



Research Paper

The Ummah is one Ummah, whose responsibility is unity of the Ummah in Uganda?

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Abstract: The purpose of this research is to address the notion of leadership conflict among Muslim in Uganda. It seeks to understand what caused the disunity and who is responsible in uniting the Muslim Ummah in Uganda. The study design followed a qualitative approach of interviews with five (5) old key Muslims in central Buganda aged 65-80 from both fractions of Kibuli and Uganda Muslim Supreme Council and one focus group of forty (40) participants. Findings identified themes i.e., every body's responsibility, negotiation between Muslims, Islamic University In Uganda (IUIU), respect for each other, Muslim constitution, change in generation, elites, discourage tribalism, family is the key and intervention of government. This manuscript offers policy makers and researchers various avenues on how to address Muslim leadership disunity in Uganda. The paper offers a genuine reflection on theories of conflict management avoidance vs problem solving. It offers an understanding of what has not worked and what can work.

Keywords: Ummah, Leadership, Unity, Responsibility, IUIU, Muslims and Uganda.

The responsibility centre for Unity of Muslims in Uganda, Role model in Islamic perspective, Holy Qur'an.

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I. INTRODUCTION

Historical perspective

The Almighty Allah has named us "Muslims" as He says in the Qur'an, "It is He who has named you Muslims, both before and in this (Revelation)" (Al-Hajj 22:78). Islam came to unravel human problems and Allah designed Islamic system in a way that unifies people of different land, origin, ethnicity and language without any hesitation. Unity of people makes an unassailable robust nation. Muslim ruled over the world when they were united and when they acted within the limits of Allah (SWT) and Sunnah of Prophet Muhammad (S.A.W). when the second decade began Muslims were leaders in intellectual and scientific terms. Their cities were considered science and industry. Muslim scholars of that era were considered leaders of that time. Muslim world was considered the centre of socio-economic, political, academic and scientific activities. (Sheikh Mohamed El-Mohtar El-Shingiti July 30th 2017). What happened with the glory of Islam today?

Where is the solidarity of the Muslims? What is the reason that Muslims do not understand the need for unity in Uganda? The world *ummah* of Islam is undeniably the unhappiest *ummah* in contemporary times. Notwithstanding the facts that it is the biggest in number, the richest in land and resources, the utmost in legacy and the only one holding the most viable ideology, the *ummah* is a very weak component of the world order. If it has made any input to the historical battle of humanity against disease, poverty, ignorance, hostility, immorality and impiety in modern times, it has been insignificant. The present conflicts in Middle East, the record refugee problems, and the scourge of extremism has brought unwelcome and damaging attention to Islam and Muslims and the media seems to enjoy painting a brush of Islam and Muslims when covering extremist and radical activities. In Uganda, just like in the rest of the world, the Ummah continues to be lost in its division, and to live in the darkness of superstition, at the margins of human civilizational advancement. The Wandegeya based National Association for Advancement of Muslims, the Bukoto and Kibuli based sects are examples. In contrast, the enemies of Muslim are united and they are entirely alert that their strength lies in the weakness of Muslims. Hence, they are engaged in making schemes to split Muslims. Factually, it is verified that sowing germs of disunity and disintegration among Muslims has been a very old and an effective tool of Jews and Christians.

The Holy Qur'an and the Sunnah

The Almighty Allah says:

“And hold fast all together by the rope with Allah (stretches out for you) and be not divided among yourselves, and remember with gratitude Allah’s favour on you; for ye were enemies and He joined your hearts in love so that by His grace ye became brethren; and ye were on the brink of fire and He saved you from it. Thus, doth Allah make His signs clear to you: that ye may be guided”. (TMQ Ale-Imran: 103)

In the above verse, ‘rope of Allah’ means Allah’s covenant. And ‘be not divided among yourselves means’, orders sticking to the community of the believers and forbids division. Muslim recorded that Abu Hurairah said that the Messenger of Allah (SAW) said:

“It pleases Allah for you to acquire three qualities and displeases Him that you acquire three characteristics. It pleases HIM that you worship HIM alone and not associate anything or anyone with Him in worship, that you hold on to the Rope of Allah altogether and do not divide, and that you advise whoever Allah appoints as your leader. The three that displease Him are that you say, ‘it was said’, and, ‘so and so said’, asking many unnecessary questions and wasting money”.

Conceptual perspective

Holy Prophet as the best example of an Islamic role model, for resolving the problems, the country is facing now including; non-cooperation in different Islamic sects, extremism and violence.

