Europeans and their Baganda allies. In 1894 a suspected Belgian advance from the west provided the British and Baganda with a pretext for war. Defeated by the combined force, the king could not resist the incorporation of his kingdom into British Uganda in 1896. A Nyoro uprising, in 1899, ended with the exile of Omukama Kabarega to the British Seychelles, an island group in the Indian Ocean.

The British authorities allowed Kabarega to return to Bunyoro in 1900 but forced him to sign the Buganda Agreement, giving all Nyoro lands south of the Kafo River to Britain's ally and Bunyoro's ancient enemy, Buganda. The "Lost Counties" territorial dispute continues to the present, as the two counties taken by Buganda include Bunyoro's ancient center, Mubende, and the traditional burial site of Bunyoro's *omukamas*.

The "Lost Counties" controversy initiated the growth of modern Nyoro nationalism, the movement beginning as an anti-British popular movement. The Nyoro saw the British as the powerful protectors of their ancient enemies in Buganda. In 1921 Nyoro nationalists formed a political group called Mubende-Banyoro, which quickly became the kingdom's most popular political party, with demands for the return of the "Lost Counties" and secession from British Uganda. The British treated the kingdom as conquered territory until 1933, when the king finally signed a protectorate agreement.

مجلة البحوث التاريخية
مركز دراسة جهاد الليبيين ضد الغزو الإيطالي

السنة العاشرة العدد الأول يناير ١٩٨٨

محتويات العدد

- ٧ د . أحمد إبراهيم ذياب : الغزو الإيطالي في الصحافة العربية وموقف مجلة المنار المصرية منه
٣٩ د . عبد المولى صالح الحرير : موقف إيطاليا وألمانيا وإنجلترا من تركيا قبيل وأثناء الغزو الإيطالي (ترجمة)
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٩٥ الأستاذة خديجة باعلي الشريف : طريقة تقويم تجار القوافل الغدامسية للسلع والبضائع
د . عبد القادر صالح محمد : الخلفية التاريخية للنزاع الصومالي - الأثيوبي حول إقليم أوجادين (الصومال الغربي)
١١٢ د . فاروق أحمد شعبان : عمارة حمام ضرغوت بطرابلس ليبيا بين الأسس الهندسية والجمالية
١٥٥ د . إدريس الحرير : تقرير حول كتاب
١٧٦ أمانة التحرير : أخبار المركز العلمية
١٧٨ نبذة مختصرة عن مركز الجهاد
١٨٧ إعلان عن ندوة علمية عن السلفيوم
سليمة إبراهيم منصور : المراجع أو البيلوغرافيا المغربية (المنشورات باللغة العربية)
١٨٩ هانس شلوتر : المراجع أو البيلوغرافيا المغربية (المنشورات باللغة الأجنبية)
١٩٢

تقرير حول كتاب

THE SPREAD OF ISLAM IN UGANDA
FROM 1844 TO THE PRESENT

BY: A. B. Kasozi

د. إدريس الحرير

قسم التاريخ / كلية الآداب

يتكون هذا الكتاب من مقدمة وستة فصول وخاتمة مجموع صفحاته ٢٦٧ صفحة وكان الجزء الأكبر من هذا الكتاب قد قدم كرسالة دكتوراه في التاريخ لجامعة كاليفورنيا بمدينة (Santa Cruz) طورها المؤلف فيما بعد إلى الدراسة الموجودة الآن في شكل كتاب للنشر .
في الفصل الأول يتحدث عن تغلغل الإسلام في أوغندا والمراحل التي مر بها خلال فترات معينة والعوامل التي أدت إلى تقبل بعض السكان له ثم أثر الإسلام على المجتمع الأوغندي وكيف أن السلطة المركزية المتمثلة في الكاباكا « الملك » الأوغندي الذي اعتنق الإسلام ساعد في نشر هذا الدين هناك .

أما الفصل الثاني فيشكل كيف أن الإسلام بدأ يضمحل بسبب النزاع والتصارع بين المسلمين ونظراً لتغير رأي السلطة الحاكمة نحو الإسلام .

والفصل الثالث يتكلم المؤلف عن كيفية انتشار الإسلام في أوغندا في الفترة من ١٨٩٠ إلى ١٩٢١ م والعوامل التي ساعدت على ذلك . ومن بينها التجارة والتجار واللاجئون المسلمون من الحروب الدينية والقواعد السودانية المصرية .

The Sofi community places itself under the Sheikh category and belongs to the Sunni sect. Marriage alliance with any Muslim of equal status or occupation is allowed. But normally they practise group endogamy. Parallel-cousin marriages are preferred in the community. Remarriage with deceased wife's younger sister and elder brother's widow is allowed. *Mehar* is paid on demand. Widow, widower and divorcee remarriages are permissible. There is an increase in the age at marriage.

The property is divided among the sons and daughters. After the death of the father the property is divided into three shares. The first share goes to the widow. The second share is divided equally among the sons. The third share is given to the daughters. The succession is from the father to the sons. Their women shoulder major burden of domestic work. First hair-cutting (*zarkasai*) and circumcision (*khatna*) are performed during childhood.

Marriage starts with engagement (*gandum*). Other rituals that follow are *doon laij*, males *behoun*, *mass mechzvoun*, *malamenz*, *menzimen*, *nikah* and *yenivoul*. *Wathal* (feast) is given by the father of the bridegroom on the second day of marriage. The dead are buried. The rituals observed on the fourth and fortieth day after a death are called *chaharum*, and *chehlum*, respectively.

The Sofi are generally landless and their economy depends on the preparation and sale of the bakery products. Being a family enterprise, all the members of the family, including boys and girls, are engaged in this work. The Gujri supply milk and the Ganai supply animal fat to their bakeries. Some of them own big bakeries in Srinagar. There are also a few Brahman bakers named Sofi. The Sofi are also engaged in selling milk, government and private services, business, transport, industry and as wage labourers. Women spend their leisure time in knitting and embroidery. Folk-songs like *wanawun*, *wayun* and *rouf* are sung on festive occasions.

Traditionally they accept food and water from all other communities except the Watal, and share the sources of drinking water, burial grounds and religious shrines with other Muslims. There are teachers, engineers and administrators within the

community. They are aware of the development programmes which have improved their socio-economic condition.

They have a positive attitude towards health care and modern medicines, and adopt modern methods of family planning. A few members of the community have availed the employment opportunities extended under the IRDP. Many members are self-employed and own bakeries.

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S.M. SOZ

Soga

Community of Sudan and Uganda

The Soga of Uganda are a Bantu-speaking people of the Interlacustrine group. They number nearly 1 million, about 8 per cent of the total population of Uganda. Some 150,000 of them are Muslims. They speak their own language, Lusoga, and like other Bantu languages, theirs also has class prefixes. Thus, a member of the group is called *Musoga*, the plural *Basoga*, the language *Lusoga* and the country *Busoga*.

Busoga today is a district in East Uganda, bounded on the north by Lake Kyoga, on the west by the Nile River, on the south by Lake Victoria and on the east by the Mpologoma River. The southern part of the district along Lake Victoria is fertile and well watered, while the northern part is drier. The majority of the Soga are peasants cultivating small plots. The major cash crops are

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there are many Asians who are Shia Ismaili or Shia Ithna Ashari. Their numbers have decreased considerably in the past few years; many have migrated to Britain and Canada.

There has been some activity in Tabora by the Ahmadiya sect. This may have been influenced in the early days of independence by the example of the regional commissioner, the late Shaikh Amri Abedi, who was a prominent Ahmadi. He was famous as Swahili poet and for his concern with the translation of *the Qur'ân* into Swahili.

Observance of the requirements of Islam is minimal. Only a small minority in the cities carry out daily prayer. Most people observe Ramadan, although not too strictly, and no more than a handful have made the Haj. There are no Islamic saints comparable to those in West Africa. Most Muslims continue to engage in rites directed towards ancestral spirits and in a large number of secret societies for both sexes, with functions ranging from snake charming to spirit possession.

