

## SECTION A (Islam in E.Africa)

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## PRE-ISLAMIC SITUATION IN EAFRICA

Africans had a kind of civilization that suited the time. They were a religious group in all aspects of life and professed a religion that today has been referred to as the African traditional religion.

The African traditional religion didn't have a founder or prophet however it evolved slowly over centuries as Africans responded to situations in their communities. It therefore didn't have reformers, preachers or missionaries to change or improve on it. It therefore doesn't have a ~~sacred~~ scripture as such it was passed onto the young generation by the elders through old folks, fables & legends.

- had the idea of  
the existence of  
the almighty God.

- he was given  
names that depicted  
him.

- God was perceived  
to be so great to  
be approached by  
ordinary people.

- some Africans,  
God would be  
found everywhere

- carried out  
prayers

- prayers could  
be carried out in  
specific areas

- worship natural  
objects

- mood of praying  
involved singing &  
dancing

- offer sacrifices

- superstitions

Africans had the idea of the existence of the almighty God whom they considered to be the creator of the entire universe. He was therefore given names that depicted him as the creator eg the Baganda called him Katonda, Ruhanga by the Banyoro and Banyankore and Kibumba by the Baroga.

However to the Africans, God was perceived to be so great to be approached by ordinary human beings. Africans therefore created smaller gods through which they would communicate to God. These gods were even given specific functions eg among the Baganda Mukasa was the god of fertility, Bungu for hunting, Mwoske for rain and Kibuka for war.

Some Africans the almighty God would be found everywhere ie he was omni present. To the others however would be found in specific areas and as such, they would go to such places to worship God eg In Uganda, the Baganda believed that God could be found in Gulu and Butanda in present day Mukono district.

Africans would carryout prayers to the gods which would be done in congregation / individually depending on the needs of the time.

Prayers would be carried out in specific areas eg among the Banyoro of Uganda such places were called lhangero whereas the Baganda referred to them as sabbo besides graveyards, hill tops and forests <sup>caves</sup> to be used for prayers.

Africans could also worship natural objects besides the gods especially those they associated with natural spirits eg waterfall, hills, big rocks, lakes & rivers in Uganda eg the Baganda could worship Nakayima tree found in present day Mubende district.

The mood of prayer involved the singing and dancing which was led by a priest who would act as an intermediary b/w the people and gods who would also receive <sup>offerings</sup> sacrifices on behalf of the gods.

\* People would offer sacrifices to the gods which involved slaughtering of animals, food and artifices. people would be sacrificed.

Africans were superstitious in nature, thus is the readiness to believe or fear something without proper grounds. In Uganda among the Baganda, it would be a sign of bad omen for one to listen to the cry of an Owl.

- believed & practised  
witchcraft.

- believed in  
spirits which were  
either natural /  
human spirits.

- believed in the  
existence of life  
after death.

Africans practiced and believed in magic, witchcraft and sorcery. They believed that some people had powers to curse or bless as such they would wear amulets <sup>(xirizi)</sup> around their arms and waists to protect themselves from bad omens.

Africans believed in spirits which were either natural or human spirits. The natural ones were associated with natural events like earthquakes, floods, drought etc whereas the human spirits were those of the recently dead relatives.

Besides the belief in human spirits, Africans also believed in the existence of life after death. They therefore believed that their dead relatives had the powers to bless or curse them as such they would carryout ceremonies to please their spirits.

Qn

Discuss the main features of the African Traditional Religion. Examine the religious way of life the African people had before the coming of Islam.

#### HOW ISLAM CHANGED THE PRE-ISLAMIC RELIGION

The Quran was introduced as a holy book for muslims in the place of the old folks, legends and tales that had initially been used to propagate the ATR.

The belief in the almighty God as a <sup>Creator</sup> ~~creature~~ was made stronger however He was to be worshipped alone ~~with out any partner~~.

The belief that the almighty God could be found in specific areas was rejected as Islam maintains that God would be found everywhere.

The belief that the almighty God was unapproachable was rejected as such Islam discouraged the worshiping of small gods as avatars through which humans would approach God.

When <sup>Prayers</sup> of <sup>congregational</sup> ~~gathered~~ <sup>were introduced</sup> element of religion was retained by Islam and mosques were introduced as prayer places in the places of shrines; hills, Mountain tops, huge trees etc.

Worshiping of natural objects like hills, lakes etc came to an end and muslims had to worship only one God.

- offering sacrifices  
was maintained

- belief in life after  
death was maintained

- superstitions were  
rejected

- witchcraft  
came to an  
end.

The aspects of offering sacrifices was maintained by Islam through sacrifice were to be dedicated to God alone.

The belief in life after death was maintained because the belief that human spirits would cause harm to the living. However, as Islam taught that whatever happened to man was due to the plan of God.

Superstition was rejected since Islam taught that it was God who had the ability to bless or not to bless anyone.

Magic and witchcraft plus the putting on of amulets came to an end as they were branded as ~~un~~ harmful to Islam.

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### ISLAM AT THE COAST OF EAST AFRICA

The exact date when Islam was first preached at the coast of East Africa is not known. This is because the Arabs who spread Islam at the coast had been making visits to the ~~area~~ long before the Prophet preached the message of Islam in 610 AD. However what is clear is that by the 18th century, Arabs had already spread Islam at the coast of EA.

### ~~REASONS FOR THE OCCUPATION OF THE EAST AFRICAN COAST~~

Internal

control the  
coastal trade

favourable  
climate

Arabs ~~were~~ nationals of Arabia who came from countries like Saudi Arabia, Oman, Kuwait, Yemen and present day UAE. The reasons for their occupation of the coast of EA were social, political and economic as shown below:

The Arabs occupied the coast so as to control the coastal trade. In this trade, they acquired items like gold, ivory, copper and slaves, which were highly demanded in Asian countries like China, India, Persia and Arabia. They then settled at the coast with the hope of controlling and dealing in such items.

The climate of the coast of EA also aided Arab settle ment there. It was not hot and not too cold like the desert climate. Therefore with this favourable climate, many Arabs ended up settling at the coast.

- existence of  
fertile soils.

~~they for settled life~~

good hospitality

- Intermarriage with  
the African Bantu  
speaking people.

- presence of  
natural harbours.

- Dev't of E:African  
coastal markets.

- absence of any  
foreign religion

- presence of wide  
unoccupied land. African coast.

- fresh waters

Closely connected to the above was the existence of fertile soils at the coast of E:Africa though most Arabs were traders there were a small section of agriculturalists who were attracted by the fertile soils ~~& they mainly to~~ <sup>towards</sup> agriculture.

The hospitality of the E:African people also explains why the Arabs settled at the coast. Africans warmly welcomed them and developed a working relationship with them which attracted more Arabs to settle at the coast.

When the Arabs came, they intermarried with the African Bantu speaking people. Out of these intermarriages, families developed a factor that made the Arabs to establish permanent homes at the E:African coast.

The presence of natural harbours also attracted the Arabs to settle at the coast of E:Africa. The harbours were important in enabling ~~merchants~~ <sup>Merchant</sup> ~~to~~ <sup>anchor</sup> their ships at the coast. This as a factor would give the Arabs an advantage in trade hence their settlement at the E:African coast.

The dev't of E:African coastal market also attracted many Arabs to settle at the coast of E:Africa. These markets which included Zanzibar, Kilwa, Sofala, Mombasa etc would provide market for Asian goods eg glassware, mirrors, beads etc hence their settlement at the E:African coast.

The absence of any foreign religion at the coast of E:Africa also encouraged the Arabs who were interested in spreading Islam to settle at the coast of E:Africa ~~in order to extend its influence~~ <sup>Islam at</sup> ~~in order to extend its influence~~.

The strategic location of the E:African coast also led to the settlement of a number of Arabs at the coast eg areas of the coastline like Mombasa and Kisimayo were located near to the Arabian peninsula.

such it became easy for the Arabs to settle in such areas of the E:African coast.

Presence of wide unoccupied land at the E:African coast also aided Arab settlement in the area esp. to the Arabs who were interested in establishing settlements and practising agriculture.

The E:African coast had fresh water. This attracted many Arabs to settle in the area especially those that were coming from desert areas that didn't have fresh water sources.

~~External  
control areas  
at the coast~~

~~Arab scholars  
at the coast~~

~~spread  
Islam.~~

~~Adventure  
civil conflicts~~

~~monsoon  
winds~~

~~Ref qn~~

Arab settlement at the coast was also politically motivated many of the Arabs that settled at the coast came with an aim of controlling areas of influence and with time they took control of a number of African settlements at the coast;

Arab scholars like Ibn Battuta also played a leading role in encouraging Arab settlement at the coast. He visited the coast and when he went back to Arabia he published work that advertised the coast and with the exposure many Arabs found themselves settling at the coast.

