

THE ISLAMIC INFLUENCE ON CHRISTIANITY IN UGANDA  
A CASE STUDY OF KAMPALA DISTRICT (1962-2013)


BY  
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**DECLARATION**

I, Ebed Mwizerwa, declare that this thesis is my original work and has never been presented to any university or institution of higher learning for any academic award.

Signed  Date 3<sup>rd</sup> Dec 2013

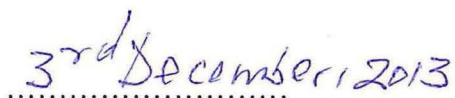
## APPROVAL

This thesis of Ebed Mwizerwa, has been submitted for examination with my approval as his supervisors.

  
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## **DEDICATION**

To my beloved wife Merab Mwizerwa, our sons Joshua Iratuzi, Jeremiah Blessing Mwizerwa, Isaiah Irasubiza and My Mother Mrs.Peace Serushago.

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## ABSTRACT

This research analyses the Islamic influence on Christianity in Uganda, a case of Kampala District. It was based on three objectives: To assess practices used by Muslims to influence Christians, analyze the main Islamic doctrines that have influenced Christians and to identify areas of cooperation between Muslims and Christians in Uganda, through which the former have influenced the latter. This study employs qualitative to investigate the said topic. Using a cross sectional research design: a sample of one hundred (100) respondents was studied through self-administered questionnaires and informal interviews. The researcher used observation, he was able to get information using critical eye and it helped him to get more facts. He also used books, websites, journals and unpublished materials. In respect to the objectives, the study found out that, Muslims use their practices to influence Christians like generosity to people they live with in the community, their brotherhood and solidarity attract non-Muslims to their faith, offering scholarships, influencing Islamic culture to non Muslims in Institutions of learning and open air preaching and debates. Islamic religion requires Muslims to do the above and this challenged Christians also to wake up and do the same in their various denominations. Some Islamic doctrines have also influenced Christians like teaching about prayers, fasting, and oneness of God (monotheism) that Jesus is not son of God, teaching about marriage. Such doctrines have been used to undermine Christianity however Christians have been revived in their ministry especially in apologetics because Muslims have converted some non Muslims through their teachings. The following have been areas of cooperation between Muslims and Christians and how the former have influenced the latter was discussed: Campaign against HIV/AIDS have been used by promoting circumcision which is one of the Islamic practices. Having radio/Television shows and Muslims emphasizing halal food. Discussion and think tank are used by Muslims to air out their Islamic ideology. Helping each other in time of calamities by Muslims especially those willing to convert to Islam. Muslims banning teaching Divinity in some schools. Marriage ceremonies, Cultural functions, Fundraisings, National events and interfaith prayers have been organized by leaders of both religions. In such functions Muslim wishes are adhered to like avoiding drinking alcohol and eating pork. Recommendations made include: treating each other equally, developing of income generating activities, guidance and counseling, genuine friendship, Human rights to be respected, learning and respecting other people's cultures, emphasizing family planning and net working with other development partners.

## CHAPTER ONE

### GENERAL INTRODUCTION

#### 1.0 Background to the study

The topic of study focuses mainly on the Islamic influence upon Christianity in Uganda, a case study of Kampala District. Islam is one of the world religions with many adherents. The projection for Uganda's population 2012 was 35 million people<sup>1</sup>, of which about 15% are Muslims.

According to Uganda Muslim Supreme Council report, Islam has 6 million followers in Uganda and 8,000 Mosques in the 54 Muslim Districts in Uganda run by Imams and District Khadis respectively<sup>2</sup>. This shows that Islam is growing and its adherents are propagating its faith throughout the country.

The Arabic word Islam means;” the willing recognition and active submission to the guiding command of the one God (Allah), whoever acts in this manner is called a Muslim. A Muslim therefore is someone who acknowledges and submits to the sole and unique God.”<sup>3</sup>

#### 1.1 Life and Activities of Muhammad, the Founder of Islam

Islam started in the year 610 AD when, as held by Islamic tradition, angel Gabriel visited Muhammad with message from Allah.

Prophet Muhammad was born in the year 571 (according to the Gregorian calendar), in the tribe of Quraish in Makkah which was the religious capital of the Arabian Peninsula<sup>4</sup>.

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<sup>1</sup> Matia Kasaija, *The state of Uganda Population*(2012) Available from, <http://nationalmaster.com/country/uganda/rel-religion>. accessed 24th Sept, 2012

<sup>2</sup> Hajjat A.K .Sebyala, *Hajjat Ummah Greening Initiatives 7year plan*, Available from:<http://www.arcworld.org/downloads/Uganda-UMSC-UMWA-PLAN.pdf>. accessed 24th Sept, 2012

<sup>3</sup> Linda Woodhead, *Religions in the Modern World*;Routledge London 2002,p182

The prophet grew up as an orphan. His father died before he was born and his mother died when he was six years old. His grandfather, Abdul-Mutalib took care of him and when he died his uncle Abu Talib took care of him, when he became 25 years he married Khadijah who was 40 years old and she was a business lady. Muhammad received a message from God through angel Gabriel when he was 40 years old. He was meditating in a cave on Mt. Hijra in Mecca where he spent many nights<sup>5</sup>.

The revelation he received continued for 23 years and is known as the Quran. As soon as he began to recite the words he had heard from Gabriel, and to preach the truth which God had revealed to him, Muhammad and his small group of followers suffered bitter persecution which grew so fierce that in the year 622 God gave them a command to emigrate<sup>6</sup>. This event, the “Hijra migration”, in which they left Mecca for the city of Medina marks the beginning of the Muslim calendar. After several years the Prophet and his followers were able to return to Mecca, where they forgave their enemies and established Islam definitively.

Muhammad started preaching his revelations in Mecca but with little success. His wife was the first convert and other citizens followed. When Muhammad died in 632 AD, he left a well established army to continue with his mission. The troops of Islam began to conquer the whole of Middle East, North Africa, Spain and some parts of India. Later they penetrated the Sahara; East coast of Africa, America among others.

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<sup>4</sup> Abdurrahman AL-Sheha, Muhammad the Messenger of Allah, King Fahd National library cataloging, Aarriyadh, 2005, p.14

<sup>5</sup> Ibid p.13

<sup>6</sup> Ibid p.18

## **1.2 The coming of Islam to Africa**

The presence of Islam in Africa can be traced to the 7<sup>th</sup> Century when Muhammad advised a number of his early disciples who were facing persecutions by the pre-Islamic inhabitants of Mecca to seek refuge across the Red Sea in the Christian kingdom of Abyssinia, modern day Ethiopia and western Somalia.

The first Muslims to come to Africa therefore came as refugees, fleeing for their lives. They were followed by a military invasion seven years after the death of Prophet Muhammad in 639 under the command of a Muslim Arab General, Umr Ibin Al-Asi.<sup>7</sup>

Islam quickly spread west of Alexandria in North Africa reducing the Christians in Egypt, Sudan and Ethiopia.

Islam became rooted along the East African coast in 8<sup>th</sup> century and the dialogue between the people on the East coast and traders from Persian Gulf continued and later Islam reached the interior.

Islam depended on securing trade routes especially into gold producing areas in Sub-Sahara Africa and was able to expand both in North as well as South. Later on Islam dominated the Mediterranean world.

From 16<sup>th</sup> Century to 19<sup>th</sup> century many parts of North Africa were under Muslim rule. By the 1880s Islam had taken root in one third of the continent. Africa was therefore the first continent into which Islam expanded rapidly.

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<sup>7</sup> Edward W. Blyden, How Islam Spread in Africa, available from, <http://www.arc/world.org/download/ug>, accessed on 17/09/2011

Unlike Christianity, Islam tolerated Africa traditional practices like polygamy that is, the practice of marrying more than one wife. This made conversion to Islam faster than conversion to Christianity in Africa.

Furthermore, traders and Muslims rulers made treaties with leaders of some African kingdoms/empires and these communities ended up embracing Islam. These are the Kenem Empire that influenced and extended Islam to Sudan, the Bornu Empire in West Africa among others. When the rulers accepted Islam the subjects also followed suit in these kingdoms.<sup>8</sup>

Today, Islam is the predominant religion of North Africa and mainly concentrated in North and North East Africa.

### **1.3 The coming of Islam to Uganda.**

Islam was brought in Uganda, with Buganda as the starting point, by Arabs in 1844.

Islam is the one that created thirst for literacy especially among the young pages at court of the Kabaka or King of Buganda. Islam came when ideas of a holy book which was Quran, a day of worship which was Friday and a God above all gods that were known in Uganda.

Baganda had already known of Katonda (Creator), but they believed in many gods known as ‘‘Balubale’’.

For ten years from 1867-1876, Kabaka Mutesa 1 embraced and strongly patronized Islam. He learnt some Arabic, attended and even led prayers in a Mosque built at the ‘‘Lubili’’ (palace) and ordered observation of Ramadan/fast. However, he was not circumcised since the law of the kingdom could not allow the king to mutilate his body.

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<sup>8</sup> Ibid

Mutesa turned against Muslims 1876 because the forces of Egyptian Muslims were striving to incorporate the Source of Nile (including Buganda) into an Egyptian empire.

1876, Egyptians visited Buganda and some of the comments, they uttered made the Kabaka hate Islam. These include; the remarks that the qibla direction of court mosque was wrongly built, an uncircumcised king could not lead prayers, Muslims are allowed to eat only meat slaughtered according to Islamic principles; yet this was a job that was done by Kabaka's butchers. Some of these pages who rebelled and decided to follow the Egyptian doctrine were punished by execution. Henceforth, Kabaka Mutesa developed hatred against Islam.<sup>9</sup>

#### **1.4 Coming of Christianity to Uganda**

The first Missionaries to arrive in Buganda, in 1862, were Speke and Grant.

In 1875 Henry Morton Stanley followed and reached the court of Kabaka Mutesa.

With his coming, the king got a chance to talk with Henry Stanley concerning Christianity. Henry asked the king if he could allow the missionaries to come to his kingdom which the King accepted with one heart. Henry M. Stanley wrote a letter to the Daily Telegraph on 15/Nov/1876 inviting Missionaries to come to Buganda.<sup>10</sup> In this letter Stanley reported that, the king was ready for the Gospel and he promised that "in one year you will have more converts than all other Missions united can muster"<sup>11</sup>.

It did not take long for Missionaries to arrive in Buganda; on June 30<sup>th</sup> June 1877 Anglican Missionaries of the Church Missionary Society (C.M.S) arrived. Those who came included Lt.

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<sup>9</sup> Ibid

<sup>10</sup> Paul Gifford, *African Christianity its public role*, C. Hurst and co publishers, London, p.122

<sup>11</sup> John Baur, *2000 years of Christianity in Africa-An African History 62-1992*, Paulines publications, Nairobi, 1994, P.234

Shagol Smith and Rev. C.T. Wilson. Their coming brought a new era in Buganda. Some Baganda who believed in many gods “balubale” embraced Christianity and left traditional gods. After two years of Church Missionary Society (CMS) in Buganda, Roman Catholic Missionaries arrived in Buganda on the 23<sup>rd</sup> February 1879. Those who came included Fr. Lourdel and Brother Amanas. In June 1879, other Catholic missionaries followed and these were: Fr. Barlort, Girault and Livinhac.<sup>12</sup>

The two groups of Anglican and Catholic missionaries were freely allowed to teach their faith. The first converts of Christianity known as “readers” were taught in the King’s palace and in homes of chiefs. On 18<sup>th</sup> March 1882 the first Anglican Converts were baptized and their names were: Mackay Sembera, Firipo Mukasa, Edward Mukasa, Yakobo Buzabalyawo, Yakobo Takirambudde, Princes Lakeri Namikka and Princess Nalumansi Kalala.<sup>13</sup>

After the death of Kabaka Mutesa, his son Mwanga ascended the throne on October 1884. However, Mwanga feared Christianity thinking that it would overthrow him because of the following reasons: his character was not matching with Christian values since he was addicted to homosexuality and smoking opium. Furthermore he was under the influence of Arabs and Leaders of traditional Chiefs like Katikiro Mukasa. These Leaders instilled in Mwanga the fear of an imminent British aggression. Besides, Kabaka Mwanga feared that one day Christians might enthrone a woman as Queen of Buganda following the example of England. He also feared Mackay because when he was traveling to the South he refused to be accompanied by an Official from his Court. To annoy Mackay, on 31<sup>st</sup> January 1885, Mwanga ordered the execution of Marko Kakumba, Nuwa Serwanga and Yusuf Rugalama who were members of the mission

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<sup>12</sup> Shalita M.E, The Growth of the Church of Uganda, unpublished document, Kampala 1994,p.14

<sup>13</sup> Isiko Alexander Paul, The Succession crisis to the Diocesan See of Muhabura Church of Uganda, origin and causes of leadership crisis in Muhabura Diocese, Lambert academic publishing,Saarbrucken,2011,p.5

house hold of Mackay. They were killed as the first Martyrs in Uganda at Busega-Mpimeerebera. Kabaka Mwanga was also suspicious when Anglicans announced the coming of a ‘great man’. This was the East African Equatorial Bishop, the Rt. Rev. James Hannington who came from East, and therefore fulfilled the ancient prophesy that: Buganda’s enemy will come from the East through Busoga. This prompted Kabaka Mwanga to order the death of Bishop Hanington and his 50 porters on 29<sup>th</sup> Oct 1885. On 15<sup>th</sup> November 1885 Joseph Mukasa Balikudembe the first Catholic martyr was killed. Also on 3rd June 1886 other Ugandan Martyrs were killed at Namugongo.<sup>14</sup> The killing of the first Ugandan Christians challenged other converts and those who fled for their lives went, outside Buganda to preach the gospel around neighbouring kingdoms of Toro, Ankole and Bunyoro.

The spread of Christianity into all the major areas of Western Uganda took nearly 20 years after the arrival of Christianity in Buganda. It begun well in 1891 when Captain Lugard of Imperial British East African Company moved from Kampala to Zaire on a Military Expedition. Western Uganda was mainly evangelized by Baganda Missionaries. In Northern Uganda, Acholi and Lango people were evangelized through the efforts of their Chiefs. By 1910 both Protestants and Catholics were in most parts of Northern Uganda and in 1926 Anglican Diocese of Upper Nile was created.

C.M.S reached Kalamoja 1923 however, real progress was observed in 1929 by Alfred Buxton of Bible Church Man Society. While in Eastern Uganda, Busoga was evangelized first by CMS and Baganda converts became instrumental in preaching the Gospel to the rest of Eastern Region.<sup>15</sup>

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<sup>14</sup> John Baur Op-cit.,p.236

<sup>15</sup> Isiko,op-cit.,p.7

Catholic faith was spread in Busoga by the Missionaries of Africa (White Fathers) between 1889-1890. However the attempts were short lived due to religious wars in Buganda. They were later replaced by Mill hill Missionaries.<sup>16</sup>

### **1.5 The spread of Islam in Uganda**

Islam is believed to have arrived in Buganda in 1844 during the reign of Kabaka Suuna II.

Islam was brought in Uganda by traders from Zanzibar. The prominent among them was Ahmad bin Ibrahim. However, these traders had little interest in spreading Islam.

During the reign of Suuna, Arab traders moved freely in Buganda. What they did during his reign was to give him a copy of the Quran which he did not use but passed to his son Kabaka Mutesa I.

The Arabs who introduced Islam were mainly traders hence the introduction of Islam in Buganda was accidental since it was not their main agenda. Arabs never wanted to antagonize indigenous people by mixing trade and religion. This was the main factor why Islam did not grow rapidly like other Christian denominations.

When Mutesa I took over the reign from his father Suuna II who died in 1854, the barrier between Islam and traditional Buganda beliefs had been broken. However, the few indigenous converts at the time of Suuna II lacked foreign support; he had desired to get guns from Arabs which eventually lured him to become a Muslim. He was also provided with better means of communication namely literacy. Up to now information had to be memorized and verbally communicated. During the reign of Kabaka Mutesa I, Ahamad Bin Abraham preached the

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<sup>16</sup> Bukyanagandi Anthony Isabirye, Challenges to Traditional Methods of Catholic Evangelism in Busoga Region (1889-2004) Marianum publishing company, 2007, p.17

principles of Islam at the court of the king. The king developed interest in conversation about Islam and before his death he had read four chapters of the Quran.

When Mnuu Sera African chief of Tanganyika imposed heavy taxes on the Arab traders, Arab trade declined, some Arabs came to Uganda and boosted the spread of Islamic faith.

Muslims also developed the kingdom by providing medicine, clothes and introduced new crops like cotton and coffee. Mutesa wanted to be known abroad hence he established diplomatic channels of communication with Egypt and Zanzibar and this opened way for the spread of Islam in Buganda.

Mutesa employed Arabs in his court as clerks and secretaries and some of them were; Abubakar Ramadhan, Majud and Johar

Mutesa had knowledge of the Quran and ordered his chiefs and pages to learn and recite it. Kabaka observed the five daily prayers and issued a decree to all his subjects to observe them. He set up his first mosque at Banda Balogo and later moved to Nabulagala. Mutesa ordered the construction of Mosques in his kingdom. The construction department was led by Edward Mukasa who later converted to Christianity after the arrival of Missionaries in Buganda.

The Mosques had flags raised every Friday and fasting during month of Ramadan was observed in the kingdom.

Slaughtering of animals was done in accordance with Islamic teaching and the Kabaka ordered the Muslim greeting of Assalam Alaikum (Peace be upon you) to replace local greetings in Luganda dialect.<sup>17</sup>

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<sup>17</sup> Sheirkh Abdunoor Ddamulira & Sheikh Burham Ssebayingga-Text book of Islam, Biography of the Prophet, Orthodox Caliphate, history of islam in Uganda, vol 1, unpublished document, 2005 p.174

Mutesa tried to spread Islam to Kabalega, king of Bunyoro by sending him gifts like prayer mat, kettle and sandals. However, Kabalega rejected embracing Islam.

The golden era of Islam with Kabaka Mutesa ended with the arrival of H.M Stanley at Kabaka Mutesa's court in 1875.

Stanley helped Mutesa to defeat Buvuma with his (Stanley's) weapons which impressed the king and made him work more with Stanley than Arabs.

Stanley imparted seeds of hatred in Kabaka by alleging that Muslims would circumcise him by force. Also kabaka feared that Egyptians would overthrow him from power. This led to the massacre of 100 Muslims by Mutesa at Namugongo.

King Mwanga who replaced Mutesa had a balanced administration of Christians and Muslims. Both were given administrative posts.

However, Muslims and Christians were both annoyed when he ordered the execution of Christian martyrs. Kabaka Mwanga also denied the monopoly of slaughtering of animals by Muslims; hence Muslims were determined to fight Kabaka without Christian support. In 1888, the king was overthrown.

### **1.6 Religious wars**

Both Muslims and Christians combined effort, to overthrow Mwanga. Kalema a Muslim replaced Mwanga.

The internal war again broke out between Muslims and Christians because they failed to agree on administrative Posts. After the overthrow of Mwanga, Ddungu a Christian was given a Position of “Mulondo” but preferred Kawuuta (Chief of loyal Cooks). However Kawuuta was to be responsible for the slaughtering of animals and this position had been given to a Muslim, a meeting to resolve the issue was convened at Katikilo’s house. It was attended by Lubanga a Muslim and Apollo Kagwa a Christian. Before it started Ddungu a Christian speared Lubanga a Muslim who died on spot. The war between Muslims and Christians broke out. Christians were defeated and fled to Ankole on 12<sup>th</sup> October 1884<sup>18</sup>.

Christians sent a message to Mwanga to that effect, that they would restore his throne.

At the battle of Dhulumu in Buddu, Mwanga’s forces joined those of the Christians. Christians captured Arab vessels which were bringing arms and ammunition to Muslims in Buganda via Lake Victoria.

Ordinary people supported Christian’s forces for two reasons as commented by Ddamulira:

Mwanga was believed to be the legitimate king and those who overthrow him were taken as rebels.

Secondly, they feared circumcision. According to kiganda tradition a person who is mutilated, after death would go with his mutilation to the worlds of spirits. His spirit would not be complete because it would have a scar. Hence they feared that, if a Muslim took over power, they would all be circumcised by force and therefore everybody would go with a scar to the world of spirits.<sup>19</sup>

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<sup>18</sup> Sheirk Ddamulira op-cit, p.169

<sup>19</sup> Ibid. p.171

The Muslims retreated and Kalema's fighters went to Kijungute, where Kalema died of smallpox and Muslim fighters became demoralized.

The Christians took over Buganda and European influence became dominant and Mwanga ruled again.

In 1890, Imperial British East African Company (IBEAC), opened office in Kampala and this helped Christians to consolidate their power in Buganda.

### **1.7. The spread of Islam to the rest of Uganda**

The spread of Islam in different parts of Uganda was engineered by the religious conflicts in Buganda in 1890. Baganda Muslims were persecuted with the help of British Imperial government. Baganda Muslims who fled for their lives outside Buganda introduced Islam in Ankole in 1890 and Tooro in 1893. Batooro converts included; Hassan Kamihanda, Sowedi Magigeeka and Saidi Nyakamura. For Bunyoro Islam was introduced 1895. In Bunyoro neither Kabalega nor his subjects had interest to convert. Slaves brought to Bunyoro by Baganda some embraced Islam and this accelerated the growth of Islam in Bunyoro.

Some captured slaves who had been taken to Khartoum converted to Islam and, on their return to Northern Uganda; they spread Islam to the region. Another factor was intermarriages between the Muslim Sudanese soldiers and local women in West Nile.

Islam spread to the Eastern parts of Uganda mainly through western Kenya from Mumian's kingdom. Islam was successful in the said kingdom simply because Nabongo Muhamad Mumia was hospitable to the Arabs traders. Baganda Muslim refugees who came to Eastern Uganda in the period between 1889 and 1897 also carried out propagation of Islam.

After the completion of Uganda railway in 1912 transport was improved and Arab communities settled in Iganga and Jinja. Today Iganga is among the districts with largest Muslim populations in Uganda.<sup>20</sup>

In Buganda circumcision was one of the hindrances of the spread of Islam as indicated earlier, unlike some communities in East like Sebei and Bugisu where it was a cultural practice.

In Karamoja commercial activities were not conducive hence Islam did not take much root.

### **1.8 Muslim Community in Kampala**

There are very many Muslims in Kampala compared to other parts of the country in Uganda. This is because Islam started in Buganda where Kampala is found and traditionally Muslims prefer living in towns because of their nature of work. Many of them are business men/women, some civil servants while others are self employed. Muslims are taught to work hard and they influence others to do so. After their morning prayers they are taught not to go back and sleep but to go and work.<sup>21</sup> Some Christians have been following Muslim Caller in the morning so that they may wake up and prepare for the day's activities. The Muslim caller becomes their alarm.

In Islam a person is supposed to return money he or she borrowed without interest. The money received as interest rate is taken as haraam or abominable. They encourage free interest loans to help fellow Muslims in their businesses. It has been persistently and steadily influencing lives of many include non-Muslims in Uganda.

This has been done especially through Muslims helping their fellow Muslims and prospering in their endeavors. This has attracted non Muslims to Islam so as to gain the same.

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<sup>20</sup> Ddamulira,op-cit,,p.174

<sup>21</sup> Ndaula Nuwa,38 interviewed on 15<sup>th</sup> May 2010

The Muslim sense of community is very strong indeed. It cuts across regional, national and linguistic barriers to create a brotherhood. Wherever Muslims gather together there is a sense of kinship and warmth; in a mosque; in prayers and in many other social encounters with fellow Muslims.

The faithful Muslim feels at home to be among his own than among those outside the community<sup>22</sup>. The Muslim awareness of belonging to a special community that is set apart (holy) from others persists as a powerful factor in both individual and social life.

For most Muslims, therefore, it is inconceivable that a man could be anything but a Muslim. That is, one cannot do better, either individually or socially, than to live in an Islamic way, hence they desire everyone to become a Muslim. Places that are dominated by Muslims like in Kawempe and Kibuli, Christians become misfits. For instance in case one loses a person, Muslims are quick to give a helping hand whether a person is a relative or belong to the same tribe, friend, workmate or neighbour. All this does not matter for a Muslim, what is important is to be a brother or sister in Islam. This is not common among Christians who are divided on denominational grounds. Hence people are attracted to Islam because of their solidarity in Uganda and beyond.

### **1.9. STATEMENT OF THE PROBLEM**

For many years Christians and Muslims in Uganda have been living together in peace and harmony. They have been co-operating in politics, business, education, and other social settings. However, people who are living together or share some areas of unity, one party can influence

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<sup>22</sup> Wanes David. An introduction to Islam, Cambridge University press. Tipington , 1995.64

the other. The researcher therefore, wanted to discover if Muslims have been influencing Christians in some aspects of life as a result of living together.