The Nyamwezi people, particularly the Sukuma group, have undergone a series of vicissitudes in this century. Their agricultural and herding practices, which long dismayed Western agricultural and animal husbandry experts, have now been shown to be an entirely rational response to tsetse and tick-borne diseases, even though the result has been serious soil erosion.

The compulsory concentration into village communities may have as yet unforeseen results, one of which could well be a large-scale conversion to Islam and the development of fundamentalism as a response to economic deprivation, deteriorating natural resources and political discontent.

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J.L. BRAIN

Nyankole

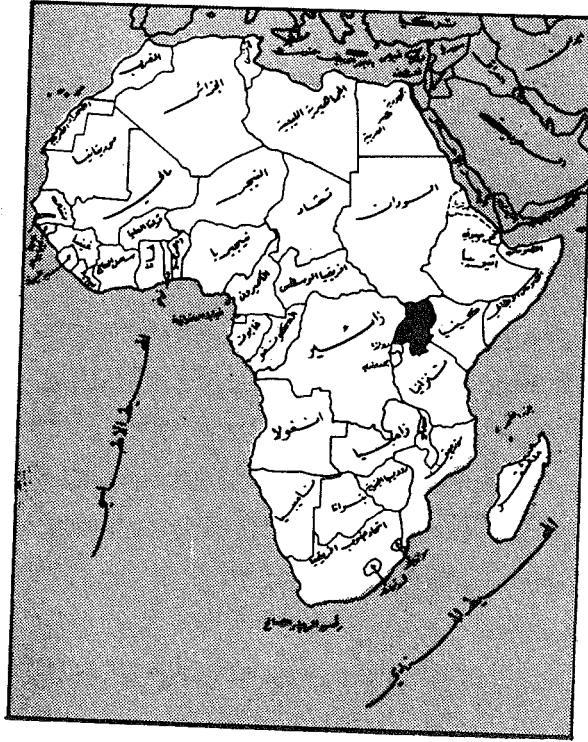
Tribe of Uganda

The Nyankole belong to the western Interlacustrine Bantu of Uganda that include also the Nyoro and Toro tribes. They all developed similar political cultures of kingship and centralised government and also share a common tradition about a group of alien gods who brought statecraft and cattle to the area. Historians question the tradition but agree that the states in this region were established about five centuries ago by pastoral people who founded their dynasties and dominated the agricultural inhabitants.

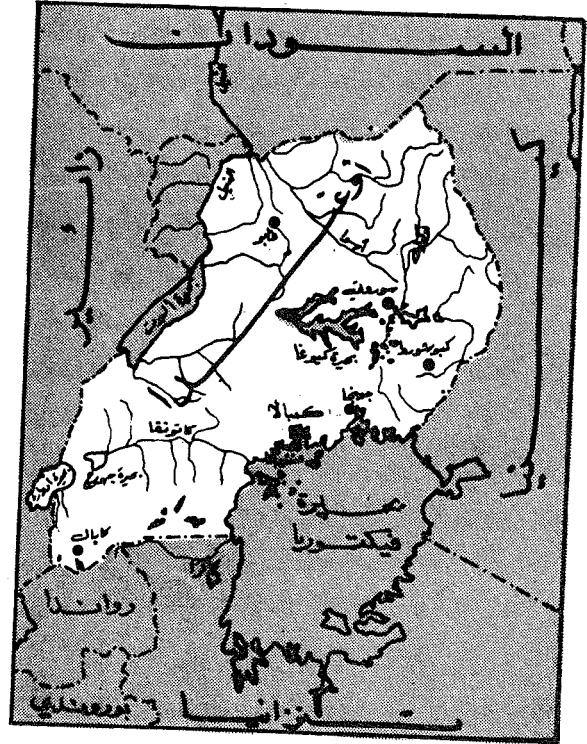
Ankole, the homeland of the Nyankole, was one of several ancient kingdoms that were abolished in 1967 and today forms a district in southwest Uganda. It borders the Kangera River on the south, Lake

أوغندا

ومن الغرب جمهورية زائير ، ومن الشمال السودان .
وتشتهر أوغندا ببحيراتها الكثيرة ، ومنها بحيرة فيكتوريا
التي ينبع منها النيل الأبيض ، كما تشتهر بجبالها العالية
جبال القمر (روانزوري) Ruwenzori .
المساحة : ٢٣٦,٠٣٧ كلم مربعاً (٩١,١٣٣ ميلاً
مربعاً) . السكان ١٢,٤٣٠,٠٠٠ نسمة (١٩٧٨)



وثني اعتنق المسيحية فيما بعد ومن أم مسيحية متدينة.
وللقديس أوغستين نحو ٢٢ مؤلفاً أشهرها :
« اعترافات » و « مدينة الله » الذي يعتبر
أول كتاب تضمن الفلسفة المسيحية للتاريخ .
ولقد كان لهذا الكتاب تأثير بالغ في الأمبراطورية
الرومانية المقدسة وعلاقات الكنيسة بالدولة .



اللغة : الإنكليزية (لغة رسمية) وهناك لغات
أفريقية محلية .

نبذة تاريخية : بدأ التنافس الشديد على أوغندا بين
بريطانيا وألمانيا عام ١٨٨٥ ، واتمى بعقد اتفاقية بين
الدولتين لتقسيم أقاليم شرق أفريقيا . فأصبحت أوغندا
محمية بريطانية من عام ١٨٩٤ و ١٨٩٦ . ورغم
المحاولات العديدة لم تستطع بريطانيا إلحاق أوغندا
بمستعمراتها في شرق أفريقيا (البريطانية) . .

بدأت أوغندا تخطو نحو الحكم الذاتي بعد الحرب
العالمية الثانية ، فحصلت عليه في أول آذار - مارس
١٩٦٢ ، ثم حصلت على استقلالها الكامل في ٩ تشرين
الأول - أكتوبر ١٩٦٢ . وفي عام ١٩٦٣ انتخب الملك

أوغندا ، جمهورية

Republic of Uganda

République d'Ouganda

الدين : أغلبية مسيحية (٥٠٪) و (١٥٪)
مسلمون ، والبقية ديانات أفريقية وثنية .
العاصمة : كمبالا Kampala .

أهم المدن : جينجا ونجيرو (Jinja and Njeru)
وبوغامي (Bugambe) وعنتبية (Entebbe) .
الموقع : تقع أوغندا في شرق أفريقيا الوسطى .
تحدها من الشرق كينيا ، ومن الجنوب تانزانيا وراوندا ،

النهايات في تراجميات شكسبير

الدكتور توفيق يوسف

الأستاذ المساعد بقسم اللغة الإنجليزية - كلية الآداب - الجامعة الأردنية
- عمان - الأردن .

الهدف من هذا البحث هو دراسة النهايات في التراجميات التي كتبها شكسبير ومحاولة التوصل إلى نتائج معينة بخصوص الأنماط المتعددة التي تتكرر في هذه المسرحيات . ويستعرض البحث هذه الأنماط مع دراستها وتحليلها ومقارنة الأنماط المستعملة في مسرحيات شكسبير المأساوية مع الأنماط المستعملة في غيرها من الماسي وخاصة المأساة اليونانية والمأساة الإليزيثية والمأساة الحديثة .

وقد اقتصرت الدراسة بشكل خاص على مسرحيات شكسبير التراجيدية السبع المعروفة ، وبالرغم من بناء النتائج التي توصل إليها البحث على دراسة الباحث لهذه المسرحيات إلا أن البحث قد تعرض بالذکر لمسرحيات شكسبير التراجيدية الأخرى كلها وجد أن ذلك مجد . وتبعاً لذلك فإن هذه الدراسة تبين الأنماط المشتركة بين مسرحيات شكسبير التراجيدية أو بعض منها . ولا بد أن نوضح أن نقطة البداية لهذا البحث كانت الدراسة التي قام بها الباحث الإنجليزي الشهير «برادلي» وأن هذه الدراسة محاولة لتوضيح بعض النقاط والمسائل التي أوردها برادلي في كتاب الشهر Shakespearean Tragedy حول محتوى وتركيب المسرحية التراجيدية عند شكسبير وإضافة ما يمكن إضافته إلى تلك الملاحظات التي أوردها في كتابه .