Contextual perspective

One of the primary reasons of all the problems of Muslim ummah is linking Islam and muslims in with those people who want disrupt peace of the world and spread lawlessness. The problems of Muslims are not only due to these unfounded blames but also because of internal weakness which has brought the whole ummah on its knees. Today, the Ummah is grief-stricken from a number of maladies that include but not limited to underdevelopment, division, tyranny, and oppression, as well as injustice, poverty, ignorance, and disease.

The medicine prescribed for a specified problem is always inappropriate or insufficient for a complete resolve of a situation due to an erroneous diagnosis or a defective analysis of the underlying causes. (Abudlhamid A. Abusulayman, 2014). This applies in a real sense to the deficient diagnosis made for the underdevelopment of the Ummah (the Muslim nation), an ailment from which it has been suffering in Uganda. Consequently, the Ummah is drifting away from the supremacy resulting from dependence on God and observance of divine examples in all their activities and life quests.

Statement of the problem

It is an unquestionable fact that all Islamic sects in Uganda have common fundamentals of Islamic beliefs and values. They neither deny any other messenger of the Almighty Allah nor do they consider any other religion except Islam. All Muslims believe equally in the doctrine of monotheism (Towheed), the Holy Prophet's Finality and prophet hood of all prophets, revelation and revealed Books, hereafter, the existence of angels, prayer, Zakat, fasting (Saom), Hajj etc. The motivation of this study lies in the following questions: (1) ‘what is the reason that having belief in one God, same prophet, same Ka’ba, same deen, Same Qur’an, the Ummah could not become one Ummah (Ummat e Wahida) in Uganda? (2). What should be done to ensure one Ummah? (3). Whose responsibility is unity of the Ummah in Uganda?

General Objective

To establish whose responsibility, it is to ensure unity of the Ummah in Uganda.

Specific Objectives

- 1- To determine whether there is new a way of regulating our differences as Muslims in Uganda and living with them, cooperating on common grounds, and excusing one another on contentious issues for the sake of unity.
- 2- To examine what the Ummah can do to ensure unity

II. LITERATURE REVIEW

What disunited Muslims in Uganda?

Unity has eluded Muslims in Uganda since the advent of Islam in the Country. The colonial era between 1894 and 1962 was a real disaster to Muslims according to Sekatawa. He argues that “Muslims were marginalized in all spheres of life, Education, land ownership, political leadership, and factionalism was undoing of the fortunes of the Muslims during the colonial era,” he says.

This situation was compounded by unstructured method of spread of Islam majorly on voluntary basis. This provided opportunity to some traders to teach Islam even when they did not have the knowledge. This resulted in the misinterpretation and misunderstanding of the Qur'an by some of the sheiks. For instance, the Zanzibar group allowed the Kabaka, (King of Buganda) to lead prayers as a sign of tolerance and respect even when he wasn't circumcised, (in Buganda tradition the body of the Kabaka is not supposed to shed blood). However, this was opposed by the Egyptian-Sudanese radicals who instated that the Kabaka must be circumcised. They also argued that the mosque of the Monarch faced the wrong direction (not the Quibla). This sparked off the conflict that led to the slaughter of the Muslims at Namugongo. To date, Muslims are still marginalized in the sharing of the national cake. Out of the 75 ministers, Muslims have one substantive Cabinet Minister and five state ministers in the less influential sectors. This is possible because a weak voice does not have much bargaining power.

In 1965, a group of Muslim elites supported by Uganda Peoples' Congress government formed the National Association for the Advancement of Muslims (NAAM) based at Wandegaya. Sheikh SwaibuSsemakula, who was a senior cleric at the Uganda Muslim Community of Kibuli, crossed to NAAM and was declared the Mufti of Uganda. Akbar AdokoNyeko, a cousin to the Executive Prime Minister Milton Obote, became the president of NAAM, deputized by Sheikh Obeid Kamulegeya. Whereas the aim of NAAM was to promote Islam, it used government patronage to seize Mosques belonging to Kibuli resulting into bloody clashes between the two factions in Kajara, Ntungamo district.

After the coup in 1971, One of Amin's earliest tasks was to redress the religious imbalance created by the colonial and post-colonial regimes in Uganda. He formed the Uganda Muslim Supreme Council (UMSC) following a conference in Kabale with its headquarters at Fort Lugard, Old Kampala. He gave the council a secular constitution prepared by the Solicitor General Mukambo Mugerwa, important to note here is that the sheikhs did not have any input in the constitution writing. Consequently, sheikh Abdul Razak Matovu was elected the Chief Qadhi, sheikh Islam Ali Kulumba became his deputy. NAAM faction came out of the conference victorious having taken up all the posts except for the Deputy Chief Qadhi which Amin personally requested for Kibuli.