### **1.10.0 Scope of the Study**

#### **1.10.1 Geographical scope**

The study was carried out in Kampala District. The researcher considered five divisions to carry out his research and these included: Central, Rubaga, Kawempe, Makindye and Nakawa Division. The researcher chose this district because he is aware of the geography of the area and can communicate in English and Luganda which are common languages used in this area; hence it helped him to collect data with little difficulties. He also considered this District because it is found in Buganda Kingdom where Islam and Christianity started. It should be pointed out that Muslims are commonly found in big Trade or businesses. Here, too the researcher could get information from various tribes from the entire Nation of Uganda.

#### **1.10.2 Population scope**

The population projection of Kampala district by 2011 was 1,659,600 million.<sup>23</sup>

The study had a sample of one hundred respondents. He picked 20 respondents from each division, of which; 4 were Christian leaders, 2 Mosque leaders, 6 Muslims and 8 Lay Christians.

#### **1.10.3 Content scope**

The study was limited to establish practices used by Muslims to influence Christians, find out main Islamic doctrines that have influenced Christians and areas of cooperation between Muslims and Christians in Uganda through which the former have influenced the latter. In

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<sup>23</sup> Uganda Bureau of statistics, Global Population Data, 2011 Available from, [www.geohive.com/cntry/uganda.aspx](http://www.geohive.com/cntry/uganda.aspx) accessed 16/09/2012

general the study was intended to investigate Islamic influence on Christianity in Uganda with specific reference to Kampala District.

#### **1.10.4 Time scope**

The study covered time frame 1962-2013. The said period was considered because Uganda got Independence on 9<sup>th</sup> October 1962. It was after this time that relationship between Christians and Muslims were more harmonious and mutual than warlike relationship. Furthermore, it was after 1960's that religion was much emphasized in multiparty politics of Uganda hence Muslims were attached to some political parties.

During this time Uganda was ruled for the first time by a Muslim president (Idi Amin Dada 1971-1979) and Uganda was registered as a member of organization of Islamic Conference (OIC) and Uganda Muslim Supreme Council (UMSC) was formed that implemented many Islamic wishes in the country.

This period was also considered simply because 1995 Constitution was promulgated in the said year and freedom of worship was made a constitutional right.

#### **1.11.0 GENERAL OBJECTIVE**

To investigate the Islamic influence upon Christianity in Uganda

#### **1.11.1 SPECIFIC OBJECTIVES**

- To assess practices used by Muslims to influence Christians in Uganda
- To identify and analyze the main Islamic doctrines that have influenced Christians
- To analyze areas of cooperation between Muslims and Christians in Uganda, through which the former have influenced the latter.

### **1.11.2 RESEARCH QUESTIONS**

- What practices are used by Muslims to influence Christians in Uganda?
- What Islamic doctrines that have been used to influence Christians?
- What are the areas/issues of unity between Muslims and Christians in Uganda, through which the former have influenced the latter?

### **1.11.3 SIGNIFICANCE OF THE STUDY**

- The findings of the study shall improve on the understanding of church Leaders, the Muslim Clerics, Christians and Muslims, why a person decides to convert from one religion to another.
- The findings will provide avenues that would bring about peaceful co-existence between Muslims and Christians.
- The research findings will provide information to church leaders and scholars on the impact Islam has had on Christianity.
- The findings will be helpful to future scholars and researchers to acquire more knowledge about Islam and Christianity. It will provide a platform for further research in similar fields

## 1.12 LITERATURE REVIEW

In this study the researcher considered the already published materials. Some materials were obtained from journals, internet, magazines and other relevant information. Literature review helped the researcher to know what other scholars have written about Islam and how it has influenced Christianity.

John Kateba in his work, **Understanding Islam**, argues that, Muslims accord respect to the Bible in its original form. Special mention and attention is given to Quran: (Torah) Taurant, Psalms (Zabur) and the Gospel (injir). These belong to Moses, David and Jesus Christ respectively. It is further argued that Jesus Christ in Islam is highly regarded and he is assigned titles as messenger, Messiah, prophet, Word of God and sign. (Quran 4.17; 5:78). Muslims also recognize the virgin birth of Jesus Q.3.42-44. Kateba John, Understanding Islam, Kampala ,Impact General Traders and Printers, 2003<sup>24</sup>

The researcher was interested to find out how doctrines in such books are used by Muslims to influence Christians.

Aletrino in his work, **Six World Religions**, argues that among the Muslim community there is a ban on drinking wine and other alcoholic beverages, eating pork or the flesh of an animal not ritually slaughtered<sup>25</sup>. The research was intended to find out whether doctrinal teachings of Islam on what to eat or drink has in one way or another influenced the Christians in Uganda.

Aletrino further asserts that Muslim men are allowed to marry more than one wife. The number however is limited to four. He gave an example of Muhammad who after the death of his first wife Khadija, had several wives at the same time. Aletrino claims that Sharia law and Quran permits a Muslim husband to have four wives. However, a man may at any time repudiate his

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21.Kateba John, ,Understanding Islam, Kampala ,Impact General Traders and Printers, 2003p.1

<sup>25</sup> Aletrino, Six world Religions, SCM Press Ltd London,1967, p.25

wife but in this case the repudiated wife has the right to her dowry. She too can obtain dissolution of the marriage if the man does not fulfill his marital duties<sup>26</sup>. This is whereby a man becomes impotent or fails to have sexual relations with the wife regularly. The research found out that polygamy is the one of the methods used to expand Islam through producing many children. The research also found out that Muslims have money to pay bride price for Christian girls; hence Muslims compete with Christian boys who do not have money or support from fellow Christians.

Abasi Kiyimba in his article, **The Muslim Community in Uganda through one hundred and forty years**, in *A Journal of African Religion* argues that, Mawlid was one of the occasions that Muslims used to convert Christians to their faith. Mawlid refers to the occasion at which Muslims meet and sing praises to the prophet. Since 11<sup>th</sup> century there has been an opposition to this occasion, in Uganda Mawlid was first celebrated in 1918 and since then it has been growing.<sup>27</sup> When Muslims are celebrating Mawlid the non-Muslims are invited and at the end of preaching there is general feasting. Mawlid provided Ugandan Muslims a forum to come together and consolidate their brotherhood. Abasi Kiyimba asserts that Mawlid was used during the regimes of Obote and Amin in their politics. For instance President Obote used it in 1980 to celebrate victory and many Christians attended.<sup>28</sup> This was followed by Islam jublations of which Christians joined Muslims despite their religious differences Abasi says that individual conversions were made in the days of Amin and Obote. He gave an example of a general feast that took place at Mitoma (South Igara) at which Mawlid was held led by Sheikh Masudi and about 150 Banyankole were circumcised on the spot. Another Mawlid was celebrated in Simba

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<sup>26</sup> Ibid.,p.25

<sup>27</sup> Abasi Kiyimba, **The Muslim Community in Uganda through one hundred and forty years**, *A journal of African Religion and Philosophy*, Vol 2 Marianum press, Kisubi, 1990, p.91

<sup>28</sup> Ibid

battalion in Mbarara on Tuesday 12 December 1973 and about 455 people were converted to Islam<sup>29</sup>.

Abasi Kiyimba further reveals that, it is only in the year 1989 that Muslims adopted a more direct method of preaching using the Bible to convert Christians to Islam<sup>16</sup>. The researcher found out that this new adopted method is used in Kampala especially open air preaching by Muslims.

John Mbiti in his book, **African Religion and philosophy** argues that in recent years in Uganda, Muslims have increasingly asserted their right to exist. As religious community they hold leading positions as butchers, taxi drivers and every year more and more fly to Mecca for pilgrimage.<sup>30</sup> The researchers found out that majority of butchers are owned by Muslims in Kampala. Uganda Muslims Supreme Council has also been organizing flights for Muslims who want to go for pilgrimage in Mecca. They are sober on their job and therefore liked. The research found out that Muslims are much involved in transport business because they don't take alcohol.

Mbiti further reveals that, the Ahmadiyyah Islamic movement which begun its missionary activities in Mombassa in 1934 has spread inland as far as Kampala in Uganda with its head quarters in Nairobi. He claims that it is winning many Africans especially through schools, translation of the Quran into Swahili, Luganda, Kikamba and Kikuyu. Muslim local papers in English, Kiswahili and Luganda pamphlets have also aided their missionary work to attack Christianity and other brands of Islam.<sup>31</sup>

Further more, John Kateba in his work, **Understanding Islam**, points out that in Africa mass media like radio, television, newspapers and magazines are increasingly carrying the news and

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<sup>29</sup> Ibid.,p.92

<sup>30</sup> John S. Mbiti, African Religion and Philosophy, Heinemann, Ibadan, 1975, p.249

<sup>31</sup> Ibid

views of Islam across the continent.<sup>32</sup> Research found out that Uganda Muslim Council owns Radio station that propagates Islamic programmes.

David Brown in his work, **Guide to Religions** states that Muslims give money and other goods to the community as Alms-giving which is one of the Islamic pillars. Muslims pay the Zakat each year on their crops, kinds of fruit, camels, cattle, sheep, goats, silver and merchandise. The amount to be paid varies from ten percent on crops to 1 percent or 3 percent on animals or gold and silver. Zakat money may be used to help the poor, needy, widows, orphans and travelers. They (Muslims) believe that by being generous to the above, God will also reward them hence they do it to win God's favour<sup>33</sup>. The research found out that generosity of Muslims to fellow Muslims has attracted non-Muslims to their faith.

Sachiko Murata in his work, **The vision of Islam**, says that the idea behind Zakat is purity. People purify their wealth by giving a share of it to God. Just ablution purifies the body and salat the soul, so Zakat purifies possessions and makes them pleasing to God<sup>34</sup>. Peter Wasswa Mpagi in his book, **African Christian Theology**, stated that "there is need to have a kind of gesture offering in form of goods and money during our Christian worship which is well known among the Muslims"<sup>35</sup>.

The researcher found out that, this pillar of Islam has played an important role in converting non-Muslims to Islam.

John Kateba in his work, **Understanding Islam** further asserts that, divisions among Christians in many parts of North Africa usually on doctrine of trinity gave a loophole in Christianity. The

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<sup>32</sup> John Kateba, Op.cit., p.19

<sup>33</sup> David Brown: Guide to Religions, SPCK, London 2002 p.214

<sup>34</sup> Sachiko Murata, The vision of Islam, Paragon house, New York, 1994, p.16

<sup>35</sup> Peter Wasswa Mpagi, African Christian Theology Marianum Publishing Co, Kisubi 2002. p.72

research found that some Christians do not understand some of Christian doctrines and Muslim scholars used them to convert non-Muslims.

The same book reveals that many Christians in North Africa were not rooted in their faith. This was due to lack of Christian literature and poor catechism training. Hence it was not difficult to convince Christians to become Muslims<sup>36</sup>. The research the found out that inadequate Christian follow up has been responsible for Christian conversion to Islam.

**Abdul Hadi** in his book **Cross and Crescent, *Understanding Islam***, reveals that most Christians do not know how to explain their faith to non believers. They have received the salvation of Christ but they cannot defend their basic creeds. He claims that most Christians neither answer Muslims questions nor refute Muslim attacks against basic Christian doctrines. He also noted that, few Christians understand Muslim vocabulary<sup>37</sup>.

Related with the above, Abdul observes that in Muslim States, Christians refuse to witness to Muslims because they fear persecution. Muslims also who ask Christians to explain to them about Christianity are spies for the police or fundamentalist Muslim groups. The reluctance of Christians to welcome new converts makes those converts more likely to backslide to Islam<sup>38</sup>.The researcher found out that Christians have little interest in discussing issues concerning Muslims.

Kiswahili is one of the languages which have aided the spread of Islam in Kampala. It is a language commonly used by business people of which Muslims are much involved. Muslims have set their own founded schools and universities in Kampala and such schools have not only

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<sup>36</sup> John Kateba,Op.cit.,p.18

<sup>37</sup> Abdul Had, The Cross and The Crescent; Understanding Islam(publisher, city, year not indicated) p.106 .

<sup>38</sup> Ibid.,p.21

attracted Muslims but also non-Muslims whom they have introduced Islamic culture to non Muslims.<sup>39</sup>

Abasi observes that circumcision though practiced by some Ugandans as a tribal ritual and by others as a health measure, is commonly associated with Islam<sup>40</sup>. Furthermore to date pork is not sold in public markets because in any case the meat markets are generally controlled by Muslims. However new butchers for non Muslims have come up and some sell pork here in Kampala.

Further more like African traditional society, Muslims prepared women to occupy an inferior role in society. Only boys were sent to school. He reveals that no one thought it was important to send Muslim girls to school.<sup>41</sup> Parents were later to be alarmed when the Muslim educated men started marrying Christian girls because they could not marry uneducated Muslim girls. After 1920s many girls were taken to Quran schools along with boys but their destiny was never to be other than that of housewives. Wealthy Muslims have interests in marrying Christian educated girls since they can afford bride price.

It is also stated that Muslims during Amin's regime used mass media in spreading Islam. It is pointed out that Muslims founded newspaper called FOCUS which would be published with Quran verse on top, others include Kitantaala and Shariat. Muslims also are involved in print media broadcasting and telecasting. They formed what they called the Uganda journalist in propagation of Islam and decided how best Islam should be reported in avoiding depicting it

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39.Ibid.,p.98

40.Abasi,op,cit.,p.91

<sup>41</sup> Ibid.,p.102

negatively<sup>42</sup>. The researcher found out that Television and Radio stations in Kampala have been used for some Islamic programmes.

It is also reported that the number of Muslims organizations have grown and become many. For instance, Muslim World League, Islamic Relief Agency, International Islamic Charity Foundation (Kuwait), International and Islamic Call Society among others. These organizations are engaged in community building projects. Some of their projects are specifically Islamic for instance building of schools and orphanage centres. The targets for these organizations were Muslims but over the years have rendered services that have helped the whole society<sup>43</sup>. The research intended to find out whether there are such Islamic organizations in Kampala and their mission in propagation of Islam for instance it was found out that Gaddafi of Libya gives Support to the Kingdom of Toro and Islamic society gives support to academic universities.

Daniel Edyego, in his article in New Vision news paper “**Muslims attack Mbale Crusade**” he reports that on Thursday 5<sup>th</sup> Feb 2009, Muslims clashed with born again Christians in Bufumbo Sub County which is predominantly occupied by Muslims. The six day open air preaching/crusade had been organized by Yazin Muwanguzi of Gospel Life Church and Ramadan Mugizi of Gospel Mission Church. Both Pastors defected from Islam and the Muslims of the area were annoyed by their preaching whereby Muwanguzi proclaimed that Jesus was the son of God and quotations from Quran were cited with those of the Bible. Muwanguzi narrates, “They stoned and beat me up while chanting. “Allah Akbar” (God is Great)”. The attackers stopped the crusade and organizers survived with injuries and were saved by police<sup>44</sup>. The research found out that the defectors from Islam are known as “mulutads”. Such people are

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<sup>42</sup> Abasi Kiyimbi, Op.cit., p.113

<sup>43</sup> Ibid., p.114

<sup>44</sup> Daniel Edyegu, Muslims attack Mbale Crusade, The New vision Tues Feb 2009, p.7

hated, cursed by parents, refuse to pay for their school fees and sometimes persecuted to death since they bring shame to their families and religion of Islam. The Quran allows Muslims to persecute such people.

In connection with the above, Patrick Sookhdeo in his book, **A Christian's Pocket Guide to Islam** says that Surah 9 is followed in Islam in spreading its faith. He reports that it was a practice of early Muslims to forcefully spread the new faith by means of Jihad. He states that this attitude is only found in a minority of Muslims today. Nevertheless there are tragic examples of large scale forced conversions to Islam in recent history. For instance in the early twentieth century some 1.5 million Armenian and other Eastern Christians were massacred by the Turks. He further reveals that in the early twenty first century thousands of Indonesian Christians have been forced to convert to Islam by "Jihad warriors" of many nationalities and those who refused were killed<sup>45</sup>. The researcher shall find out whether Jihad has been used in Kampala to influence Christians. The researcher will also find out whether Christians and Muslims enjoy their freedom of worship in Uganda.

Alexander John Mulik (Rt .Rev) reports that countries like Iran, Iraq, Libya, Syria, among others have been aggressive in their presentation of Islamic stand point on world politics and economics. He narrates that the oil countries are mostly Muslim and they use their petrol-dollar for preaching and propagating Islam. Most of the mosques and Islamic centres are built in western countries with a petrol-dollar support.<sup>46</sup> He reveals that Arabic has now become an International language and special shops have been opened for Halal (Clean) meat and special Islamic meals are provided on flights.

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<sup>45</sup> Patrick Sookdeo, A Christian Pocket Guide to Islam, Isaac Publishing, England, 2005, p.59

<sup>46</sup>. Alexander Mulik, Op.cit., P.68

Alexander Mulik further states that; Islam in present day world has got the desire to convert the whole world to Islam. It is believed by the Muslims that Islam is the final and only true religion. Others like Judaism and Christianity even though revealed to their respective prophets like Moses and Jesus have been corrupted by their followers.

Only the Quran and Islam has to be trusted and accepted. Alexander further states that doctrinal differences between Islam and Christianity bring clashes between the two religions. He pointed out that, the issue of Trinity, Divinity of Christ and Crucifixion of which are so central to Christian beliefs and have been categorically refuted by Quran<sup>47</sup>. The research found out from Muslims that Islam is the only true religion and they sympathize with Christians who are lost. Jesus Christ is also not taken as the son of God since God is not a human being to produce a child.

Patrick Sookdeo pointed out that, Muslim friends may be cultivating a friendship with a Christian in order to influence his or her thinking or to convert him or her to Islam. Mission (dawa) is just as much an obligation for the Muslim believer as for Christian believer, and Muslims use slight the same method of spreading their faith like those of Christians<sup>48</sup>. The researcher intended to find out channels Muslims use to influence Christians with their ideology.

### **1.13.0 METHODOLOGY**

#### **1.13.1 Research design**

The researcher employed a descriptive cross sectional research design. It involved both quantitative and qualitative methods. However the researcher employed more of qualitative method in his study because of the nature of the research that involved explanation of teachings,

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<sup>47</sup> Ibid P.68

<sup>48</sup> Patrick Sookohdeo op.cit, p.91

practices, and values among others in both Islam and Christianity. Gill Ereaut explains the role of quantitative research as follows;

Qualitative research produces large amounts of textual data in the form of transcripts and observational field notes. Qualitative research seeks out the ‘why’ not the how of its topic through the analysis of unstructured information-things like interview transcripts and recordings, emails, notes, feedback forms, photos and videos. It does not just rely on statistics or numbers which are domain of quantitative researchers. Qualitative research uses analytical categories to describe and explain social phenomena.<sup>49</sup>

### **1.13.2 Subject Selection**

Purposive sampling method was used to select a sample size of eighty (100) respondents in sampled 5 divisions in Kampala. This study was used because it was targeting people with specific characteristics Respondents contacted, provided relevant information about the Islamic influence on Christianity in the area of study. The sample selection included, Imams, Muslim believers, clergy, pastors, teachers, civil servants, lay leaders and other Christians. Respondents composed of males, females, youths and the old, educated and non-educated.

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<sup>49</sup> Gill Ereaut, [what-is-qualitative-research](http://www.qsrinternational.com). Available from, <http://www.qsrinternational.com> ,2008  
Accessed 7/08/2012

**Table1 The categorized number of respondents**

<b>No.</b>	<b>Divisions</b>	<b>Category of respondents</b>	<b>Total number of respondents</b>
1	Nakawa	Christians	8
		Church leaders	4
		Muslims	8
2	Central Division	Church leaders	4
		Christians	8
		Muslims	8
3	Kawempe	Christians	8
		Muslims	8
		Church leaders	4
4	Rubaga	Christians	8
		Muslims	8
		Church leaders	4
5	Makindye	Christians	8
		Muslims	8
		Church Leaders	4
<b>Total number of respondents</b>			<b>100</b>

### **1.13.3 Data collection**

The researcher used the following tools in data collection:

#### **1.13.3.1 Questionnaires**

This tool refers to a printed form with questions usually given to a group of people as means of gathering substantial amount of data in short time. The researcher therefore used structured questionnaires to respondents who were literate. It was in form of statements or questions such as closed and open ended question. Closed questions are questions that give specific choices that a respondent may respond to. Their advantage in this research was that; they were easy to administer, saved time and increased the response rate. Whereas open ended questions they are questions a respondent can answer in a variety of ways. They gave freedom to respond in any desirable unlimited way. This type of questions enabled the respondents to apply their creativity and fully expressed themselves. The researcher distributed 20 questionnaires in each Division making a total of 100 respondents in the whole District. The questionnaires were in three categories; those for Muslims, Christians and Church leaders. In five Divisions, the researcher chose 8 Muslims in each Division of which 2 were Imams, 8 Lay Christians and 4 Church leaders. This made a total of 60 respondents who are Christians and 40 respondents who are Muslims, giving a total of 100 respondents in the five sampled Divisions. The one hundred questionnaires were given to respondents with O' level and above.

#### **1.13.3.2 Interviews**

This method involved dialogue between interviewer and interviewees for the purpose of obtaining data. Interviews helped the researcher to control the exercise of data collection in terms of language and probes. He was able to get information from persons of interests and observed

the surrounding which helped him to gain more insights. The respondents were also able to give genuine information without influence from other people.

The researcher interviewed forty (40) people in area of study. 8 people were interviewed in each Division (5 Christians and 3 Muslims). These included men and women. The number was limited to 8 per Division for proper handling and faster information. The subject was composed of Imams, Muslim elders, religious leaders, students, politicians and civil servants.

#### **1.13.3.3 Observation**

The researcher in some cases observed things using critical eye. This helped the researcher to learn and get more facts vividly. The researcher was able to get first hand impression of events as they took place. The researcher had a check list of what he wanted to find out and this helped the researcher to reduce the bias as a result of his pre conceived prejudices.

The researcher attended Juma/Friday prayers and Eud il-Fitr at Kyambogo University mosque. He visited his Muslim friends, attended open air preaching of Muslims at Clock Tower grounds, and visited Muslim projects like schools, shops among others. This helped the researcher to get deeper meaning of nature of worship, practice, and behaviors of Muslims. During observation the researcher asked few questions for clarifications to Imams and other Muslim believers.

#### **1.13.3.4 Documentary Analysis**

The researcher used information from the library in his research that highlighted on Islamic influence on Christianity. He read different published and unpublished materials like textbooks, dissertations, Websites, articles from Internet, journals magazines, newspapers and other relevant literature that were helpful for this study. The material obtained helped him to support the arguments and to provide historical background to the record of the Islamic influence on

Christianity in Uganda. The researcher was guided in his documentary by the objectives of the research.

Finally, the researcher used, the methods given above and he was able to yield balanced and checked ideas from all the categories of people be it Muslims, Christians, young, old rich, poor, educated and non-educated.

#### **1.14 Research constraints/limitations**

- Due to sensitivity of the issue being researched, some people especially Muslims declined to give some of the necessary information while others never returned questionnaires after discovering that the researcher is not a Muslim. To avoid the occurrence of the same problem during study, the researcher used his friends who are Muslims and other people close to Muslims to introduce the researcher to them. The researcher also used research assistants who are close to Muslims. Furthermore, he got information through observation by attending Juma prayers and Islamic festivals like Id al Fitr and Idi Adha.
- Communication barrier. Kampala being a cosmopolitan place with at least all tribes and other Nationals in Uganda, the researcher met different people speaking different languages. To overcome this, the researcher used English during interview. He also used Runyakitara for those who knew it. Also the researcher used interpreters since he has very many people who speak different languages and are students of Kyambogo University and others his parishioners at St. Kakumba Chapel, Kyambogo University.

- There was a problem of transport. The researcher visited places during field work where taxis could not reach. Furthermore, there has been a lot of traffic jam in Kampala which delayed the researcher to keep time agreed with his respondents for interviews. On a good note, the researcher hired a motorcycle which he used during his research since it could take him anywhere. However, taxis were also used especially in rainy season to avoid too much transport costs.
- Insufficient funds. The researcher had a problem of insufficient funds for his research. This is because he needed to reach in all selected divisions in Kampala during field work. To overcome this, the researcher solicited funds from well wishers, friends, family members, parishioners of where he fellowshiped in Kampala, and diocese of Muhabura where he comes from.
- The researcher found some problems with Islamic culture while visiting Muslims. These were especially sitting postures/praying in mosques, greeting opposite sex, dressing code among others. For example in Islam, you are not supposed to talk to someone's wife without any stronger reason. To overcome this bias and prejudice, the researcher was first updated by his Muslim friends who are University students. He also traveled with letter of introduction from Head of Department Religious Studies allowing him to carry out research.

### **1.15 DEFINITION OF TERMS**

**Islam:** Islam is an Arabic word which literally means to surrender. It refers to surrender or submit oneself to the obedience of Allah. Hence people who belong to that religion are subjects to the will of one God who is Allah.