وقد تركزت الدراسة حول الفصل الأخير من المسرحيات التراجيدية التي كتبها شكسبير في محاولة لكشف الأنماط الشائعة في هذه المسرحيات والتعديلات المختلفة التي أدخلها على طريقة بناء هذه المسرحيات عبر رحلته الفنية . وبشكل عام فإن هذه الدراسة تبين المرونة الفنية التي اتبعها شكسبير في كتابة مسرحياته التراجيدية وخاصة فيما يتعلق بنهايات تلك المسرحيات .

Notes on Some Historical Aspects of the Controversy over Muslim Law and Practice in Uganda

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In this study an attempt is made to tackle the impact of Islam on Uganda by examining some historical aspects relating to the question of the Muslim law and practice. Besides its religious mission, Islam contributed greatly in bringing about revolutionary upheavals in Uganda both in the socio-political and economic fields.

By the time of the coming of the colonial rule several changes had taken place due to Muslim thought and influence. The British administration was faced continuously by an ardent desire on the part of the African Muslim community that they should be governed by Islamic law in all religious aspects and denied any link with tribal law and native custom.

This article is, however, an historical survey illustrating the different factors involved in this controversy, with emphasis on the colonial policy and the role and effort of the indigenous religious bodies in catering for the application of the Islamic law in Uganda.

Schools of Law in Ugandan Islam

The penetration of Islam into Uganda occurred around the middle of the nineteenth century. It was largely the work of the Arab and Swahili traders of the eastern coast of Africa, the "Khartoumi" traders and remnants of Emin Pasha's Sudanese troops. the last two influences came from the north.⁽¹⁾ But theologically the core of East African Islam has always been at the coast. The role which the Arab and Swahili traders of the East coast played in the spread of Islam in Uganda represents an interesting example of Islam taken

The Status of the Muslim Community in Uganda

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UGANDA

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The Muslim Advent in Uganda

Islam was brought to Uganda in the middle of the nineteenth century by Arab traders coming from the East African Coast and especially from the trading centre of Zanzibar. The exact date of their arrival at the palace of the Kabaka of Buganda is still a matter of dispute and a subject for further research, but all opinion is agreed that this must have been during the last "fifteen years of (King) Sunna II's reign, that is between 1839 and 1854".¹

The fate and fortunes of Islam at this early stage were closely tied to the palace of the Kabaka of Uganda. The first Kabaka to be most aware of the existence of an outside world and to cultivate strong trade relations with foreigners was Mutesa, the First, whose reign stretched from 1854 to 1884. Mutesa is noted to have been a very wise ruler who was very keen and able to deal with foreigners in a way that tended to strengthen his kingdom. His trade with the Arabs increased his power by strengthening his army which could now be equipped with modern arms. In addition to the assistance they gave him in modernising his army and in streamlining the administration, the Arabs also taught Mutesa the religion of Islam:

Thus Mutesa came to know many Arabs and hence their religion. He began to trust them and to listen to what they taught him. As a result he began to read Islam. As he was a King of immense power, he used this power to extend Islam to all his subjects. This is why we think that Mutesa I, was the first most important cultivator of Islam in Uganda. He used power to influence people in becoming Muslims²

After the demise of Mutesa, Christianity which had been introduced by Henry Morton Stanley, started to vie for influence and converts with Islam. During 1888-1889, or what Sir John Gray has called "The year of the three Kings"³ there occurred a fierce struggle between the Muslims and Christians, with each party seeking to dominate Buganda society. Nevertheless, throughout this period, and until they were defeated by the Christians with the assistance of the colonising British, the Muslims "were the arbiters of the political situation":

The Muslims were by far the largest and militarily the most formidable group. They had among them several dynamic leaders. All the palace armed guards for instance were Moslems and they even used to refuse access of the King to the Prime Minister, something unheard of in Kiganda history.⁴

The desire for continuation of Muslim dominance led to pressure on successive Kabakas to ensure that they did not challenge that dominance, or allow an upperhand to the Christians. Mwanga and Kiwewa resisted conversion to Islam despite the preponderance of the Muslims among their subjects.

The Uganda Muslim Supreme Council: An Experiment in Muslim Administrative Centralisation and Institutionalisation, 1972-82

Abdu B. K. Kasozi

UGANDA

Introduction

The creation of the Uganda Muslim Supreme Council in 1972 gave Muslims hopes that for the first time their affairs which were formerly administered by a collection of organisations and individuals each in competition with the other, would not only come under one administrative umbrella, but would also promote firm institutional principles and procedures.

The first preachers of Islam in these African parts were often traders who propagated the faith in their spare time or as a means to attaining other diplomatic objectives. They did not bequeath administrative institutions to their converts, or prepare them to generate such activity. Nor did they remain in contact with them with the purpose of guiding them in ways of managing Muslim affairs.¹ As a result, Muslims in sub-Saharan Africa have had no viable administrative institutions national in scope and well organized that are a key to the proper direction of the community.²

It is true that in many areas, a jihad leader, a reformer, a *sheikh*, a sharif, a learned cleric or a Muslim with a large following developed an administrative structure which in some cases survived the death of the founder.³ Such examples are however not only few, but are restricted to areas of complete Islamic influence where such structures were created to cater to the mainly mundane affairs of the leader.⁴ The major cause for this lack of institution formation was that Islam did not have full time and well paid missionaries spending all their energies to the preaching of the word.⁵

When therefore the Uganda Muslim Supreme Council was created, very few Muslims, if any, had an idea of how it should function. The government under Idi Amin which did so much to help in the creation of this body visualised it as an organ to implement religio-political policies necessary for his survival in power; the Sheikhs (the religious establishment in Uganda) saw it as an opportunity to gain employment; the Muslim elite educated in the Western tradition saw it as a vehicle of order versus chaos and the Christians saw it as a Pan-Islamic organisation preparing a *jihad* in Africa which they had to contend with. No wonder the Uganda Muslim Supreme Council encountered a number of obstacles in the difficult road to institutionalisation.

The Nature of Ugandan Islam

The process of integrating Islam in the daily lives of ordinary Ugandans is still underway and many new adherents are daily entering the fold. But unlike the Bilad-as-Sudan, the East African Coast, Zanzibar, Somalia or the Nilotic Sudan, Islam in Uganda, except in the urban areas where the Nubian or Swahili

communities live, is still a religion and not yet a culture.⁶ Ugandans Muslims are very dedicated Muslims. Between 1888-1897, they fought the so-called religious wars to make Uganda a Muslim State, and though they failed they nourished the idea until the coming of Idi Amin when many of them felt their hopes had finally been fulfilled.⁷ But Islam in Uganda does not still determine the daily actions of the Muslims. Islamic law except in matters of divorce and marriage is not operative.⁸

The Gregorian and not the Hijri calendar is in force according to which work and holidays are determined. The few Muslims who speak Arabic do so only at religious ceremonies; in their official and personal interaction they use vernacular Kiswahili or English. Islam is therefore a religion and not as yet a culture of the majority of Ugandan Muslims. Again it must be emphasised that they are dedicated believers: they say their prayers without fail, they fast, many make it to Makka and they observe Islamic ceremonies like Maulid an-Nabbi.⁹

And I have no doubt that given another fifty years and the intensity of Islamisation and self identification that is now going on amongst Ugandan Muslims, the process of Islamic acculturation would have reached an irreversible state.