In Arabia, there developed a drive to spread Islam to distant lands. This was especially true after the death of the prophet. With this in place many Arabs moved to different parts of the world E.Africa inclusive to spread Islam.

It should also be noted that some Arabs settled at the coast out of adventure. They wished to find out more about the foreign lands in the process many ended up at the coast of E.Africa where they settled permanently.

Civil conflicts and wars in Arabia also led to Arab settlement at the coast. It should be noted that after the death of the Prophet Arabia was characterised with a number of wars this forced many Arab groups to settle at the coast of E.Africa as Refugees.

The monsoon winds also facilitated Arab settlement at the coast of E.Africa. The winds blow in the SW direction b/w November and April and in the North Western direction b/w May and October. This facilitated their move in the E.African coast where they end up settling permanently.

Account for the Arab settlement at the coast of E.Africa.

Discuss the factors that aided the settlement of Arabs at the E.African coast.

"The settlement of Arabs at the coast of E.Africa was mainly due to external factors" discuss.

To what extent were the conditions at the coast of EA responsible for Arab settlement at the coast?

## EFFECTS OF THE ARAB SETTLEMENT ON THE EAST AFRICAN PEOPLE

- birth of new race.

- rise of Swahili language.

- Arab architecture

- development of coastal towns.

- improved people's standards of living

- Islamic religion developed.

- African culture was replaced with the Arab culture.

- introduced literacy

- Trade flourished

- development of dynasties/trade.

Arab settlement led to the emergence of the Afro-Arab culture (Kiswahili). It led to the birth of a new race who were a mixture of Arabs and Bantu and basically mariners.

Clearly connected to the above was the rise of Swahili language; it was basically a mixture of Arab and Bantu words which later became the official language of the coast and the language through which Islam was spread.

There was the introduction of the Kibutu architecture. It included the construction of buildings that were flat topped made of stones, sand and bricks. Many Africans liked this style of construction and eventually adopted it.

Their stay at the coast of EA led to the development of coastal towns and states like Mombasa, Malindi and Kilwa. They became busy commercial centers that attracted huge populations of people many of whom were later converted to Islam.

People's standards of living improved from being primitive to an advanced way of life in form of dress, food and housing.

The Islamic religion developed to replace the African traditional religion. For the very first time Africans at the coast practised a religion that was coming from outside Africa.

The African culture was replaced with the Arab culture of the Arab style of dress was adopted to replace the semi-nude African dress. Arab settlement introduced literacy at the coast eg schools, Madrasas and social centres were opened together with mosques where Africans were taught how to read and write Arabic.

Because of Arab influence of the coastal people lived in considerable luxury dressing in silk and using fine materials to decorate the walls of their houses.

Trade at the coast flourished after the arrival of the Arabs especially as many people became wealthy. This forced many people to abandon agriculture, fishing and many other economic activities for trade.

Dynasties controlled by Arabs developed at the coast. This meant loss of African independence.

- sharia was introduced
- agro sector improved.

Ref qn

The sharia was introduced in the place of African customary law and was practised in places like Zanzibar, Mombasa and Malindi. The agricultural sector improved as the Arabs introduced plantational agriculture and new crops like rice, dates and clovers.

Examine the impact of the arrival of the Arabs on the people of E-Africa.

### ROLE PLAYED BY THE ARABS IN THE SPREAD OF ISLAM IN E-AFRICA

- intermarriages

- rise of swahili language

- constructed mosques

- dev't of coastal settlements

- introduced Islamic religion

- established Koranic schools

- attracted many Arab scholars

Traders

The Arab settlement at the coast resulted into intermarriages b/w the Arabs and Bantu tribes, many of the Bantu women married the Arabs ended up converting to Islam together with their relatives and friends.

The Arabs also led to the rise of the Swahili language which was a mixture of Bantu and Arabic ones. This language was later used by those who were tasked to spread Islam to preach it among the Africans who couldn't understand Arabic.

The Arabs constructed a number of mosques at the coast of E-A, these mosques later became important centres of Islamic learning.

Arabic settlement at the coast led to the dev't of coastal settlements into major towns e.g. towns like Mombasa attracted a number of people of marksmen and non-marksmen, in the process many non-marksmen ended up converting to Islam.

They also introduced the Islamic religion for instance many of them were <sup>learned</sup> non-marksmen and in their free time they would spread Islam.

The Arab marksmen established Koranic schools which became centres of Islamic learning.

Their settlement at the coast attracted a number of Arab scholars who played a significant role on the spread of Islam at the coast.

Many of the Arabs that settled at the coast were traders as such in the process of trade they interacted with many non-marksmen a factor that enhanced the spread of Islam.

established  
tyrannies

- introd<sup>n</sup> of  
sharia law

- opened Islam to  
the outside world

- provided employment  
opportunities

7th | 03 | 2017

- Trade

- nature of  
Islamic religion

- introd<sup>n</sup> of sharia  
as a code of  
Islam

- construction of  
mosques

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**chieftaincy**  
They established dynasties that were controlled by muslim leaders and in which the sharia law was practiced. These two elements enhanced the spread of Islam at the coast.

Clearly connected to the above, there was the introd<sup>n</sup> of the sharia a code of law. This <sup>is</sup> not only encouraged the practice of the Islamic religion but it also enhanced its spread.

Arab settlement at the coast opened Islam to the outside world, this attracted a number of foreigners many of whom were muslims and therefore helped in the spread of Islam at the coast.

Many of the Arabs at the coast provided employment opportunities to Africans as such in the course of their employment many of them who were non muslims ended up converting to Islam.

## FACTORS FOR THE SPREAD OF ISLAM AT THE COAST OF EAST AFRICA

Islam was first spread at the coast of East Africa during the 18th century AD mainly by the Arabs and the Swahili that were taking part in the trade at the coast.

Trade as an activity played a significant role in the spread of Islam at the coast. As the Arabs at the coast of East Africa engaged in the trade <sup>with</sup> items like gold, slaves and ivory, they interacted with the Africans they traded with and influenced many of them in Islam.

The nature of the Islamic religion also facilitated its spread at the coast of East Africa. Many Islamic practices looked similar to those that were being practiced by the East African people e.g polygamy and circumcision therefore the Africans who enjoyed such practices found it easy to convert to Islam.

The introd<sup>n</sup> of the sharia as a code of law in Islam also had a hand in the spread of Islam at the coast of East Africa. The effective application of this law in family matters, inheritance, criminal justice and commercial transaction made Islam admirable to the coastal people who were in the <sup>who decided to</sup> dark ~~submitting~~ faith.

The construction of mosques also led to the spread of Islam at the coast of East Africa. These mosques became centres of indoctrination from where the Islamic knowledge was passed on.

# 3

to the young and old generation of muslim converts.

Est. of Koranic schools

Closely connected to the above was the establishment of Qur'anic schools & Islamic teachings learning centres. In these centres, muslims were taught Islam and some were even trained to become muslim teachers as such they were able to spread Islam after receiving education from such schools.

slavery

The practice of slavery also accounts for the spread of Islam at the coast of E.Africa. It shd be noted that whenever slaves were adopted by muslim families, many of them ended up converting to Islam b/c of the fair treatment that they received from their muslim masters.

first foreign religion

The fact that Islam was the first foreign religion at the coast of EA also explains why Islam spread in the area. Being the first, it did not have any foreign religion to compete with whereby easing its spread at the coast of EAfrica.

Evolution of swahili language

The evolution of the swahili language also explains why Islam spread at the coast of EAfrica. With the dev't of swahili language, communication b/w the Arabs and local people became easy which also eased the spread of Islam from the Arab muslims to the Africans.

-Arab culture exhibited by Arab muslim traders

The Arab culture exhibited by the Arab muslim traders also explains why Islam spread at the coast. It shd be noted that many Africans joined Islam after experiencing the Arab clothing, eating habits, mode of prayer etc.

-Intermarriage b/w Bantu & Arab muslims

Intermarriage b/w the Bantu women and Arab muslims also led to the spread of Islam at the coast of EA ie the Bantu women converted to Islam, they produced muslim children and even encouraged their friends and relatives to join Islam.

Civil conflicts in Arabia

Civil conflicts in Arabia forced many Arabs to leave the peninsula and settle at the E.African coast where they spread Islam. It shd be noted that after the death of the prophet, Arabia was characterised with a number of wars which forced a number of Arab groups to move to EA & Africa where they settled where they spread Islam.



presence of  
monsoon winds

climatic  
conditions

interaction of  
trade of  
plantation  
agriculture

modern  
ceremonies

Ref in

Presence of the monsoon winds also facilitated the movement of Arabs to the coast of E-Africa where they spread Islam. These winds that blew to E-Africa b/w Nov. and April and to Arabia b/w May & October that facilitated the movement of Arab dhows to and from E-Africa.