- Clergy:** These include priests/ordained ministers in Anglican, Catholic Church and other Christian denominations that ordain Church ministers
- Christians:** These are adherents of Jesus Christ. They believe in Jesus Christ as Lord and Saviour of humankind. Specifically it refers to the followers of Christ in all Christian denominations.
- Christianity:** This refers to a religion that is based on the ideas of Jesus Christ.
- Church:** Refers to congregation of Christians organized in Christian Worship. It will also refer to the building where Christians go for Prayers/worship. It is a communion of believers and the body of Christ.
- Church of Uganda:** A denomination whose Christians in Uganda belong to the Anglican Communion
- Diocese:** An administrative unit in the church headed by a Bishop as the Overseer.
- Faith:** Strong belief in or trust of someone or something.
- Hadith** A collection of traditions or stories about Muhammad's life, treated as whole scripture by Muslims and second only to the Quran
- Hajj** The annual pilgrimage to Mecca that Muslims have to complete Once in their lifetime if they can afford.
- Hajji** A Muslim who has gone on pilgrimage to Mecca
- Halal** What is permitted in Islam
- Haram** What is forbidden in Islam
- Influence:** To affect the way some one thinks or behaves or affects the way Something happens. It can also refer to power to produce an effect.

<b>Imam:</b>	Refers to a person who leads the communal prayers in Mosque
<b>Issa</b>	Islamic name for Jesus
<b>Muslim:</b>	This refers to the word used to describe the adherence of Islam, they are referred to as Muslims
<b>Muhammad:</b>	Muhammad is referred to as an apostle of God to whom their Sacred book was revealed.
<b>Mosque:</b>	This word refers to the place where one prostrates him or her self as a sign of subjection to Allah. It is a sacred building in which Islamic religious functions take place.
<b>Roman Catholic:</b>	A member of the part of the Christian church that has the POPE as its leader.
<b>Salah</b>	Compulsory Muslim ritual prayer recited five times a day
<b>Sharia</b>	Islamic religious law
<b>Shahada</b>	Islamic declaration of faith
<b>Sheikh</b>	Islamic elder/scholar
<b>Sura:</b>	A chapter in the Quran
<b>Tasbih</b>	A Muslim rosary
<b>Quran:</b>	It is sometimes spelt as Qur'an and it is a sacred book or the Scripture which God has given to them (Muslims) through Muhammad.

## CHAPTER TWO

### PRACTICES USED BY MUSLIMS TO INFLUENCE CHRISTIANS

#### 2.0 Introduction

This Chapter intends to find out practices used by Muslims and how they have influenced Christians. In the table below respondents included 40 Muslims and 60 Christians, giving a total of 100 respondents. Here the study found out that Muslims have been performing various practices that have influenced Christians in Kampala in particular and Uganda in general. This has been through their generosity to fellow Muslims and non Muslims, their solidarity and brotherhood, one to one witness, giving scholarships, imparting Islamic culture to non Muslims, calling Christians pagans, building Mosques in every short distance, marrying Christian girls, and monopolizing slaughtering of animals in Uganda. It should be noted that Muslims are intolerant when Islamic values are challenged by Christians. Christians are expected to be tolerant to Islamic values and teachings in the Quran and Hadith. Christians have therefore clashed with Muslims while others have remained tolerant to the influence of Islamic Faith for the sake of co-existence.

**Table 2 showing Islamic influence on Christianity**

	Influencing Factors	Number of Respondents out of 100	Total percentage
1	Generosity of Muslims	90	90%
2	Personal contact	80	80%
3	Brotherhood solidarity	97	97%
4	Giving scholarships	82	82%
5	Institutional cultures	74	74%
6	Commitment to religion	89	89%
7	Muslims who teach CRE in Educational profession	30	30%
8	Calling Christian kafir(pagans)	42	42%
9	Islamic crusades/mihadhala	50	50%
10	Dress code	84	84%
11	Slaughtering animals by Muslims	99	99%
12	Circumcision	70	70%
13	Media	66	66%
14	Business	82	82%
15	Political influence	72	72%
16	Marrying Christian girls	88	88%
17	Construction of mosques	85	85%

Source: Primary data

and therefore it should not be used by a Muslim. In Nabisunsa S.S, which is a Muslim founded school, cooperative societies that used to give loans with interest were banned.

Ndaula Nuwa, a Muslim, confirmed that he cannot take a loan on interest hence he encouraged some people who work with in Nakawa to start a SACCO which gives loans on free interest. The SACCO he formed is called “Kyanjawulo SACCO” it has 138 members of which 65 are Muslims. Ndaula Nuwa the Manager and vision bearer has got a desire to teach people country wide that they can save without charging interest on their money. Nuwa emphasizes this as an Islamic doctrine of which Christians have also come believe.<sup>61</sup> The researcher observed that, this interest free SACCO is meant to show a difference to those SACCO’S initiated by non-Muslims. Such SACCO’S have boosted Muslim businesses and this has attracted Christians to do the same. For instance some Mother’s Union groups in Church of Uganda have started interest free money lending societies to improve on their standards of living. However Mr. Hussein Male confirmed that, though Muslims are not supposed to charge interest on loans, there are some Muslims who go for loans with interest in banks since it is not easy to get interest free loan in today’s Uganda. He pointed out that there are banks in Uganda which are owned by the Muslims and they also ask interests on loans they give. These include, Cairo Bank and Tropical Bank, led by Kasim Nakibinge among others.

## **2.5 Institutional Cultures**

Every religion has got rule of faith, rule of life and rule of prayer. Here statement of faith is adhered to by people in that community. Seventy four percent (74%) of respondents confirmed that Christians who study or work in Muslim founded schools or institutions are supposed to observe and respect Islamic culture in such institutions. Kateba revealed, “Islam’s civilization

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<sup>61</sup> Ndaula Nuwa, Muslim business man in Nakawa interviewed on 7/10/2011

different places, like Sanyu Babies home. However, in these babies' homes, Muslims are interested in adopting boys who will marry and produce Muslims. They also adopt lame and disabled and provide them food, clothes, paying fees, shelter among others. This makes some of those who have been helped to eventually convert to Islam.

## 2.2 Personal Contact with Non-Muslims

From the study, it was found that Muslims have influenced non-Muslims through one to one witness. Muslims try to look for converts from non-Muslims. This is done through dialogue of which some accepted and converted to Islam.

While the researcher was doing field work, he met a Muslim trying to convert a non-Muslim at Nakasero. The Muslim said to the would be convert in Luganda:

*Ono yagaana okuba Omusiramu naye emyaka gye gigenda, ssebo oba osiramuka, Allah akusonyiwa ebibi byo.*<sup>54</sup>

Literally meaning: this one refused to become a Muslim and yet his years are going, sir when you become a Muslim, God forgives your sins. Muslims, therefore, propagate Islam through person to person encounter. Patrick Sookhdeo in his book, A Christian's Pocket Guide to Islam, says: "Your Muslim friend may be cultivating a friendship with you in order to try to convert you to Islam. Mission (Dawa) is just as much an obligation for the Muslim believer as for the Christian believer"<sup>55</sup> Muslims believe that, non Muslims are on their way to perish." And if any believe not in God and His Apostle, we have prepared, for those who reject God a blazing fire"<sup>56</sup> Muslims therefore use every opportunity they can get to preach to non-Muslims so as to save

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<sup>54</sup> Researcher's observation while a Muslim witnessing to a Christian at Nakasero Market on 29/7/2010

<sup>55</sup> Patrick Sookhdeo, op.cit., p.75

<sup>56</sup> Quran 48:13

them from hell. They also believe that saving a soul of a non- Muslim, earns one a credit from Allah.

### **2.3 Brotherhood/Solidarity**

The research found that 97% respondents said that Muslims take each other as equal brothers and sisters in Islam. Religion binds them together whether they are White, Brown or Black. Muslims in Kampala show care to their fellow Muslims and in so doing they win more people to Islam.

Muslims cooperate in their programmes and beliefs. In agreement with this statement, Zarabozo in his work **What is Islam** said; “The brotherhood of Islam and bond of true faith stretches all the way from Adam until the end of time, spanning all localities and people. The true believers love one another and support one another.” This brotherly love has attracted people to Islam.<sup>57</sup> Bogere Moses a former Muslim revealed that; if a dog or a pig passes near a Muslim home they try to combine efforts to kill it. In Islam, pigs are taken as unclean or defiled animals which should not be eaten nor kept as livestock at home.

Hence places where Muslims are majority like Kawempe, dogs are hated and killed. An alarm is made and they kill any dog that passes where they live. However, it is not only dogs and pigs, but any animal which passes their homes and does not belong to them is killed so that it may not interfere in their territory. Wherever Muslims are the majority the place is declared their territory. Hence whoever comes in it and is not a Muslim is taken as a foreigner. He or she can only become part of the community when he/she becomes a Muslim<sup>58</sup>. In agreement with the above Sookhdeo revealed that; “In Islam dogs are considered “unclean” as suggested in the Hadith and contact with a dog would make a Muslim unclean, hence many Muslims will try to

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<sup>57</sup> Zarabozo,op.cit.,p.114

<sup>58</sup> Moses Bogere. op, cit

avoid entering a home where there is dog. Sookhdeo further reveals that Allah's Apostles said "Angels do not enter a house in which there is a dog or a picture. He meant the image of creatures that have souls"<sup>59</sup> People who find themselves misfit in Muslim community have often ended up becoming Muslims or abandoning things they (Muslims) hate. Still others have been attracted by Muslim corporation which is not common among non-Muslims, especially in Kampala which is a cosmopolitan city.

#### **2.4 Giving Scholarships and Loans**

Findings reveal that, Muslims give scholarships to students studying in Muslim and non-Muslim Institutions/ Universities, both nationally and internationally. Eighty two percent (82%) of the respondents confirmed this offer of scholarship to students. Muslims have got this strategy of converting non Muslims through giving scholarships. These are not given by Islamic charitable organizations only but also other Muslim individuals who may wish to pay fees for the needy or any other person. They (Muslims) encourage the beneficiary to become a Muslim so as to be supported. When Muslims offer these scholarships they want candidates to study in Islamic schools or countries so as to impart in them Islamic culture. Kateba John in his work, **Understanding Islam**, says "Islamic University In Uganda (IUIU) is attracting many students and even Professors from Christian background because they offer them scholarship and better pay."<sup>60</sup>

Further more Muslims give loans that are interest free because the Quran does not allow charging interest on loans. Such interest is called "Haram" or abominable. It is unclean money

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<sup>59</sup> Sookhdeo , op.cit.,p.79

<sup>60</sup> Kateba ,op.cit.,p.19

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<sup>61</sup> Ndaula Nuwa. Muslim business man in Nakawa interviewed on 7/10/2011

was identified with Arab way of life (Ustarabu) as opposed to barbaric (ushenzi).”<sup>62</sup> Hence Muslims try to impart their culture to non-Muslims, since other cultures, be it Christian or African, are considered as barbaric.

Nizeyimana<sup>63</sup> of Kibuli confirmed that Catholics are not allowed to wear Rosaries and crosses while in Kibuli S.S. School compound. Also both Muslims and non Muslims are supposed to put on veils while is in school or while going outside the school during school sessions. The vicar of Kisugu COU parish revealed that all female students, of Kibuli Primary Teachers’ College, Kibuli S.S.S and Islamic University in Uganda, (IUIU) Kampala campus, have to put on the Hijab or veil when they come to his church for Sunday services. Visitors who come in his church wonder whether these students are Muslims. However, those Christian girls do it, not because they like it but because it is a rule and an Islamic culture in their institutions.<sup>64</sup>

In Nabisunsa SSS, which is also a Muslim school, Christian teachers are not supposed to pray in the names of Jesus while in the school. When one prays in the name of Jesus, the prayer is cancelled and another prayer is made. They are encouraged to pray in the name of God the most merciful. Also radios in staff room are switched off in case there is any Christian song playing.<sup>65</sup>

Male Hussein said that, prayers of persons who are non-Muslims are invalid because they did not confess Islamic creed hence they are not worthy to pray for Muslims. He further revealed that, Muslims have got a hotline of which they pray to God directly. There is therefore no need of passing through any other person like Mary or Jesus. Muslims are not supposed to pray through

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<sup>62</sup>Kateba,op.cit.,p.19

<sup>63</sup> Emmanuel Nizeyimana (35)Security Guard Kiburi S.S .interviewed 29/10/2011

<sup>64</sup> Hanington Mutebi (50)Vicar Kisugu COU interviewed on 11/10/2011

<sup>65</sup> Interview with one of the Teachers of Nabisunsa who preferred his name not to be mentioned, on 10/10/2011

Mohammed but to Allah. Any prayer therefore which is concluded in the name of Jesus is invalid<sup>66</sup>.

This has caused some Christians to compromise their faith by praying a neutral prayer without mentioning the name Jesus. Pete Sede in agreement with the above said that “God is sufficient; He does not need intercessors or intermediaries. He hears all our prayers and has complete knowledge of everything that happens”<sup>67</sup>. Christians who study in Islamic institution they don’t have freedom of worship the way Muslim do in their religion. They are however allowed to go to pray in nearby churches however Christian Ministers are allowed in some schools to dedicate Christian candidates preparing for exams. Currently Christian students in Nabisunsa from Protestant tradition pray from St.Kakumba Chapel and Catholics pray from Martyrs Catholic Chapel in Kyambogo University.

Furthermore Christian children who study in Islamic schools demonstrate poor mastery of Christian prayer, during Sunday school lessons. This is common in Sunday school class of St. Janan Luwum Nsambya which has children who study in Islamic schools. These children remember to practice their Christian values only on Sundays unlike those who attend in Christian founded schools. Yet other secondary school students backslide spiritually because of lack of fellowships in Islamic schools.<sup>68</sup>

Patrick Sookhdeo in his book, **the challenge of Islam to the Church and its Mission**, observed that “when freedom to worshipping God according to ones’ conscience is curtailed God is dishonored, the neighbour oppressed and neither God nor neighbour is loved.”<sup>69</sup> Christians are therefore not happy when their freedom of worship is not guaranteed in Islamic institutions.

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<sup>66</sup> Male Hussein (34) Lecturer ,interviewed 12/10/2011

<sup>67</sup> Pete Sede, Islam is ..An introduction to Islam& its principles, Islam propagation office, Rabwah,2007,P52

<sup>68</sup> Paulson Tumutegyereize, The response of the Anglican Church on Muslim activities to the mission of the Church in Kampala .Unpublished MA. Thesis 2011,p.18

<sup>69</sup> Patrick Sookhdeo, op,cit P.140

## **2.6 Muslim commitment to their religion**

Findings show that, 89% of the respondents confirmed, that Muslims are committed to their religion.

Male Hussein said that, Muslims way of life and commitment to their religion attracts people to Islam. Muslims pray five times daily and go for Friday prayers in the mosque. This is quite different from some nominal Christians who go to church only on Christmas, Easter or attending Baptism service. Such commitment has been admired by non Muslims and some have ended up joining Islam.<sup>70</sup> Charles Rokani revealed that: Muslims use Bible verses to convince a Christian who is no versed with Christian doctrine. There has been a big controversy about humanity and divinity of Jesus as earlier noted. Muslims use humanity of Jesus to claim that He was not God. Hence people who are weak in their Christian faith convert to Islam.

## **2.7 Muslims who teach Christian Religious Education in Schools**

Thirty percent (30%) of the respondents affirmed that there are some Muslims teachers who teach Christian religious education in Secondary Schools. Some of these do not have Christian back ground. This leaves some students not contented because of being taught by teachers who do not believe in what they teach. These teachers have prejudice against Christianity. Hence they tend to include wrong teachings and exaggerate the wrong side of Christianity. Such Muslim teachers criticize Christian doctrine while teaching and, because of this, some Christian students have ended up dropping Christian religious education. In Primary, Social Studies, is also taught by some Muslims teachers who sometimes change the meaning of Christian teachings in favour

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<sup>70</sup> Interview with one of the Workers of Kibuli SS who preferred anonymity 29/9/2011

of Islam.<sup>71</sup> They teach students to pass exams but intentionally discourage them from taking Christianity as serious truth.<sup>72</sup>

## **2.8 Use of Islamic Literature**

The researcher found out that everything Muslims do is based on Quran, Hadith and Sharia. The Quran is the main book read by the majority of Muslims. A true Muslim therefore, squats down for two hours daily reading and memorizing the Quran. This gives a challenge to Christians who do not make it a habit to read the Bible but inject a lot of time in reading news papers and other books. The research found that, Allah's words read from the Quran remain impressed upon the hearts of readers and a true Muslim will remain committed to them.

The Quran is read in an attractive tone of rhythmic Arabic. Islamic scholars have taught the learners voice code of reciting the Quran. Some Christians who admire how it is read have enrolled for Quran classes especially those who study in Islamic schools. Furthermore there have been Quran reading competitions in Islamic schools around Kampala, for instance in Nabisunsa S.S, Kiburi S.S and elsewhere. The winners are given big prizes. This attracts Christians in such schools to come and hear how the Quran is read in an attractive code. In such Institutions Christians are not allowed to read the Bible publicly the way Quran is read. Some Christian students convert to Islam so that they may be experts in reading Quran and get the benefits given to expert Quran readers

Furthermore, when Quran is being read, everybody around including Christians are commanded to keep quite. This was observed by the researcher while he was visiting the Imam at Kyambogo University Mosque. When the Muezzin (caller) started calling worshipers through reciting some

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<sup>71</sup> Interview with Mary Kyarimpa, Teacher, on 10/10/2011

<sup>72</sup> Interview with Rev.Habert Mujabwami(34)Vicar ,on 24/11/2011

verses in the Quran, the Assistant Imam stopped the researcher from talking until the Muezzin was done with calling.<sup>73</sup> However it is common among Christians to talk especially on funerals when the Bible is being read. Muslims say that Quran supersedes the Bible hence little respect is given to it by Muslims

Muslims have got other literature sold on streets of Kampala at Nakasero, and around Mosques. Some Islamic literature are given free of charge to Muslims and non Muslims as a way of propagating Islam. Bishop Tibeessigwa George told the congregation at Uganda Christian University at Mukono that a Muslim offered him a Quran as a gift while in North Korea<sup>74</sup>. In agreement with the above Sookhedeo revealed that the Bishop of Hildesheim, Germany was welcomed to the Mosque by the Imam. The Imam presented the grateful Bishop with a Quran but rejected with horror the Bible which the Bishop tried to present to him in return.<sup>75</sup> During field work respondents who are Christians confirmed that they have ever read Islamic literature. However Muslims are discouraged to read the Bible or any other Christian literature. It is only Muslim scholars who are allowed to read the Bible.

Furthermore websites for Muslims have been feed with Islamic information for consumption of many including non Muslims. The information in these websites and other literature is simply to help non Muslim change their attitude to Islam. This information also causes some people to convert to Islam.

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<sup>73</sup> Interview with Mukakala Muhammed (24) Student Imam of Kyambogo, Interviewed 23/3/2010

<sup>74</sup> Tibeessigwa George (Retired Bishop) 66, Sharing during Muslim-Christian Ministry Conference held at Mukono 28/8/2011

<sup>75</sup> Sookodheo, op.cit., p.79

## **2.9 Respect for Arabic Language**

In Islam, Arabic serves as a divine language. The Holy Quran is written in Arabic and prayers are made in Arabic. Qurans which are translated into any other language rather than Arabic are not considered true Qurans. Muslims are convinced that there is a copy of Holy Quran in Heaven written in Arabic.<sup>76</sup>The researcher observed that though prayers are made in Arabic, preaching is normally done in local languages or English. The findings reveal that some Christian Youth in Kampala have been influenced by their peers who are Muslims to go and learn Arabic in the Mosque. Jesca Asiimwe who lives in Kitintale pointed out that some holiday makers in her locality have influenced their friends to go and attend Arabic classes at the mosque in Kitintale. Some youth go there because of boredom during holidays. This poses a challenge to these Christian innocent holiday makers who may end up getting attracted to such Islamic programme and in long run join Islam. Furthermore the researcher found out that they are some Christians who swear in Arabic "WALAH!" (in the name of God) or in case something has scared them shout: "Allah Akbar!" (God is great). This is because of influence of Arabic language spoken by fellow Muslim friends.

## **2.10. Islamic Open air preaching-Mihadhara and Dawa (mission)**

Muslims' public meetings are called Mihadhara whereas Christian public meeting are often called Crusades<sup>77</sup>.

Eighty two percent (82%) of the respondents said that Muslims are involved in open air preaching. All Muslims have an obligation to witness their faith, win converts and Islamize other

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<sup>76</sup> Patrick Sookhdeo, *The Challenge of Islam to the Church and its Mission*, Isaac publishing, Mclean, 2009, p.46

<sup>77</sup> Barhabasfund, *Engage Christian responses to Islam*, United Kingdom 2012, p.50

communities around them. This open air preaching is done around Mosques in Kampala with public address system and also on Id al- fitr-eve.

According to Sheikh Yakubu Kagwa, Muslims hold open air preaching in and around Kampala. He said that they have organized many around Makerere University main hall and as part of the programme; they hold dialogue between Muslim Sheirks and Pastors. Sheikh Kagwa also said that, they hold public preaching at Nakivubo stadium, Nakawa market and at clock tower-Entebbe road. These open air preaching in Kampala and beyond are organized by Uganda Muslim Dawa Association (U.M.D.A); an organization responsible to spearhead the propagation of Islam under the umbrella of Uganda Muslim Supreme Council (UMSC). The re- known preachers who are always invited to preach include: Sheikh Abdallah Walugembe, Twaha Sseguja, Badul Dhin, and Cheswa Ali. All the above were trained by an Islamic international preacher called Ibrahim Abdullah from Somalia but now based in Nairobi.<sup>78</sup>

Muslims preach in open areas so as to capture the attention of non-Muslims because of their knowledge of scriptures in the Bible. Muslims normally preach about the Quran and the Bible. They call pastors to defend scriptures from the Bible which they interpret wrongly while preaching. Some Pentecostal pastors do not have enough theological training and some have ended up failing to answer properly questions raised by Muslims. Muslims carry out mission (Dawa) because they sympathize with non-Muslims who worship many gods. For Muslims the Trinity implies many gods. They therefore believe that, it is their duty to change Christians so that they can worship one true God.<sup>79</sup> This has influenced some Christians who are not grounded in their faith to believe that all the claims of Muslims during the Dawa are genuine and some

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<sup>78</sup> Kagwa Yakub (Sheikh)35,interviewed 4/10/2011

<sup>79</sup> Pete Sede,op.cit p.11

have joined Islam. Other Christians have asked such questions posed by Muslims to Pastors and Clergy in Christian conferences for clarification.

### **2.11 Dress Code**

Eighty four percent (84%) of the respondents said that Muslims dress decently, and in one way or another attracted the attention of Christians. One Christian told the researcher that he wished that he could marry a Muslim basing on the way they dressed. He further revealed that a woman who has shown her nakedness cannot attract a person because she has shown what was supposed to be seen by only her husband.<sup>80</sup> Hussein Male said that Islam is a complete way of life hence if you don't dress the way Islam required, you dishonour Allah. Hussein further revealed that man's nakedness is from the chest to knees and ladies nakedness is the whole of her body leave alone the face and the palm. Hence all Muslims should cover the parts referred to as "nakedness of man". The researcher found out that, in Islam when a person goes to pray and his or her nakedness is not covered then his or her prayer is invalid.<sup>81</sup>

Muslims are exhorted to dress decently; "O Prophet! Tell your wives and your daughters and the women of believers to draw their veils all over their bodies (that is to say, cover themselves completely except the eyes or one eye to see the way). That will be better that they should be known as free respectable women so as not to be annoyed. And Allah is ever forgiving and most merciful". Quran 33:59 AL-ALIZAB

The benefits of Muslim ladies who dress decently in Hijab is that, Allah will give or have mercy on them. Hence those who do not dress decently are condemned by Allah and their sins will not be forgiven. Furthermore, ladies who dress decently are respected by their colleagues and the community. Sheikh Kagwa pointed out that ladies who are called by hooligans around taxi parks

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<sup>80</sup> Moses Bogere 23, interviewed on 18/10/2009

<sup>81</sup> Male Hussein (34) Lecturer interviewed 12/10/2011

or any other busy places are those who put on miniskirts, tight trousers and expose part of their stomach among others. Such ladies who dress indecently may cause some boys to go for commercial sex workers to satisfy their sexual desires. On the other hand (Muslim) ladies who put on the Hijab instill respect/ fear into men. Such ladies are respected in Kampala and some are called Hajati around the taxi park.<sup>82</sup> During Amin's regime ladies who were found dressed indecently in public like putting on hot pants miniskirts were heavily punished while others stripped naked as a warning to others. Sandals were also not allowed to be worn in public, culprits were forced to eat them especially those who passed around roadblocks or walking in towns.<sup>83</sup>

Muslim institutions around Kampala have forced Christians who study in their schools to dress in Islamic way. This was observed in Kakungulu memorial S.S, Mariam High School-Kisaasi and Kibuli SS among others. Muslims have set a campus in Kabojja so that Muslim girls can have freedom to wear the Hijab. However Nabisunsa S.S.S which is also Muslim School, it is not compulsory to put on veils. However indecent dressing is not allowed in school premises. Today Some Christians have imitated Muslims and do put on long dresses especially in parties.