As the founder of UMSC, the head of state controlled the operation of the organization, appointing and dismissing leaders at will. Amin for instance, dismissed Chief Qadhi Abdul Razak Matovu on allegations of incompetence and sent his successor Sheikh Silman Matovu on forced leave because of ill-health that resulted from planned motor accident. The UMSC thus remained without top leadership until the fall of Alhaj Iddi Amin in 1979. The military leader had placed the administration of the Muslim body in the hands of his secretary of defense, Col. Emilio Mondo, a non-Muslim. This period according to an oral testimony of was characterized by lack of transparency in management of sadaq and Zakat. Some Muslims came up with the idea of having Mosque committees whose decisions would be implemented by the imams.

Iman Kasozi, a Muslim scholar argued that "Islam has been growing through factions". And that the differences have not been doctrinal but rather on who should lead. Sheikh Abubakar Musoke, a former Principal of Bilal Islamic Institute, said that, unity is expensive, but appeals to every Ugandan Muslim to pay what he or she can for it. The items include but not limited to greed for wealth, government interference and political intrigue, personal grudges among Muslim leaders, ethnicity, lack of competent and knowledgeable leaders and an unfavorable UMSC constitution.

From the views of the above scholars and elders, we made the following deductions.

1- Muslims indeed recognized Islam merely but not understood it. If they understood it, they would never get divided into sections and in practices of the teachings of Islam. For example, the Holy Prophet of Allah (PBUH) said "The best of the people is my generation, then the next, then the next" Note the Sahaba did not all have exact similar personalities, backgrounds, mindsets, outlooks, or tastes. They were all incomparable, however they were cohesive upon Islam. The lesson here is that we are not supposed to be the same to be united. Some were gentle, others were strict, some were learned men and women, while others were unlettered. Some of the Sahaba were ascetic while others were the millionaires and leading entrepreneurs of their time. The Prophet of Allah (PBUH) said in another Hadith, 'Don't break off relations with whoever breaks relations with you! Give to whoever never gave you! Forgive whoever harmed you! (Ibn Hanbal, IV:148,158)
The need to teach the Deen right from the family level cannot be over emphasized to address the knowledge gap in the Ummah.

2- Unity of the Ummah in Uganda has scanty records courtesy of the Late Alhaj Iddi Amin Dada (1972-1978) who tried to unity the Ummah through the formation of UMSC. The question here is: Do we need a third party to foster unity among us Muslims? It that reasonable?
Islam recorded that Abu Hurairah said that the Messenger of Allah (SAW) said:
It pleases Allah for you to acquire three qualities and displeases Him that you acquire three characteristics. It pleases Him that you worship Him Alone and not associate anything or anyone with Him in worship, that you

hold on to the Rope of Allah altogether and do not divide, and that you advise whoever Allah appoints as your leader.

The three things that displeases Him are that you say, 'it was said', and, 'so-and-so said', asking many unnecessary questions and wasting money.

The allegations of mismanagement of Muslim property (resources), low levels of awareness among the Ummah, Poverty, unemployment and biased constitution are valid arguments. The Ummah requires a common vision.

3- Misunderstanding and distorted misinterpretation of the Qur'an. One prominent Imam confirmed that some sheikhs preach disunity during Jummah Sermons. Some in view are caused by individualistic interests and others due to knowledge gaps. The first revelation was about education. A formal structure to train imams would come handy specially to address the knowledge gap and imparting professionalism in the Mosques.

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The Ummah is one and is guided by Quran and the Sunnah (Khan, Khan, Din, Khan, & Tayyab, 1994). The Ummah is guided by the call for prayers and the Islamic greeting (Duhaime, 2015; Köylü, 2008). Despite common elements among Muslims, the Ummah is disunited around the world yet Islam is a region of peace. Islam is the world's fastest growing region in the world and this doesn't mean that there are no glitches in its growth in spite of how they are perceived in the world. Islamophobia is real in the world and it affects Muslims in their societies on a daily basis. Muslims sometimes disagree and the disagreement ranges in fractions and sometimes they fail to agree on how to slaughter a cow (BBC, 2017; Ogan, Willnat, Pennington, & Bashir, 2014).