Since no census giving accurate figures for the various religions has been conducted, any attempt to break down Ugandan population on a religious basis is futile.¹⁰ We can only say with certainty that the majority of Uganda Muslims live in urban centres of Kampala, Jinja, Entebbe, Soroti, Bombo, Fort Portal, Arua, Gulu, Mbale, Moroto, etc. Because of lack of educational opportunities, Muslims sought livelihood in urban areas as traders, taxi drivers, lower government workers especially in the lower ranks of the police, army or prison guards and as petty unskilled labourers.¹¹ In the rural areas, Muslims are found mainly in Butambala county of Buganda, Bugweri county of Busoga, Bukanga-Shema counties of Ankole and above all in West Nile and Madi Districts.¹² In these areas they are more than 60% of the population. In fact in West Nile and Madi, the degree of Islamisation is far higher than in many parts of Uganda.¹³ Generally, however, Ugandan Islam is still in a precarious state because the process of Islamisation despite its successes has still not been consolidated.

The Coming of Islam to Uganda

Islam spread to Uganda as a result of contact between Islamised peoples from the East African Coastal (or Swahili) zone and from the Nilotic Sudan.¹⁴ By far the most well documented springboard for Islam was the East African Coast. It is now ascertained that Islam came to the East African Coast as far back as the first or the second century of the Islamic calendar. But it remained in the coastal zone and did not reach the far interior. According to our knowledge, it was not until the early nineteenth century that Islamised coastal peoples began to come into the interlucustrine areas of East Africa.

Coastal goods began to seep in Buganda in the reign of Ssemakokiro, becoming more plentiful in the reign of Kamanya. The first recorded preaching of Islam is supposed to have taken place at the court of the Kabaka (King) of Buganda, Suna II in 1844 by an Arab trader named Ahmed ibn Ibrahim.¹⁵ Islam increased substantially in the reign of Suna's son, Mutesa (1854-1884). Mutesa who was head of a centralised authority with complete political, economic and

علم، ولكن لا يمكن أن يوجد علم دون إيمان». فالإيمان مصدر المعرفة ومنبع اليقين القائم على سلطة الكتاب المقدس، فوضع أوغسطين منهجه في المقولة الشهيرة: «اعقل كي تؤمن، وأمن كي تعقل». تلك التي عبر عنها القديس أنسلم في القرن الحادي عشر الميلادي «بالإيمان الباحث عن العقل».

ينقسم العالم عند أوغسطين إلى عالم محسوس وعالم معقول. والتقدم في درب الحكمة إنما يتجه نحو الأعلى، نحو العالم المعقول. ويبدو أن المثل الأفلاطونية قد أصبحت في هذا العالم أفكار الإله، الذي يجمع في ذاته كل الحقائق، والذي يوجد الأشياء على مثال معقولاتها. والحقيقة الثابتة تشرق على العقل من العالم الروحي، هذا حين تكون البصيرة قد زكت بالإيمان. فالنفس الإنسانية صورة الله، وهي جوهر روحي مفكر، يدرك المدركات المعنوية بإشراق من الله، فالله هو المعلم الباطن، وهذه هي نظرية الإشراق عند أوغسطين.

أما أشهر مؤلفاته فهي:

- الاعترافات: وقد كتبه سنة ٤٠٠، وهو

أن الشعب المختار سوف ينتصر لأنه يفضي إلى الكنيسة الكونية التي أقامها المسيح. وميز أوغسطين بين المدينة الأرضية التي تقوم على حب الذات الذي يقود إلى انتهاك حرمة الإله والمدينة السماوية التي يجب أن تقوم على حب الله واحتقار الذات. ورفض أوغسطين في هذا الكتاب نظرية «قَدَم العالم» الأرسطية، وعرض نظرية الخلق بالمساواة لكل بما في ذلك الزمان. أما في مجال الأخلاق فرأى أن حب الخير هو المبدأ الديناميكي الأساسي لكل الأخلاق. ويُعثر في هذا الكتاب على إرهابات الكوجيتو (أنا أفكر) الديكارتي.

وتجدر الإشارة إلى الأثر الحاسم لفكر أوغسطين الذي نهجه معظم لاهوتيي العصر الوسيط، فارتسمت وفقه معالم الفكر عند سكوت أريجينو والقديس أنسلم والأكوييني. وبدأت مرحلة السعي للتوفيق بين الإيمان والعقل والجمع بين الفلسفة واللاهوت. فأعطى بهذا الجمع البعد العالمي للمسيحية بعد تلاقحها مع الفكر اليوناني ذي الطابع الأفلاطوني.

بكري علاء الدين

تحليل لتاريخه الروحي والفكري، ورواية انقلابه إلى المسيحية. وعلاقاته بأوساط الأفلاطونية الحديثة. وقد حلل فيه أيضاً طبيعة الإله الروحية والنفس البشرية، كما درس مشكلة الشر. ورأى أن الإله هو الوجود الحق دون سواه، لأنه لا يعرف التحول والتغير أما وجود الأشياء فإنه وجود عابر ومتغير. وقد صرح أوغسطين بأن الموجودات في عالم الفساد صالحة في الجوهر مع أن الشر ملازم للمخلوقات بوصفه جزءاً من النظام الكوني. وأعلن أن معرفة الذات لاتتم إلا عبر الذاكرة الإنسانية.

- مدينة الله (٤١٢ - ٤٢٧): ألف أوغسطين

هذا الكتاب إثر نهب رومة عام ٤١٠، حين كانت الانفعالات في أوجها، واستوجبت أن يتحدث الناس عما يشبه يوم القيامة. وقد حمل أوغسطين آلهة رومة الوثنية أسباب الهزيمة ورأها مسؤولة عن هذه الكارثة الهائلة. فدرس تاريخ رومة ومدح الأجداد العظام، ثم حلل الانحطاط الذي أصابها وعزاه إلى فساد الحاكم الذي كان سبب تدمير المدينة. ورأى

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الموضوعات ذات الصلة:

الفلسفة في العصر الوسيط - المسيحية.

أوغندا Uganda

أوغندا Uganda دولة إفريقية داخلية ليس لها واجهات بحرية. يخترقها خط الاستواء وتقع في الوسط الشرقي من إفريقية، يحدها شمالاً السودان، وغرباً الكونغو الديمقراطية، وجنوباً رواندا، وتنزانيا، وشرقاً كينيا. تشغل بحيرة فيكتورية مساحة كبيرة من الجزء الجنوبي الشرقي من أراضيها، وتبلغ مساحة أوغندا ١٣٩, ٢٤١ كم^٢ وسكانها ٢٠, ٣١٧, ٠٠٠ نسمة (١٩٩٧)، وعاصمتها كمباله، نظام الحكم فيها جمهوري رئاسي، وهي عضو في مجموعة الكومنولث البريطاني.

الأحوال الطبيعية

يقع القسم الأكبر من أراضي أوغندا على ارتفاع ١٠٠٠-١٢٠٠ م فوق مستوى سطح

المذكور بحيرتا ألبرت وإدوارد اللتان تتصل إحداهما بالأخرى بشلال ونهر سيمليكي Semliki، وينهض بينهما جبل رفنزوري (الجبال القمرية) إلى ارتفاع ٥١٠٩ م في قمة «مارغريت»، وإلى ارتفاع ٥٠٢٥ م في قمة «الاسكندر»، ويمتد إلى الشرق من الغور هضاب بونورو وتورو وأنكول (١٢٠٠-١٥٠٠ م). والهضبة البركانية كيفيزي (١٨٠٠-٢٥٠٠ م). وتمتد في النهاية الجنوبية الغربية من البلاد سلسلة من البراكين الخامة أهمها موفومبيرو (٤١١٣ م) وسابينيو (٣٥٨٨ م) ومكاهينكا (٣٤٢٠ م).