Also decent dressing is encouraged by ladies so as not to destruct others in prayer.

The findings reveal that Muslim Ladies take the first place in dressing well and are therefore admired. People who would like to marry such ladies are asked to get converted to Islam and later be allowed to marry them and sometimes without paying dowry.

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<sup>82</sup> Yakob Kagwa (38) Imam ,interviewed on 4<sup>th</sup> Oct. 2011

<sup>83</sup> Tirwome Stephen (Provost) 63 interviewed 8/12/2009

## 2.12 Slaughtering animals by Muslims

Ninety nine percent (99%) of the respondents agreed that they eat meat which is slaughtered by Muslims. Christians including church leaders confirmed to the researcher that they invite Muslims to slaughter animals and birds to be eaten at their parties. However, some Christians cut fowls and animals for themselves in case a Muslim is not expected to share that meal.

Muslims affirmed that they cannot eat meat slaughtered by a non Muslim unless they are deceived. Animals should be slaughtered by Muslims who know the method used while cutting and words to be mentioned.

Imam Hussein Mutyaba commented that Muslims are taught how to slaughter animals, he said that animals are to be slaughtered by a Muslim who confesses shahada (Islamic creed). The animal is killed in the name of Allah hence the word Bisimillah (in the name of God) and Allah Akbar, (God is great) are invoked while cutting the animal, facing Kaaba (Mecca). Imam Hussein further revealed that an animal which is not slaughtered by non-Muslims should not be eaten by Muslims, whatsoever, because it is unclean. He said that, Allah is the only one who gives authority to kill and he gives it only to Muslims. He commented that such animals slaughtered by non-Muslims may be slaughtered in the name of other gods like Christians who believe in three 'gods' or the Trinity; hence Muslims are forbidden to eat food offered to idols.<sup>84</sup>

In Kampala, Muslims are the only ones authorized to slaughter animals in all butcheries. A cow is charged 5,000/= Uganda shillings for a Muslim to cut it. Part of that money is sent to Uganda Muslim Supreme Council which is used to propagate Islam and some percentage to the people who cut.<sup>85</sup>

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<sup>84</sup> Hussein Mutyaba(40) Imam- Kyambogo university interviewed on 16<sup>th</sup> Nov. 2010

<sup>85</sup> The interviewee was not sure of the percentage given to people who slaughter animals

Muslims are absolutely intolerant to Christians who threaten to have their own butcheries. However, majority of Christians in Uganda are tolerant for Muslims to slaughter animals for them. The monopoly of Muslims slaughtering animals denies non-Muslims butcher business. In case, it is discovered that the animal was not slaughtered by a Muslim, they discourage Muslims and non Muslims from buying it. Some Christians also lose confidence and authority amongst themselves in as far as catering services in wedding ceremonies and other functions are concerned. Muslims have influenced some Christians to lose confidence in their religion/faith because they begin to doubt their prayers as far as slaughtering rituals are concerned.

### **2.13 Circumcision**

Following government sensitization that male circumcision contributes some percentage to prevention of the risk of acquiring HIV/AIDS, Muslims have used this opportunity to propagate Islam. Seventy percent (70%) of the respondents revealed that Muslims carry out circumcision free of charge. This has attracted young people who would like to get circumcised so as to be on the safe side as they grow. The mind set of some people who do not have circumcision as a cultural practice is that, circumcision is done by Muslims “Kusiramura” is a common word used to mean circumcision or conversion to Islam. However, one becomes a Muslim after confessing shahada (Islamic creed). Circumcision is a covenant or practical commitment to Islam.

The research found out that Muslim Tabliques have spearheaded this campaign with the help of government advising people to get circumcised. In Kalerwe, Muslims have confused people to come and get circumcised and some young people have ended up being incorporated into Islamic worship. One elder in Kalerwe was bitter that his grand child was circumcised by Muslims and converted to Islam claiming that circumcision reduces chances to get AIDS.<sup>86</sup>

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<sup>86</sup> Paulson Tumutegereize(33) interviewed on 9<sup>th</sup> Oct. 2011

In Kibuli, Emmanuel Nizeyimana confirmed that Muslims circumcised a gentle man who hails from his home area, aged 22 years. They gave him 100,000 Uganda Shillings and offered him free treatment.<sup>87</sup> Currently in cheap hospitals, circumcision costs 15,000 to 20,000 Uganda Shilling minus dressing. Muslims have attracted young people to Islam because of circumcision. In Islam it is not only free but people who get circumcised are taken for retreat in a private place where by they are served good food, good accommodation and taught Islamic faith. Yakubu Kagwa revealed that they have such places in Mulago, Nsambya and Bugembe in Jinja.<sup>88</sup> It was reported in New Vision news paper, that a Muslim Cleric was caught with over 40 children in Jinja where he was teaching them Islamic doctrine in a retreat.<sup>89</sup> During and after their retreat of circumcised candidates, such converts are congratulated by rich people with good money, cows, and capital to start business while others are promised marriage partners.

Bogere Moses confirmed this that his father who was a polygamous Muslim would convince boys to get circumcised and be given girls for marriage. His father is quoted to have told one person in Luganda that “**Ssebo oba osiramuka nkuwa muwala wange**”; that is to say: “sir in case you get circumcised, I will give you my daughter”.<sup>90</sup> It should be pointed out that Muslim girls are forbidden to get married to non Muslims. The condition to marry a Muslim girl is to first get converted to Islam. The research revealed that some boys who admire Muslim girls have ended up getting converted to Islam. It was found out that dowry in Islam is not expensive as it is among Christian communities. Muslims come in quickly to help, in case one is interested in Islamic marriage.

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<sup>87</sup> Emmanuel Nizeyimana interviewed (38).he preferred the name of the person who was circumcised not to be mentioned on 29/9/2011

<sup>88</sup> Yakubu Kagwa (38) interviewed on 4<sup>th</sup> Oct. 2011

<sup>89</sup> Sempego Herbert, Muslim cleric held over 40 children. The New Vision Wed 15<sup>th</sup> Dec.2011

<sup>90</sup> Moses Bogere (23) interviewed on 18<sup>th</sup> Oct. 2009

While conducting discussion with secondary school students at St. Kakumba Chapel, students revealed that, circumcision is good for cleanliness and to become sexually strong<sup>91</sup>. Young people are therefore moved by their adolescence emotions and have been circumcised by Muslims. It was found out that before one is circumcised he confesses shahada or Islamic creed and a new Islamic name is given to him. During the course of healing, Islamic doctrine is imparted to the new converts.

Muslims use Christian scriptures to campaign for circumcision. They claim that circumcision was a promise to Abraham and those who will follow him (Gen. 9). Since Abraham is recognized by Christians as grandfather of all believers they should emulate his example.

They also preach that Jesus Christ was circumcised on the 8<sup>th</sup> day after birth. Muslims believe that Jesus was a Muslim, hence his followers should imitate him and get circumcised.

In Uganda, circumcision has been a cultural practice not a religious ritual among Christians. Some Christians who practice it in Uganda include Bagisu, Sabiny and Bakonzo of Kasese. Today Christians from other tribes are running for circumcision for health purposes.

#### **2.14 Propagation of Islam using media**

Sixty six percent (66%) of the respondents confirmed that in Kampala, Islamic faith has been propagated using media. Islamic doctrine has been propagated globally on internet/websites, television, magazines and radios. In Kampala talk shows on televisions and radios have been organized discussing topics/teachings to do with Islam and Christianity.

During these talk shows, Muslims and Christians try their level best to win listeners and those who are watching to their sides. Muslims have used radio and television stations like NBS every

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<sup>91</sup> Discussion with Students of Kyambogo College on 23/8/2009

Fridays from 7.00 pm – 9.00 pm and from midnight up to morning. Islamic talk shows take place on Impact FM at 10:00 am on Wednesdays Top Radio from 4:00 pm to 6.00 pm and voice of Africa respectively. Also every Good Friday during Easter season Muslims and other Christian denominations organize religious debates with Muslims at Victory Church in Ndeeba. The communication put on such media is aimed at reaching many people of different religious backgrounds. During these debates Muslims, try to present the message from the Quran as being superior to that from the Bible. Muslims enjoy this dialogue and they have been inviting Christians without any theological training to debate with them and some have failed to defend Christian doctrine.

According to Rev. Grace Sentongo, Muslims hold their religious dialogue with Christians on Fridays at Clock tower. They provide free transport to and fro for Muslims from around Kampala and to cheer their fellow Muslims as they debate with Christians.<sup>92</sup>

Christians who are not firm in their faith are over powered by Muslims scholars who criticize the Bible. Research found out that Muslims organizes such debates to convert Christians or to a shame and insult Christianity. Christians who are not grounded in their faith have been converted to Islam during talk shows.

### **2.15 Marrying Christian girls**

Eighty eight percent (88%) of the respondents affirmed that Muslims marry Christian girls. Muslims believe that when a girl gets married to a Muslim then, she has accepted to become a Muslim. This is because a Muslim man cannot imagine staying with someone who is a pagan. Children produced during this marriage between a Muslim and a Christian automatically becomes Muslims.

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<sup>92</sup> Grace Ssentongo 60, Priest, Interviewed 11/10/2011

According to Peace Serushago a Church warden, she commented that, a girl has no religion. The religion of a girl is known after marriage. Sarah Nyiransenga, a Christian, who got married to a Muslim called Issa Habimana, claims that, she was deceived by her husband that she would continue attending church services on Sundays since she was a church warden<sup>93</sup>. However, after one month she was stopped by her husband from going to church and threatened to be divorced in case she continues being a Christian. This made her fear and she converted to Islam.

Rosemary Sookhdeo, in her work, **Stepping into the shadows: Why women convert to Islam**, says that: “it is considered permissible to lie in order to marry a person who will be converted to Islam”.<sup>94</sup> Some women have therefore been deceived that they will not change from Christianity but after marriage or having produced children with Muslim men they are forced to convert to Islam.

According to the findings, Muslims have been encouraging their boys to marry non Muslims so that they may convert them. Bernabus fund booklet on **Unveiled A Christian Study Guide to Islam** revealed that Muslim men are sometimes given money as a reward for marrying Christian women. They are paid for every Christian woman they marry and especially if she is a Pastor’s daughter<sup>95</sup>. Muslim boys who pass the assignment of marrying them are congratulated, given gifts such as cows and capital in their businesses.<sup>96</sup>

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<sup>93</sup> Peace Serushago(56), Mother of Sarah Nyiransenga ,interviewed on 16/3/2009

<sup>94</sup>Rosemary Sookhdeo , Stepping into the shadows- why women convert to Islam, Isaac Publishing, Wiltshire 2000,p.65

<sup>95</sup> Barnabas fund-Unveiled A Christian Study Guide to Islam, United Kingdom 2010,p.62

<sup>96</sup> Discussion with clergy and lay Christians at Uganda Christina University Mukono on 28<sup>th</sup> Aug. 2011

Kateba revealed that in Tanzania one can gain Tanzania Shilling 25,000 for winning a Christian to become a Muslim and Tanzania shilling 100,000 if you succeeded to convert a Pastor or a Priest to Islam.<sup>97</sup>

Furthermore, research findings revealed that some Christian girls from poor background choose to get married to wealthy Muslim men so that they can improve their standards of living. This was observed in Kalerwe, a city suburb where many Muslims operate businesses. Girls are attracted by businesses of Muslims whom they get married to and later convert to Islam.<sup>98</sup>

## **2.16 Producing many children**

The study found out that Muslims do not believe in family planning. Hence they are allowed to marry up to four wives and produce as many children as possible. They believe that children are one of the gifts from Allah and they should allow this gift to come into this world thus giving honour to Allah. Since producing was initiated by Allah everybody is born a Muslim according to Islam.

When Muslims are the minority in a clan or community, they use the opportunity to produce many children so that they may dominate the next generation. This has been a strategy used to expand Islam in Kampala and beyond. Research found out that Muslims have tried all methods of proclaiming Islam like Christianity but increase by population has been found out to be the best way in which Islam can expand globally. Whereas Christians encourage family planning, Muslims have used this opportunity to produce many children. Sheikh Hussein Male revealed that Islam does not encourage family planning or producing few children but allows believers (Muslims) to produce as many as possible because every child produced comes with a unique

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<sup>97</sup> Kateba Op.cit.,p.19

<sup>98</sup> Paulson Tumutegyereize interviewed on 9<sup>th</sup> Oct. 2011

luck. Believers should let the children come because they are all born with blessings from Allah.<sup>99</sup> Charles Rakina revealed that A Christian from his home area impregnated a Muslim girl. He was asked to convert and marry her or be taken to prison. He later chose to convert to Islam and the child produced automatically became a Muslim. Muslims therefore try to outgrow Christians through producing many kids of which some are produced by Christian ladies who later convert to Islam.

### **2.17 Construction of mosques/institutions**

Eighty percent (80%) of respondents said that mosques have been increased in this era. In every short distance in Kampala and its suburbs there is a mosque. Also Kampala –Masaka highway, Mosques have been constructed in every short distance.<sup>100</sup> Sookhdeo revealed that “Mosque building consolidates and strengthens Muslim Community. It simultaneously weakens any outreach effort that Churches may have been making in the area. Muslims always build a mosque close to a Church and higher than the Church.”<sup>101</sup> Construction of mosques has been geared by member countries of Organization of Islamic Countries (OIC) and Muslim tycoons here in Uganda. For instance Gadafi National Mosque, which seats 12,200 people which is the largest mosque in East Africa, was donated by former Libyan leader Muamar Gadafi.<sup>102</sup> This mosque has attracted a lot of attention from Islamic world because it symbolizes Muslim presence in the country. There are other mosques which were constructed in Uganda through external or internal donations. These include:

- i). Kyambogo University Mosque, this was donated by African Muslim Agency (A.M.A)
- ii) The former mosque at old Kampala where the national mosque was, constructed and donated by Mukwano.

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<sup>99</sup> Hussein Male (lecturer) 34 interviewed on 13<sup>th</sup> Oct. 2011

<sup>100</sup> Researchers observation

<sup>101</sup> Sookhdeo,po.cit.,p.84

<sup>102</sup> Enock Mutabazi “new mosque redraws Kampala skyline” accessed 29/9/2011 from <http://www.ugpulse.com>

iii) Makerere University Business school mosque was constructed and donated by Mukwano.

iv). Mutasa Kafeero also intended to build a multi purpose building with a mosque on top. However, Muslims refused him to do so, because he wanted the mosque to be on top yet they are old people and other weak persons who may not manage to climb upstairs to pray. He refused to surrender the ground floor to be used as mosque. Here Kafeero wanted Muslim to be like Catholics who have got a tall building in centre of town that is going to be occupied by Centenary bank. There is also the Church House of the Church of Uganda (16 floors) which is now under construction opposite Bank of Uganda.

Muslims believe that when you construct a house for Allah on earth He will likewise construct a house for you in Jana (heaven). This belief has led to construction of many mosques in Uganda with external support. In Uganda Mosques have been built even in places where there are no Muslims. An Imam is employed in such place to move around the villages looking for people who have no food or other needs. Such people are helped by Muslims and later asked to look for their friends who have the same needs and end up becoming Muslims.<sup>103</sup> The theology of presence has therefore been observed in Kampala where by such mosques have got minarets from which Muezzins (Muslim caller) calls Muslims using loud speakers 5 times a day to pray unlike some Christian churches that are used to pray only on Sundays. Muslims believe that wherever the voice of Muslim caller reaches such place is claimed for Allah. The increased building of mosques is a pointer to a potential growth of Muslim presence in Kampala.

Furthermore, Muslims have established worship centres in busy places in Kampala so that they can be used by Muslims who are far from mosques for prayers. Such places are in Owino, Kikuubo and Nakawa respectively. However, Juma prayers take place in mosques. Numerous

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<sup>103</sup> Interview with Cerdric Kanana (Former Muslim ) on 16/01/2012

Mosques and places of worship frequented five times a day are a powerful witness to others regarding the devotion of Muslims to their religion.

Muslims have not only constructed mosques but also social institutions like hospitals, schools and universities.

Islamic international bodies like Islamic Relief Agency, and organization of Islamic countries helped in the formation of Islamic University. In Uganda both Mbale and Kampala campuses.

They have constructed Kibuli hospital, Kabojja women's campus, and Agakhan institutions, among others. These institutions aid the propagation of Islamic culture in such institutions. There are other institutions whose vision bearers are Muslims like Kampala University where Hajji Prof. Badru Katelega is the vice chancellor and Kampala International University (KIU) of Hajji Basajjabaraba. Christians who study in such Islamic Institutions have been influenced by Islamic culture even after leaving such institutions like; wearing dresses, going to toilet with water and not toilet paper, fearing associating with different sex, greeting and swearing in Arabic among others.

### **2.18 Constant calling Christians kafir (pagans)**

The research found out that calling Christian pagans by Muslims has been another strategy to influence Christians to think otherwise. Islamic literature revealed that Kafir is derived from the word "kufr" which means to conceal or to reject. In Islamic terminology, kafir means one who conceals or rejects the truth of Islam. In English a person who rejects Islam is called a non Muslim. Kafir is a harsh and grievous term used to assert superiority of Muslims over Christians. The research found out that Christians are hurt by Muslims whenever they call them pagans or "kafir". They (Muslims) also retaliate by saying that if non Muslims considers the word "kafir" as an abuse or a derogatory word, they may choose to accept Islam and then (Muslims) will stop referring to them as kafirs. This argument is common in Kawempe where Muslims are many. In

some places, they harass Christians using the word “kafir”. It was found out that some Christians became tired of being called that name and some have decided to become Muslims.

This term kafir also engineered discrimination among Christians and Muslims in Kawempe whereby some Muslim would not employ or promote a Christian who is a pagan when a fellow Muslims (believer) is there.

### **2.19 Muslims domination of trading activities**

The findings from the research show that 92% of the respondents affirmed that Muslims are involved in business. Here Muslims identified business interaction as the method of spreading Islam in and around Kampala. The fact is that, business /trade has for long been the main occupation of Muslims globally and Uganda in particular. Some Christians who do business also interact with the Muslims. In the way of assimilation to the behaviors of Muslims that is based on the core values cherished by the Muslims that come from the holy Quran, Sheikh Yakub Kagwa when he was contacted over the same, he commented that, the prophet Muhammad in his teaching indicated that Islam can be spread through honest conduct of Muslims in business. He further revealed that, this was a main method that was used by the prophet (Mohammad).Hence People who interacted with the prophet in business ended up embracing Islam. Arabs also who brought Islam in Africa, were more interested in trade because of their way of life people got attracted to them and Islam was introduced. They were seduced by the honest character of the Arabs, and likewise in the Islamic teaching Muslims are supposed to spread their religion in any way including their business contacts<sup>104</sup>.

One Hajjat by the names of Namusisi also revealed that the Islamic religion is spread through the way Muslims conduct themselves in business and in other walks of life. She further narrated that,

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<sup>104</sup> Yakub Kaggwa , op. cit.,

whenever a Muslims commits an act of dishonesty Muslims come out directly to condemn such act of their fellow Muslims. This does not only send good message to the community but also seduces non-Muslims to embrace Islam<sup>105</sup>.

Islam encourages work in general, trade and commerce in particular. Islam lays out the basic principles of economic behavior as consumers, producers and owners of wealth.

Research findings show that Muslims have more businesses and Christians dominate in Public service. For instance they own, Mutasa Kafeelo Plaza, King Fahz Plaza, UTODA, big contract and projects like: airlines, Shelton, Serena, and Grand Imperial Hotel. Some of the business tycoons include Sudhir Lupareria; Mutasa Kafeero, Akim Semakula, Hajji Abdul Naduli, Zainab, Basajabalaba among others.

According to Peter Falk, Muslims see an opportunity and utilize it. Their influence may be slowly but strategically penetrates the key sects of the community such as politics, education and economics.<sup>106</sup> Musa Tsamutsagira, revealed that Muslims activities in Kampala have increased because it is a Capital City. Hence a center of business development which is a strategy for propagating Islam. This has been achieved through Muslim businesses in the city center.<sup>107</sup> In Uganda, Uganda Muslim Supreme Council was inaugurated in 1971. This helped Id Amin (the then President) to register Uganda as a member of Organization of Islamic countries (O.I.C). Uganda up to date, has maintained its membership hence it becomes easier to obtain loans from Islamic Development Bank. It should be noted that Muslims do not charge interest on their loan because it is against Islamic teachings.

In Kampala, business tycoons have helped their fellow Muslims in business while others get goods from such Muslim business men and pay later after selling. Christian men/women who fail

<sup>105</sup> Hajjati Namusisi 40 Business. Interviewed on 24/09/2010

<sup>106</sup> Peter Folk, op. Cit p.218

<sup>107</sup> Musa Mutsatsagira (40) interviewed on 4<sup>th</sup> /10/2011

to buy things on credit or get free interest loans, some of the businesses have collapsed.<sup>108</sup> Some people have joined Islam while others have compromised with Islamic values so as to remain on good terms with Muslim tycoons. Also Islamic countries have been involved in the politics of the country. For instance the road from Makerere to Old Kampala, where the National Mosque stands, was named after the former Libyan leader Col. Muamer Gadaffi. This attracted Islamic world to have their businesses in Uganda.

## **2.20 CONCLUSION**

Islam regards religion and secular inseparable. For Muslims every part of life comes from within the sphere of Islam. Hence all human institutions such as family, mosques, States are under God's authority and rule. A Muslim is therefore cheated when he or she is not involved in all spheres of life be it, social, economic intellectual and spiritual. They try their level best to establish theology of presence in all aspects that affect humanity. Hence Christians have been influenced as Muslims advance their practices and theology of presence in Uganda. It has been observed that some Christians have changed their faith to Islam, behaviour, thinking and attitude towards Muslims because of Muslim practices.

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<sup>108</sup> Discussions with group Clergy and Lay Christians at Uganda Christian University Mukono, 28/08/2011.

## CHAPTER THREE

### THE MAIN ISLAMIC DOCTRINES THAT HAVE INFLUENCED CHRISTIANS

#### 3.0 Introduction

The findings are presented according to the core practices or teachings in Islam and how such teachings or doctrine have influenced Christians in Uganda. Like other religions Islam is spread by word and deed, non-Muslims have been the target to reach out this message or change their attitude towards Islam. Some of what has been discussed include the following: sacred books, prayer, fasting, monotheism, polygamy, acceptable food, unforgivable sin, Jihad (holy war), Trinity and inequality.

The above have been used by Muslims to undermine Christianity. They are tools used to influence Christians and as a result some Christians have defected to Islam. However, some Islamic teachings have made Christians to put more effort in areas of prayer, discipleship and apologetics among others.

#### 3.1 Sacred Books

Research findings reveal that in Islamic context the holy books are prescribed in the following verses of Quran:

Muslims believe in that which has been revealed to thee, O Muhammad and that which has been revealed before thee. Quran 2:4.

In Islam, the Quran is a Holy book which is highly respected. Muhammad is the one who received it from heaven through angel Gabriel and was requested to recite it. This Holy book was later transmitted from oral to written. It is put on top of other books and whoever handles it any how is punished. No critique of the Quran is acceptable. Muslims accept criticism of their behaviour, religious practices, traditions, and teachers but do not tolerate any form of critique of

the Quran whether by historians, scientists or theologians. Muslims believe that Quran is absolute identical copy of the eternal heavenly book.<sup>109</sup>

For Christians the Bible is the Holy Scripture, inspired by God Himself. It is His written and final word. It contains all that is necessary for man's salvation. Muslims accept the five books of Moses (Torah), Psalms, Gospel, but reject the rest of the Bible that Christians Corrupted it. Muslims believe that some fragments of the original text are missing in the present day Christian Scriptures. They teach that the Bible does not mention the last prophet of God that is why God sent the Quran. Muslims criticize the Bible openly in mosques, open air preaching, one to one contact to name but a few.

For instance, the Bible was abused by the former Libyan leader Muammar Gadafi when he came to open the Gadafi National Mosque in Uganda on 17/03/2008 and said "Bible is forgery."<sup>110</sup>

Furthermore, Muslims use the Bible in teaching in non Muslims. Here they twist some of the verses and say that they are not true. For instance, Jesus said "Why do you call me good? No one is good except God." (Mk 10:18). They distort this by saying: Jesus Himself said: he was not God; yet Christians call Him God.