The climatic conditions at the coast of E-Africa eased the settlement of Arabs who in turn spread Islam to the E-African people. It was a mild climate which was not too hot and too cold since it also favoured agriculture, it attracted large number of Arabs to settle at the coast of E-Africa where they spread Islam.

The introduction of plantation agriculture at the coast of E-Africa also accounts for the spread of Islam in the area. On plantations of plants like cloves, many Africans were employed and in their work they interacted with a number of muslims. This interaction with no doubt enhanced the spread of Islam at the coast of E-Africa.

Muslim ceremonies also enhanced the spread of Islam at the coast. Ceremonies like the celebration of the birth of Muhammad involved a lot of drumming, singing and feasting which attracted many Africans to Islam.

Account for the spread of Islam at the coast of E-Africa by the 8th century AD. To what extent were the Arab muslims responsible for the spread of Islam at the coast of E-Africa.

### ~~ROLE PLAYED BY THE E-AFRICAN COASTAL TRADE IN THE SPREAD OF ISLAM AT THE E-AFRICAN COAST (Role of E-African coastal markets)~~

The E-African coastal trade was also known as the Indian Ocean Trade that was conducted across the Indian Ocean b/w the Africans like the Swahili, Nyika and Makaranga and foreigners like Arabs, Persians, Greeks etc.

This trade played the following role in the spread of Islam at the coast of E-Africa:

Existence of trade items like gold, ivory and slaves attracted a number of Arab traders to settle at the coast in order to take part in the trade. In the process, they interacted with the local people.

existence of  
trade items

- acted as teachers  
and missionaries

- impressed by the  
lifestyle of muslim  
traders

- establishment of  
a no. of mosques

- intermarried

- dev't of major  
markets

- generated  
employment  
opportunity

- enhanced the  
importation of  
Islamic materials

- led to introdn  
of guns for  
security

to whom they introduced to Islam.

The Arab traders who took part in this trade acted as teachers and missionaries to the Africans that they interacted with in the process of trade. In the due course they were able to teach them the fundamental teachings of Islam.

The E-African people were impressed by the life style exhibited by muslim traders ie their mode of prayer, dress and eating habits. This attracted a number of them to convert to Islam.

\* The traders established a number of mosques in different coastal towns. These mosques were associated with the teaching of both children and adults either by the traders themselves or the local muslims in different coastal towns.

\* The Arab muslims in the process of trade intermarried with Bantu women, this enhanced the spread of Islam in a way that the converted married women converted to Islam, gave birth to muslim children and even attracted their relatives and friends to convert to Islam.

The trade enhanced the dev't of major markets into towns as cities. This attracted a number of people to settle in towns so as to participate in the trade. This is the interaction b/w the muslims and non-muslims which obviously resulted into the spread of Islam.

Trade generated employment opportunities for the Africans who acted as servants, middlemen and tax collectors. This gave Africans chance to work closely with the Arab muslims, in the end many of them converted to Islam.

The trade enhanced the importation of Islamic materials esp. the Islamic dress and literature. These weren't only important in spread of Islam but also helped to improve on the standards of living of the Africans.

The trade led to the introdn of guns which helped to improve on the security at the coast of E-Africa. With improved security, a number of people settled at the coast of E-A including muslim traders and scholars.

- opened up the E-African coast to the outside world  
This also attracted a number of people many of whom directly contributed to the spread of Islam esp. the Arab traders and the Muslim scholars.

- established permanent settlements  
forced some Africans to adopt Islam.

- enhanced the application of sharia

- Muslim traders got access to African leaders.

- Arab traders gained a lot of wealth

led to the development of Kiswahili language

slave trade

The traders opened up E-African coast to the outside world.

This also attracted a number of people many of whom directly contributed to the spread of Islam esp. the Arab traders and the Muslim scholars.

Birth of the E-African coastal trade, Muslim Arab traders established permanent settlements at the E-African coast. This enabled <sup>many</sup> ~~one~~ of them to make contacts with the African people which aided the spread of Islam at the E-African coast.

\* The desire to participate in this trade also forced some Africans to adopt Islam. By converting to Islam, one would be provided with an opportunity of learning Arabic and Kiswahili plus receiving good and favourable terms of trade from the Arabs esp. the money lenders who easily worked with Muslim traders as opposed to the non-Muslim traders. This as a factor attracted very many non-Muslims to Islam.

The E-African coastal trade enhanced the application of the sharia law as a code of law especially in the field of business. This made Islam appealing to many non-Muslims at the coast of E-Africa hence leading to the spread of Islam.

As a result of this trade, Muslim traders got access to African leaders, chiefs and kings. This as a factor enabled the extension of Islamic influence to such kingdoms and chiefdoms.

The Arab Muslims also gained a lot of wealth from the coastal trade. This wealth was used to promote Islam.

The E-African coastal trade led to the development of the Kiswahili language as a medium of communication b/w the foreigner and local traders. Later, it was this language that was used to spread Islam at the coast and in the interior of E-Africa.

However, although the E-African coastal trade played a significant role in the spread of Islam at the E-African coast, it's important to know that in some way, it limited the spread of Islam e.g.:

The coastal trade was associated with slave trade ~~but~~ where that caused a lot of suffering to the African people thereupon since it was the Arabs that played a leading role in the spread of Islam, it became difficult for some people to convert to Islam esp. those that

- didn't get time  
to teach the principles  
of Islam

- attracted a no  
of Europeans

- importation of  
non-Islamic  
materials.

- concentrated  
in the coastal  
markets.

had been affected greatly by the trade.

Since the traders were always on the move, they didn't get time to teach principles of Islam to muslim converts. This as a factor created a group of muslims that were nominal who gave little attention to the spread of Islam.

The prosperity of the E-African trade attracted a number of Europeans that could not guarantee the continued spread of Islam. When the Portuguese arrived at the E-African coast, they destroyed the coastal settlements, killed a number of muslims and even introduced Christianity that competed with Islam for converts.

The trade resulted into the importation of non-Islamic materials like alcohol which had an effect on the morals and behaviours of the E-African people muslim inclusive.

Traders concentrated ~~with~~ in the coastal markets and in town centres and ignored the country side. This meant that it were only the coastal people in the markets and towns that received Islamic influence.

Ref qn (a) Examine the role played by the E-African coastal trade in the spread of Islam at the coast of E-Africa. (both +ve & -ve)

(b) Explain the role played by the E-African coastal markets in the spread of Islam at the coast of E-A. (two aspects)

The E-African coastal markets developed during the Indian Ocean Trade. They were mainly found in towns like Mombasa, Malindi, Zanzibar, Sofala etc. Their contribution towards the spread of Islam was positive and negative as seen below;

Availability of items like gold, ivory and slaves attracted a number of muslim traders to the coastal markets. In the process, they interacted with coastal people in the markets leading to the spread of Islam.

The muslim traders who operated in these markets acted as teachers and missionaries to the people they interacted with. In the due course, they were able to pass on the fundamental teachings of Islam to the E-African people.

Africans were impressed by the lifestyle that was exhibited by the coastal traders in the markets. This encouraged many of them to convert to Islam as many converted after being impressed by the mode of dress, prayer, eating habits that were exhibited by the Arabs.

The muslim traders who operated in the coastal market intermarried with the Bantu women. This enhanced the spread of Islam in the way that the married women were converted to Islam and encouraged their family members to convert or accept the faith.

The coastal markets later developed into major towns and cities like Mombasa, Kilwa, Malindi etc which attracted a number of muslims and non-muslims. The interaction b/w these two groups resulted into the spread of Islam at the coast of E-Africa.

In the coastal markets, Africans were employed as porters, servant, trade agents etc. These job opportunities created close links b/w the Africans and the Arab muslim traders. In the end, a number of non-muslims had converted to Islam.

A number of mosques were built in different coastal markets. These were associated with the teaching of both children and adults either by the traders or by the local muslims.

In the coastal market we could find imported Islamic materials esp. the Islamic dress and literature. These were not <sup>only</sup> important in the spread of Islam but also helped to improve on the standards of living of the Africans.

In the coastal markets, guns were easily acquire which helped to improve security which brought a number of people at the coastal markets including the muslim traders and scholars who directly contributed on the spread of Islam.

The trade in the coastal markets opened up the <sup>E-African</sup> coast to the outside world attracting a number of people to come to the coast of whom some of the people contributed directly to the spread of Islam.

Besides the E-African coastal markets, muslim Arab traders established permanent settlements at the E-African coast. This enabled one of them to make contacts with the African people which eased the spread of Islam at the E-African coast.

The application of the sharia in the E-African coastal markets esp. in the field of business. This makes Islam appealing to many non-muslims at the coast of EA hence leading to the spread of Islam.

As a result of the trade in the E-African coastal markets, the Arab muslim gained a lot of wealth and that it was for this wealth that was later used to fund the spread of Islam at the coast of EA.