المناخ: تقع أوغندا في نطاق المناخ الاستوائي، لكن الحر الشديد يلفه الارتفاع

البحر. وتسود فيها الصخور القديمة ولاسيما العائدة إلى ما قبل الكامبري، وتغطيها الصخور المتبلورة التي خضعت لحت وتعرية عنيفين. يمتد في شمالي البلاد سهل واسع تعلوه بعض الكتل الجبلية. وفي الجنوب تسود التضاريس السهلية المتموجة، ويفصل التلال بعضها عن بعض أودية مستنقعية تقع في مستوى واحد، وتمتد على الحدود الأوغندية الكينية سلسلة جبلية بركانية مصدعة، أهم كتلتها الجبل البركاني إلغون Elgone (٤٣٢١ م) الذي يبلغ قطر فوهته ١٥ كم.

ويساير غربي أوغندا غور بنائي صدعي عميق يؤلف الفرع الجنوبي الغربي للانهدام السوري الإفريقي الكبير. ويحتل قاع الغور

الإسلام في أوغندة

للأستاذ عطية صفت

٤ — المديرية الشمالية ، وسكانها مليون ، وأهم القبائل بها الأنشولي ، الماسخي .
ويوجد من بين هؤلاء السكان نحو ألف ونصف من العرب ، وثلاثة آلاف ونصف من الأوربيين ، ونحو أربعة وثلاثين ألفاً من الهنود .

واللغة السائدة في البلاد هي السواحلية ، المنتشرة في شرقي إفريقيا ، إلى جانب ثلاث لغات أخرى من أصل مجموعة لغات البانتو . واللغة الإنجليزية هي لغة الحكام ولغة التبشير والتعليم والكتابة ، وقد ساعد على انتشارها إنشاء كنيسة « ماكري » ، في كامبالا سنة ١٩٢٢ ، وهي كلية ذات مستوى جامعي عال ، تتبع جامعة لندن ، وتسمى « كلية شرقي إفريقيا الجامعية » ، وهي خاصة بمعتنقي الديانات السماوية لا يدخلها الوثنيون .

والديانة السائدة هي الوثنية ، ويعتقها نصف السكان ، ويوجد نحو مليون ونصف من الكاثوليك ، وثلاثة أرباع المليون من البروتستانت . أما المسلمون فتقدرهم مصادر الأنباء التبشيرية بربع مليون (١) ، ويكثرون

تقع أوغندة في منطقة البحيرات التي تمتد النيل بالمياه ، وهي تحدها شمالاً بالسودان ، وغرباً بالكونغو ، وجنوباً بتنزانيا ورواندا أوراندي ، وشرقاً بكينيا . وتبلغ مساحتها نحو ٨٠ ميلاً مربعاً ، تغطي المياه منها مساحة قدرها ١٢٠٥ ميلاً مربعاً . ويبلغ عدد سكانها خمسة ملايين حسب إحصاء سنة ١٩٤٨ ، يتكونون من عدة قبائل موزعة في الأقسام الإدارية الأربعة على النحو التالي :

١ — يوجندا : وسكانها ١٣ مليوناً من شعب الباجندا ، الذين هم أرقى الأهالي من الناحية السياسية والاجتماعية والاقتصادية ، وتقع في هذه المديرية مدينة « عنتبة » ، وهي العاصمة ، ومدينة « كامبالا » .

٢ — المديرية الشرقية : وسكانها ١٥ مليوناً من قبائل الباسوجا ، وتقع بها مدينة « جنجا » .

٣ — المديرية الغربية : وسكانها ١٢ مليوناً ، وأهم القبائل بها البانيور ، الأنكولو .

رفاهتها ، ولا يلبث عيشها أن يتبدل سوءاً ، وإن طال بها الزمن . وهذه قصة أهل اليمن في عصورهم الخالية بلغ بهم نعيم الحياة ما بلغ . فلما أسرفوا على أنفسهم بدل الله نعيمهم ، وأذهب بهمجتهم وشوه تاريخهم . فكانوا حديثاً يذكر بالأسى والتحسر ، وكانت ذكراهم في القرآن مثلاً للآخرين .

وكذلك جرى البلاء على المسادين حتى في مطلع تاريخهم المشرق ، وحين وجود النبي الكريم فيهم — صلوات الله عليه وسلامه ، كانوا قلة فاتصروا ، وفقراء فاعتنوا ، وحين ساورتهم الحواظر فاعتنوا بكثرتهم يوماً ما لم يتركهم الله لغرورهم ، بل هزمهم أحياناً أمام عدوهم ، وذكرهم بأن كثرتهم لم تغن عنهم شيئاً في غزوة حنين وغيرها من غزوات أخرى لحقتهم فيها مهاتات المزيمة ثم تداركهم الله بنصره ورفع رايتهم أخيراً على أعدائهم وعلوهم أن هذا ابتلاء لهم ، ليكفوا عن الغرور ، وليثبتوا عند الاختيار باللهم على إيمانهم وجهادهم ، والقرآن يردد على مسامعنا قوله تعالى في كلنا الحالتين : « وسنجزى الشاكرين - والله مع الصابرين » .

عبر اللطيف السبكي

والقرآن ينهنا إلى الحذر من التطرف ، وإذا أقمنا على الإنسان أعرض ونأى بجانبه : وإذا سمع الشركان يشوسا ، وينهنا القرآن كذلك إلى أن شأن الدنيا عدم الاستقرار على حال واحدة ، وإنما هي بين خير وشر ، وعسر ويسر ، فإن مع العسر يسراً .

وينهنا إلى أن اللاتذمجانب الله والمهتدي بهديه ، والواعي لدينه وعقيدته لا يتخذعه عنه الحظ إذا أقبل ، بل يجب أن يقرره ، ويشكره ، لتسبح نعمة الله عليه وألا يستمه الخسك في حظه حتى يصرف عن حسن ظنه بالله والطمع في فضله ١١ بل يذكر نفسه بمواقف الصابرين وتجدهم ، ويؤمن بأن الله في خلقه تصرفاً يجب الاطمئنان إليه . . . ويذكر نفسه بما هو عليه في مسلكه ديناً ودنياً ، فلهذا ذلك البلاء بسبب من عمله السيئ ولعله يستفيد بالعبرة والاتعاظ مما جرى عليه .

هذا — وكما يكون موقف المرء محسوباً عليه ، أو محسوباً له : يكون موقف الجماعة والأمة في الأحداث العامة .

فأمة تغرها النعمة ، ويتوافر لها الأمن فتتحرف عن جادة رشدها لاتدوم عليها

THE IMPACT OF ISLAM ON GANDA CULTURE
1844-1894

BY

A. B. K. KASOZI
(Nairobi, Kenya)

INTRODUCTION

If we define culture as a way of life comprising the totality of behaviour, thoughts, literature, language, religion, social and material achievements of a given society, we shall find that cultural change is not only a continuous process but also is influenced by internal and external forces. The aim of this paper is not only to show that aspects of Baganda culture were continuously changing before the introduction of Islam, but also that Islam accelerated these changes and in many cases made a profound impact on the Baganda way of life.¹ The religion of the Baganda was undergoing a process of change, getting away from decentralization towards centralized authority. The coming of Islam to Buganda in 1844 with its emphasis on the one God, not only completed the process but also had a profound impact in the way the Baganda conceived of the universe.

Likewise, the social structure of the Baganda was undergoing changes before the coming of Islam. Not only did this change continue after the appearance of the latter, but many aspects of Ganda customs and traditions were affected. Islam with its emphasis on monotheism and individual salvation not only ushered in the process of the break up of the Baganda as a social unit but also changed their view of the cosmos.

THE BAGANDA RELIGION BEFORE THE 1840s

Although the Baganda had a concept of the one God (*Katonda*—i.e. Creator) whose temple was at Butonda in Kyagwe county, he was so far removed from their general experience and worshipping habits as to be negligible.² Baganda religion was decentralized in a collection of supra-humans consisting of (a) the

Muslims in 'UGANDA'

UGANDA

Location	:	East Africa
Area	:	93,981 Square Miles
Population	:	6.5 Million
Prime Minister	:	Milton Obote
Capital	:	Kampala

DRENCHED in the torrential rains peculiar to the tropics and covered by rich forests, lies the landlocked territory of Uganda where the immortal Nile has its source. It is bound by Sudan in the north, Tanganyika in the south, Kenya in the east, and Congo in the West.