They also use some texts in Bible to criticize practices of Christians. For instance they quote Solomon who had many wives (1king 11:1-13) hence they claim that polygamy is permitted in the Bible. They also teach, using the Bible, that Jesus was circumcised on the 8<sup>th</sup> day; hence his followers should do the same. This has attracted some young people who went to be circumcised according to Islamic traditions and ended up confessing Shahada and were given Islamic names. For instance Mugema was circumcised and given the name Ibrahim and before he was a

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<sup>109</sup> Gerhard Mehlis op. cit. p. 54

<sup>110</sup> The Daily Monitor 18/3/2008 p. 1

Christian<sup>111</sup>. Research found out that Christians who study in Muslim schools are not allowed to carry Bibles with them. Who ever is caught holding Bible study, fellowship or one to one sharing of scriptures is punished Muslims fear that such people who fellowship may be targeting to preach to Muslims which is highly forbidden on Islamic land. In Bezza El-Hajji Senior Secondary School in Adjuman Teaching of Christian Religious Education is not allowed and Students are not allowed to take Bibles inside the school.<sup>112</sup>.

### **3.2 Teaching about Prayer**

Prayer (Salat) is the second pillar of Islam. Research findings revealed that Muslims recite prayers in praise of Allah five times every day. They do this while facing Mecca the city where Gabriel revealed the Quran to Muhammad. Prayer is performed at prescribed hours and in a definite pattern of words and posture. Quran says:

Which ever way you depart, face towards the Holy Mosque; and where you are face toward it, so that men will have no cause to reproach you, except the evil doers among them (Quran 2:150).

Before a Muslim makes a prayer, he or she removes his or her shoes and performs ceremonial washing or “wudhu”.

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<sup>111</sup> Interview with Mugema Ibrahim (35)10/02/2011

<sup>112</sup> Interview with Rev. William Pashi(54)Archdeacon in West Nile Diocese on 8/8/2012

Every day a committed Muslim prays five times a day as indicated below:

Prayer	Time of the day
1. Subbul/taqr (Dawn prayer)	6 :00AM
2. Zuhr (noon prayer)	01:30 PM
3. Asr (afternoon)	04:15 PM
4. Magrib (sunset prayer)	07:00 PM
5. Isha (night prayer)	08:00 PM <sup>113</sup>

Findings revealed that the prayer a Muslim makes should not be out of force but out of his or her own free will and love. A Muslim must not go for prayers because he had nothing to do or compelled by friend or when drunk.

Quran says:

Believers do not approach God in prayers when you are drunk, but wait till you can grasp the meaning of your words. (Quran 2:4, 43)

For Christians the teaching about prayer is different. There is no ceremonial cleansing before one makes his or her prayer. God sees the heart, not outside. Christians also make their prayers anytime; there is no specific time for one to pray. The Holy Spirit convicts the worshipper to pray, some other prayers are situational while others are liturgical. One also prays according to his or her need or is requested to do so. Jesus also taught His followers how to pray and to fast in Mt 6:5-18.

However, the prayers of Muslims have influenced Christians according to the research made, for instance some of the Christian respondents revealed that whenever a Muslim calls for prayers in the morning, they also wake up to do the same, some have tried to do it earlier, before Muslims

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<sup>113</sup>Yakub Kagwa (38) interviewed on 4<sup>th</sup> Oct. 2011

receive their blessing. Mayanja Yusuf said that whenever he hears a Muslim calling Muhammad in the morning at around 5.00 pm he also calls Jesus.<sup>114</sup>

According to Barnabas Delu, Christian children who associate with Muslims or study with Muslims, they copy the way Muslims pray and you find them demonstrating their postures. Christian children who study in Islamic schools are instilled in Islamic doctrine, of which may tantamount to defection from Christianity.

### **3.3 Ablution (Wudhu)**

Wudhu or ablution is a ceremonial cleansing or washing done by Muslims before they go for prayers. After ablution a Muslim is considered ceremonially clean and is therefore worthy to go and pray.<sup>115</sup> The essential elements of wudhu are prescribed in the Quran 5:6 (Al Maidah).

O ye, who believe when you prepare for prayer, wash your face, and your hands up to the elbows. Rub your head (with water); and wash your feet to the ankles.

According to Yakub Kagwa, Muslims are taught that in case they are in state of (Janaba) or after sexual discharge, one should purify the whole of his or her body. But if one is ill or on a journey, after call of nature and you find no water then perform Tayamnum (dry ablution) with clean earth/soil and rub the parts of the body to be cleansed, your face and hands. This is commonly done where there is no water. People in prison or travelling by air use this method in case there is shortage of water.

This ceremonial ablution is not only done at mosques but every where a Muslim may want to make his or her prayer. Muslims criticise Christians who do not do ablution that they go to pray when they are dirty. They quote in the Bible that people of Israel when ever they would go to worship they would first examine themselves and those who were not ceremonially clean would

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<sup>114</sup> Yusuf Mayanja (37) Interviewed 27/5/2012

<sup>115</sup> Yakub Kagwa (38). Interviewed 4/10/2011

not appear before the Lord (2 Chr 30:17), Num 18:13). Here only those who were ceremonially clean participated in communal meals and worship.

In New Testament John the Baptist preached the Gospel of repentance and those who believed were dipped in water, meaning they had been cleansed from evil (Mt 3:11). Christians are baptised with water as an outward symbol of the grace they have received and cleansing of sin.

The cleansing of Muslims is done daily before prayer; whoever prays without cleansing is dirty and God can't hear such a person. Christians are therefore criticised by Muslims that they are dirty because they go to pray with shoes that carry out dirt and without ablution.

During the study, the researcher (who is a Christian) was denied entry in the mosque by Muslims before ablution. He was taught practically how to do it and there after he was allowed inside.<sup>116</sup>

The researcher found out that Muslims tell non Muslims to do ceremonial cleansing in case they want to enter mosque or join them in any prayer, hence instilling Islamic practices in Christians. Research found out that some Christians do it for the sake of harmony but not out of conviction. It was also found out that students who study in Muslim schools are influenced by Muslims even after school to keep using water instead of toilet paper (after using toilet). They also use left hand in case he/she is cleaning him/her self in toilet. Such people avoid eating with left hand since Muslims take it as an evil hand and usually they step in toilet starting with a left leg. All practices of Muslims concerning ceremonial washing have been maintained by some Christians even after leaving their former schools<sup>117</sup>

### **3.4 Creed**

Creed or Shahada is the first pillar of Islam. For a person to become a Muslim he or she must recite Shahada. Also a Muslim child is whispered Shahada in his or her ear at birth by an Imam.

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<sup>116</sup> Researcher's experience while attending Juma prayers on at Kyambogo University Mosque.

<sup>117</sup> Kanana Cerdric (29) Former Muslim. Interviewed 16/2/2012 at Kyambogo University

When a person is about to die they request such a person to say the creed and if he or she is unable the attendant helps the sick person to do so. The muezzin or caller says this creed in the minaret every day saying:

“There is no god but God (Allah) and Muhammad is the messenger of Allah”.

According to Osire Francis the creed ought to mean that Jesus has been superseded by Muhammad. It is aimed at denying Christianity, especially the divinity of Christ and asserting the supremacy of Islam and Muhammad.<sup>118</sup>

The research found out that, Muslims have been imposing the recitation of their creed upon Christians. Sometimes it is said in Arabic and a Christian recites it without knowing. The researcher recited the creed in 1996 while giving away his sister to a Muslim man during the Nikkah or marriage ceremony that took place in Kisoro.<sup>119</sup>

Cerdric Kanana who defected from Islam revealed that he spread Islam using Islamic creed. He said that it is enough to say Shahada in your heart when you greet a friend that you wish to become a Muslim. This is found in Sura 72 (Al-Jinn). He confessed that he did this to many people and some of them became Muslims. They (Muslims) believe that “Allah Suhhana wathala.” (God is so powerful) so he can change the heart of such people and become Muslims.<sup>120</sup> However though some people confess it unknowingly it does not change them, they remain in their traditional Christian denominations.

Furthermore, for a Christian to marry a Muslim girl, the bridegroom to be should first confess Shahada before a Muslim cleric or any other Muslim elder. Canon Philip Muhire revealed the incident in Kisoro where he was a go-between of a Christian boy, and a girl whose parents were Muslims. On give-away ceremony the parents of the bride had prepared a very decent room with

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<sup>118</sup> Osire Francis (46). Youth Pastor interviewed on 30/11/2009

<sup>119</sup> Information revealed by Sarah Nyiransenga. Interviewed 16/3/2009.

<sup>120</sup> Kanana Cerdric (29). Interviewed 16/2/2012 at Kyambogo University.

Islamic mats. They invited the bridegroom and a few people after their arrival in that home for a giveaway ceremony. They were asked to remove shoes which the clergyman refused and was chased away. The bridegroom was then asked to confess Islamic creed (Shahada) which he refused. The Muslims got annoyed and the give-away ceremony aborted. However the girl got married to this boy later without official give away ceremony.<sup>121</sup>

The research findings revealed that boys who want to marry Muslim girls are compelled to recite the Shahada. Some devout Muslims also ask Christians to confess Shahada in case they want the relationship to continue or support from them.

According to Patrick Sookhdeo, “the recitation of the creed, even without inner conviction, is sufficient to convert a person to Islam.”<sup>122</sup> This has therefore been a tool used by Muslims influence non-Muslims to Islamic faith. However some Christians have confessed shahada but physically and spiritually remain confessing Christians, it was discovered that some do it just to appease Muslims.

### **3.5 Teaching on Fasting**

Fasting is another pillar in Islam which is used to influence Christians. Every able Muslim is supposed to fast during the month of Ramadan or 9<sup>th</sup> month on Islamic calender. This fast is complete abstinence from all food, drink, tobacco and sexual intercourse during daylight hours.

The Quran says:

O you who believe! Observing the fast is prescribed for you and as it was prescribed for those before you that you may become the pious. Q 2:184

Quran 2:18 also states

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<sup>121</sup> Interview with Rev. Canon Philip Muhire (43) on 16/11/2009

<sup>122</sup> Patrick Sookhdeo, op. cit. p. 30

Observing fast for a fixed number of days, but if any of you is ill, on a journey, the same number should be made up for other days.

And for those who can't fast like the old, have a choice either to fast or feed a poor person every day.

The researcher found out that Muslims take fasting seriously. Secondary school students who are Muslims and are in Muslim schools are compelled to fast. In staunch Islamic schools, like Kawempe Muslim School, Muslim students eat at dawn and non-Muslims eat cold food at Lunch time during the month of Ramadhan because no smoke from the kitchen should be observed in a home of a Muslim during Ramadan.

Delu Bernabus told the researcher that his son who is a high school student in 2011 Ramadhan season, informed his father that he wanted to fast with Muslims so that his sins may be forgiven.<sup>123</sup> This boy fasted out of influence of fellow students who are Muslims in the same school.

The findings show that, Muslim fasting has some influence on Christianity:

Fasting helps Muslims to get power or boldness to preach Islam. It was found out, in this research that many people convert to Islam during the month of Ramadan (fasting). Cerdric Kanana pointed out that Muslims invite some Christians to share meals with them as they break the fast in the evening (Futhal). This generosity has attracted some people to Islam.<sup>124</sup> Muslim tycoons in Kampala like Mukwano, Sudhir Ruparelia send food to busy places like schools, universities and hospitals. Christians who may not have food are attracted by pilau or piraf (rice mixed with meat and other ingredients). During this month of Ramadan Muslims give to the needy as already mentioned. According to Bernabus Delu some of what they give to Christians are tunics or kanzus (long robe), Hijab or Islamic dress for women and caps for men. Because of

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<sup>123</sup> Bernabus Dehu (59). Interviewed 29/5/2012

<sup>124</sup> Kanana Cerdric (29). Interviewed 10/1/2012

excitement people get especially those who receive such gifts end up confessing Shahada (Islamic creed) hence becoming Muslims.<sup>125</sup>

Research also found out that Muslims teach their fellow believers that, there should be no smoke going up from the kitchen or home of a Muslim during the hours of fasting. Here non-Muslims who stay in homes of Muslims like house helpers are compelled to fast with others in that home. Charles Rakoni revealed that there are Christians in Moyo and Yumbe Districts who defected from Islam. He said that some of them who are still depending on their parents who are Muslims, they do not reveal to them that they are Christians and therefore during the holy month of Ramadan, they fast with them so that they may not be discovered and are persecuted.<sup>126</sup>

In some areas that are dominated by Muslims in Uganda, Muslim fasting affects business of cooking or Hotels. This is where by the owners of Hotels may be having many of their customers who are Muslims. Other hotels go on recess since the majority of their customers are Muslims and yet break their fast in the homes of Muslims or at the mosque.

### **3.6 Oneness of God (Monotheism)**

Findings revealed that Islam teaches monotheism mainly (Quran 3:64). The first phrase in the declaration of Shahada / Faith says that “I bear witness that there is no God but Allah and Muhammad is the messenger of God.” Muslims teach that God is one and that He will never forgive the one who worships the union of other gods. (Surah 4:51).

Christians believe in the Trinity. God is three persons in one. He is God the Father, Son and Holy Spirit. All three persons of the Trinity are equal and all are completely God. For Christians they do not worship three gods but only one God who has revealed Himself to mankind in Trinity. In the book of Genesis 1:26 God reveals Himself in plural “Let us make....” Here He was not

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<sup>125</sup> Bernabus Dehu (59)Lay Canon. Interviewed 29/5/2012

<sup>126</sup> Charles Rakoni (29)Interviewed 08/08/2012

working alone, Jesus is referred to as the Word of God (John 1:1), and the Holy Spirit is the power of God. Nobody can separate God from his Word or His power. Like how a person cannot be separated from what he speaks and deeds. All these things make a person. A person is therefore not made of three people but one, the difference is only responsibilities.

Muslims, however, have criticised Christians that God can't have a Son and they view the Trinity as blasphemy or a pagan belief in three gods.<sup>127</sup> They do not believe that the one God can be made up of three persons. This idea seems very shocking and sinful to them. Some think it is God the Father, Mary the mother and Jesus their son. Muslims reject the idea of calling God their Father. For them, Allah is so great that humans cannot come close to him<sup>128</sup>. They also accuse Christians that if God has the son, then there was sexual relationship with Mariam to have that Son which is not the case.

In Islam the unforgivable sin is called shirk which is equivalent to apostasy. According to Islamic teaching, anybody who is guilty of the said sin, when he dies he/she meets a lot of punishments in the grave. This includes removal of the eyes, breaking his/her backbone and breaking of all blood veins. A person is also tortured in the grave from sunset to sunrise by a huge snake.<sup>129</sup>

According to Bernabus Delu, Muslims have used this doctrine on open air preaching that Christians have got three gods yet they also claim to believe what is in Exodus 20:3 "You shall have no other gods before me." (Second commandment). Muslims held an open air teaching in Lira town in September 2011 arguing this point. They told people of Lira to shun religion that believe in many gods like Christianity. As a result some youth converted to Islam. These young people were taken to Loedong-Yumbe which is an Islamic centre. They were circumcised, given medical treatment and food. They were put in charge of Issah Muhammad who is a nurse and a

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<sup>127</sup> Patrick Sookhdeo op. cit. p. 54

<sup>128</sup> Barnabasfund-Unveiled A Christian Study Guide to Islam, United Kingdom 2010,p.39

<sup>129</sup> Kanana Cerdric: *Preaching the Gospel to Non Christians* – April Rwanda 2012 p. 17 (unpublished document)

Muslim missionary in West Nile.<sup>130</sup> Some Muslims fear having friendship with Christians because they worship many gods. To them a person who does so is cursed. Hence Christians who live with Muslims have been urged to convert to Islam so that Allah's curse or wrath may be removed from them.

### 3.7 Polygamy

Polygamy refers to a type of marriage where a man has more than one wife. In Islam, men are allowed to marry up to the maximum of four wives or more. This depends on one's ability to treat them equally. Khadijah was the first wife of Muhammad and after her death Mohammad married twelve wives, thereby sanctioning polygamy.<sup>131</sup> The Quran says:

Of women who seem good in your eyes, marry but two or three or four: and if you still fear you shall not act equitably then one only. (Quran 33:51)

Muslims are therefore free to marry many wives.

In Christianity, only Monogamy type of marriage is recommended. Christians follow the teaching in the Bible in Gen 2:24b "and the two shall become one flesh." God did not say that three or four people will become one flesh. However, Muslims have criticized this type of marriage (Monogamy) and have supported polygamy because it is also Biblical. Here they refer to King Solomon who had many wives (1 Kings 11:1-13), they also refer to David and Abraham who were polygamists. Muslims claim that since Abraham is the father of our faith (both Christians and Muslims), hence they should follow his example of marrying more than one wife. This has influenced some Christians to marry more than one wife and yet continue practicing Christianity without any guilty. Gender issues have also caused some men to marry more than one wife. This is whereby some women fail to submit to the husbands and end up looking for

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<sup>130</sup> Interview with Bernabus Delu (59) 29/5/2012

<sup>131</sup> Patrick Soockhdeo, A Christian's Pocket Guide to Islam, Isaac Publishing and Christian Focus, Wiltshire, 2002, p.13

another partner. Some polygamists have been given important roles in churches, like chairman for Construction Committee in Church of Uganda. Because of influence of Islam and African traditional society. Many Christian preachers do not criticize polygamy openly since it is practiced by some Christians especially in traditional churches. Muslims have also used the mentioned references in the Bible to marry Christian girls as second wives. Sookhdeo writes, “As Christians become less certain of their faith, as the concept of Islam and Christianity as sibling of “Abrahamic” faith gains ground, and some Christian women do not seem to see any theological objection to marry a Muslim” The findings revealed that some Christian men converted to Islam for the sake of being polygamists, a practice that is not allowed by the Church. For instance Eng. Charles Habarugira converted to Islam after marrying a second wife who was already a Muslim. Robert Kyambadde of Kisonkole- Naalya also married a second wife from a wealthy Muslim family and later converted to Islam<sup>132</sup>.

### **3.8 Eating habits**

The research findings revealed that, in Islam there is what is forbidden to eat and what is acceptable to eat.

Quran 5:3 AL- maidah says:

“Forbidden for you (food) are; AL- Maitah (the dead animals, cattle, beast not slaughtered) blood, the flesh of the swine and that on which has been killed by strangling or by violent blow or by a head long fall, unless you are able to slaughter it before its death, and that which is sacrificed on An Nusub (stone alters)”.

Sheikh Hussein Matambala said that all Muslims all over the world should only accept what Allah has ordained them to eat and refrain from what Allah has forbidden not to eat. However, some Christians eat pork which is highly condemned in Islam. This has caused them to be

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<sup>132</sup> Interview with Simon Oral (32) on 05/05/2011

despised by Muslims.<sup>133</sup> Research found out that some Muslims refuse to eat or allow their children to eat in Christian homes, thinking that they may serve them on the plates which were once used to serve pork. According to Islam a plate is defiled when it is used to serve pork. It is purified again when it is washed with sand and water seven times. Christians therefore are encouraged to know the boundaries of Islam concerning what to eat for peaceful and harmonious living. For Christians, all food is blessed and should be taken with thanks giving.

In Uganda, Muslims have formed Catering businesses. They have been hired by Christians to prepare food for them especially Pilau or piraf<sup>134</sup> in weddings and other functions.

Some Christians who live with Muslims have been influenced, that any animal slaughtered by non Muslim is unclean. Hence they call Muslims to slaughter animals or hens for them. Christians have been influenced not to carry alcohol or pork in vehicles of Muslims. There is also doctrine of Halaal and Haram food. Halaal is the acceptable food and Haram is the unacceptable food. This is taught in schools, some children who are Christians are indoctrinated to hate what Muslims call Haram food like pork at tender age. They thus hate pigs saying that they are evil. While other people have been influenced not to involve in the business of rearing pigs because of their friendship with Muslims. Muslims do not eat pigs because they were cursed by Muhammad.

They also teach that Jesus cursed pigs by allowing demons to enter them (Luke 8:33) they accuse Christians to eat cursed food like pigs and this has influenced some Christians not to eat pork while others eat it in secrecy. Also Muslims teach that when you eat a dead animal of which its blood was not poured down, its blood can bring a curse on consumers. The Duwa (prayer) said before slaughtering an animal in the name of God (Bismillah) or God is great (Allah Akbar)

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<sup>133</sup> Hussein Mutambala Sheik,(40) Interviewed 4/10/2011

<sup>134</sup> A dish of special rice, often with chopped vegetables and fish or meat added

sanctifies the meat. The animal slaughtered without invoking the said Duwa is unclean or cursed and it can bring curses to the consumers. Muslims therefore pity Christians that they are cursed because of eating unclean meat. Since many people fear curses, this has caused some Christians to look for meat slaughtered by Muslims.

For Christians they eat any food which is blessed and taken with thanksgiving. However a person may not eat certain foods because his personal, cultural, religious or healthy reasons.

### **3.9 Inequality in Islam**

Results from the study show that in Sharia courts, women have fewer rights than men in divorce and custody. The value of a woman's testimony in a law court is worth a half of a man's testimony. In case a woman is to give testimony in court two women are equal to one man. Women also get less compensation for the same injury.

In some countries women need their husband's permission to work or travel abroad.

Child marriages, forced marriages, Female Genital Mutilation, polygamy, and violent abuse by husbands are still fairly widespread in the Islamic Countries<sup>135</sup>. Women can be divorced by their husbands in case of misunderstanding. The man mentions "I divorce you" three times and the marriage is declared null and void. A woman who initiates divorce brings shame to her family and it is highly discouraged in Islam. In some other families women have been denied education in favour of boys. Women are also not allowed to lead prayers in Public or in Mosques, they are not allowed to mix with men during worship on Friday worship or any other day.

Sheikh Swalleh Kiggundu said that women are created in a unique way from men, the way they look, and even when it comes to dressing, they cause a lot of attention to men. Hence, when it comes to prayer Muslims pray separately from Women so as to concentrate and avoid

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<sup>135</sup> Patrick Sookhdeo, The challenge of Islam to the church and its mission, Isaac publishing, MacLean 2006. p.59

interruptions.<sup>136</sup>In Christianity, all people are equal before God that's why they have Ladies who are Priests, Reverends who are Nuns, Pastors, and Lay Christian Women in Church leadership among others.

In Gen 2 it is asserted that man was created in the image of God hence he reflects His likeness.

However Islam finds it very offensive, that humans cannot be created in God's image.

Muslim therefore do not consider that there is an innate equality of all people, Islam sets up a rigid social order defined in the Sharia, which differentiates between Muslim and non Muslim between male and female. Non Muslims are of less value than Muslims and women less value than men<sup>137</sup>. In Christianity non Christians are to be served with love and offered the gospel freely. They are to be treated as equals and not to suffer any disability because of their religion, race or gender.

In Islam a woman to go to heaven (Jana) it is all in the hands of her husband. They should therefore not argue with their husbands. Wives and children belong to the husband.

In Kawempe, there is a group of Christians called re-awakened (abazukufu) that prefers to belong to Church of Uganda. They follow the culture of Muslims of not sitting with women during their fellowship meeting. Also the Christian denomination called "Abafurere "(brothers) they do not recognize the leadership of women or giving them any role in public worship. Women are taken as products of men since they came out of the rib of Man (Gen 2:21).The miracle Jesus performed of feeding five thousand men (Luke 9:13) women and children were not counted. This indicated that women were not taken as equal to men in Jewish culture. This teaching which has been instilled among some Christians, it has given them a license to ill-treat women and domestic violence is rampant in Uganda.

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<sup>136</sup> Swalleh Kigundu Sheikh (38)interviewed at Nakasero 4/10/2011

<sup>137</sup> Spokhdeo op cit., p.55

### 3.10 Jesus in Islam

Jesus has a prominent place in the Quran. He is referred to as son of Mary and four times as the messiah (Christ) son of Mary; Muslims also call him a prophet sent from Allah. Jesus in Islam is called Issah the son of Mariam, and that he was sent to the children Israel as a miracle; he was born without a father and in this regards he is not the son of God but son of Mariam. In Islam Muslims believe in 25 prophets of Allah and among them is Jesus (Issah). Hence a true Muslim must believe in all prophets of Allah without any segregation<sup>138</sup> Muslims believes that. God miraculously intervened in His birth. He was upright, did miracles even raised the dead. He is the Word of God but not final until Muhammad. In Christianity, He is Son of God, co-equal and co-eternal. He is the final Word and revelation of God.

Furthermore the death of Jesus was real on the cross. His death is the centre of Christianity. He died in place of sinful people.

However, His (Jesus) deity and atoning death claimed by Christians are denied by Muslims. Some commentators of the Quran maintain that he did not die, that Allah frustrated the plans of Jews and another man who is claimed to be Judah Iscariot died in his place. Patrick Sookhdeo pointed out that:

Muslims believe that Jesus will come back to this earth as a Muslim; he will marry and have children, then he will die and be buried near Muhammad. It is also asserted that at his second coming, he will destroy every cross, kill all Jews, convert the Christians and reign as a king of Muslims.<sup>139</sup>

Islam considers Jesus a prophet just like Moses, Abraham, and Noah.