As the result of the trade in E-African coastal markets, the Kiswahili Language evolved. It was this language that was later used as a medium of communication by the Arabs and the swahilis who were spreading Islam to the local people.

Koranic schools and madrasas also developed in a different coastal markets. This later acted as centres of learning in which muslim converts were taught Islam. Besides the graduates of these school helped to extend Islamic influence in coastal markets and other parts of the E-African coast.

However, although the ~~coastal~~ Islam contributed positively on the spread of Islam at the E-African coast, they in one way or the other limited the spread of Islam at the coast.

~~In slave trade~~

In the coastal markets, slavetrade and slavery were practised. This limited the spread of Islam in a way that in areas where communities were greatly affected by the trade, few people were willing to convert. The Arab had played a big role in carrying the trade.

2019

## THE EMERGENCE & DEBT OF SWAHILI CULTURE AT THE E-AFRICAN COAST

The word swahili means the coast. The swahili culture therefore was a civilization that developed at the coast of EA as a result of the contacts b/w the Arabs and the Bantu people. It's culture referred to as the Afro-Arab culture which was a mixture of both the Arabic and African way of life.

On reaching the East African coast, the Arabs intermarried with the coastal people giving rise to the birth of new race called Swahili who were halfcasts and "brown" in colour.

They spoke the Kiswahili language which was a mixture of the Bantu, Persian, Indian and Arabic words but with much borrowing from the Arabic language.

They wore basically sarongs due to the influence of the Arabs and dressed like the Arabs putting on Kanzu, Turbans and Hijabs.

Their main occupation was trade. They traded goods from the interior to the coast of EA which included gold, ivory, copper etc.

Some however carried out agriculture and grew vegetables, lemons, oranges, rice and wheat.

At the coast, they lived in settlements where they took up the Arabic architecture and therefore lived in flat topped houses built of Bantu bricks with arches and domes.

In these settlements, the sharia was the code of law.

Their education was based on the recitation of the Quran, learning of the prophet's hadith and reading & writing of Arabic.

This was done in mosques and Koranic schools that developed along the coast.

This culture grew steadily from around the 13th century and remained uninterrupted until the 16th century when the Portuguese took over the East African coast.

### IMPACT OF THE SWAHILI CULTURE ON THE SPREAD OF ISLAM

#### AT THE EAST AFRICAN COAST

The development of the Swahili culture led to the establishment of the first Koranic schools which supported Islamic learning at the East African coast.

Swahili people also practised the sharia. This didn't only create a conducive envt for the spread of Islam by creating law and order but it also called for the strict observance of the Islamic rituals and principles which in turn enhanced the spread of Islam at the East African coast.

The rise of the swahili culture enhanced the evolution of the swahili language. This is the communication b/w foreigners and coastal people meaning that the Arabs could easily spread Islam to the local people that had learnt the language.

The swahili people also led to the spread of the Arabic language at the coast of E-Africa. This eased communication b/w the Arabs and Africans that had learnt Arabic a factor that eased the spread of Islam at the coast.

The culture led to more intermarriages b/w the muslims and non-muslims. With time, most of the non-muslims converted to Islam and even influenced their relatives and friends to accept Islam.

The swahilis practised slavery and slave trade at the coast of E-Africa. Thereby the slaves <sup>that</sup> were adopted by muslim families and with time accepted Islam which increased Islamic influence at the E-African coast.

The swahili took control of the E-African coast and established a number of <sup>Principality</sup> presperities which the Islamic religion prospered.

The swahili encouraged the spread of Islamic values like circumcision, praying five times a day, Islamic eating habits etc. which were

The practice and spread of the swahili culture attracted a number of Africans towards the culture and since many of the swahilis were muslims, many Africans ended up converting to Islam.

Since the swahilis were traders in the process of trade, they interacted with the African people who ended up converting to Islam.

They also spread the Islamic dress when they adopted the Arabic style of dress that included the wearing of veils, turbans and kanzus.

They also established a number of mosques at the coast which became centres of Islamic learning.

They also spread the Islamic diet laws when they discouraged the eating of pork and taking alcohol at the coast of E-Africa.

Through their involvement in agriculture, they introduced the E-Africans wheat, rice and oranges which became staple food for many Africans.

## IMPACT OF ISLAM AT THE EAST AFRICAN COAST

Islam was first spread at the coast of East Africa during the 8th century stretching from the horn of Africa in Mogadishu towards the south in Somalia. Islam had the following influence in the life of the East African people:

As the result for the spread of Islam, the Arabic language spread greatly to the extent of becoming an official language of the coast alongside the Swahili language.

Islamic architecture that involved the building of structures with arches and domes esp. on mosques became a common feature along the coast of East Africa.

Arrival of Islam at the East African coast boosted the activity of trade which greatly enhanced trade as an economic activity at the coast.

The sharia as the code of law spread widely at the coast of East Africa as the Quran was used to dispense and administer justice at the coast.

The Islamic dress that involved putting on long dresses and the head veils for women and kanzus plus turbans for men became very popular at the coast.

The Islamic medicals and healing methods were introduced replacing the primitive African methods that had been employed by Africans.

Islam created brotherhood at the coast of East Africa that was beyond all social setups. For the very first time, people from different places, tribe, colour related closely with no discrimination whatsoever.

There was also the dev't of Islamic schools (madarasa) where the Quran hadith Islamic history as well as Arabic language were taught. This improved on literacy at the coast.

Standards of living of the East African people improved with the spread of Islam i.e. the East African people adopted a better life full of better sanitation methods, eating of health foods, fasting etc.

Closely connected to the above, the Islamic diet law was introduced at the coast of East Africa e.g. foods were categorised in lawful and unlawful which led to the prohibition of the taking of alcohol etc.

eating of pork.

The nature of worship at the coast also changed e.g. the African Traditional beliefs were replaced with the Islamic religion i.e. the Islamic mode of prayer, fasting, Hajj and other acts of worship replaced the traditional religious practices that revolved at the coast.

In Lamu Islamic ceremonies were introduced at the coast e.g. to date, a week long ceremony to commemorate the birth of the prophet is celebrated. Aqiqah, Nikah and other ceremonies were also introduced.

Politically, Islamic dynasties emerged along the E.African coast in areas like Mombasa, Zanzibar, Malindi etc where the Islamic political system was introduced.

The position of women greatly improved i.e. a woman could now get a share from the property left behind by the husband or relatives. They could also dress with respect and also became active members of the society.

Qn Examine the impact of Islam in the way of life of the E.African people.

### FACTORS THAT LIMITED THE SPREAD OF ISLAM AT THE E.AFRICAN COAST

Islam arrived at the coast of E.A by 1st century but did not spread beyond the coastal towns for a very long time. This was b/c of the following factors;

1. The arrival of the Portuguese at the E.African coast from around 1500-1700 had an adverse effect on the spread of Islam at the E.African coast e.g. when they arrived, they established a ruthless administration that destroyed the life of people at the coast. This with no doubt affected the progress of Islam at the E.African coast.

2. Prosperity of trade at the coast of E.A did not enhance the spread of Islam mainly b/c the Arab traders who had the responsibility of spreading the religion were more occupied with trade than

spreading Islam, therefor very few people converted to Islam.

- slave trade

Closely connected to the above, was a practice of slave trade. This limited the spread of Islam in a way that the communities that had been greatly been affected by slave trade ended up rejecting Islam due to the Arabs involvement in the trade. Besides when the Christian missionaries arrived at the coast of E.A, they used the Arab involvement in the trade as an effective tool to deconvert Islam as a religion that supported human suffering through the trade. As such very few people were willing to convert to Islam.

- no organised effort

There was no organised effort to spread Islam widely at the coast, as such Islam was spread through personal contacts which meant that very few people were approached and in the end few of them converted to Islam.

- cannibal tribes

Existence of cannibal tribes also delayed the spread of Islam at the coast of E.A. The waZimba and segeju killed and ate very many people at the coast including the muslims. This scared very many people away the E.African coast.

- language barrier

Language barrier was another challenge that failed the spread of Islam before the evolution of the Kiswahili language, there was no common language that could be used b/w the Arabs and Africans, it therefor became very difficult to disseminate the message of Islam to E.African people.

Attacks from Cannibal group /& waZimba & segeju

- conflicts & wars

Conflicts and wars that came up at the coast of E.A b/w the E.African coastal towns as they rivaled for trade, also stagnated the spread of Islam at the coast of E.A.

- arrival of Europeans

Arrival of the Europeans also had a hand in the delay of the spread of Islam at the coast of E.Africa. When they arrived, the French, English and the Americans interfered with the political processes with different coastal towns. This didn't only affect the leadership but also affected the spread of Islam since they supported the spread of Christianity at the expense of Islam.

- arrival of Christianity

The arrival of Christianity at the coast of E·A also provided E·Africans with an alternative foreign religion. As such, Islam and Christianity began to compete for converts hence delaying the spread of Islam at the E·African coast.