The country covers an area of 93,981 square miles including 13,680 square miles of inland water. Within its boundaries there lie Lake George, Lake Salisbury, Lake Koyaga together with half of Lake Albert and part of Lake Victoria Nyanza. The country also has a vast area under swamps.

The population is consisted of many different races, including the Sametic, the Hametic, the Bantu and the dwarfish bushmen in the west. Long before the present political boundaries were set up, about a thousand years ago, various tribes from the north migrated to Uganda in a succession of waves and settled here. Life was comparatively easy here than it was in the north; the forests were full of game and the land was fertile with plenty of rainfall ranging between 50 and 90 inches a year.

Gradually, the tribal organisation of the primitive people evolved itself into a highly developed political system giving rise to powerful kingdoms. The kingdom of Bunyoro rose to power in the early 17th century and was the greatest power in Uganda for almost two centuries. But the dawn of the 19th century witnessed the gradual decline of the Bunyoro kingdom and the rise to power of the Buganda Empire of the south. This was also the period when Islam made its first recorded entry in Uganda.

By now, the original simplicity of the pure African character was lost amidst new political assumptions which raised the ruler from the level of ordinary mortals to the

sublime order of divinity. Drunk in the idea of their own sublimity the rulers lost their balance of mind; though they could not originate life, it was yet a consolation to note that they had the power to destroy it. This they wanted their subjects to note too. Hundreds of innocent men and women were being mercilessly slaughtered at the altar of the autocrats' vanity. They were tied to poles and parts of their bodies were chosen as targets for shooting. The drums that were beaten on such occasions were made of human skin and the sticks were human bones.

To this level of barbarism does humanity fall when it remains unguided by the divine principles of humanitarianism. This may happen to any nation, even in the 20th century, despite all scientific and industrial progress. History teaches us that faith in God and the adherence to divine teachings is the only power that can save humanity from disastrous ends.

Amidst the beating drums and shrieking victims did the caravans of the Arab traders pass, carrying their merchandise consisted mainly of cloth and fire-arms. The ghastly faces and wild eyes of the unfortunate victims and their sorrowful end made them extremely uneasy. They wished to see that it came to an end. But how.....? Would the rulers tolerate one word against their favourite passtime? Would not the insolence mean instant death? But what did the risking of one single life matter compared to the saving of a whole people? The question was decided.

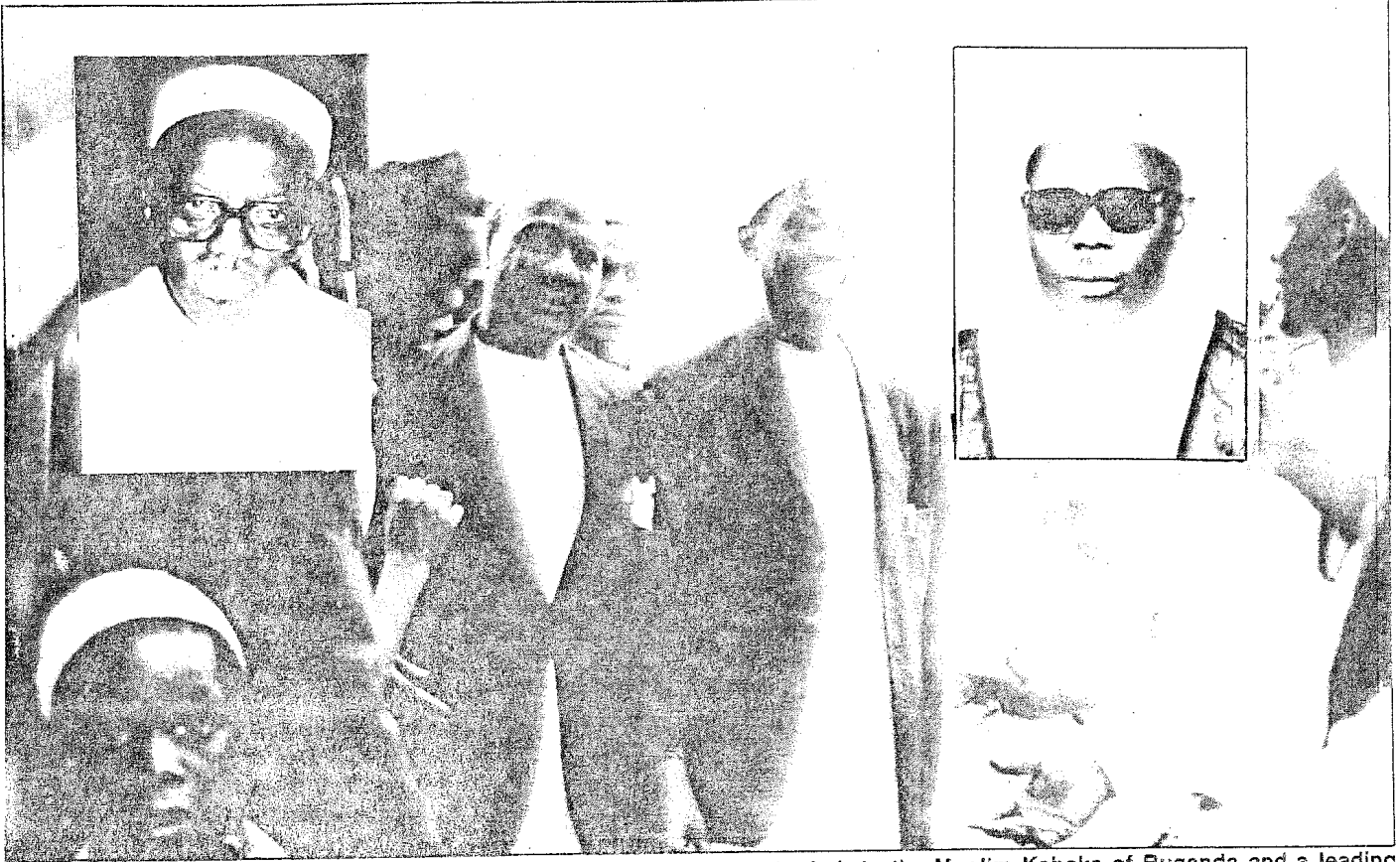
One day, the whole court of Suna, the mighty Kabaka (ruler) of Buganda, stared in speechless astonishment at a reckless Arab who told something very unpleasant to the proud Kabaka. "What, should the Kabaka desist from his 'cruel' passtime?.....and look at his nasty insolence, he makes these slaves his equals, his brothers."

But the Kabaka was silent. Instead of exasperation his face expressed marks of deep meditation. After a while, he turned towards the Arab and addressed him in a solemn tone. "Where did you get these novel ideas from, Ibrahim?"

The iron was now red hot and a dexterous stroke followed. Ahmed bin Ibrahim, for this was the full name of the God-fearing Arab, explained in a lengthy and eloquent speech the excellence of Islam and said that the principles of Islam were revealed by the originator of the universe before whom every individual was responsible for his deeds, however sublime he might be in worldly position and that he would be rewarded or punished accordingly. In his speech he laid much stress on the equality of all mankind. The words that had sprung from the innermost recesses of the heart found their place in the hearts of the listeners. Consequently, the Kabaka and a good many of his courtiers embraced Islam.

This historic event took place in the mid 19th century. For almost half a century previous to it Muslim traders from Zanzibar had been traversing the country in pursuit of their commercial interests. They had access in the courts of the rulers whose power they were not willing to usurp, on the contrary, they proved their best advisers. In view of their position at the courts and their contact with the native population and taking into consideration their missionary zeal, there is reason to believe that Islam had already taken within its fold a good number of the native population. The conversion of Kabaka Suna accelerated the pace of Islam's progress.