Findings show that in Christianity, Jesus was more than a prophet. He is God. (Matthew 17:5; Mark 1:1; Luke 1:35; Philippians 2:6; Hebrews 1:8; 1 John 4:15), He claimed to be God: John

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<sup>138</sup> Interview with Muslims, at Nakawa after Juma 16/09/2011

<sup>139</sup> Patrick Sookhdeo op cit., p.22

4:26; 8:23; 10:30; 13:13; 14:7-10, He accepted worship: Matthew 8:2; 9:18; 14:33; 15:25; 18:26; 28:9, 17; Mark 5:6; Luke 24:52; John 5:22, 23; John 9:38 and He forgave sins: Matthew 9:6 Mark 2:7. Therefore He was God manifested in the flesh" (1 Timothy 3:16), "for in Him dwells all the fullness of the Godhead bodily." (Colossians 2:9) God was in Christ" (2 Corinthians 5:19),

The Christian doctrine is that: there is but one God; God head the Most High God. This Word of God became man, was conceived by the power of the Holy Spirit of God in the womb of the Virgin Mary and became revealed as Jesus Christ.<sup>140</sup> Christians therefore believe that anyone who abandons monotheism and believes in three gods is polytheistic and not a Christian. In Deut 4:4 it says "Hear o Israel the Lord our God is one. Mark 7:29" Hear o Israel the Lord our God is one". Hence Christians refute the claims of Muslims that they worship three gods. Quran Sura 5 al-maidah 77 "they surely are infidels who say god is a third of three for there is no god but one God".

All these teachings are denied by Christians because they believe in Jesus Christ the Son of God who came to this world, died, was buried, resurrected and went to heaven and that he will come back to judge the living and the dead. (Nicene Creed).

The research findings revealed that Jesus was circumcised on 8<sup>th</sup> day hence his followers should do the same. This has caused some Christians to go for circumcision claiming to follow the example of Jesus and some has ended up becoming Muslims. Muslim also tell Christian that Jesus fasted for forty days and they wonder why they do not do the same. This has been an eye opener to some Christians and some of them have fasted for 40 days.<sup>141</sup> Muslims have proclaimed that Jesus is not God, the Son of God and did not die on the cross for anybody's sins.

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<sup>140</sup> Tumutegyereize, op-cit ,p.14

<sup>141</sup> Kanana Cerdric (29). Interviewed 10/1/2012

This has caused some people to leave Christianity for Islam because of Muslim allegations on the Divinity and Humanity of Jesus Christ of which they don't believe.

### **3.11 Apostasy Law in Islam**

Conversion from Islam is taken as treachery against the Muslim community and this is the basis for the extreme reaction of Muslim friends, family members and colleagues of anybody who defects from Islam. In countries that are governed by Sharia law males who defect from Islam are executed as if they are traitors. In Kampala Umar Mulinde (38) who is a former Sheikh converted to Christianity at 19 and later became a Pastor. He has been persecuted by Muslims since the day he converted. He campaigned against introduction of khadi courts in Uganda and publicly exposed the agenda of Muslims to islamize Uganda. As a result, on Christmas eve of 2011, a group of Muslims came to him (Mulinde), saying in a loud voice: "Allah Akbar" (God is great) three times, and threw acid at his face, chest and arm. He was rushed to hospital and later flown out of the country to Sheba Medical Center in Tel Hashomer-Israel. His right eye had been blinded, his skin scorched, part of his nostril cut off and lips damaged.<sup>142</sup>

Hassan Sharif Lubega (54), who was formerly a Sheikh, received visions and dreams from Jesus who appeared to him. After receiving this vision he made a full commitment to follow Christ. This man fled to Kenya in July 2011 after his former colleagues and family members were threatening to kill him.

Another Ugandan Muslim father imprisoned and starved his teenage daughter Susan Ithungu at his home, because she had converted to Christianity. When she refused to recant her faith he locked her up in a room of semi permanent house for a period of six months. The brother would, sometimes, smuggle scraps of food to his sister though most of the days she fed on mud. She was later rescued and hospitalized. For Muslims, it is good news for Christians to convert to Islam

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<sup>142</sup> The Jerusalem Post Israel's best selling English daily and most read English website .accessed 4<sup>th</sup> June 2012

but Muslims to be converted to another religion, the punishment is death. It is therefore difficult for a former Muslim to go back to his or her former Muslim community. Those who defect from Islam are called “Multads” and a Muslim can rather give food to pigs than to a “Multad.”<sup>143</sup>

In Yumbe a when a man called Rashid Kawawa, a Muslim Imam, converted to Christianity, Muslims said he should be killed to serve as an example to other Muslims who simply leave Islam to other religions<sup>144</sup>. The findings revealed that Muslims in Kampala and beyond persecute Christians who defected from Islam. According to Islamic teaching such people bring shame to their family members and the entire Muslim community.

### **3:12 Day of Judgment**

The Day of Judgment in the Quran is described closely with the day of resurrection. Muslims believe that before judgment comes, some rare events will occur. These include:

Natural catastrophes, the coming of Anti Christ (Dajjal), tumults and sedition, commotion in heaven (Q.101:1-5, 70:9-101), and the dark evening of the sun and moon (Q. 75:8:81:1). Finally Jesus will come back as a sign of end times<sup>145</sup>.

Muslims further believes that everybody, (believers and non-believers) will cross a very narrow bridge (sirat). Some Muslims will be saved and some will fall off the bridge into hell and later revealed. The infidels will all fall into hell and remain there forever.<sup>146</sup> Muslims also believe, that on the Day of Judgment, peoples’ deeds will be weighed on scales. If the good deeds outweigh bad deeds, a person will go to heaven, but if the bad deeds outweigh good deeds, a person will go to hell. This teaching of weighing scales is not in Christianity. However, they hold a teaching that every person will give accountability of what he/she did on this earth. Muslims believe that

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<sup>143</sup> Bahati Enock, ordinand, 32 interviewed 6/11/2011

<sup>144</sup> Niyongabo Ivan, **the Challenges of Islamisation Strategy in Uganda; A case study of Yumbe District.** (Unpublished Research report) Kampala School of Theology 2011, p.13

<sup>145</sup> Sookhdeo op cit., p.23

<sup>146</sup> Ibid p. 18

they will win on the Day of Judgment because they pray five times a day as their sins are washed away through their Islamic ablution. They also pay alms, fast 30 days in a year. Hence the works of Muslims will speak for them.

St. Paul exhorts Thessalonians that:

On that day, there will be a shout of command, the archangel's voice, the sound of God's and the Lord Himself will come down from heaven, those who have died believing in Christ will rise to life first... 1Thess. 4:16.

Christians believe that people who do not believe in the saving power of Jesus like Muslims will not test heaven because Jesus is the way the truth and the life (John 14: 6).

All in all, Muslims refer to Christians as infidels or pagans. And that all pagans will go to hell since they do not believe in Allah and his messenger Muhammad. Also that, every person who worships many gods will go to hell. This has caused some non-Muslims to convert to Islam because of fear of hell. Rev. Pashi William commented that, there are Christians who migrated to Kochi in Yumbe District to practise farming. However this place is predominantly Muslims. They (Muslims) told those Christians to stop worshiping many gods if they want to live with them amicably .They later converted to Islamic faith<sup>147</sup>.

Finally it was found out in this Chapter that, Muslims use both Christian teachings and Islamic teachings to influence non Muslims. Through their effort, some non Muslims have converted to Islam. While other non Muslims have changed their attitude towards Islam and became tolerant to their wishes or ideas for the sake of peace and harmony.

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<sup>147</sup> Interview with Rev. William Pashi (54) Archdeacon in West Nile Diocese on 8/8/2012

### **3.13 CONCLUSION**

Christians and Muslims have got different doctrines though some appear to be the same on surface but completely different when you consult both Holy Scriptures.

Muslims use their doctrines to influence Christians. Here they try to show that an Islamic teaching supersedes Christian teachings. When an issue pertaining to doctrine arises, things may fall apart if wisdom is not allowed to reign. Christians claim that, Muslims twist some scriptures and young people in faith may think that they are genuine in their claims and end up converting to Islam or sympathising with Islamic doctrine. Christians should be enlightened on things that are relative and those that are absolute in the Bible. This will help them to know their boundaries hence avoid clashes in matters of doctrine and being taken by non Christian faith claims.

## CHAPTER FOUR

### AREAS OF COOPERATION BETWEEN MUSLIMS AND CHRISTIANS IN UGANDA THROUGH WHICH THE FORMER INFLUENCED THE LATTER

#### 4.0 Introduction

Much as there are significant differences between Christians and Muslims; the study has established that there are significant areas which promote the two religions to work together for a long time.

These areas of cooperation have been in socio-political and economic spheres of life.

Interestingly these areas are not doctrinal or theological as previous chapter has highlighted. However, the researcher was keen to observe that in the long run, Muslims have used areas of cooperation to influence Christians. This include: joint education curriculum, designing projects, academic discussions, national events, interfaith prayers, marriage ceremonies, funerals, politics, natural calamities, ecumenical workshops, institutions of learning, fundraising function among others.

Here Christians cooperate with Muslims in areas said above but in long run Muslims impose their wishes on Christians. Muslims use the opportunity of cooperation on some issues to propagate Islam or establishing their presence to non Muslims. However this cooperation has led to development in communities and peaceful co-existence among members of both religions.

#### 4.1. Designing Joint Educational Curriculum

Findings revealed that both, Muslims and Christians sit together to design a curriculum geared to ethical issues.

Annette Nanfuka –Curriculum Specialist at National Curriculum Development Center (NCDC),<sup>148</sup> revealed that there has been an attempt to put ethical issues in curriculum especially that of religious studies of which she heads.

Nanfuka said, this idea was spear-headed by Fagil Mondy who was one time the Commissioner of Education. National Curriculum Development Centre does hold discussion workshops with lecturers, Teachers, members of Uganda Joint Christian Council (UJCC), Uganda Muslim Education Association (UMEA), practicing teachers, and teacher trainers. Where there is any development of curriculum, such persons are called upon to discuss any new thing in Religious Studies. Topics concerned morality or ethics are discussed like, Homosexuality, Lesbianism, Abortion, drunkardness, drug abuse among others. In Primary Schools social studies which is one of subjects taught and on the part of Religious studies it has got both Islam and Christianity. A candidate chooses any of the two. Some Christian pupils do Islam especially those studying in Islamic schools. Patrick Sookhdeo commented that:

“In a process which might be called the Islamisation of knowledge, Muslims are trying to influence school curricula and to gain input into the process of rewriting the text books used for religious education and history.<sup>149</sup> It was found out that in some schools like Kisoro Hill Muslim Primary School Library, majority of the books are Islamic and no single book on Christian instruction yet 80% of the learners are Christians.<sup>150</sup> Research finding revealed that Christian

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<sup>148</sup> Annette Nanfuka (38) Curriculum Specialist, National Curriculum Development Centre, Interviewed 18/10/2011

<sup>149</sup> Patrick Sookhdeo, op cit, p.63

<sup>150</sup> .Researcher’s observation while he went to borrow books for literature review in the said school on 16.11.2009

Religious books for reference are few in many schools while other primary schools; there is not even a single Christian text book but many Islamic books in stock.

Learners are therefore instilled in Islamic knowledge as they read Islamic books which are in primary school's libraries.

Research findings also revealed that, in Islamic schools, there is a tendency to teach Islam more emphatically than Christianity; school children study Christianity from a negative point of view but are often taught Islam completely uncritical. Muslim teachers who teach Christian religious Education present Christian views or doctrines, negatively to learners, for instance, Muslims can't teach learners that Jesus is the Son of God.

Furthermore in some Islamic schools they don't teach Christian Religious Education like BezzaEL-Hajji in Adjuman also Kibuli SS they banned teaching Divinity in A' level.<sup>151</sup> Muslims fear that in case they emphasize much teaching of Christian Religious Education, Islamic Religious Education will lose market and Islamic culture not taught to learners.

#### **4.2 Jointly designing and executing projects**

With the revival of our economy through liberalization, and provision of programs such as "bonna baggaggawale" (prosperity for all). This NRM slogan; Prosperity for all, shows that there is no discrimination based on gender, faith or political belonging, people need to work together to improve their livelihood. There has been introduction of projects to help the masses come out of poverty, ignorance and diseases. One of them is NAADS which has helped people from upcountry both Muslims and Christians in their agricultural work. Further more there has been teaching on aforestation; this campaign is done by some religious leaders on how to protect our environment by planting more trees. Also Kampala Diocese in the department of social

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<sup>151</sup> Rev.Canon Pashi William (53)interviewed 08/8/2012

transformation, HIV/AIDS and planning, wrote a proposal and was granted a seed fund from Makerere University Institute of Public Health. This seed fund was given to the Diocese as a contribution to good sanitation and sewerage in Kalerwe where Kampala Diocese has got a Church (St. Nicholas Church of Uganda). Rev. Grace Sentongo mobilized both Muslims and Christians from different denominations and worked together to clean the environment.<sup>152</sup> There was therefore no segregation in faith since all of them had one main concern of fighting against poor hygiene in the area which could lead them to outbreak of diseases such as diarrhoea, dysentery, cholera, typhoid among others. Muslims liked this idea since promoting sanitation is part of their religious practice.

When it comes to selecting projects together, Muslims do not accept some projects which are allowed in Christianity like piggery. Also those who live with Muslims fear to have such projects for the sake of co-existence.

Further more, Muslims have been part of sponsoring some of the charity organization or Non Government Organizations (NGOs) that help masses. Some of these NGOs have been influenced by Muslims to remove certain statements or words that are not universal or cutting across all religions. For instance African Evangelistic enterprise (AEE) was changed to African Enterprise. Evangelistic was removed to include Muslims and non evangelical Christian circles. Also African Christian Child Fund International (ACCFI) was changed to Child Fund International (CFI) to include other countries and religions in partnership. The current National Director is a Muslim.

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<sup>152</sup> Grace Erisa Sentongo (Rev) 50. Co-coordinator, social Transformation HIV/AIDS and planning in Kampala Diocese (Anglican) interviewed 10/10/2011

World Vision for Christ was also changed to World Vision. Christ was seen by Muslims as offensive and so it was removed.

It was found out that when such Christian statements or wording are removed, Christianity is minimized and its mission not advertised especially the evangelistic part of it. Muslims therefore, suppress Christian strategy of evangelism in season and out of season.

All in all, such changes in wording came for the sake of getting donations from Muslim world and co-existence on open door for Islamic influence on Christianity.

### **4.3 Campaign against HIV/AIDS**

The inter-religious council of Uganda in partnership with USAID has spear-headed campaign against HIV/AIDS. This involves use of religious leaders and their structures through which people are supported to acquire and utilize HIV/AIDS scientific knowledge with the guidance of relevant faith based teachings on HIV/AIDS prevention, and treatment service provision.<sup>153</sup>

According to Jackie Katana- Beinomugisha,<sup>154</sup> HIV/AIDS program is implemented through sub grants to 101 faith based and community based organizations spread in 32 districts in Uganda. Some of them include: Kampala, Masaka, Mityana, and Fort Portal, Kasese, Nebbi, Hoima, Bushenyi, Kiruhura, Rukungiri, Kabale, Arua, Gulu, Kitgum, Lira, Kotido, Abim, Kapchorwa, Jinja, Kamuli, Mbale, Tororo, and Luwero among others.

Having realized that HIV as a National pandemic is affecting each and every one regardless of their religious affiliations, different religious leaders have joined efforts to address adverse effects of HIV/AIDS in the country. Religious leaders have done this through teaching masses using (AB). They teach young people (A) which is to abstain from sex till marriage. Secondly,

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<sup>153</sup> Brochure on the cause and the treatment by inter religious council 2001

<sup>154</sup> Jackie Katana- Beinomugisha, 10 years of Dedicated Inter Faith Delivery (Magazine) p.31

(B) is taught to marrieds and that is being faithful to ones partner. Marrieds are taught dangers of involvement in extra marital affairs, since there is high risk of acquiring HIV/AIDS. Findings also revealed that, Religious leaders have encouraged people to go for HIV counseling and testing. This was observed at St. Paul's Church Mulago where they have a Ministry to People living with HIV/AIDS.<sup>155</sup>

In Kyambogo University, there was a free HIV testing and counseling during trade Bazaar which took place early September 2011. This was organized by Diocesan Co-coordinator Social Transformation HIV/AIDS and Planning Department in partnership with St. Kakumba chapel C.O.U Kyambogo. A total of 480 students and staff of Kyambogo University both Muslims and Christians received the services of free HIV/AIDS testing and counseling. The Chaplain St. Kakumba Chapel commented, "results from the testing will help the Church to have a ministry to people living with HIV/AIDS in Kyambogo and encouraging more people to test",<sup>156</sup>. This campaign is also done in Roman Catholic Church institutions, Mosques and their founded institution. Drama clubs have been formed organized by Churches and have presented to public and institutions of learning dangers of HIV/AIDS. Such drama clubs consist of members from different religions. These interdenominational Drama Clubs have opened eyes of many who become inspired and go for testing.

Safe male circumcision (SMC) is an integral part of HIV prevention strategy and was launched nationally in September 2012. Inter-religious council of Uganda (IRCU) continues to support all sites to provide SMC sensitization and health education as a result of 1,384 males were counseled and 250 circumcised from nine faith based health facilities<sup>157</sup>

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<sup>155</sup> Rev. Canon Micah Bwami, 64 Vicar Interviewed 30/12/2009

<sup>156</sup> Rev. Bernard Bakunda, (59) Chaplain, interviewed 21/10/200

Muslims influence Christians to get circumcised for health reasons and promotion of their Islamic culture. However, today medical recommendation to get circumcised for all male Ugandans has superseded religious recommendation since Medical one, is all about protecting people's lives against HIV/AIDS and Muslims supports it and encourage Christians to do the same thereby spreading Islamic culture and values to non Muslims.

#### **4.4 Academic discussion/Think tank**

The research findings revealed that Muslims and Christians work together in academic discussions and formation of think tanks. Here members discuss issues of common understanding and where they don't agree. Such gatherings have been organized at Makerere University and different people from different tribes and religions to give academic talks and comments.

Think tank conferences are organized and different people brain storm on various issues that affect the society like good governance, poverty alleviation, peace, Justice, illiteracy, war, child sacrifice, defilement and homosexuality. Discussions are held and decisions are forwarded to relevant authorities. Further still, ideas from such think tanks have lead into the formation of bills that are yet to be discussed in parliament of Uganda like, Homosexuality bill, Domestic Bill among others. IRCU research claims that "Homosexuality undermines the family and threatens to destroy the very institution that should transmit the positive African cultural values such as hospitality, family respect for elders, community life, and sanctity of life and parent hood",<sup>158</sup> This has inspired IRCU to encourage the Parliament of Uganda to discuss the same. In such conferences things which are disliked by Muslims like eating pork, drinking alcohol are not brought in the conference.

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<sup>158</sup> Research Report By Inter Religious Council of Uganda on Complementarities between Religion and Traditional Mechanism for Conflict Resolution, 2008, p.4

#### 4.5 National events/prayers

Uganda holds different National Celebrations annually of which Church Leaders and Mosque Leaders have been called upon to participate. During Independence Anniversary on 9<sup>th</sup> October of every year, people from different faith are called upon to lead prayers. Though by constitution, Uganda is a secular country, it has an element of Godliness. This is reflected on our country's Court of arms where Uganda motto is: "For God and my Country" also the National Anthem first stanza begins; "O Uganda may God uphold thee!" hence whenever there is a national function God is given the first priority and ecumenical prayers are made. There has been also inter faith prayers held nationally in this country for instance the Inter Religious Council of Uganda through its Task Force, organized special Peace Rallies, and prayers at Kololo for the elections which were held shortly before general elections of 18<sup>th</sup> Feb 2011.

According to Inter Religious Council Annual Report 2011, it states, that "The prayers aimed at addressing various key challenges facing the country including, politics, corruption, poverty, diseases, family devastation, tribalism, apostasy, idolatry, bloodshed and sexual pervasion"<sup>159</sup>. During this event the president of Uganda, H.E. Yoweri Kaguta Museveni, government officials, political party leaders and religious communities attended the prayers and made peace statements that would be committed to during elections. This helped to calm down fears about the expected possible violence during 2011 elections.<sup>160</sup>

The researcher found out that some Christians when they are praying with Muslims they ignore praying in the name of Jesus Christ as their natural way of ending prayer. Instead they end prayer with "in the name of God the most merciful". This is done to appease Muslims.

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<sup>159</sup> Inter Religious Council of Uganda Annual Report 2011 P. 28

<sup>160</sup> Kayiso Fulgencio, Programme Specialist Research Advocacy and Strategic Information, Inter Religious Council of Uganda, (43) interviewed 01/1012.11

#### 4.6 Inter faith prayers on other levels

The finding from the study found out that ecumenical prayers have been organized in many parts of Kampala and beyond. According to Rev. Canon Nathan Ahimbisibwe Chaplain of St. James Chapel, Makerere University Business School (MUBS) said that Religious Leaders' Forum that is to say; Catholic Chaplain, COU Chaplain and the Mullah or Imam, organized an interfaith prayer breakfast for top Management, Staff and Guild leadership of Makerere University Business School in 2010. This Prayer breakfast was meant to mediate in the conflict between the top management, staff and students at MUBS. This resulted in the formation of conflict resolution committee which was expected to mediate any such future conflicts with the support from IRCU.<sup>161</sup> During this prayer breakfast, presentations were made from the members of IRCU and this healed the hearts of Management, staff and students who had conflicts before.

Among the people who attended and presented papers include; Metropolitan Yona Lwanga, Bishop Zac Niringiye, Mr. Joshua Kitatule Secretary General IRCU and Sheikhs from Uganda Muslim Supreme Council.

The findings also concur with the works of Bucyanagandi Anthony Isabirye in his book **Challenges to Traditional Methods of Catholic Evangelization in Busoga Region(1889-2004)**, he revealed that, for four years (2001 -2004) in Iganga Boys' Boarding Primary school (COU founded) "an inter religious service has been conducted by the church of Uganda, Catholic Church and Muslims. Together they pray for the success of primary seven candidates in their final exams"<sup>162</sup> The researcher also observed this on 1<sup>st</sup> Oct 2011 at Kyambogo College School. Ecumenical prayers for S. 4 and S. 6 candidates were held. Muslims, Catholics, Church of Uganda, Seventh Day Adventists, Baptists and Pentecostal representatives came and dedicated

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<sup>161</sup> Nathan Ahimbisibwe ( Chaplain/Bishop elect) 45, interviewed 7<sup>th</sup>/10/2011

<sup>162</sup> Bucyanagandi Op cit p 88.

students as they prepare for their forth coming exams<sup>163</sup>. Also on 14<sup>th</sup> Oct 2011 prayers were held in the same school led by Fr. Dr. Kakuba Kapia (Catholic faith), Rev. Bernad Bakunda Church of Uganda, SDA chaplain, University Imam, Peter Mugabi a Baptist and a Pentecostal Pastor.<sup>164</sup> In other schools around Kampala such inter faith prayers are held towards exams. This helps believers to co-exist with members of different sects. However staunch Muslims schools do not invite Christians for ecumenical prayers. This is only found in Christian, private and Government schools.

The research found out that interfaith prayers in schools have made some Muslims students in Christians institutions demand for a day off on Friday to go for Juma prayers. They sometimes demand for a place to perform their prayers during the course of the day. In so doing they establish Islamic presence in such institutions or schools.

#### **4.7 Marriage /Nikkah**

The findings revealed that both Muslims and Christians support each other in organizing marriage ceremonies. In African traditional society marriage brings two families together of which these families and communities consist of people from different religions including Muslims and Christians. People have become relatives/in-laws because of one person marrying from the clan of the other, both Christians and Muslims have married from clans which have both Muslims and Christians

Hence Muslims and Christians support each other when it comes to wedding meetings. Others support each other because of friendship, or they come from same area, work in the same place or decide to be a well-wisher. Findings from schools revealed that when a member of staff is to get married a list is passed among the staff each indicating how much he or she is going to

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<sup>163</sup> Observation by the Researcher at Kyambogo College School on 1/10/2011

<sup>164</sup> Bernard Bakunda (59)Chaplain interviewed 20/10/2011

contribute or pledge towards the same cause. Marriage therefore brings people together in Uganda since it is one of the values in African Society. The research findings revealed that when the wedding or Nikkah is for Muslims, Shahada or Islamic creed is recited some times by a Christian giving away his sister to a Muslim. In such weddings some Christians put on long robes (tunics) or Kanzus so as to appear like Muslims in their Islamic attire.

There has been also influence in many Christian's weddings whereby Muslims are paid to provide catering services for the sake of appeasing Muslims attending such parties. Muslims fear that Christians can mix haraam food or cook meat not slaughtered according to Islamic principles.