Islamic practices seemed to be harder to some African communities e.g. it became very difficult for some Africans to convert to Islam due to practices like the 5 daily prayers, fasting and circumcision therefore became very difficult for some Africans who couldn't carryout the above practices to convert to Islam.

Africans were attached to their traditional beliefs.

Africans were attached so much to their traditional beliefs and practices it therefore took the converts of Islam a long time to convince the Africans to drop their traditional beliefs and cultures and adopt Islam.

Lack of funds.

The Arabs who were in charge of the spread of Islam did not have enough funds to carryout the spread of Islam. This limited the spread of Islamic influence in the number of areas at the coast of E·Africa.

Reason Account for the retardation of Islam at the E·African coast after 1500.

### PORTUGUESE RULE AT THE E·AFRICAN COAST

Reasons for the Portuguese conquest of the E·African coast.

The Portuguese first arrived at the coast of E·A in 1498 under the leadership of Vasco da Gama and later took over the coast from 1500 to 1510 due to the following reasons;

control Indian Ocean trade.

Portuguese wanted to control the lucrative Indian Ocean Trade that was carried out b/w E·Africa and India. It mainly dealt in items like gold, ivory, slaves etc.

Strategic importance of E·Africa also explains why the Portuguese control of the E·African coast e.g. it was located along the sea route to India and it had good natural harbours where merchant ships could anchor.

- existed trade commodities

- search for sea route to India

- desire to spread Christianity

- adventure

- rebirth of knowledge

- revenge

At the coast, there existed trade commodities that were highly demanded in the far East, the Portuguese therefore took control of the E. African coast to control items like gold, skins, hides etc.

The search of the sea route to India after the loss of the traditional land routes to the Krabs also explains why the Portuguese occupied the E. African coast. In search for this route, Portuguese found their way to the E. African coast that they decided to occupy.

Being Christians, the Portuguese wanted to spread Christianity to the E. African people. To them, Christianity was the best civilization in which they wanted the E. African people to appreciate it.

The Portuguese were an adventurous group; they carried out a number of discoveries and in the process of wanting to see what was beyond their land, they ended up discovering E. Africa which they occupied.

Closely connected to the above, was the rebirth of knowledge (Renaissance). During this period, a number of discoveries were made and expts achieved in Europe. This caused more desire for knowledge and exploration that resulted into Portuguese occupation of E. Africa.

The Portuguese controlled E. Africa to carryout revenge on the Krabs. In the 11th century under the Umayyads, muslims occupied Portugal and Spain and when Umayyad rule declined, the Portuguese used this opportunity to carryout revenge against the muslims who had earlier on occupied their country.

## EFFECTS OF PORTUGUESE RULE ON THE SPREAD OF ISLAM

### AT THE COAST OF E. AFRICA

Portuguese rule was generally retrogressive towards the spread of Islam in fact very little was done in as far as the spread of Islam was concerned and Portuguese destroyed a number of prosperous towns ie Kilwa & Mombasa were burnt down several times. This caused insecurity which could not favour the spread of Islam at the coast.

The Portuguese heavily taxed traders which with time led to the decline of the Indian Ocean Trade. The decline in trade also meant the decline of Islam since the Arabs were no longer available at the coast of East Africa to spread Islam.

Portuguese rule led to the decline of the Muslim dynasties that had developed along the East African coast. Their decline meant a decline in Islamic influence since the dynasties had played a significant role in strengthening Islamic influence at the East African coast.

Portuguese rule accelerated the enmity that had existed b/w Mombasa and Malindi when the two conflicted over the control of the Indian Ocean Trade. This enmity destroyed the brotherly relationship b/w the people of Mombasa and Malindi, who were basically muslims.

Very many muslims lost their lives as they tried to resist Portuguese's occupation eg the people of peri Pangani were completely eliminated through the wars waged by the Portuguese.

The Arab culture that had flourished at East African coast was replaced with the Portuguese Christian culture. The factor that indirectly undermined the progress of Islam.

They introduced Christianity a religion that directly competed with Islam when the Africans converted. In the end, some people converted to Christianity at the expense of Islam.

Portuguese destroyed Muslim infrastructure like schools and mosques which had played a leading role in the spread of Islam.

Portuguese suppressed Muslim jahads that were being organised against Christian chiefdoms eg the Portuguese stopped the jihad that was being prepared against the Christian kingdom of Abyssinia.

The Portuguese were poor administrators, corrupt and arrogant and harsh. As a result, they experienced a number of rebellions that often resulted into massive loss of lives and destruction of property.

Despite the disastrous nature of the Portuguese rule, it had some benefits towards the spread of Islam in E-Africa e.g

At the climax of Arab resistance against Portuguese rule, there was renewed immigration of Arabs in E-Africa esp. from Oman who came in to fight against the Portuguese. At the end of the conflict against the Portuguese, they settled in different coastal towns where they spread Islamic influence.

They enriched the Swahili language with some loan words. The enriched language was later used to disseminate Islam at the E-African coast.

Introduced new crops like guavas, pineapples, maize, g-nuts, cassava and potato although they were later used by non-muslims to make alcohol; with time they became staple food to the E-African people muslim inclusive.

- Ref qn(a) Assess the impact of the Portuguese rule on the E-African coast. (five)
- (b) To what extent was Portuguese rule a hurdle towards the spread of Islam at the E-African coast. (both)
  - (c) To what extent was Portuguese rule responsible ~~for the stagnation~~ ~~on the spread~~ of Islam at the coast of E-Africa.
  - (d) If the Portuguese had not come to the E-African coast, the all of E-African coast would have been Islamised, Discuss.

Answers

(b)

Portuguese rule was generally retarding towards the spread of Islam in fact very little was done in as far as the spread of Islam was concerned e.g:

The Portuguese heavily taxed traders which with time led to the decline of the Indian

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## DECLINE OF PORTUGUESE RULE AT THE EAST AFRICAN COAST

By the end of the 16<sup>th</sup> century, the Portuguese rule at the coast of East Africa had started declining and the following factors can help to explain the existence of this state of affairs.

Portugal as a country was poor with limited resources to administer and finance distant colonies with time, they run short of funds and no longer administer the coast.

The coast lacked an effective and centralised administration to control all the 37 towns. By reason of this inefficiency, the result was a breakdown in the Portuguese administration. It resulted into their decline at the coast.

The Portuguese had very few administrators at the coast to effectively control the long coastline besides the few administrators a majority of them were corrupt, arrogant, misallocated and embezzled taxes that were meant to fund the administration at the coast.

The Portuguese harshly treated their subjects. They openly looted, humiliated them and even destroyed their settlements. This resulted in revolts that resulted into the decline of the Portuguese.

The Portuguese also failed to establish a friendly relationship with their subjects. Their hostile ways denied them support from the Africans and earned them resistance and revolts that resulted into their decline.

Religious differences b/w the Portuguese and the East African people also accounts for their decline. Being Christians, the Portuguese failed to co-exist with their Muslim subjects. In the end, the Muslims fought them with the aim of getting rid of the non-Muslims.

Arrival of more powerful countries that wanted to control the Indian Ocean Trade esp. during the 16<sup>th</sup> and 17<sup>th</sup> century also accounts for their decline. When the British and the Dutch arrived.

Portuguese lost monopoly of the trade and at the same time the control of the E-African coast.

Decline of the coastal trade esp. in gold also affected the portuguese b/c it cut off the tribute that was needed in running of the portuguese administration.

Goa the regional headquarters of portuguese rule in E-Africa and Lisbon the capital of portugal were very far away from E-Africa. This made communication provision of supplies and re-enforcement difficult leading to the decline of portuguese.

The unification of portugal and spain in 1640 weakened Portuguese rule after the unification, portugal could not effectively control her oversea territories which gave chance to the coastal inhabitants to defeat the portuguese administration at the coast of E-Africa.

Frequent rebellions in towns like Mombasa that were supported by the Arabs from Oman greatly weakened the portuguese and finally led to their decline.

Turkish pirates esp. Ali Bey also played a significant role in causing the decline of the portuguese. The pirates disorganized the portuguese trade and joined the E-African people in their rebellion against the portuguese.

Attacks from the Segeju and the Zimba, a cannibal group of Africans also led to the decline. This cannibal group disorganized Kilwa, Mombasa and Sofala leading to the decline of the portuguese.

The attacks from the Oman sultan also accounts for the Portuguese loss of the coastal towns b/c when the sultan took over Fort Jesus, it became very difficult for the portuguese rule to survive at the coast of E-Africa.

Reason Account for the decline of portuguese rule at the coast of E.A by 1750.

