**235 IRE 4 ISLAM IN EAST AND WEST AFRICA.**

**COURSE OUTLINE**

* Situation in Arabia before the coming of Islam in East Africa (Religious, Social, Political and Economic set up.
* The situation in E.A prior or before the coming of Islam to the East African Coast.
* Factors that facilitated the introduction the spread of Islam in East African Coast.
* Coming of the Portuguese on the E.A coast
* The factors for their coming and their effect on the spread of Islam at the coast.
* The spread of Islam in the Interior of E.A, i.e Tanzania, Kenya and Uganda.
* The spread of Islam in Tanzania
* The role of Kings and Chiefs in the spread of Islam in Tanzania.
* The spread of Islam in Kenya
* The role of Kings and Chiefs
* The role of colonialists in the spread of Islam in Kenya
* The factors that hindered the spread of Islam in Kenya
* The spread of Islam in Uganda
* The role of Kings and Chiefs i.e King Suuna Muteesa Mwanga etc
* Political, Religious wars in Uganda and their effects the spread of Islam.
* The Christian missionaries and their effect to spread of Islam in Uganda.
* The role of Colonialists too the spread of Islam in Uganda.
* The role of Muslim Sudanese soldiers in the spread of Islam in Uganda.
* Muslim personalities and their role in the spread of Islam e.g. Nuh Mbogo, Badr Kakungulu, Idi Amin Dada.
* Factionalism in Uganda
* NAAM, UMC, AMC Tabllq movement etc.
* The UMSC and its contribution to the spread of Islam.
* Non Governmental organizations and their role to the spread of Islam.
* AMA, UMSC.

**SECTION B. ISLAM IN WEST AFRICA**

* Situation in West Africa before the coming of Islam (social, economic, political and religious sector).
* Factors that favoured the introduction and spread of Islam in West Africa.
* Islam in the Old political organization of West Africa. The empire of Ghana, Mali and Songa.
* The role of chiefs and kings in the spread of Islam in West Africa.
* Stagnation and decline of Islam in West Africa.
* The role of Suffi (Brother Loods) orders in the spread of Islam in West Africa.
* The 19th century finals and their role in the spread of Islam (Sokoto, Macolna and Tijsan Jihands.
* Colonialists and the spread of Islam
* Effects of Islam on people like in West Africa

**THE CONDITIONS IN ARABIA BEFORE THE COMING OF ISLAM IN EAST AFRICA**

Before the coming of Islam at the East Africa coast, situations in Arabia had changed as compared to the period before 610 AD. As regards to the social, economic and religious aspects. The prophet was the role model of the Muslims Umah most especially after becoming a messenger and he remained the same until his death e.g. He led muslims in prayers, pilgrimage and He was a commander of the Muslim Army.

* The message which was revealed through angel Gabriel for the period of 23 years was intended to guide Mankind and it was efficiently taught to the people by the prophet, sometimes the prophet entrusted some people to led muslims in some rituals e.g. prayers, pilgrimage commanding Muslims in fighting and all these was to train muslims in leadership.
* It should be noted that the prophet on several occasions reconciled with primitive Arabs who used to oppose and persecute him and at last they dropped such practices including clan and tribal differences. The prophet on several occasions promoted good morals and preached against those of pre-Islamic Arabia. At last practices like fornication and adultery, infanticide etc were abandoned.
* Politically the Prophet administered the Muslim community both in Mecca and Medinah and he was helped by the Shurah Council (consultative Council) especially crucial matters that needed consultations e.g.. He inquired from his companions before waging wars on various pagan tribes e.g. he did it during the battle of Badri, Uhud and Khandaq.
* Economically the prophet participated in trade, reared animals and used to advice those who delt in trade. (Islamic commercial during their transactions and indeed many people adopted Islamic economic systems.
* After the death of the prophet in 6-32 AD Arabia entered into the Caliphate period i.e leadership of successors of the prophet who were also his companions among them include Abubakar, Umar, Uthuman and Ali.
* During their leadership Arabia led a kind of life which was characterized by the following aspects:-
* The Caliphs did not receive revelation but they were charged with the responsibility of putting in practice what the prophet left. After they were leaders of Muslims Ummah as well as role model in society. They maintained the Shura Council which could be consulted in case of crucial matters e.g. compilation of the Holy Quran, defending Muslims in case of war.
* This council advised the Caliphs basing on the verses of the Holy Quan and the Hadith of the Prophet.
* Still on political point, the Arabs of that time experienced wars from within and outside their Areas of Jurisdiction e.g. During Abubakar’s time ridar wars took place, there were also wars of expansion during Umar’s time and Uthuman’s time. One the other hand Muslims had wars amongst themselves e.g. the battle between Ali and Lady Aisha, the battle between Muawiyah, and Ali.
* Social and religious after 610 AD, the Arabs gradually started living a religious life and most of them had embraced Islam, however some small numbers of Christians remained in both Mecca and Medinah.
* During this period, Muslims prayed five times a day, performed pilgrimage, abserved fasting, paid Zakat, and carried out other religious rituals. Unfortunately, after the death of prophet, Muslims developed seats and factions among themselves e.g. the Sunhi, the Shia , the Ashrites , the mutazrites etc.
* It should be noted that most of the sahillyah practices were dropped by all people who followed Islam and strictly followed the teaching of Islam.
* Women were put in high status and given rights according to the Holy Quran. All Muslims were considered to be equal to one another whether rich or poor, black or white etc. for that matter social classes were no more as it was the case during the pre-Islamic Arabia.
* The concept of brotherhood was emphasized i.e Islam teaches that Muslims are brothers and sisters to one another for that matter tribalism, racism, slavery etc. were all prohibited and Muslims would relate well with people of other religion which created peace and harmony in the area.