Philosophers argued that whoever ignores written scholarly works might not be in position to move forward since history repeats its self or incidents repeat themselves (Molotch, Freudenburg, & Paulsen, 2000). They added that, personal evaluation is key since is vital in overcoming the mistakes and doing development works. It's one hundred and seventy-four (174) years of remarkable contribution and development of Muslims in Uganda. According to National Population and Housing Census (NPHC) Muslim are estimated at 14% of the country's population (GoU, 2014). Islam reached Uganda the very earliest in 1844, when Ahmed Ibn Ibrahim reached the then Kabaka's Palace. It is however also believed that some other Arabs/Swahili Muslims reached Buganda in the late 1830s, during King Suuna II's reign. It is also possible that Islam could have reached Uganda earlier through the Northern axis, from Egypt and Sudan. What is not under dispute, however, is the fact that Islam arrived in Uganda at least 33 years earlier than Christianity (Abdu B Kasozi, 1986; Mpoza, 2014).

There is scanty literature on Muslim disunity in Uganda especially in the early late 70s and 80s (Hughes, 1979; Abdu BK Kasozi, 1985). Muslim disunity dates back to the 1870s which has affected the successes of Muslims. The division is a threat and has always been over the leadership rather doctrinal and Islam's growth in Uganda over the years has been under fractions (Mpoza, 2014). The Independence that came in 1962 did not change things much for the Ugandan Muslim. With only one graduate at independence, Muslims in Uganda had to contend with menial jobs, driving, tilling the land and trade (Kalinge-Nnyago, 2013). There is a growing consensus that if the Muslim community is to prosper, unity must be given priority. Although unity is very expensive, Muslims must move their way to pay heavily for it (I. Kasozi, 2014) since the disunity has not allowed Muslim infrastructure growth and development.

The unity of Muslims cannot be discussed unless Muslims understand what caused the disunity among Muslims that results into wrangles in Uganda and among others include the following; spread of Islam, arrival of Christianity, post-colonial era, National Association for the Advancement of Muslims (NAAM) versus Kibuli in 1965, Amin's era and the formation of the Uganda Muslim Supreme Council, the post-Amin era, Tito Okello era (1985), The Mecca Agreement, tribalism, greed, failure to know our weaknesses, hidden power, egoism, lack of honesty, truthfulness and transparency and Mufti Shaban Mubajje with four others such as chairman Hajji Muhammad Ali Adrama, vice chairman Hajji Hassan Basajjabalaba, and secretary general Dr Edris Sserugo Kasenene in the mismanagement of Muslim properties (Katerega, 2012).

The available scholarly works concentrated on spread of Islam in Uganda (Abdu B Kasozi, 1986), the life of Prince Badru Kakungule (A. B. K. Kasozi & Ssebulime, 1996), the role of Sudan Muslim as agents to spread and development of Islam in Uganda (Soghayroun, 1981), Muslims and politics, an attempt to create Muslim organisations in Uganda, Kenya and Tanzania (Constantin, 1995; Oded, 1995), Muslims' input and their role in public policy formulation (Abdu BK Kasozi, 1995), dialogue between Muslims and Christians (Umar, 2015), religion under Amin (Low, 1973; Pirouet, 1980), religious strangers in Uganda under Amin Dada (Mazrui, 1977), Muslim unity in 1972 under Uganda Supreme Council were sectarianism was denounced (Kiggundu & Lukwago, 1982), marginalization of Muslims during the colonial error in all walks of life such education, land ownership, political leadership, factionalism which worked on the fortunes of the Muslims. To date marginalization continues especially in the sharing of the national cake (Mpoza, 2014), rewriting Muslim history to the satisfaction of key Muslims in Uganda (Kaaya, 2016), the role of Islam and Muslims in Uganda (Abdullah, 2014)

III. METHODOLOGY

Research question

Whose responsibility is it to unite the Ugandan Ummah?

Research design

The study design followed a qualitative approach (Creswell, 2013) of interviews with five (5) old key Muslims in central Buganda aged 65-80 from both fractions of Kibuli and Uganda Supreme Council and one focus of forty (40) participants (Morse, 2000). The participants were from the East African community gathered at Islamic University in Uganda Females Campus (IUIUFC) for ten (10) days attending a winter training school under the international Institute of Islamic Thought (IIIT-Nairobi) in collaboration with Islamic University in Uganda (IUIU). The training was an advanced course on “contemporary Islamic thought and epistemological integration” and participants were scholars in Islamic knowledge and lecturers from various universities in East Africa. Interviews support grounded theory and are in-depth which would help the researchers get first-hand information on the causes of disunity among Muslims in Uganda and whose responsibility is it in uniting them (Turner III, 2010).