### SPREAD OF ISLAM AT THE INTERIOR OF E.AFRICA

#### Factors that delayed the spread of Islam in the interior of E.A.

Although Islam reached the coast of E.A as early as the 8th century, it did not penetrate in the interior of E.A until the beginning of the 19th century. A number of factors have been put forward to explain the failure of the quick penetration of Islam in the interior of E.A; they include;

- Trade  
The Arabs and the swahili who first penetrated into the interior of E.Africa mainly centred their efforts on trade and gave little time to the spread of Islam.

Places of  
African Kings:  
Clearly connected to the above, was that the Arabs and the swahili muslims that entered E.Africa confined themselves around the palaces of the African Kings. This limited Islamic influence to the King's palaces as opposed to areas that were outside the palaces.

did not have  
missionaries.  
The Islamic religion did not have missionaries in the interior of E.Africa. If they were there, they were very few. As such, all those that converted to Islam, converted as a result of individual efforts which meant that very few people ended up converting to Islam.

slave trade  
The Arab muslim involvement in slave trade also limited the efforts of the spread of Islam in the interior of E.A. This was so, b/c in the interior, christian missionaries blackmailed Islam as the religion that had supported slave trade. As such, communities that had suffered greatly with the trade, ended up rejecting Islam.

availability of  
trade items  
Availability of trade items at the E.African coast also failed the spread of Islam in the interior. With these items at the coast, the Arabs saw no need of venturing into the interior therefore since the spread of Islam was their responsibility, there was no

African  
traditional  
religion.

way Islam would have been spread in the interior with them remaining at the coast.

The African traditional religion also hindered the spread of Islam in the interior. To the Africans, the religion was sufficient enough in providing solutions to the problems in their communities therefore they saw no need for adopting a new faith. It therefore took the disseminators of Islam a long time to convince the Africans to drop their traditional religion for Islam.

Physical  
features

The interior for E.A was covered with dense impenetrable forests, mountains, valleys and lakes which hindered the movement of those that were charged for the spread of Islam.

wild animals

Presence of wild animals like lions, leopards and snakes posed a threat on the lives of the would-be disseminators of Islam. The ~~wild~~ animals therefore made it difficult for the Arabs to venture into the interior of E.A a factor that limited the spread of Islam in the interior.

some practices  
needed to be  
adapted

In the eyes of the Africans some practices seemed to be difficult e.g. praying five times a day, fasting (Ramadhan) and circumcision appeared to be difficult rituals to the Africans. This reduced on numbers of the would-be converts to Islam.

Limited  
geographical  
knowledge

Limited geographical knowledge of the interior also accounts for the delayed spread of Islam in the interior. The Swahili and the modern Arab traders who were responsible for the spread of Islam had limited knowledge of the interior. This perhaps explains why only people around trading centers converted to Islam.

hostile  
tribes

The hostile tribes esp. the Masai and Nandi in Kenya who did not allow foreigners to venture into their land, created an impression that most African groups were hostile to foreigners. This scared away the already few disseminators who were willing to spread Islam in the interior of E.Africa.

- didn't get support from their home countries  
The swahili and the Arab traders who were in charge of spreading Islam, did not receive any support from their home countries. Thereby they were not in position to put in place schools, hospitals or give gifts to attract people to Islam as it was the case to the Christian missionaries.

- colonial policies

Colonial policies also resulted into the retardation of Islam. Besides hindering Christian missionaries, the British deliberately denied the muslim's education which in the future placed muslims in desperate positions if compared to their Christian counterparts.

- religious wars

Religious wars that took place in Buganda between 1888 and 1890 also retarded the spread of Islam in Buganda. In these wars, the muslims were bitterly defeated by the Christians after which they were forced to sign an agreement that placed them in the 2nd place position economically and politically after the Christians.

- arrival of Christian missionaries

The arrival of Christian missionaries also resulted into the retardation of Islam e.g. missionaries came in with the number of gifts for the Muslim converts, constructed schools and also established medical centres. With this, the Christians competed the Arab and Swahili Muslim traders in converting people to their religion.

- language barrier

Language was another challenge in the interior of E.A. It became very difficult for the Arab muslims or Swahili to invite people towards Islam without a common language that could easily be understood by both the outsiders and locals. This perhaps explains why Islam only spread later after the Africans had learnt the Swahili language.

- entry of trade companies

The entry of trade companies like the GETCO and the Imperial British East African company was another challenge in the spread of Islam in the interior. These companies took over control of the interior trade and pushed the Arab and Swahili Muslim traders out of trade. With this, it became very difficult for the Arab and Swahili to spread Islam without the activity of trade.

- ① Ref qns Account for the slow spread of Islam in the interior of E·A before the 19<sup>th</sup> century.
- ② "Islam arrived at the coast of E·Africa as early as the 8<sup>th</sup> century; however it only spread into the interior during the 19<sup>th</sup> century." Account for the existence of this state of affairs.

### FACTORS THAT FACILITATED THE SPREAD OF ISLAM

Despite the above factors at the beginning of the 19<sup>th</sup> and beyond the beginning of the 19<sup>th</sup> century witnessed an increase in the spread of Islam in the interior of E·A. This can be attributed to the following factors;

Introduction  
part

The introduction of guns facilitated the spread of Islam in the interior. These guns were used to solve the problem of the hostile tribes and wild animals but had hindered Arab penetration in the interior of E·A therefore with the guns; the Arabs or swahili muslim traders easily ventured the interior to E·A where they spread Islam.

Chief

Chief's in the interior played a significant role, <sup>eg</sup> they allowed traders in their kingdoms which eased contacts b/w the Arab muslims and the Africans some even employed them as advisers such chiefs included Mitambo of the Nyamwezi; Mutesa I of Buganda and Nabong Mumia of the Wanga in Kenya.

Slave trade

Slave trade also had some positive contributions towards the spread of Islam in the interior of E·A, this was so b/c some of the people who were taken as slaves were taken up by muslim families and many of them ended up converting to Islam.

*Derrt routes*

In the interior, there were developed interior trade routes which enabled Arabs and muslim traders to access a number of communities in the interior e.g. through the central route; Arab muslims were able to reach communities like that of the Vihiga, Sukuma, Nyamwezi etc whom they influenced to convert to Islam.

*Colonial rule*

Colonial rulers also had some positive contrary towards the spread of Islam although they didn't intend to spread Islam through their activities the colonialists enhanced the spread of Islam e.g. they constructed roads and railways which made the interior accessible to foreigners. They also put in place hospitals and dispensaries that helped in treating tropical diseases which had blocked the entry of foreigners esp. Arab muslims.

*Sudanese  
muslim soldiers*

Clearly connected to the above was the role played by the Sudanese muslim soldiers they were colonial army imported by Captain Frederick Lugard to put to an end the resistance that came up after the establishment of colonial rule in Kenya and Uganda. After retiring from the army, they settled in places like Bombo, Entebbe and Nairobi where they preached Islam to the local people, intermarried with them, built mosques and also established Islamic centres of education.

*Uganda Railway*

The construction of the Uganda railway that began in the Kilindini port in Mombasa in 1896 eased transport in the interior which made many areas that originally had been inaccessible and accessible. This enabled the disseminators of Islam to move to different parts of E.A which they spread Islam.

*Colonial agents*

Colonial agents also used their positions in the govt to influence their subjects to accept Islam e.g. The baganda agent that moved with Sembei Kakungulu in Eastern Uganda played a significant role in the spread of Islam and so did the Akidas and Jumbes in Tanganyika.

Individual  
Muslims

Individual muslims also played a significant role. This was basically a group of muslim leaders who used their positions to enhance the spread of Islam in Uganda e.g Nuhu Mbogo, Fadi Amin Dada, Badir Kakungulu all played a significant role.

Sheikhs

Sheikhs and muslim scholars and teachers played a significant role, many acted as missionaries, teachers and preachers in Uganda e.g Sheikh Abdul-Rahman Mirule, Taalib Magoto, Taalib Somakula etc played a significant role.

African  
traders

African muslims also played a significant role. Many of them were traders while others came in as Indian coolies. They constructed schools, mosques while others started up businesses whose profits were used in the spread of Islam in the interior of EA.

Muslim  
Organisations

Muslim religious organisations also account for the spread of Islam in the interior of EA e.g they built mosques, opened up schools sponsored muslim students to study abroad etc all which facilitated the spread of Islam in the interior e.g organisations include East African Muslim Welfare Society, The Islamic call society, Jamat Al-Islam International Islamic Relief Organisation, The African Muslim Agency.

Religious wars

The religious wars that broke out in Buganda in 1888, 1892 also account for the spread of Islam in the interior after the defeat of the muslims in Buganda they were forced to settle in different parts of the country where they introduced Islam.

The fake spirit of Islamic religion and its ability to accommodate elements within the African traditional religion also accounts for the spread of Islam in the interior e.g it accepted polygamy upheld the position of a man in a home encouraged child respect etc which were traditional vacuum's that were greatly cherished by the Africans as such it became very

easy for the Africans to convert to Islam since they came to find out that some of the Muslim practices were not very different from their African practices.