Tokens of friendship were also exchanged between the Sultan of Zanzibar and the Kabaka of Buganda. In 1869, Seyyid Majid, the Sultan of Zanzibar, personally dis-



Prince Badru Kakungulu, the heir to the Muslim Kabaka of Buganda and a leading Muslim leader. (left) Sheikh Kassim Mulumba and (right) Sheikh Abdou Kamegeya; two prominent muslim Shaykhs

Muslims in the Firing Line

Muslims of Uganda have had a difficult time over the last two decades. Apart from a brief respite during part of Idi Amin's time, they have become targets of abuse and pillage. **Muhammad Hassan** looks at the origins of this situation and ponders over their chances under the regime of Yoweri Museveni

SINCE the mid-1960s news from Uganda has been bad; it has been that of oppression, torture and killings of an innocent people by their own leaders or Governments.

Uganda attained her political independence from Britain in October 1962, by which time it had already become once of the most developed nations in the whole of black Africa. However, a few years after independence, Uganda was engulfed by reigns of permanent instability, terror and violence. This process set in motion by the first Prime Minister, Apolo Milton Obote in 1964, was 'improved' upon by his student, General Idi Amin Dad during his nine year military rule (1971-1979), and was perfected by Obote himself in his second

'coming' (1980-1985). General Okello, and his predominantly Catholic army supporters, did not fare much better during their brief reign. And at the time of writing the newly installed government of Yoweri Museveni is still fighting to gain control of the north of the country.

The Muslims who constitute about a fifth of the population of the country, have had a long and chequered history in Uganda. Muslim traders from the coast of East Africa were the first outsiders to visit the court of the Kabaka of Buganda in the mid-1840s. They arrived during the reign of King Suna II, who was a tyrant and it was his tyranny which marked the dramatic beginning of Islam in Uganda.

Appalled by the number of people

Suna II sent to the gallows every day. Muhammad bin Ibrahim (A Muslim trader from the East African coast) rose to his feet and rebuked the King for killing *Allah's* men. Ibrahim went on to tell the king that he himself (i.e. King Suna II) as well as the subjects he daily executed were all sons of *Allah* in whose eyes everyone, King and subject, were equal.

Neither Suna II nor his grandfather Kamanya, had ever been addressed in this extremely insolent manner before. Everyone present at the Royal Court was stunned and speechless and amazed to see a foreigner taking to the 'Lion of life and death' in such a carefree manner. This was especially so because just prior to that a local diviner, Kigemuzi-Wabulaenkoko had remonstrated with King Suna II for the harsh treatment of his subjects and had his lips stiched together on the orders of the King.

In Ibrahim's case however, what could be termed as his insolence so impressed the King Suna II that instead of sending him to the gallows as was the norm, he asked to hear more about Ibrahim's *Allah* who was alleged to be the greatest of all: greater than any king or other mortal.

Thus, it was in this manner of trying to seek social justice and respect for human life that Islam came to be the

بقلم : محمود المراغي

مريض الشمال .. ومريض الجنوب

من يحظى برعاية طبية تبلغ ٣٣٨ ضعفاً بالقياس
لبلدان أخرى ، وذلك إذا أخذنا عدد الأطباء
ونسبتهم للسكان كمؤشر أساسي من مؤشرات
الخدمة الصحية ، في الاتحاد السوفيتي - حيث أعلى
المعدلات - هناك طبيب واحد لكل (٢٦٠) مواطناً ،
حسب احصاءات البنك الدولي عن عام ١٩٨١ ..

أما في أثيوبيا - والتي تأتي في ذيل القائمة - فهناك طبيب
واحد - في نفس العام - لكل (٨٨) الف مواطن ..
والإثنان : الاتحاد السوفيتي وأثيوبيا في اطار مذهبي
واحد وهو الماركسية ، لكنه الفارق بين الفقر
والثراء .. والشمال والجنوب ..

حالة أثيوبيا ليست فريدة ، وإذا كان العدد
الضخم من المواطنين لكل طبيب يجعل الخدمة
الصحية تتراجع الى أدنى الحدود .. فالغرب أن
يتزايد ذلك العدد ويتناقص نصيب المواطن من
الرعاية الطبية عاماً بعد عام .. ففي عام ١٩٦٥ كان
لكل سبعين الف مواطن طبيب واحد في أثيوبيا، وكان
لكل (٢١٥٦٠) مواطناً في موزمبيق .. طبيب ،
وكن .. وبعد ستة عشر عاماً أصبح الرقم كما قلنا
بالنسبة لأثيوبيا (٨٨) الفاً على وجه التقريب ..
وأصبح الرقم بالنسبة لموزمبيق (٣٣) الفاً ..

كالميلاد والموت وحق الحياة . يكون
المرض .. فعلى فراشه يتساوى الانسان
والانسان ، وأمام وطأته تتساوى الحاجة ، لكن
الأرقام تنقل لنا شيئاً بثير الفزع .

تقول الأرقام انه لا يكفي أن تكون مريضاً لتلقى
حاجتك من الرعاية .. ولا يكفي أن تواجه الخطر
لتلقى نفس الفرصة في النجاة والقفز الى بر
الأمان .. فموقعك الاقتصادي ، بل وموقعك
الجغرافي يحددان لك أي فرصة تنال من الصحة
والعافية ..

لقد درجت المنظمات الدولية على أن تشير في
دراساتها الاحصائية لمؤشرات الصحة ، وتوقعات
العمر ، ومستويات الدخل .. ورغم الارتباط الوثيق
بين النواحي الثلاث ، فان وقفة أولى حول ما يسمى
نصيب المواطن من الرعاية الصحية تشير الفلج
وعلامات الاستفهام .

وقد يكون على رأس تلك الرعاية وجود طبيب
يسرعى من حوله ، رعاية حقيقية وليست رعاية
شكلية .. والسؤال : ما مدى توافر تلك الخدمة ؟
ما مدى وجود رجال يفحصون المرضى ، ويكتسبون
العلاج ، ويبتشون كل شيء ، من أجل صحة أفضل ؟
الأرقام كما قلت (صادمة) ففي هذا العالم هناك

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in status and occupation. Parallel- and cross-cousin marriages are preferred; in the case of non-availability of suitable match, they choose spouses from among distant relations. Marriage with one's deceased wife's younger sister or elder brother's widow is allowed. Negotiation and exchange are the modes of acquiring spouses, and monogamy is the usual form of marriage.

Property is divided among the widow, the sons and the daughters of the deceased. Succession is from father to son. Dowry is given in both cash and kind. Divorce is allowed. The first hair-cutting (*zarkasai*) of a child is observed at the age of six months, while circumcision (*khatna*) of a male child is performed at the age of two.

The wedding ceremonies are *gandum*, *doonlajj*, *dapanbata*, *menzeh rat*, *nikah* and *rukhsati*. The rituals observed on the occasion of death are *chaharum* and *chehlum* on the fourth and fortieth days after a death, respectively. In villages the Gana are engaged in cultivation, which is their primary occupation. Some of them also own meat shops. The other occupations pursued by them include, private service and business.

They belong to the Sunni sect. Embroidery and carpet-weaving are their major crafts. Their folk-songs are akin to those of the other Muslim communities of the Kashmir valley. They exchange both *kachcha* and *pucca* food with all communities except the Watal.

In villages, the services of the carpenter (*Tarkhan*), ironsmith (*Ahanger*), housebuilder (*Desil*), potter (*Karal*), barber (*Hajjam*), milk-seller (*Goor*), baker (*Kandur*), cook (*Waza*) and scavenger (*Watal*) are utilised by the community. They purchase goats and sheep from the Gujjar and maintain symbiotic relationship with the Kandur and Gujjar. They are invited by other communities on the occasions of childbirth and marriage.

As a result of various developmental programmes, there has been a marked improvement in the literacy rate among their boys and girls. They avail themselves of modern medical facilities and family welfare programmes. There are a few entrepreneurs, teachers and political leaders in this community.