This approach was used because of the sensitivity of the topic, timing, availability, the number of interested willing to share information on the study topic and interest to explore the way the participants perceived the topic (Opdenakker, 2006). Data was collected using an interview guide in line with the research question. The study purpose was to bring to the Ummah’s attention who is responsible in uniting them, what caused the disunity and advantages of the Ummah’s unity. The world’s view on qualitative research is based on one’s experience and their relation with the phenomenon (Giorgi, 1997).

Given that the researchers of this paper are both Muslims they had to bracket themselves including the little knowledge, level of understanding and perception towards the topic to avoid subjectivity. The participants included two ladies, three gentle men and a focus group of forty participants. The sampling technique was snow ball (Goodman, 1961) were referrals and appointments were fixed through the known individual Muslims that approached the old men and women.

Permission was sought from the Associate Professor Dr. Ismail Simbwa Gyagenda Programme Coordinator PhD, who is the Vice Rector, Academic Affairs at the Islamic University in Uganda (IUIU) since February, 2016 and brother Abdul Hamid Slatch Programme Coordinator Regional Coordinator-East Africa, International Institute of Islamic Thought (IIIT). The participants were engaged in focused group for two hours (Devers & Frankel, 2000). Data was processed using themes, on interviewing common words and statement were mentioned by the interviewees continuously hence those common said words were treated as themes of the study and quality was ensured since the data collected was purely raw data from the interviewees (Miles, Huberman, & Saldana, 2013).

IV. RESULTS

Muslims in Uganda shared common Islamic beliefs and values- shahada, swahala, fasting, zakat, Hija, revelations, revealed books of Allah, Angels of Allah, etc. What we see today is the cumulative effect of an absence of visionary leadership and as such the Ummah does not have a solid history of unity especially at leadership level.

We all know the Ummah is divided if I take an example of Uganda we have the Supreme Mufti (Old Kampala) and Super Supreme Mufti (Kibuli) but if we trace the history of Islam in Uganda and the reign of Idd Amin Dada the first Muslim and only Muslim president in Uganda although considered semi illiterate, he managed to rule the country for a period close to eight years were Muslims came close to the power corridors.

In early 1970’s Amin forced Muslims to go to the western part of Uganda and unite. Some considered this unity as forceful unity since the Muslim fractions had no contribution to and NAAM emerged victorious and Kibuli got one position requested for by Amin. This resulted into a politically generated Muslim body that some Ugandan Muslim disowned until Mubajje’s reign in 2000. The Uganda Muslim Supreme Council (UMSC) has remained a highly political than Muslim body. UMSC is actually a Muslim body by name.

Muslim unity whose responsibility

“And from among you there should be a party who invite to good, who enjoin the right and forbid the wrong, and these it is that shall be successful”. (Al- ‘Imran, 3/104)

Thus, to enjoin the right and prevent the wrong is the most important service anyone can perform for humanity. It is the result of loving creation for the sake of its creator. calling people to the true path is therefore a secret duty. This duty is called the ‘profession of the prophets.

Our main question here is, ‘who are these people being talked about in the Holy Qur’an that should enjoin the right and prevent the wrong? Is it me? Is it you? the government in Kibuli, UMSC, IUIU, all Muslim parents, Government of Uganda? Who?

Almighty Allah says in the Holy Qur’an:

Most certainly then we will question those to whom (the messengers) were sent, and most certainly, we will also question the messengers. (Surah 'Araf, 7/6).

The Holy Prophet of Allah (SAW) committed himself to calling people to the true path. During his 'fare well primage,' to Ka'ba he asked the people whether he has properly done his job. As we are his community his job is also our job. Here we deduce that it's the role of every Muslim and that leaders have to accountability to make to the people they lead.

"And hold fast all together by the rope with Allah (stretches out for you) and do not be divided among yourselves, and remember with gratitude Allah's favour on you, for ye were enemies and He joined your hearts in love so that by His grace ye become brethren, and ye were on the brink of fire and He save you from it. Thus, doth Allah make His signs clear to you, that ye may be guided". (Al-Imran 103).

This is an evidence Almighty is ordering sticking to the community of the believers and forbids division. The basic principle is that whoever loses his basic belief is unable to sustain his identity. Thus, we are Muslims first before anything else, be it tribe, colour, region, etc.

Findings:

Collectively, all Muslims have a responsibility to ensure unity of the Ummah. However, the Muslim leaders, a have greater responsibility.