Muslim Ceremonies e.g. the Mawlid played a significant role e.g. they attracted a number of non-Muslims towards Islam and also encouraged solidarity among Muslims.

Refugee Account for the rapid spread of Islam in the interior of E.A after 1800.

### THE SPREAD OF ISLAM IN TANGANYIKA

The factors that facilitated the spread of Islam in Tanganyika.

Among the E.African countries, Tanganyika received the most profound influence of Islam both in the pre-colonial and post-colonial periods. The following factors are responsible for its spread.

- establishment of colonial rule  
The establishment of European colonial rule accelerated the spread of Islam in Tanganyika. The Germans established roads, hospitals and also employed Muslims (Kikuyu and Jemba) as colonial agents all these factors aided the spread of Islam in Tanganyika.

- trade  
Traders also played a significant role. It should be noted that the devil of the long distance trade many Arab muslims and swahili traders found their way into Tanganyika in the process of trade, they interacted with the local people who they introduced to Islam.

Individual  
Muslims

Individual muslims also played a significant role in the growth of Islamic civilisation in Tanganyika. Individuals like Muhammed bin Hamid popularly known as Tupip used the

wealth he acquired in the long distance trade to facilitate the spread of Islam in Tanganyika.

desire to  
adopt the Arab  
culture

The desire to adopt the Arab culture also accounts for the spread of Islam in Tanganyika. It should be noted that the early days of Islam in Tanganyika, the Arab masters had an exclusive civilisation that involved the Arab dress, food, ceremony etc which applied to African and attracted many to convert.

intermarriages  
btw the Arabs  
and Africans.

Intermarriages btwn the Arabs and the Africans also accounts for the spread of Islam in Tanganyika. It should be noted that the women in these marriages converted to Islam together with their children, relatives and friends.

Non-govt  
organisation

Non-govt organisations also contributed to the spread of Islam in Tanganyika eg the African maslem agency and the international Islamic relief organisation provided Islamic literate, sponsored maslem students, built mosques and sponsored the Dawaq programme in the country all which enhanced the spread of Islam in Tanganyika.

evolution  
of swahili language  
and culture.

The evolution of the swahili language and culture also accounts for the spread of Islam in Tanganyika. The language helped to bridge the gap btwn the foreigners and the local people by improving communication btwn the two groups. It has no doubt enhanced the spread of Islam in Tanganyika.

establishment  
of plantation  
farming

The establishment of plantation farming in different parts of the country also helped in the spread of Islam - On these plantations very many people were employed as porters, servants, security guards etc they included maslems and non-maslems as a result of the contacts with the Islam that was spread in Tanganyika.

- events of the 19th century

The events of the 19th century in Tanganyika also account for the spread of Islam e.g. the occurrence of slave trade and Mponi revolution made many people to lose touch with their traditional beliefs and tribal realities. It therefore became very easy for such people to accept the Islamic religion after the loss of their traditional beliefs.

- traditional chiefs

Traditional chiefs also played a significant role esp. the land of the Nyamwezi e.g. Said Slayid signed a treaty with Fundikira the Nyamwezi chief to allow Arabs and swahili pass through his land to conduct trade. This helped in the extension of the Islamic influence in the region.

- setup trading centres

The chief also allowed the swahili traders to setup trading centers in the capital e.g. Mirambo of the Nyamwezi allowed the Arab traders to establish trading centers in their capital at Unyanyembe. This eased contacts b/w the traders and the people of Nyamwezi.

- allowed their subjects to participate in trade

They also allowed their subjects to participate in trade. This created chance for interaction b/w the Arabs and the local people which resulted into the spread of Islam. The chiefs also helped the Arabs and the swahili muslim traders to gain access to distant communities e.g. Mirambo enabled the foreigners gain access to the Vinza, Tongwe, Sukuma etc. This enabled the Arabs to introduce Islam in such communities.

- allowed the entry of Islamic materials

The chiefs also allowed the entry of Islamic materials like clothes and Islamic literature into their territories amongst that was instrumental in the process of Islamisation in Tanganyika.

Although the chiefs in Tanganyika did not embrace Islam they did not reject their subjects from converting to the new faith. This perhaps explains why very many people among the Nyamwezi converted to Islam.

Although the chiefs enhanced the spread of Islam in some areas their activities did not help in the spread of Islam.

For example, Mirambo the Nyamwezi chief facilitated missionary activities in the land of Nyamwezi when he allowed the London Missionary Society establish their mission station at Tabora. Eventually, many among the Nyamwezi converted to Christianity as opposed to Islam.

Some chiefs participated greatly in slave trade and dealt of a picture with stemers that were slave traders. This greatly tarnished the image of Islam it was seen as a religion that supported slave trade. This became a setback in the spread of Islam.

~~Trade routes~~ Trade routes also played a significant role in the spread of Islam in Tanganyika. They were mainly three in number however the important ones in Tanganyika were to be the central route that began at Bagamoyo pass through Tabora where it split into three branches with one branch going to Ujiji and Congo the 2nd one going to Buganda and Bunyoro and the 3rd one moving southwards to Kasanje in Zambia.

The other route was the southern began at Kilwa town and moved westwards passing through the land of Yao where it split into two where one route going to Kalanga N. East of L. Malawi and another route moving S. West of L. Malawi they played the following roles.

A number of Africans were employed and trade conducted on the routes as porters, hunters, interpreters or trade agents. With time, the Africans who were employed adopted Islam as a result of the contacts <sup>which</sup> they made with the Arab and Swahili Muslim traders.

The trade route helped many Africans from the interior to access the coast and Zanzibar to gain Islamic knowledge e.g. many people from Ujiji, Tabora and Usambara used the central trade route moved to the coast where they received Islamic instruction.

The trade conducted of the trade routes led to the emergence of an elite Muslim business class which owned wealth and used it in the propagation of Islam. Muhammad bin Hamid of Ujiji established himself as a wealth businessman when by 1870, he had become an outstanding figure in the interior trade.

The trade routes also enabled muslims to gain access to interior chiefs and kings which enabled muslims and Arab traders to enhance the spread of Islam in communities where they had friendly ties with the African kings and chiefs.

On the trade routes, African chiefs provided security against thieves, wild animals and hostile tribes. This security attracted more Arabs and Swahili Muslim traders in the interior which enhanced the spread of Islam.

Along the routes, there was the dev't of market centres. These centres attracted a huge popl. of muslims and non-muslims. With time, the contacts that developed b/wn the two groups of people enhanced the spread of Islam.

Closely connected to the above, was the dev't of the swahili villages along the trade routes eg. the dev't of Tabora, Ujiji, Peta-Peta which attracted both muslims and non-muslims also became centres of Islamic civilisation.

Along the trade route was the dev't of Islamic centres of learning e.g. the muslim teachers that moved into the interior established Madrasas where the Quran, the Islamic law and history were taught.

Mosques were also constructed along the trade routes. These became centres of Islamic learning which with no doubt enhanced the spread of Islam in the interior of Tanganyika.

The trade routes with time developed into formal transport routes which were used by muslims and those that were charged with the spread of Islam in the interior of Tanganyika. e.g. the rail line b/tn Dar-es-salaam and Dodoma was constructed following the central route.

Some African traditional practices were not very different from the practices of Islam in that when they converted to Islam, the practices were either enriched or slightly modified e.g. the Africans who practised polygamy, circumcision etc found it easier to convert to Islam.

Sufism also played a <sup>significant</sup> role in the spread of Islam through their activities they attracted very many people e.g. they carried out Thikri and the Mawaledis which attracted very many people in Islam.

- Ref Qn
- ①. To what extent were the African chiefs responsible for the spread of Islam in Tanganyika.
  - ②. Examine the role played by the interior trade routes in the spread of Islam in Tanganyika.
  - ③. Discuss the factors responsible for the spread of Islam in Tanganyika.

## ~~THE FACTORS THAT HINDERED THE SPREAD OF ISLAM IN TANGANYIKA~~

African traditional religion greatly delayed the spread of Islam in Tanganyika. This is so b/c the early muslim preachers in Tanganyika took along time trying to break the bonds that Africans had with their religion instead of spreading Islam.

The arrival of christian missionaries in Tanganyika also delayed the spread of Islam they came in with religion that don't require difficult ritual like circumcision and besides they put in place incentives like health care and education which attracted more pple in x-hian than Islam.

Slavetrade also had a negative impact on the spread of Islam in Tanganyika. This is so b/c since most slavetraders were Arabs. Africans looked at Islam as a religion that supported slavery. As such many communities had been affected by the trade distanced themselves from Islam.

- Islam in Tanganyika didn't have a streamlined method of dissemination. Most of the pple that converted were as a result of personal contacts b/wn muslim Arab traders and the Africans. This method of dissemination could not guarantee massive conversion of Africans into Islam.