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H.M. KHAN

Ganda

Tribe of Africa

The Ganda belong to the Bantu-speaking people of Africa and live in Uganda. Ganda is the root of their tribal name, and to this, several prefixes are added to form related concept words; *muganda*—a member of the tribe; *baganda*—the plural; *Luganda*—the language; *Kiganda*—the religion and tradition; *Buganda*—the land of the Baganda.

Uganda is the name given to the entire country as formed by colonial British rule. Buganda was one of the African kingdoms which developed in the interlacustrine region around lakes Victoria, Edward, Albert and Kygoa and included in addition to Buganda the kingdoms of Bunyoro, Ankole, Karagwe, Koki, Buziba, Toro and Soga states.

The kingdom of Buganda was established in about 1300 A.D. northwest of Lake Victoria, a region of fertile soil, pleasant climate, adequate rainfall and lush natural growth; all in all a favourable environment for human development.

At the beginning of the nineteenth century, Buganda became the strongest kingdom in the area. It had a well-organised and centralised government under the absolute rule of the *kabaka* (king). According to local traditions a dynasty of about 35 kings ruled over it.

35 kral

sister ‘Anāk. ‘Anāk thus becomes a woman’s name. Although chastised by his mother, ‘Udj caught the stone with which Iblīs tried to kill her. She therefore blessed him with strength and longevity. When he waded through the sea, it reached to his knees; when he walked, the earth trembled; when he wept, rivers flowed from his eyes; he used to eat two elephants at a meal. He slept twice a year. In Nimrod’s time, he boasted that he controlled the heavens. He worked on the Ark with Noah. He was sitting on Pharaoh’s council when Yūska‘, sent by Moses, demanded that he worship God. In order to win Pharaoh’s daughter, he was going to destroy the camp of Israel with the gigantic rock, but was slain by Moses.

The sources of these legends are to be found in the Bible and in the Haggadah. The Bible mentions ‘Og’s great size (Deut., iii. 11) and his fall (Num., xxi. 33-5). E. Jōhanan describes ‘Og as a fugitive who had escaped the Flood (*B. Nidda*, 61a). Sometimes he is said to be the fugitive who brought Abraham the news of Lot’s capture (Gen., xiv. 13). As a reward for this, he was given long life (*Gen. Rabba*, xlii. 8). Like al-Kisā‘ī, *Deut. Rabba*, i. 25 puts him at the court of Pharaoh. *B. Berachot*, 54b, *Palest. Targum* on Num., xxi. 35, records how Moses slew him in one leap. It is in keeping with Muslim legend that in place of the ants or worm which eat away ‘Og’s rock we have the *huhud*, celebrated in the legend of Solomon.

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(B. HELLER-[S.M. WASSERSTROM])

‘UDJAYF b. ‘ANBASA, ‘Abbāsīd army commander who served al-Ma’mūn and al-Mu‘taṣim in the first half of the 3rd/9th century, d. 223/838.

Nothing is recorded of his antecedents, but he seems to have been of Khurāsānīan or Transoxanian Arab stock; at the height of his career, he had a grant of the revenues of the market at *Ishṭikhān* [*q.v.* in Suppl.] near Samarkand (Yāqūt, *Buldān*, ed. Beirut, i, 196). He was originally a partisan of the rebel in Transoxania Rāfi‘ b. al-Layṭh [*q.v.*], during the latter part of Hārūn al-Raṣhīd’s reign, but went over to the caliphal side in 192/807-8 (al-Ṭabarī, iii, 732). Subsequently, he became one of al-Ma’mūn’s leading generals, leading campaigns in northern Persia and against the Khārīdīte leader Bilāl al-Dibābī (214/829) (*ibid.*, 1093, 1101-2). He continued in high favour under al-Mu‘taṣim, directing operations against the Zuṭṭ [*q.v.*] in Lower ‘Irāq (219/834) and participating in several campaigns into Byzantine Anatolia (*ibid.*, 1103, 1109, 1166-8). It was during the course of al-Mu‘taṣim’s Amorion expedition of 223/838 that ‘Udjayf fell out with the caliph, ostensibly over the financing and the commissariat arrangements of the ‘Abbāsīd army; he

was accused of complicity in a plot to kill al-Mu‘taṣim and replace him by his nephew al-‘Abbās b. al-Ma’mūn, and killed (*ibid.*, 1254, 1256-7, 1264-6).

Bibliography: Given in the article.

(C.E. BOSWORTH)

UDJDA [see WADJDA].

UDJDAYN, a town of Central India in what was the mediaeval Islamic sultanate of Mālwa [*q.v.*] and at times its capital. It is now a fair-sized town in the westernmost part of Madhya Pradesh State in the Indian Union (lat. 23° 11' N., long. 75° 50' E.).

Renowned since Mauryan and Gupta times as a sacred site for Hindus, it also played a leading role in Indian astronomy, since the ancient Indians came to calculate longitudes from the meridian of Udjdjain [see AL-KUBBA]. Hence the town appears in Ptolemy’s *Geography* as Ozēnē, in the geographical section of Ibn Rusta’s encyclopaedia as ‘*dh.y.n* for Uzzayn (22, tr. Wiet, 19), in al-Bīrūnī’s *India* and *al-Kānūn al-Ma’sūdī* as ‘*w.dj.y.n*, ‘*z.y.n*, ‘*w.dh.y.n*, and in mediaeval European sources misread as *medius locus terrae dictus Arin* (see *Hudūd al-‘ālam*, tr. Minorsky, comm. 189, 245). Its ruler was one of the coalition of Indian princes which strenuously resisted the raids of Maḥmūd of Ghazna in the early 5th/11th century, but it was sacked in 632/1234 by the Dihlī Sultan Iltutmūsh [*q.v.*], who demolished the temple of Mahākālī; later it became part of Mālwa, until in 969/1562 it passed to Akbar and became the chef-lieu of the Mughal *ṣūba* of Mālwa. In the period of Mughal decline, however, the Rādjipūt ruler of Dājāpūr, Mahārādjā Dājā Singh, became governor of Udjdjain for the emperor Muḥammad Shāh [*q.v.*]. It was this ruler who ca. 1730 built at Udjdjain one of his five observatories, reviving the above-mentioned ancient importance of the town for Indian astronomical studies [see MARṢAD]. After ca. 1750 it passed under Marāṭhā [*q.v.*] control, until the advent of the British in 1818, after which it came within the Central India Agency.

Bibliography: See that to MĀLWĀ, and also *Imperial gazetteer of India*², xxiv, 112-15.

(C.E. BOSWORTH)

✓AL-UFRĀNĪ [see AL-IFRĀNĪ].

UGANDA, Muslims in.

1. *The pre-colonial period*

Originally, Islam came into Uganda from three directions, i.e. the east and south along the established caravan routes of what is today Tanzania and Kenya [*q.v.*] and from the north, along the Nile in what is today Sudan [see SŪDĀN]. Later, Indian Muslims came into Uganda. Initially the contacts were almost exclusively with the kingdom of Buganda around the north-western end of Lake Victoria.

Muslim traders who had established themselves in the Tabora region of present-day Tanzania by 1825 were trading at Koki in southern Buganda sometime before 1832. However, the earliest recorded Islamic influence in Uganda began during the reign of Kabaka Suna II (ca. 1825-56) with the northward advance of Muslim traders from Karagwe, in northwestern Tanzania. One Isa ibn Husain, a pioneer Muslim trader, said to have been a Baluchi, who at one time acted as Suna’s bodyguard, was made a chief under Kabaka Suna II. The first Muslim settlements were at Buddu, Kibibi and Kibuga. Two of the most important of the earliest traders were Ahmad ibn Ibrahim and Snay ibn Amir (d. 1861). Tradition has it that some time before his death Suna had learnt some chapters of the Qur’ān. He was also told about the Islamic faith in one God. He showed particular interest in the concepts of the resurrection and life after death. The first

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