Due to the low level of awareness, many Muslims do not see themselves as stake holders in ensuring unity among the Ummah out of 25 ordinary people interviewed 19 say the leaders should settle their differences.

It is easy to be influenced by the people around us and whom we look up to. It is easy to take on their mannerisms and qualities without being aware of it. If these are good qualities then it is a good thing,

IUIU is as old as National Resistance Movement (NRM) and you can't never discuss IUIU without president Museveni because the university was opened in 1988 immediately after President Museveni acquired power in 1986. He gave IUIU land and Nkoma Secondary school were the university is located now "Masha-Allah" and he has supported IUIU in many ways given the nature of its ownership between Organisation of Islamic Conference(OIC) and government of Uganda. Although IUIU doesn't receive direct funding for recurrent cost from Ugandan Government but its support is unquestionable to the existence of the institution.

A participant from focus group discussion emphasized that, "*IUIU as an Islamic institution as a body, it has a responsibility in ensuring Muslim unity in Uganda given that part of its ownership is government.*" Further that participant alleged that, "*IUIU has direct linkage to the Arab world in spite of the failed Mecca agreement, they are an institution that can request for government and OIC to intervene in muslim affairs in the country.*"

An elderly experienced sheik alleged that, "*IUIU has a whole faculty on religious studies including sharia experts so this gives IUIU leverage to understand the ruling of Islam and given the number of experts to start on the initiative to unite the Muslims in Uganda*".

An elderly lady among the interviewees claimed that, "*given the good leadership of the current Rector Dr.AhmedSengendo, this gives IUIU an opportunity and the responsibility to appreciate that the institution has man power that can help to solve the challenges faced by Muslims in Uganda including disunity.*"

Muslim's unity in Uganda is the responsibility of IUIU because in Morogoro (Tanzania) every region was forced to prepare a talk about Christian dominance. When the preaching of Islam succeeded in the initiation of the program, they said this should be the beginning of uniting the Muslim in their region. They managed to unite Muslims in Morogoro. If the academic scholars managed in Tanzania, unity took effect and they discussed their challenges and possible solutions though call for the universities in the same region to join. Academicians called for unity and begun by singling out what brought unity like Duwaa (mauled) and what caused divisions i.e. the issue of moon sighting and people shouting at each other. In the end they sat and said these are not important any more we have to protect our organization and actually to protect Muslims in our communities.

The Muslim elites from Morogoro University joined the unity struggle and passed on the unity message to their students in class. They planned talks from primary level, mosques, community and cities. They created an organization called "panel" so every student was required to undergo a panel of three lecturers who were tasked to promote unity. That is why IUIU should consider to become a uniting factor to Muslim divisions in Uganda. Morogoro university did it so can IUIU, it is possible.

It's everybody's responsibility to play their part to ensure Muslim unity. There will be some differences obviously. Islam didn't intend people to be the same, we have Ugandans but they all come from different cultures and have different education background, difference in tribes and ideas even the Quran talked about it that people are different and we need to appreciate each other and accept the differences. We need to learn from each other. The sheiks and Imaams in Nairobi tried to unity Muslims and a few elders tried to solve the problem of disunity that occurred in Jamia mosque five years ago. The problem was with the time for praying Salat Asri, should be prayed at 4:45 or 5:15. One school of thought believed that they should delayed. Yet traditionally the mosque was built by Asians the founders believed in Hanafi's group.

In East Africa majority are Suuni which led to separate Jamah (congregation) prayers in the same mosque. As the Asian population dwindled, the founder put Asri prayers at around 4:15. One Jamah was called express and it was good to some Somali and ended up being named as "Somali jamah" or "jama galaxy". Galaxy was a Somali's bus which kept time, at exactly 4pm the bus left without waiting for any passengers who are not on board. The official imam called for adhan and iqamabut ended up praying with three Muslims. The Imam started negotiations quietly he went to the committee and also went to galaxy (express community) trying to tell them we cannot have two jama's in one mosque hence unity was achievable.