Colonialism also delayed the spread of Islam in Tanganyika although at the beginning the Germans had supported the spread of Islam. They later turned against Islam esp. when they realised that the Akidas and Jumbes were spreading Islam as such they dismissed them and also blocked all avenues through which Islam initially had been spread.

Islam in Tanganyika concentrated in urban centres which was the activity of trade. People outside the urban centres hardly felt influence of Islam.

The introduction of the Ujamaa policy or communism by Julius Nyerere also declined Islamic influence in Tanganyika. This policy emphasized community based political, social & economic programmes which had no bearing with religion. This process alienated many people from their religion and as such slowed down the speed through which Islam could have spread.

The Arab muslim traders who took charge of spreading Islam in Tanganyika didn't have enough time to preach Islam as such they only had access to teach them Islamic principles and customs. This resulted into the creation of nominal muslims who know very little in as far as their religion is concerned.

In the early stages of Islam in the interior transport and communication were still very poor as such most of muslims who were in charge of spreading Islam became very difficult.

The presence of disease causing agents like mosquitoes, tsetse flies who caused Malaria and sleeping sickness scared away traders from entering the interior of Tanganyika.

### \* ISLAM DURING THE COLONIAL PERIOD IN TANGANYIKA

During the colonial period, Tanganyika was under German rule and later under the British as a mandate state after world war I.

During the colonial period colonialism had some positive and negative contributions towards the spread of Islam e.g

For example, the colonialists ended slave trade in Tanganyika. This enhanced the spread of Islam in a way that with the end of slave trade, the traders and the so-called muslims mended their relations with the Africans, this was created and the colonial activities went on uninterrupted as opposed to what was experienced during slave trade. This undoubtedly enhanced the growth of

## Islam in Tanganyika.

The colonialists established transport infrastructure e.g. roads and railway lines. These eased the movement of those in charge of spreading Islam from one area of Tanganyika to another.

For effective administration, muslims esp. the Akidas and the Jumbes were hired by the Germans to act as clerks, colonial agents, security personals and administrators. They used their positions to enhance the spread of Islam in Tanganyika.

At the end of slave trade, legitimate trade was introduced which necessitated the establishment of plantation agriculture to boost cash crop production which was the major item of trade. As such goat farms were opened on which the local people who were employed as porters, farmers and servants. This enabled muslims to make contact with the non-muslims on farms which resulted into the spread of Islam.

The Germans also helped in the pacification of the interior - In this, they created peace ending the interior inter-tribal wars. This factor enhanced the spread of Islam in a way that since the colonialists created peace those charged with the spread of Islam got access to the interior of Tanganyika.

The colonialists also recognised Kiswahili as a national language of Tanganyika. This made very many people to learn the language and with time it eased communication b/w the foreigners and the local people leading to their spread of Islam.

In 1943, the British opened up the teacher training institute at Bagamoyo specifically to train muslim teachers. This was a step forward towards the devt of Islam in Tanganyika.

Colonialists also established dispensaries and hospitals. This reduced the challenge of diseases esp. Malaria which had become a problem to the foreign masters who moved into the interior of Tanganyika.

However, despite the positive contributions, colonialism in Tanganyika had some negative contributions towards the progress of Islam e.g.

In many areas of Tanganyika where there was an attempt to resist colonial rule, the Germans responded with brutal means and as such, a no of people lost their lives. Muslims were inclusive e.g. Abdallah Mpande and Abu-shiri were killed as they tried to resist German rule.

From 1910, the Germans invited Christian missionaries into Tanganyika fearing that the muslims would over power their rule in the country. With the arrival of the Christian missionaries, they took measures to reduce the spread of Islam in Tanganyika.

The Germans retarded the progress of Islam when they fired the Akidas and Jumbas and made colonial agents from among the Nyamwezi. This was when they realised that the colonial agents were using their positions to spread Islam.

The colonialists also handed over the control of circular education to the Christian missionaries. These controlled the schools, regulated the curriculum and even made it a condition for one to first convert to Christianity to attend their schools. This denied the muslim circular education and in the future, they could not compete favourably with their Christian counterparts who attended the circular schools.

When the British took over Tanganyika after the first world war, they introduced English as a medium of communication and the language in school. This significantly reduced on the influence of Kiswahili which for long had been instrumental with the spread of Islam.

The colonialists also took over the trade activities in Tanganyika when they introduced legitimate traders. This as a factor reduced the number of the muslim traders in the interior of Tanganyika which resulted into the limited spread of Islam.

As a result of colonialism, old chiefs and kings were removed from the corridors of power since some were muslims and had initially used their influence to spread Islam, their departure from power meant the stagnation of Islam.

The arrival of colonialism came with European ~~civilisation~~ civilisation and culture. This in one way, drove many people away from the Arab culture that had contributed greatly towards the spread of Islam.

German involvement in the first world war affected the growth of Islam in Tanganyika mainly because a no of people were recruited in the army with the majority being muslims. Therefore as the Germans fought the British in the war, many of them were killed, property destroyed, some wounded and above all, due to the outbreak of the influenza epidemic that killed a no of people in Tanganyika.

The colonialists imposed heavy taxes on the people of Tanganyika to cover for their cost of administration which included hut-tax, gun tax, cow tax, market dues. This affected the income and progress of the people in Tanganyika which left many of them poor, muslims inclusive.

In conclusion, colonial rule had both positive and negative impact on the dev't and growth of Islam though the negative contributions were stronger and disastrous.

- Ref qn Examine the role played by the Germans in the dev't of Islamic civilisation in Tanganyika.
- Access the role played by colonial rule in the spread of Islam in Tanganyika

### SPREAD OF ISLAM IN NYAMWEZI LAND

The spread of Islam in Nyamwezi land was mainly done by the Arab muslim traders who followed the central route of the long distance trade and reached Mirambo's empire. Many of them often proceeded to Unyanyembe the capital of the Nyamwezi and the vital centre of the long distance trade. In Unyanyembe, they made contacts with Nyamwezi who they introduced to Islam in the process of trade.

As the result of the presence of the muslim Arab traders in Nyamwezi, a no. of Mirambo's chiefs converted to Islam. The traders instructed them in Islamic principles and the Kiswahili language and with time, these chiefs were able to influence the people under their control to convert to Islam.

In order to strengthen the relationship b/w the muslim Arabs and the Mirambo, Mirambo allowed his chiefs to accompany the muslim traders to the country side to search for trade items. In the process, most of these chiefs converted to Islam together with the people who interacted with the Arabs in the process of trade.

As the result of long distance trade in the area, many people from Nyamwezi were ~~employed~~ as porters, guides and trade agents by the swahili and the Arab muslim traders. In the process, many of such Nyamwezi people converted to Islam.

When the Germans took over Tanganyika, a no of Nyamwezi people were ~~hired~~ as colonial agents. They therefor used their position of govt to influence the people under their control to convert to Islam.

The location of the Nyamwezi Kingdom also enhanced the spread of Islam in the area. Being located along the central trade route, many people came into the Kingdom mainly the Arab and Swahili muslim traders to take part in trade. In the process, many people converted to Islam.

### THE SPREAD OF ISLAM UJJI

Ujji was located on the Northern shores of L. Tanganyika and served as an interior market during the long distance trade. The Arab and Swahili muslims therefor flocked the area to pick goods that came from Congo. This with no doubt enhanced contacts b/w the Arab muslims and the Africans in the area leading to the spread of Islam.

Muhammad bin-Hamid popularly known as Tip-Tip also played a significant role in the spread of Islam in Ujji. Being a renowned trader, his activities made Ujji as a town to prosper and with increased prosperity, a number of Africans and Arab muslim traders came to the town to take part in trade. This perhaps explains why many Africans converted to Islam in this area.

The Arabs who came into Ujji town to carryout trade intermarried with the African women in Ujji - such women ended up converting to Islam and with time, they influenced their relatives and friends to accept ~~Islam~~ Islam.

The Arabs who came into Ujji set up simple mosques and schools which facilitated the extension of Islamic influence in the area.

## THE SPREAD OF ISLAM IN THE LANDS OF THE YAO

As a result of the southern long distance-slave route  
moslem traders reached the land of Yao where people were  
known to be prosperous traders by the swahili and the Arabs  
of the coast.

As the result of the trade activity in the area Africans were  
able to make contact with the Arabs and swahili traders and as a  
result of such contacts many Africans converted to Islam.

The dev't of Khota-Khota ~~as~~ <sup>at</sup> swahili settlement in Yao  
land also resulted into the spread of Islam. This enhanced the spread  
of Islam in the way that many of the Arab and swahili traders  
that flocked the area settled there, thereby easing contacts b/w the  
Africans and foreigners.

The presence of the Jumber family also accounts for the  
spread of Islam in the area. They were a local group of people  
who