Furthermore Muslims, who are chosen as Chairpersons of wedding meetings of Christians, influence or neglect some Christian's values in the wedding. For instance during the wedding of Leonald Buziba a teacher at Nabisunsa, at his reception there was no opening prayer after the arrival of the Bridal entourage. Furthermore on 4<sup>th</sup> August, 2012 during the wedding of Nasimolo Patrick and Bilah employees of Nabisunsa Girls, the reception took place in Nabisunsa grounds; however, since the wedding took place during the month of Ramadan 4<sup>th</sup> Aug 2012 they were compelled to eat late after Muslims had broken their fast. There was no oversight on this, because Muslims do not allow weddings during holy month of Ramadan.

#### **4.8 Funerals and memorial services**

Funerals are one of the cultural events that bring people together from different religions. Death brings people together whether they are friends or enemies they all meet on funerals. Death is considered as one of the enemies of man and unavoidable destiny on this earth. This is because when it takes a person he/she does not come back. In African setting especially in upcountry areas, when a person in the same community/village decides not to attend funeral without a clear

reason, such a person is fined or any other disciplinary action is taken. People therefore come all over from different back ground to give a decent send off to the diseased as they celebrate his/her life with speeches and prayers.<sup>165</sup> In Uganda a memorial service from all religious groups was organized to remember people who perished during 11<sup>th</sup> July, 2010 twin bomb blast in Kampala that claimed 76 lives at both Ethiopia Village Restaurant in Kabalagala and Kyadondo Rugby club at Lugogo. These people perished while watching World Cup finals in South Africa. The bombs were blasted by the Al-shabab militias of Somalia. Both Muslims and Christians died hence the deceased were remembered, and families of the people who lost their dear ones were prayed for, during the ecumenical service. Furthermore a joint condolence message was written by religious leaders comprising the Church of Uganda, the Roman Catholic Church, the Uganda Orthodox Church, Uganda Muslim Supreme Council and the Seventh Day Adventist Church.<sup>166</sup> When these five faiths work together, it shows that they are influencing each other by agreeing to work on a common goal.

Senyonjo writes on one of the rites that bring people together in Buganda is called “Okwabya Orumbe” or to disperse the disease, he says:

This is an old custom that is as old as family in Buganda. The ceremony takes place sometime after the burial of the dead. On this occasion an heir or heirless is installed. It is not known why it is named dispersal of the disease never the less it can be deduced that the people realize that when some one dies there is chaos in the family. They see the powers of death of one of their members. Therefore something must be done (Okwabya olumbe) to restore peace and order in the family.<sup>167</sup>

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<sup>165</sup> Biryomunda Emmanuel (31) interviewed 20/9/2011

<sup>166</sup>. A joint Message of Condolence by Religious Leaders of Uganda Joint Christian Council and Inter Religious Council of Uganda to Victims of 11<sup>th</sup> July 2010 Bomb attacks in Kampala and to all people of good will.14/7/2011 p.1

<sup>167</sup>. Senyonjo DC, Report of a Conference of East African Theological Students-Limuru Conference Centre 11<sup>th</sup> 18<sup>th</sup> April 1964 p.29

It is believed that the climax of the fight against this chaos is manifested in the installation of the heir when the dead is replaced. Today this traditional practice has been contextualized in Christianity and Islam. Muslims hold Duwa/prayer for the bereaved family, eat together food like Pilau and share drinks. Both Catholics and Anglicans in Buganda and Ankole hold such funeral rites. Among the Catholics is commonly celebrated on Saturdays. Such functions therefore bring people together from different religions.

The research found out that, on funerals Muslims prefer digging graves for their fellow Muslims; they do not entertain Christians to come and dig. Women are also not allowed to come near the grave. However in case a Christian dies members of different religious groups, participate in digging the grave without segregation. Furthermore Muslims assist in lifting the coffin of a deceased Christian to the grave. Here they believe when a Kafr is finally send off by a Muslims such a Muslim who has done it receives a credit because he helped a kafr or pagan to enter Jana or heaven.

Muslims do not believe in putting wreaths on coffins of the deceased as sign of respect and saying farewell. In 2010 when Christians staff of Kibuli S.S called Okumi died, the funeral service took place at All Saints Church, Kampala. When time for employers came to put a wreath a Muslim teacher who represented Head teacher was called upon to put a wreath of which he did. However after service he was rebuked and counseled by fellow Muslims that it is not allowed in Islamic culture to put a wreath on a coffin, he was supposed to only give speech.<sup>168</sup> Muslims therefore criticize Christians that they should not put wreath on coffins.

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<sup>168</sup> Interview with Emmanuel Nizeyimana(35) Security Guard Kibuli S.S.Interviewed 29/10/2011

Muslims also contribute a lot of money towards funeral arrangements of prominent Christians. They did so in Kisoro when Bishop Shalita Ernest died on 27<sup>th</sup> December 2011 and Muslims businessman was requested to provide catering services during the funeral.<sup>169</sup> Muslims use their money to influence their wishes on Christians. Their wishes are implemented because of contribution given to Christians. Christians fear to embarrass Muslims for the sake of co-existence and future help they may receive from them hence honouring their demands. In West Nile, it was found out that some Christians wash dead bodies before burial a practice which is found in Islam. They make sure that the deceased goes to the grave when he/she is clean<sup>170</sup>.

#### **4.9 Politics/campaign**

The findings found out that in Kampala politics have brought people together both Muslims and Christians despite their religious differences. This was observed in last general election Feb 2011 in Kampala, where Muslim candidates were around 70%. Elias Lukwago a Muslim won Mayoral seat with majority votes against Peter Sematimba a Christian and at the same time a Pastor. It was observed that confessing Christians were campaign agents of Lukwago a Muslim<sup>171</sup>, while some other Muslims were in support of Sematimba because of the party of Movement he belonged to and being royal to president Museveni. However this showed that the trend has changed where by 1960's and 1980's a person would be voted for because of his or her religious affiliation. Today it has changed, a person is voted for according to his or her capacity to deliver and some times bribing voters. This has been common especially among the elites to look at developments but not religion. Also belonging to the same political party has helped both Muslims and Christians to work together. For instance the long serving Vice Chairman of NRM is Ali Hajji Moses Kigongo. In other political parties both Muslims and Christians are balanced

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<sup>169</sup> Observation by the researcher 27 Dec 2011

<sup>170</sup> Interview with Rev. Canon William Pashi 23/08/2012

<sup>171</sup> Biryomunda Emmanuel 31 (Stronger supporter of Elias Lukwago & Committed born again Christian of St. Kakumba Chapel) interviewed 20/9/2011

on their National task force or National Executive Committee (N.E.C). This helps them to work on common issues that affect them and leave a lone their religious differences hence harmonious and peaceful co-existence However, the research found out that a Muslims can not keep quiet to advance his religion. In Islam politics forms an integral part of religion and must serve the goal of protecting and promoting Islam. Muslims in Uganda would like Islamic presence in all political areas so that they can be able to influence Uganda political scene. For instance, recently Latif Sebyggala who leads Islamic prayers in parliament was petitioning president Museveni to balance religion in his government and not marginalize Islam.<sup>172</sup>

It was found out that when a Christian is contesting with a Muslims and fellow Muslims do not know any grave mistake to the Muslim candidate, the religion directs them whom to vote. Leadership in Islamic institutions is also supported by religion. For instance you cannot be a Head prefect in Nabisunsa Girls, Kibuli and Kawempe Muslim schools unless you are a Muslim. In such a case Islamic wishes are implemented at the expense of Christians.

Patrick Sookhdeo pointed out that Muslim states have set up international organizations such as the organizations of the Islamic Conference and Muslim World League to coordinate global Muslim political goals, attitudes and responses. These also fund and direct a vast worldwide missionary (dawa) effort.<sup>173</sup>

When Islam came to Uganda, they first stationed in Kabaka's palace. Hence during the reign of Mutesa I, Arabs used Kabaka's authority to spread Islam to other areas. Muslims in Kabaka's government brought ideas like slaughtering animals and no body opposed it.

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<sup>172</sup> He mentioned this on UBC TV –During the last week of July, 2012

<sup>173</sup> Sookhdeo op cit p.71

Prince Kasimu Nakibingye the son of Kakungulu who is taken as grand father of Islam is highly revered for his generosity of giving land to Kibuli institutions and Nabisunsa Girl's school of which it was named after Kasimu's mum called Nabisunsa. There has been therefore Islamic influence on institutions built on land donated by the family of Prince Kasimu Nakibingye.<sup>174</sup>

#### **4.10 Natural calamities**

The research findings found out that disasters bring both Muslims and Christians together as they forge a way forward. This is whereby such calamities do not segregate that this is a Muslim or Christian. It was found out in this research that both Muslim organization and Christian Charity Organizations extended help to the Bududa flood victims of 2009. Also the recent one of Bugisu land slide which took place 29/8/2011 in Maburo parish. The deadly land slide that hit Bulambuli district in the Mt. Elgon region in Bugisu and killed over 40 people and the victims were buried while asleep in their houses<sup>175</sup>.

In such cases the Churches collect from Christians; food stuffs, clothes and some money to help them put a shelter for the victims. As earlier noted during the Twin bomb blast in Kampala 11<sup>th</sup> July, 2010, all religious groups condemned the act and wrote a letter of condolence to the Nation and bereaved families.

Muslims show that, they are a religion of peace by supporting people faced by natural calamities hence promotion of Islam.

However, it was observed in this research that Muslims prefer helping their fellow Muslims in case of calamity and those who would like their help are asked to convert. Sookhdeo concurs with the findings with his works that: Muslim organization agencies do not usually help all disasters victims irrespective of faith. For instance, the tsunami of December 26, 2004 many

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<sup>174</sup> Interview with Justus Turinawe (40) 4/5/2012

<sup>175</sup> The New Vision Tuesday August 30<sup>th</sup>, 2011.p.2

Christians in the strong Islamic Indonesian province of Aceh found that they were refused aid unless they agreed to convert to Islam.<sup>176</sup>

#### **4.11 Ecumenical workshops and conferences**

Research findings showed that religious leaders in Uganda organize ecumenical conferences and invite all religious leaders', cultural and political leaders, members of Parliament, development partners/international community, opinion leaders, interest groups like the youths, women and persons with disability, academicians, private sector and civil society among others. An example is a conference which was organized in September, 2009 by His Grace Dr. Cyprian Kizito Lwanga, the Archbishop of Kampala Archdiocese.

Further more, in 2010, December, His Grace the Most Rev. Henry Luke Orombi Archbishop of Church Of Uganda, on behalf of IRCU Presidents, organized conference on the theme' "Our common Aspiration for Peaceful, Free and Fair elections, 2011 at all levels." This conference worked with partners and other peace loving organizations and individuals to organize the said occasion. Their main task was reflection on challenges and risk factors relating to leadership and 2011 general elections in particular. Also in these conferences, they wanted to look for a long term efforts to deepen democracy and good governance in the country.<sup>177</sup> Their objectives were agreed on strategies for addressing election related challenges, such as violence during and after the 2011 elections, rigging and manipulation, and voter apathy. All that they were to discuss bring them together as Ugandans despite their religious differences.

While in these conferences, religious leaders are advised to teach, promote and advocate for values that foster good leadership, peace and unity in diversity. All they discuss in this

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<sup>176</sup> Sookhdeo p.93

<sup>177</sup> Inter Religious Council of Uganda, Annual Report 2010 P.30

conference are general issues that affect both Muslims and Christians in Uganda. It was therefore wise for religious leaders to organize themselves and put their efforts together for the good of this country. In such ecumenical conferences songs are not sung Christians are extra careful not to utter out anything/idea that may offend a Muslim. According to Cerdrick Kanana some people have converted to Islam because of seeing top religious leaders in fellowship or workshops. They take it for granted that they worship the same God. He said that in such conferences Muslims may give Christians a gift of a Quran but cannot accept a Bible as an exchange gift from a Christian leader.<sup>178</sup>

#### **4.12 Setting up institutions of learning and fighting ignorance**

All the religious groups in Uganda have tried to put up learning institutions to help Ugandan citizens. Muslims and Christians have set up Nursery schools, Primary Schools, Secondary Schools, Tertiary Institutions and Universities to help fellow Ugandans. All Faith founded Institutions do not segregate admitting students in their institutions as far as faith is concerned. Both Christians and Muslims are welcomed in these Institutions with a goal of attaining academic excellency. In Uganda, we have universities founded by these religious institutions like; Islamic University In Uganda (IUIU) Mbale and Kampala Campuses, Uganda Martyrs' University Nkozi for Catholics, and Uganda Christian University Mukono for Anglicans. All these Universities admit students from different religious groups. This has helped both Muslims and Christians to co-exist and avoid prejudice.

Though both Christians and Muslims study together in institutions of learning, Islamic values are not tampered with. For instance Muslims threatened to burn Rwentobo Primary School (a Christian school in Ntungamo) because their children were served meat slaughtered by

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<sup>178</sup> Cerdrick Kanana (29) interviewed 16/6/2012

Christians.<sup>179</sup> The situation was cooled down when the school administration compensated Muslim parents with a goat.

Furthermore, in Islamic school/Institutions, Muslims do not recognize seriously Christian festivals like Christmas and Easter the way they do with Idi Adha and Id al fitl where they are served with a variety of food throughout the festival season. Also in Islamic schools sponsorships are mainly given to Muslims. Islamic code of dress is also observed by both Muslims and Christians.

#### **4.13 Setting up healthy institutions and fighting diseases**

Seventy percent (70%) percent of the respondents revealed that both Christians and Muslims have set up hospitals to help masses. In Kampala we have Kibuli Hospital for Muslims, Nsambya and Rubaga Hospitals for Roman Catholics and Mengo Hospital for Anglicans. There are other hospitals up country founded by the same religions.

According to Okeny Richard, in the said hospitals they employ people basing on their skills or academic qualifications but not on religious grounds. They do not chase a patient that he/she belong to a certain religious group. These hospitals have therefore brought both Muslims and Christians together since they all fight the same enemy that is disease. Furthermore, people who get help from the hospital belonging to another faith he or she appreciates people who put up such facility.

According to Cerdric Kanana Muslims build expensive hospitals with good services. They help people in good faith. However some people who are helped by Muslims some end up converting to Islam appreciating their services.

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<sup>179</sup>Busingye Daniel(35)Interviewed 12/10/2010

#### **4.14 Preaching on morals**

The findings revealed that both Muslims and Christians work hand in hand to instill good morals among its adherents. This is done through sermons/homilies preached on Sundays in churches and during Juma prayers. Also Muslims hold teachings, Duwas/prayers in schools and students are instilled in good morals. This has helped to reduce strikes in some schools.

Rev. Canon Ahimbisibwe, Chaplain of Makerere University Business School said that, all Religious Leaders that is to say: Muslims, Catholics and Church of Uganda chaplains, arrange for a day to visit students in their lectures. During such visits, they teach them about morals, dangers of disunity, and prejudice among others. This has helped MUBS for long time and because of that, there has been no report or any incident of strikes compared to the main campus on Makerere hill. Furthermore, moral issues have been addressed in churches and western culture that has come up with its evils have been addressed and condemned. For instance homosexuality, lesbianism and indecent dressing. Sexual immorality among the unmarried have been addressed and faithfulness for the marrieds has been encouraged. Through the said teaching some Christians who are weak in faith have found no difference between Islamic teachings and some have converted to Islam and others got married to Muslims.

#### **4.15 Fundraising functions**

The findings confirmed that Muslims and Christians have been supporting one another in fundraising functions. Churches have constructed structures with the help of different people. Fundraising have been one of the methods used to solicit or raise funds from friends, well-wishers and stakeholders. Canon Bwami revealed that Muslims came and contributed money toward construction of Kisaasi Church of Uganda of Namirembe Diocese.<sup>180</sup> Dr. Sudhir Rupaleria (a Muslim) donated to St. Andrew's Cathedral, Seseme-Seseme two doors. He also

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<sup>180</sup> Micah Bwami (64) Vicar Interviewed 2/12/2009

contributed 10 million shillings towards Centenary Celebrations of Christianity in Kisoro that was held on 12<sup>th</sup> Aug 2012.<sup>181</sup> When Muslim give to Christians they cause Christians to speak less or keep quiet when Muslims are propagating Islam or marrying Christian girls.

#### **4.16 Conclusion**

Through it has been pointed above that it is good for Christians and Muslims to work together in area of common concerns, Muslims do not compromise with their culture whatsoever. For instance Muslims may accept Christian's invitation in church but they cannot remove their cap as Christians do.

However, when a Christian visits mosque he removes his cap, shoes sits on mat and performs ritual washing. Muslims cannot accept meat slaughtered by non Muslim in their joint workshops. They work together on condition that Islamic values are respected at expense of Christian's values. Christians therefore accept this cooperation for the sake of co-existence, or promised donations and education among others. Otherwise, it was found out that in all spheres of life Muslims influence Christians and where possible Christians also try to influence Muslims.

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<sup>181</sup> Moses Murengezi ,Min 10/2012- read during meeting that took place at Speke hotel 27/7/2102 in preparation for celebrations due to 9-12/08/2012 at Seseme Kisoro.

## CHAPTER FIVE

### CONCLUSION AND RECOMMENDATIONS

#### 5.0 Introduction

The previous chapter presented, discussed and analyzed the findings of the study. In this chapter, the researcher gives a summary of findings and recommendations on the topic: The Islamic influence on Christianity in Uganda, a case of Kampala District based on three objectives of the research: To assess practices used by Muslims to influence Christians, identify the main Islamic doctrines that have influenced Christians and to analyze areas of cooperation between Muslims and Christians in Uganda, through which the former have influenced the latter.

#### 5.1 Conclusion

As we conclude this study, we should remember that Islam and Christianity in Uganda are regarded to be major religions hence members of the two religious groups struggle for dominancy in some aspects of life be it, social, political, spiritual, intellectual and economic. Such clashes are normal, however, members should know that forceful means is not the best way of introducing ones religion to another or forcing one's beliefs or practices to a member of different religion or criticizing one another and preaching against ones faith. Forceful conversion and imposing one's belief to another person creates hatred, fear and prejudice. It is true that there is no time when Muslims and Christians will reach consensus in matters to do with beliefs, doctrine and theology. It should be noted that, Islam has had some positive impact on Christianity because there is some revival that is observed which used not to take place in the past among Christians. For instance, lunch hour fellowship in many churches in Kampala, fasting during Ramadan when Muslims are also fasting and other days, training apologetics, discipleship training and waking up to pray when Muazin(caller) calls Muslims to pray every morning.

Christians have also cooperated with Muslims in politics, business, Education, social gatherings, interfaith prayers and helped one another in time of calamity.

However, this cooperation should not be used as avenues to look for converts. When Muslims and Christians work together without strings attached, it will lead to tolerance, respect, harmony and peaceful living in their communities.

## **5.2. Summary of the main findings**

The survey in Kampala District identified the following according to the objectives given above:

### **5.2.1 Islamic Influence on Christianity**

Islam being a missionary religion like Christianity it has tried its level best to manifest its presence in Uganda by doing various activities which attracts people to Islamic faith and also influencing behaviours of some Christians. Such influences can be both negative and positive to the Christians. The research found out that Muslims are generous to their fellow Muslims and some non Muslims have admired this gesture thus joining them. Other influences include: Changing national demographic by Muslims through increased child birth including strategies to seduce Christian girls into marriage. Muslims also give scholarships to learners who they later convert to Islam, one to one witness, instilling Islamic cultures to non Muslims who study in Islamic schools. They call Christians pagans (Kafr), they use Islamic open air preaching and challenging Christian teachings. Muslims monopolize the slaughtering of animals for public and other Christian functions. They use mass media in propagating Islam and establishing an Islamic presence by building Mosques after few kilometers along the highways and in busy places. Muslims have used education and health services deliveries as influence avenues. Through such practices, some people have admired their activities or their way of life and some Christians have joined Islam.

### **5.2.2 Doctrinal differences between Islam and Christianity**

The study found out that there are certain doctrinal differences between Islam and Christianity. The study revealed that there are some Islamic doctrines that have been used to influence Christians. These doctrinal issues have been used by Muslims to degrade Christianity in favor of Islam and to convert non-Muslims to Islam. These are: the sacred books which Muslims claim that they were corrupted by both Jews and Christians. On prayer, Muslims accuse Christians that they have no stipulated time of prayer and pray when they are unclean. Also Islamic fasting affects Christians who study in their schools, Christians who live with Muslims and business especially those who operate hotels. Christians have been accused by Muslims that they worship many gods because of the doctrine of Trinity: some people have defected from Christianity due to such criticisms from Muslims. Doctrine of polygamy is used by Muslims to marry Christian girls and convert them to their faith. Muslims also claim that Christians eat unclean food like swine or meat not slaughtered by Muslims. Here Christians have been influenced to look for meat slaughtered by Muslims and fearing to own piggery projects especially those who live with Muslims. According to Islamic teaching, Jesus is not the son of God, they believe that he will come back as a sign of end times; that He will marry, convert all Christians to Islam, die and be buried near Muhammad.

### **5.2.3 Areas of cooperation between Muslims and Christians in Uganda**

After establishing the Islamic practices and doctrines which are used to degrade Christians by Muslims, the researcher wanted to find out whether there are areas of unity and cooperation between Muslims and Christians in Uganda and how they have been used to influence Christians. Here Muslims and Christians come together, forgetting their doctrinal/theological issues and work on areas that affect their lives as human beings. The researcher found out that this has been achieved in Uganda especially with the help of Inter-Religious Council of Uganda

(IRCU). The following have been areas of cooperation between Muslims and Christians and how the former have influenced the latter: Campaign against HIV/AIDS have been used by promoting circumcision which is one of the Islamic practices. Having radio/TV talk shows together Muslims influence their culture by emphasizing halal food in case they are talking on health issues. Discussion and think tank are used by Muslims to air out their Islamic ideology. Whenever Muslim scholars address the public they begin by confessing Islamic creed there by claiming the place where they are for Allah. Helping each other in time of calamities has been done, however Muslims like helping their fellow Muslim and those willing to convert. Designing joint curriculum has been done. However Muslims have disowned it by banning teaching Divinity in some Islamic schools and filling primary schools libraries with Islamic books. However in supporting each other in politics, Marriage ceremonies, Cultural functions, Fundraisings, National events and interfaith prayers: this cooperation has influenced some Christians to check the prejudice they had against Muslims. They tolerate each other and appreciate the culture of helping one another since no man is an island. In such functions Some Christians avoid drinking alcohol or eating pork in presence of Muslims so that they may not annoy them. As members of the same country, both Muslims and Christians have worked amicably in many areas despite their religious differences. However, Muslims some times impose their wishes as they collaborate with Christians to achieve common goals. It was found out that, through cooperating with Christians; Muslims have extended their Islamic presence in Uganda.

### **5.3.0 RECOMMENDATIONS**

#### **5.3.1 Building a sense of tolerance.**

Muslims and Christians should build a sense of tolerance with one another. Muslims and Christians should not look at one another as enemies. There should be freedom of worship by joining a faith a person wants as it is stipulated in the Republic of Uganda Constitution. Forceful conversion and fighting those who defected from Islam should be stopped. Christians and Muslims should live together peacefully since they were all created by the same God whom they serve. Hence quarrels or conflicts among the said religious groups should be checked for the sake of peace and harmony in our society. The ministry of Ethics and Integrity should therefore work hand in hand with Inter-religious Council of Uganda and Uganda Joint Christian Council by simply sensitizing and educating Christians and Muslims to build a sense of tolerance and promoting of national unity.

#### **5.3.2 Cooperation in Religious Festivals.**

While Muslims invite Christians in their homes for Mawlid, Id al fitr and other Islamic festivals, Christians should also invite Muslims for Christmas, Easter and other Christian festivals like Baptism, Confirmation, and weddings among others. Both Muslims and Christians should avoid excuses of not visiting each other when invited. Such common interfaith gatherings foster unity through sharing drinks and meals. This will instill in them a spirit of co-existence rather than fear and mistrust.

#### **5.3.3 Public insulting of one another should come to an end.**

The research found out that Muslims hold public preaching and dialogue or debates which some time end in quarrels. Both Muslims and Christians are human who can lose temper any time. Both Muslims and Christian violent preachers who address public meetings should be controlled.

They should not abuse one another in anyway. Furthermore, Christians were commissioned by Jesus to go and make disciples of all Nations (Mat 28:18-20). Muslims are also encouraged in their Religion to hold Mihadhala (public preaching). They should therefore teach and explain what they read from the Bible or Quran but not preaching criticism, hatred and violence. I therefore recommend both person to person discussion and dialogue which may increase peace between Christians and Muslims.

#### **5.3.4 Genuine friendship**

Love and friendship among the members of the said religions should be sincere. They should genuinely be interested in a person rather than just a potential convert. Employers should also not employ a person for the sake of converting such a person to their religion. The dignity of a person should be honoured by all instead of seeing any person as candidate for conversion.