The responsibility for making the Muslim Ummah united is to Muslim themselves. Allah said, *"that Muslims should be united and sometimes there is division at a family level. There is problem of unity and solidarity among the Muslim family members themselves"*. As we discuss unity at national level, unity starts at in family while using the holy Quran and Sunnah of the prophet Muhammad because when the prophet was about to die, said that, *"I have left to you two things whenever you follow them, you will never go astray."*

The question should be how did the prophet unite the Ummah, *"the prophet united the people of Mecca for close to thirteen (13) years without different status then after he went to Madinah for ten (10) years. He united the Muhajuruna and ansals. In Ansaals there were three communities but he managed to unite them and eventually unity was achieved. Another thing is that we need to return to the originals Islamic values avoid preaching enmity and tribalism and embrace brotherhood and sisterhood in Islam."*

As far as Islam is concern there are some certain inherited and instate witnesses that are shared and perused by mankind and that is heterogeneity is the will of Allah who create all of us in different ways. If Allah willed He could have made us one Ummah and one single common entity which is not possible. In Nigeria there is all forms of disunity, all fractions exist such as, suuni's, shia's seven those who worship the sun, moon light, Sufi's and walik. There is no Mufti they have a council of Ulamaas which is under government and the Sultan is now the Supreme Council of Ulama's (Sultan of Sokoto). Majority of the scholars (PhDs, professors and scholars) have disagreed because of knowledge they believe sultan is not knowledgeable enough concerning the issues of Islam, they cannot associate with mufti who less educated than them. Currently in Nigeria the Sufi and Sunni who are the majority claim the leader of the Sunni is also the Mufti.

The government has a role to play. Government should intervene into religious affairs. We have structure and super-structure. The structure normally has laws, education, religion etc. It's the super-structure is what people want to dominant. The government uses the laws and religion in order to maintain law and order. If the Muslims expect that, the government will not intervene into Muslim affairs then they are very wrong because the government cannot rule people if religion and laws are not applied. During the focus group discussion one participant stresses the fact that, *"religion is the tool for government domination in Tanzania the government intervened in the formation of some Muslim groups of Muslim as a tool to fight one another and normally when another group is defeated it becomes easy to defeat with the others."*

A Ugandan participant claimed that, *"the problem that brings disunity among the Muslim the problems are bigotry and despotism. bigotry is the situation where Muslim are not tolerant to one another (some Muslims want to impose their beliefs to other peoples' beliefs) the way you think; is the same way I should understand. Bigotry and despotism have no place in Islam yet they have been one among other characteristics."*

Further he continued to say that, *"unity start with individuals it is a collective responsibility if we want unity, it should start with us. It is everybody's responsibility to understand the religion and respect each other. If we respect one another unity will be there, do want your religion tells to do and leave the rest. If they do not contradict the fundamentals of Islam. But if we have monopoly of truth, knowledge then it becomes different."*

If more than one person agrees, the implication is that, they have stopped thinking it means they are not creative and productive, I don't think tolerance is a positive thing. The disunity issues in Uganda arise from not paying attention to the economic standfactor. If we have a mosque with a big brand of super-standard supreme Mufti, it should not be forgotten that, imams need to get employed so that fighting is reduced. Some Muslims perceive Islam as an economic venture, let's encourage Imams, District Khadi, Mufti to get jobs so that they stop looking at for Muslims as source of income this is the leading factor of the current divisions. Imam ship, Mufti ship and Khadhship are not jobs but rather a service.

One of the interviewees alleged that, *"Unity in Uganda will never be achieved until Allah decides otherwise. You think of uniting Muslims in the entire country. Unity begins with individuals but as individuals we are in total disagreement with our selves. If we are to unite you cannot think of Muslim unity in Uganda if you do not recognize the family of the late Nuhu Mbogo and if you want to leave that family out do not think about Muslim unity in Uganda."*

During the focus group discussion, majority of the participants agreed that, *"Unity and sacrifices moves hand in hand. If Muslims are not willing to sacrifices, then unity can't be achieved because the two are inseparable. Sometimes there thing you may need yet another individual is not interested in them and you want two people to be together meaning that, you have to sacrifice in spirit of unity. It's also important to understand what caused disunity among the Muslim community so that Muslims try to work around to solve them if unity is*

to be achieved between Kibuli and old Kampala. Unity begins with us. People should know that unity starts with them."

One of the interviewee alleged that, "the operating constitution under the UMSC is registered and managed by a secular law under CAP 110 of the Companies Act. The committee should review and come up with a constitution that is Sharia-based, but practical and applicable in a multi-religious Uganda."