#### **5.3.5 Human Rights should be respected.**

The research found out that, a person who defects from Islam should be killed as far as Islamic law is concerned. This contradicts with the constitution of the Republic of Uganda where by a person has right to life. Human life should therefore be respected by all people. It is only God who is supposed to end life but not a mere human being. A person meditating to kill his fellow man should know that he will also die and that, he should fear God who is our final Judge.

Uganda is a secular country hence not governed by Sharia nor Christian Principles or canons. Both Muslims and Christians should respect laws. Peaceful conflict resolution or taking the matter to court should be used to solve conflicts among the masses.

### **5.3.6 Guidance and counseling services**

Officers in charge of guidance and counseling should be given offices in different worship places so as to help members with different issues. People have got different problems and needs hence knowledgeable people should help them.

There is also information that is retrieved from the internet, books, magazines, Tvs, and radios which need to be expounded. Some young people take what they read or hear as absolute and end up following the same. It is therefore important to have an office of guidance and counseling so that people may consult elders or technical persons in such fields instead of being taken any how.

Marriage counselors should be in every worship place to give pre-marital counseling to people intending to get married. Youth should be helped to get married to some one because of love but not following wealth. Church counselors should initiate family reconciliatory talks about dangers of polygamy. They should encourage families to fight against poverty disease and illiteracy in order to minimize people who rush for marriage when they are not ready.

### **5.3.7 Income generating projects**

Churches and Mosques administration should come up with some income generating projects to help their members.

These may include; health centres, farming, saving and credit schemes, water projects, beekeeping, zero-grazing animal keeping, poultry, construction of hostels, Guesthouse and rental lockups among others. This will enable their members to get extra income hence improving their standards of living. Also this will reduce defection from one religion to another especially for those who do it due to influence of money. People should be encouraged to work and not depend

on any other person who may be willing to give a helping hand. This will reduce defection from their faith because of materialism.

#### **5.3.8 Need to network with development partners.**

The study suggests that, faith groups should identify and network with charity organizations or NGO's and the government in order to solicit for assistance to undertake projects to help masses. Religious leaders should partner with organizations that can support education through providing scholarships or paying school fees for the people in need like: world vision, Compassion International, Child Fund, and African Enterprise among others. Such organizations assist children without discrimination based on religion.

#### **5.3.9 Teaching Islam in all theological institutions**

Teaching of Islam in all Christian theological institutions should be made compulsory to all people being trained in ministerial formation. They should study both Islam and their Christian faith in order to understand the differences between Islamic beliefs and Christian faith. Hence both Christian and Islamic theological colleges should revise their curriculum to equip both Christian and Islamic future ministers with skills to understand Christianity and Islam and engage them in Christian /Muslim relations, debates and apologetics.

#### **5.3.10 Family planning methods**

The population in Uganda is increasingly at a terrible speed yet land is constant. Agricultural production is still low since many people are rushing for white collar jobs leaving Agriculture to old people and less educated. People should therefore desist from polygamy and producing many children they may not manage to look after for the sake of expanding religion. God is the one who instituted Marriage and Adam was give Eve as his only one wife. God did not give him

many wives. Polygamy should therefore be discouraged because it brings hatred, witchcraft and all other sorts of crimes in case a parent fails to provide all home basic needs for the children. When family planning is practised, it will reduce street children, school drop outs, rural urban migration and other people who become jobless and end up joining some religious groups for help.

#### **5.3.11 Interfaith networks at grass roots**

Interfaith organizations should not only be limited to National, Regional or District levels. They should extend their services to the village, parish and sub county levels. This will help members at the grassroots to co-exist. It should be noted that there have been religious conflicts among the illiterate people especially at the village level. Sensitization should therefore be made by members of inter-religious council of Uganda and Uganda joint Christian council for masses at grassroots.

Furthermore, interfaith prayers/conferences should be encouraged in all schools in Uganda so as to fight religious intolerances which is imparted in children by parents/guardians at tender ages.

#### **5.3.12 Use of media by Christians and Muslims**

Both Christians and Muslims have got an opportunity to teach good news to masses through radios, TV's among others because of freedom of worship in Uganda. However, this opportunity has not been used by many theologians and some Muslims and Christians have remained ignorant concerning their doctrinal issues. Theologians from both religions should therefore use Radios and TV's to teach their members beliefs, teachings and expound scriptures so that they may not be taken by strange doctrines.

### **5.3.13 Interest free loans for Masses**

Dioceses and Mosques should set up SACCO's which give loans on interest free to help people come out of poverty. This will help any trustworthy Christian to carry out business that will help him/her and in the long run to help the Church or Mosque through paying alms giving, sadaq/offertory and tithing. This will reduce people who change from one religion to another for the sake of material help. Also non Muslims who get married to Muslims because of poverty will be checked.

### **5.3.14 Christian Religious Education should be taught by Christian teachers.**

Head Teachers and Directors of schools should employ teachers who belong to the religion they teach. This will avoid bias and prejudice a person may have to another religion. Teachers will also teach with confidence since there will be no gambling of terms or doctrines they have never heard. It will also check teachers who influence learners with their religion.

### **5.3.15 Respect for Holy Scriptures**

Both Bible and Quran should be respected by members of both religions. Public insulting of scriptures should be stopped to avoid religious wars. Both Muslims and Christians should allow both Qurans and Bibles to be used in their institutions by learners who belong to such religions. Public reading of the Bible and Quran should be emphasized for spiritual nourishment and commitment members of the who adhere to any of the two religions without discrimination. Uganda Muslim Supreme Council, Scripture Union and The Bible Society of Uganda organizations should sensitize heads of institutions about the use of scriptures by students so that

they may not be denied their religious right. Both Christian and Islamic literature should be distributed freely to anyone who needs it in an institution.

#### **5.3.16 Chaplaincies and holiday programme for students.**

Mosques and Churches should organize programmes for holiday makers of their faith like, youth camps, seminars, Bible studies, Quran classes/madrassa and conferences to occupy them so that they may be acquainted with their religious beliefs, practices and teachings. This will also help them not to be taken by new teachings from other faiths. Such programmes may assist and protect them from involvement in evil acts like immorality and taking drugs as the saying goes “an idle mind is the devil’s workshop.” Chaplaincies in schools, hospitals and prisons should be empowered to lay a firm foundation for youth in different religions. Youth are leaders of today and tomorrow hence they should be imparted with doctrine, of their faith at tender age. Such chaplaincies should have good means of transport for effective outreach ministries.

#### **5.3.17 Christian meat markets should be introduced.**

In some areas Muslims are few or else not exists completely. Muslims should therefore not ban Christians from slaughtering animals for fellow Christians. Sign posts for Christian meat markets should be put in public places for masses to buy meat of their choice. One's conscience should be respected especially Christians and Muslims who may prefer eating meat slaughtered by members of their religion.

#### **5.3.18 Learning/respecting other people’s culture**

There is need to learn other people’s culture to avoid clashes. This is where by members from Christian denominations and Islam have clashed because of ignorance. Others may intend to do

it so as to despise other people's culture. For instance the way Muslim ladies behave with male Muslims is not the same as Christian ladies behave with male Christians. Muslim beliefs, practices and teachings concerning relating with opposite sex is quite different from Christian Teaching. Religious leaders in both religions should train their members' about different religious cultures. Those who plan to study in Islamic or Christian schools should be oriented so that they may be ready to abide with cultures of the foundation body and not criticize or rebel after settling. There should be freedom to study in any school a person wants in addition to career guidance. In case a student is willing to abide by rules and regulations in the school he or she should not be hindered from doing so. This will reduce conflicts between Muslims and Christians, avoid derogatory words, knowing what is encouraged and discouraged to eat in Islam and Christianity. This will discourage prejudice. In both religions, members should respect their religious views, way of life and not preach messages of hatred and resentment.

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2. What do you think are the practices used by Muslims to attract non Muslims to Islamic faith?

- a) .....
- b) .....
- c) .....

3. What are the similarities between Islam and Christianity?

- a) .....
- b) .....
- c) .....
- d) .....

4. Do Christian girls get married to Muslims?

Yes  No

If yes outline some of the reasons that attract Christian girls to get married to Muslims.

.....  
.....  
.....

5. Do some people join Islam for the sake of marrying many wives?

Yes  No

6. What causes Moslems to support polygamy?

.....  
.....

7. Do Moslem bosses/rulers persuade their subordinates to join Islam?

Yes  No

If yes, what causes them to persuade them to join Islam?

.....  
.....  
.....

8. Do Christians attend Mawlid or Id al fitr festivals with Moslems?

Yes  No

9. Do non Moslems convert to Islam on such big religious days like Id al-fitr?

Yes

10. Have you ever seen Muslims preaching in an open air using both Bible and Quran?

If yes, outline main teachings they get from the Bible

.....  
.....  
.....

11. Why do Muslims monopolize slaughtering of animals in meat market?

- a) .....
- b) .....
- c) .....

12. Do you invite Muslims to slaughter animals during Christian functions eg weddings?

Yes  No

13. Do Muslims help the needy?

Yes  No

14. In what ways do they help the needy that are quite different from Christians?

.....  
.....  
.....

15. In what ways do you help the needy in your church?

.....  
.....

16. Do you think Christian instruction is adequate these days?

Yes  No

17. If yes out line what makes you think it is adequate.

.....

a) .....

b) .....

c) .....

d).....

e).....

18. Have you ever received any help from a Muslim?

Yes  No

19. What good things do you observe among Muslims that can be incorporated in Christianity?

i. ....

ii. ....

iii. ....

iv. ....

20. What impact has Islamic faith had on Christianity in Kampala?

- i. ....
- ii. ....
- iii. ....
- iv. ....

21. What do you think are the main Islamic doctrines that have influenced Christians?

- a) .....
- b) .....
- c) .....
- d) .....

22. Do Muslims contribute to some of your church projects and functions?

Yes                       No

If yes, give an example where you requested their support.

.....  
.....

23(a) What do you think are the areas of cooperation between Muslims and Christians?

.....  
.....  
.....  
.....  
.....  
.....

(b) Explain how Muslims have influenced Christians through the mentioned cooperation?

.....  
.....  
.....  
.....

(c) Do Christians who study/work in Islamic institution influenced with Islamic culture

Yes

no

d) If yes give examples

.....  
.....  
.....

24. Suggest means that can minimize the Christian conversion to other faith.

.....  
.....  
.....  
.....

**END**

**THANK YOU VERY MUCH**

**APPENDIX B: QUESTIONNAIRE FOR CHRISTIANS**

I am Mwizerwa Ebed, a student of Kyambogo University (MARS). I am undertaking research on the Islamic influence on Christianity in Uganda. The information you will provide shall be treated as confidential and strictly used for this study.

**THANK YOU.**

In answering questions fill in the blank space and where there is yes or no, tick the rights answer.

**PERSONAL INFORMATION**

- a) Name.....
- b) Sex ..... Age .....
- c) Denomination .....
- d) Address .....
- e) Date .....
- f) Position in the church .....
- g) Occupation .....

1. Do you have Muslims in your home area or work place?

Yes  No

2. What Islamic practices do you think attracts Christians to Islam?

.....  
.....  
.....  
.....

3. Do you help disadvantaged groups like the poor in your church? Yes  No

4. If yes, how

.....  
.....

5. Does your church allow polygamy? Yes  No

6. If not, why?

.....  
.....

7. Do Christian girls get married to Muslims? Yes  No

8. If yes, what attracts Christian girls get married to Muslims?

.....  
.....

9. Do you know any Christian denomination that practices circumcison?

Yes  No

10. What do you think are the advantages and disadvantages of circumcison?

.....  
.....  
.....

11. Do Christians invite Muslims to slaughter animals in your parties? Yes

No

12. Do Muslims contribute in Christians weddings or other church projects?

Yes  No

13. Have you ever received a gift from a Muslim? Yes  No

11. Have you ever used services of Muslims? E.g. cars, schools etc Yes  No

12. Do Christians have dialogue with Muslims? Yes  No

If yes what topics do they discuss mainly?

.....  
.....  
.....  
.....

14. Outline the impact Islamic faith has had on Christianity in Uganda?

.....  
.....  
.....  
.....

13. What do you think are the main Islamic doctrines that have influenced Christians in Uganda?

.....  
.....  
.....

14. What do you think are the similarities between Islam and Christianity?

.....  
.....  
.....

.....  
.....

21. Do Muslims in Kampala District invite Christians in their Mawlid, Id al-fitr and Idi adha festivals? (i) Yes  No

22. Have you ever heard Christians being converted to Islam on such festivals?

23. (a) What do you think are the areas of cooperation between Muslims and Christians?

.....  
.....  
.....  
.....  
.....  
.....

(b) Explain how Muslims have influenced Christians through the mentioned cooperation?

.....  
.....  
.....  
.....

(c) Do Christians who study/work in Islamic institution influenced with Islamic culture?

Yes  no

d) If yes give examples

.....  
.....  
.....

24. Suggest means that can minimize the Christian conversion to other faith including Islam?

.....

.....

.....

.....

**APPENDIX C: QUESTIONNAIRE FOR MUSLIMS**

This questionnaire seeks to find information on Islam and Christianity. You are kindly requested to complete the questionnaire by providing appropriate information. The information you will provide will be treated as confidential.

**THANK YOU.**

**PERSONAL INFORMATION**

- a) Name ..... Occupation .....
  - b) Age ..... Sex .....
  - c) Name of the mosque .....
  - d) District .....
  - e) How long have you been a Muslim? .....
  - f) When were you circumcised? (Males only) .....
  - g) Do you have any responsibility in the Mosque? Yes  No
- If yes, specify .....

**Fill in blank spaces and tick on either yes or no where applicable**

- 1. Do you participate in teaching others about Islam? Yes  No
- 2. What do you think are the benefits of becoming a Muslim?  
.....  
.....  
.....
- 3. Do you help people you live with? Yes  No

4. If yes, outline types of the people you help

i) .....

ii) .....

iii)

How do Muslims care for their wives?

i) .....

ii) .....

iii).....

5. Are you allowed to join politics by your religion? Yes  No

6. What kind of leaders who are Muslims do you have in Kampala elected by all people?

i) .....

ii) .....

iii).....

7. Do Christians study in Muslim schools? Yes  No

8. If yes, what mission do you have for them as far as your religion is concerned?

.....

.....

9. Do you slaughter animals for Christians? Yes  No

10. Have you ever eaten meat slaughtered by Christians ever since you became a Muslim?

Yes  No

11. If not, give your views

.....

.....

12. What are the advantages of circumcision?

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.....  
.....  
.....

13. How do you choose your Muslim leaders?

.....  
.....

14. What methods do you use in spreading Islam?

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.....

14. Do you normally have dialogue with Christians? Yes  No

If yes on which topics?

.....  
.....  
.....

15. What do you think there are weaknesses in Christian denominations? If yes out line them

.....  
.....  
.....  
.....

16. What are differences between Islam and Christianity?

.....  
.....  
.....

17. How do you help people who have joined Islam?

.....  
.....  
.....

18. In what areas do you help one another as Muslims?

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.....

19. Do Christians vote Muslims during elections?

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.....

20. How did the regime of Amin help in the growth of Islam in Kampala?

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.....  
.....

21. How do you celebrate Islamic festivals like Mawlid, Id al-fitr etc?

.....  
.....

22. Do you invite Christians in such festivals?  Yes  No

23. Explain some of the teachings in Christianity you think that are not appropriate compared to the teachings in the Quran?

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.....

24. Explain some of Islamic doctrines you think should be adopted by Christians?

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.....  
.....  
.....

25. What measures have you taken to reach Christians with the said doctrines?

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.....

26. Explain areas where you cooperate with Christians in Uganda?

.....  
.....  
.....

27. Do you think Islamic culture is spread to non Muslims because of the said cooperation?

Yes  No

**APPENDIX D: LIST OF RESPONDENTS (INTERVIEW AND QUESTIONNAIRES)**

<b>S/NO</b>	<b>NAME</b>	<b>OCCUPATION</b>	<b>DATE OF INTERVIEW</b>	<b>SEX</b>	<b>AGE</b>
1.	Abdul Kasimu	Technician	20/08/2011	M	34
2.	Abdul Tibeessigwa Hajji	Bussiness	23/06/2010	M	78
3.	Abubakar Niyonkuru	Student	17/11/2009	M	17
4.	Adbul Basta	Driver	10/1/2010	M	28
5.	Adebua Rose	Social worker	12/10/2010	F	41
6.	Agaba Peter	Evangelist	12/10/2010	M	30
7.	Allan Wasaga	Business	12/10/2010	M	30
8.	Amina Muhamad	House wife	29/09/2009	F	35
9.	Amutuhaire Samuel Bakutana	Administrator	20/11/2009	M	26
10.	Asuman Ngenda	Sheikh	11/03/2012	M	46
11.	Awuye Abdllah	Student	28/11/2009	M	22
12.	Aziz Mbije	Driver	18/12/2009	M	40
13.	Bakunda Benard	Chaplain	24/11/2009	M	57
14.	Berabose Dickson	Engineer	3/6/2010	M	38
15.	Bira Kemirembe	Business	29/11/2009	F	30
16.	Birungi Medad	Chaplain/lecturer	21/11/2009	M	47
17.	Bizimana Diaz	Student	21/11/2009	M	27
18.	Bogere Moses	Student	18/Oct/2009	M	23

19.	Bugingo Sylvan	Pastor	19/11/2009	M	25
20.	Busingye Daniel	Headteacher	12/10/2010	M	35
21.	Buyonke Hakim	Student	22/11/2009	M	21
22.	Connie Birungi	Social Worker	27/11/2009	F	42
23.	Delu Bernabus	Lay Canon	29/5/2012	M	59
24.	Dhamusanga Patrick	Student	16/11/2009	M	30
25.	Duhimbaze Ismail	Student	20/11/2009	M	19
26.	Emmanuel Nizeyimana	Security Guard	7/09/2011	M	38
27.	Fred Kweteisa	Priest	16/11/2009	M	65
28.	Habiba Kamariza	Business	06/04/2011	F	26
29.	Habibah Nalule	Student	16/11/2009	F	20
30.	Hafashimana David	Consultant	10/12/2009	M	46
31.	Hajara Uwimana	Student	18/11/2009	F	18
32.	Hajjati Namusisi	Business	24/09/2010	F	40
33.	Hamlet Kabushenga	Politician/Priest	23/7/2010	M	50
34.	Hanington Mutebi	Vicar	11/10/2011	M	50
35.	Hasin Mbuga	Student	15/3/2012	M	30
36.	Hasiya Cherop	Business	02/09/2009	M	40
37.	Hawa Bakiti	Student	2/1/2010	F	27
38.	Hellen Oneka	Priest	22/11/2009	F	55
39.	Hussein	Business	22/11/2009	M	28
40.	Irene Akankwasa	Ass. Chaplain	14/6/2010	F	47

41.	Isa Muhamad Sewanyana	Business	17/09/2009	M	50
42.	Isabirye Asharaf	Student	1/10/2010	M	19
43.	Ismail Habimana	Student	15/11/2009	M	17
44.	Ismail Ndayambaje	Teacher	11/06/2009	M	26
45.	Issa Habimana	Driver	25/06/2011	M	44
46.	Jesca Asiimwe	CDO Finance	15/5/2010	F	35
47.	John Hakaire	Mechanic	14/6/2010	M	33
48.	John Michael	Boda Boda	2/12/2010	M	31
49.	Julius Byamukama	Engineer	26/11/2009	M	28
50.	Juma Idrisa	Mechanic	08/12/2009	M	30
51.	Justus Turinawe,	Teacher	10/10/2011	M	40
52.	Kagina Edmand	Social worker	7/12/2009	M	31
53.	Kagwa Yakub	Sheirk/Imam	4/10/2011	M	38
54.	Kalagala Emmanuel	Ordinand	2/12/2010	M	30
55.	Kalema Richard	Social worker	23/05/2010	M	38
56.	Kalerangabo Joyce	Secretary	14/11/2009	F	36
57.	Kalibela Tim	Ordinand	15/6/2009	M	29
58.	Kanana Cerdric	Evangelist	16/02/2012	M	29
59.	Kasagga Shafique	Student	1/10/2010	M	17
60.	Kayondo Janet	Ass. Chaplain	18/6/2010	F	43
61.	Kemirembe Flavia	Student	14/11/2009	F	25
62.	Kigundu Swaleh	Imam/Sheikh	04/10/2011	M	38

63.	Kiwanuka Dunstan	Teacher /Priest	14/11/2009	M	40
64.	Kwizera Ahmed	Student	15/11/2009	M	18
65.	Kyarimpa Mary	Teacher	10/10/2012	M	38
66.	Lubaale Grace	Lecturer/Priest	10/11/2009	M	35
67.	Magumba Henry	Pastor	14/11/2009	M	46
68.	Makakala Muhammed	Imam	23/03/2010	M	24
69.	Male Hussein	Lecturer	12/10/2012	M	34
70.	Margaret Kaira,	housewife	29/5/ 2010	F	60
71.	Mayanja Yusuf	Business	27/5/2012	M	37
72.	Mbowa Moses	Business	14/11/2009	M	40
73.	Menya David	Lecturer	30/11/2009	M	48
74.	Merab Kyomukama	Teacher	15/6/2009	F	26
75.	Mirembe Brenda	Student	19/9/2009	F	22
76.	Moses Hamenya	Student	19/9/2009	M	25
77.	Mugabi Paul	Teacher	20/5/2010	M	35
78.	Mugabi Tom	Ordinand	2/6/2010	M	39
79.	Mugema Ibrahim	Business	10/02/2011	M	35
80.	Mugenyi Athanathius	Student	13/10/2010	M	28
81.	Mugerwa Ronald	Engineer	30/11/2009	M	31
82.	Muhamad Bogere	Driver	16/11/2009	M	30
83.	Muhire Philip	Priest	10/11/2009	M	40
84.	Mukhana Michael	Vicar	26/3/2010	M	26
85.	Murekatete Nusula	Student	20/11/2009	F	20

86.	Mutambala Hussein	Sheirk/Imam	04/10/2011	M	40
87.	Mutsamutsagira Musa	Teacher	04/10/2011		
88.	Mutyaba Hussein	Sheirk/Imam	16/11/2010	M	40
89.	Mwesigwa Simon	Priest	10/1/2010	M	39
90.	Mwesigye Ronald	Business	15/11/2009	M	26
91.	Naalongo Musisi	Business	14/11/2009	F	50
92.	Nabawesi Evelyn	Student	14/11/2009	F	20
93.	Nambi Susan Claire	Student	28/4/2009	F	22
94.	Namboowa Flavia	Evangelist	13/11/2009	F	22
95.	Nasali Fatuma	Housewife	15/5/2010	F	35
96.	Nathan Ahimbisibwe	Priest	10/11/2009	M	43
97.	Naturinda Scovia	Business	8/6/2009	F	25
98.	Ndaula Nuwa	Researcher	15/5/2010	M	38
99.	Nelson Ebong (Rev. Can, Dr)	Chaplain	16/12/2009	M	54
100.	Ngabire Shamim	Student	18/11/2009	F	18
101.	Nsita Amooti Steve	Private consultant	18/11/2009	M	53
102.	Nusura Habimana	Student	15/11/2009	F	20
103.	Nyanja Juliet	Priest	14/12/2009	F	54
104.	Ochima Joe Easter	Priest	14/0/2010	F	44
105.	Okeny Odong	Journalist	13/11/2009	M	40
106.	Olar Simon	Consultant	05/05/2011	M	32
107.	Osire Francis	Youth Pastor	30/11/2009	M	46
108.	Pashi William	Archdeacon	8/8/2012	M	54

109.	Paul Rwabega	Business	26/3/2010	M	50
110.	Rakoni Charles	Registered Nurse	08/08/2012	M	29
111.	Rashid Ahmed	Student	13/5/2010	M	26
112.	Raymond Bukenya	Missioner	13/5/2010	M	24
113.	Revis Atuhaire	Engineer	17/11/2009	M	27
114.	Said Yusuf	Business	02/09/2009	M	30
115.	Sam Kyakiragira	Priest		M	60
116.	Sarah Nyiransenga	Tailor	15/11/2009	F	37
117.	Sebuhinja David (Rt Rev.)	Bishop	8/12/2009	M	63
118.	Serushago Peace	Peasant	16/03/2009	F	56
119.	Shafique Barore	Imam	24/12/2009	M	33
120.	Shamima Umutesi	Student	15/11/2009	F	16
121.	Ssemaluulu Wasswa Dawud	Teacher	25/5/2010	M	48
122.	Ssenfuma Joseph	Student	1/10/2010	M	18
123.	Stephen Turwomwe (Rev Canon)	Provost	8/12/2009	M	63
124.	Surait Byarugaba	Driver	6/5/2009	M	30
125.	Swayib	Business	29/11/2009	M	29
126.	Tumutegyereize Paulson	Deacon		M	33
127.	Twesigye Emmanuel	Rev. Professor.	19/8/2010	M	70
128.	Were Robert	Administrator	14/11/2009	M	28