The change in generations matters in the managing disunity, one of the participants in the focus group alleged that, "*our fore fathers might have deep wrangles that the new generation might not be willing to pursue and since the entire world has gone dialogue the new generation might wish to move forward in harmony hence unity of Muslims in Uganda.*"

Unity is a process; it is not heat and run factor it is a process either a five-ten-year plan. The question who has influence in Kibuli and old Kampala, IUIU, different influential and rich Muslim families, the Ulammas, different sects and in the end Muslims can organize as many forums as possible but the starting point should not be unity as other achievements are celebrated than unity can come in as a last resort. For example, Muslims can start with a gate-together dinner to discuss challenges affecting, Muslims, celebrations of the spread of Islam in Uganda and those who were not seeing each other eye to eye, will start coming closer without knowing the agenda in the future. Women forums, Muft's and Uлама's forum can start with different agenda and in the end do activities that can bring them together to discuss other issues that can lead to a general agenda (unity) then with time they meet and discuss our issues like unity therefore there is need of a small think tank as a small engine to start negotiations although the initial focus can be the youth or next generation of Muslims.

Summary- Every body's responsibility, negotiation between Muslims, Muslim's themselves, IUIU, respect each other, constitution, change in generation, elites, discourage tribalism, family is the key and intervention of government.

V. RECOMMENDATIONS

Muslims leaders need to adopt a bold and critical perspective to equip themselves with the appropriate tools of knowledge, objectivity, selflessness to discuss and resolve the identified causes of disunity, to reduce the challenges of the Ummah. Unity necessitates freedom from historical terms that have served certain goals in the past, yet they have become a burden upon the Muslim mind today such as the 'Salafism,' Sufism, and Shiism

The constitution needs to be reviewed to suit the current times and best on sharia, IUIU needs to take the initiative and accept the responsibility, Involvement of elites in management of UMSC - Kabuli and accepting that the only permanent thing in life is change. The new educated blood should be allowed to bring their skills on board to allow alternations to take place for efficient and effective management, Muslims in Uganda should give chance to negotiations of unity to start who knows the end justifies the means and all Muslims in Uganda should appreciate that unity starts with us and family unity is key in supporting Muslim Unity.

The Organization of Islamic Cooperation can similarly be sought as a mediator, separation of spiritual and management leadership, professionalism and professional conduct coupled with faith in Islam, leadership of Muslims should not be best on tribal grounds and the government of Uganda should show interest in the discussion of the six-member committee to try and resolve Muslim disunity and a National Muslim Elder's Forum (NMEF) should be constituted from different groups to help in mediation. Muslims in Uganda should stop avoiding the wrangles rather accept it and deal with it as the best practice to deal with disagreement. The Muslims should accept to Negotiate among the two groups by accepting to meet, sit down and work out a resolution together, mediation by allowing a third party to assist groups in finding a solution or arbitration through involving a third party only when negotiations and mediations fail.

VI. CONCLUSION

It is recommended that Muslim leaders should become united and addresses the root causes (deal with the problem) of their differences for the common good of Islam and the Muslim community in Uganda (Deutsch, Coleman, & Marcus, 2011). Emphasis should be placed on improvements in the areas of education, poverty eradication, the general welfare of Muslims especially women and above all the promotion of unity among Muslim worshippers. In conclusion, the key argument of this study is that, since the formation 1972, the UMSC as the governing and central administrative body handling Muslim affairs in Uganda, has been involved in numerous disputes with other Muslim fractions. These disagreements among the religious leadership have negatively affected the Muslim religion and slowed down Muslim community development in Uganda. There is need to understand that the two fraction should rely heavily on cooperation for survival even animals undergo conflict resolution how about human beings (Aureli, de Waal, & Waal, 2000).

It should be noted that disunity and conflict are part of humanity and irrespective of their strength, they are never impossible (Ramsbotham, Miall, & Woodhouse, 2011). Much as resolutions have been tried to address

battles in Muslim governance in Uganda, we shouldn't be intimidated to endure applying Muslim clarifications to Muslim disputes. The groups involved in the disagreements are so much taken up by their side of their section that they are not interested in listening to the opinions from the other wings, however reasonable they may be. Yet, the disagreeing sides have no plan or vibrant solution to their arguments.

Much as Muslims must try to find their peculiar answers, they can still pursue for outside clarifications in wrangles to be solved in order to achieve unity. That's why the Three-way Commission encompassing of the Government, Old Kampala and Kibuli groups failed because its success was dependent on the seriousness of the groups that were involved.

This research has approved avoidance of conflict as one of the theories of resolving conflicts among the Muslims in Uganda. Even when it's not the best theory, it has been used for over 174 years in Uganda under the Muslim community. However, given that avoidance has not helped Muslims, the best approach to be used is problem solving (accepting and dealing with the problem) through getting a lasting solution realise unity in the Muslim community in Uganda for development to take shape (Mohr & Spekman, 1994).

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