**THE CONDITIONS IN EAST AFRICA BEFORE THE COMING OF ISLAM**

* Before the arrival of Islam in E. Africa, people lived a kind of life that was inline with the local conditions of the time.
* The pre-Islamic situation in E.A can clearly be understood when we look at it from the social, political, religious and economic sectors/ ways of the people of E.A.
* Politically, societies in pre-Islamic E.A differed from one area to another, this is because some societies were centralized and others decentralized. Those which were centralized include Buganda, Bunyoro, Ankole, Nyamwezi and in Tanzania and Mumia land in Kenya. These societies had their kings with the hierarchy of the official under them on the other side; other societies were decentralized and included tribes like the Babwezi, Lango, the kikuyu etc.
* The centralized societies had kings as supreme leader who were not elected but assumed power through inheritance and the power was determined by blood birth. At the same time, king was the commander in chief of the armed forces and hand power to appoint, transfer and dismiss officials as he assisted for his word was the final.
* Centralized government had standing Armies whose noble duty was to support the Central Authority to expand the kingdom and defend the society against invaders. These societies developed a Judicial systems in which the laws governing societies where derived from. These laws were not written down but had to be memorized by each and every individual in the society.
* Assemblies were always held in .which consultation were carried out. There after such issues were taken to the king for his final decision e.g. in Buganda, it had Lukiiko, Bunyoro had Lukurato, and the delegates to these to these assemblies were clan heads or clan leaders.
* On the other hand, the centralized societies had the following characteristics. The clan was the basic of organization in which people solved their problems. Such societies lacked a standing Army for defence and maintenance of Law and Order. These societies had scattered homesteads and villages and in case of any attack, it could affect many clans, families and villages. Therefore they had to combine efforts including women to defend themselves.
* People in these societies were fond of organizing raids against their neighbours e.g. they take animals like cows, goats, sheep and even people’s food after these raids.
* Elders in these societies were highly honoured and respected because they helped to solve political and social conflicts. It same time they used to preside over certain ceremonies like marriage, birthdays especially those of twins.
* Religious, the people of E.A believed in existence of one God though they thought that He was so great and very far and that they could only reach Him though His special agents. This God had different names according to different tribes and society’s e.g. the Baganda-Katonda, the Basonga- Kibumba, Banyankole, Batoro and Bakiga- Ruhanga and all names have a relationship in creation.
* The people of E.A believed in ancestors and spirits. These are people who die either from one’s family or other people’s families. They also believed in spirits of animals, trees, water bodies etc. e.g. Baganda had a spirit called Nalubale found on Lake Victoria which was worshiped. Nakayima tree in Mubende etc. These people could live and act according to want these gods told them e.g. not marrying from a certain family.

**Religious sacrifices**. This was over treasured in many people extended their sacrifices to the gods whom they thought that could extend them to the Almighty God. They sacrificed things like human beings, animals e.g. goats, cows, sheep etc at the same time sacrificed birds these animals and birds had different colours according to what they believed in.

**Music, dance and drama**. This was done occasionally and it was vital to the people of those days. Certain music could be played during the presence of the cultural leaders well as some music would not be played during his presence. Specific music could be played during purification of twins, during harvesting period, during times of sorrows e.g. in Buganda Mujaguzo could be played in presence of the Kabaka while dance like magunjju and Bakisimba were only played on religious special occasions.

* Religious people Africans had a belief that their leaders got power from the gods and that they could not be disobeyed. These people led all the activities e.g. prayers, marriage ceremonies etc. . e.g. Witch doctors rainmakers etc. In Buganda such people were called Jajja, Mandwa, Mbuga etc.
* Prayers and pray places, some Africans believed that prayers were very important to their God but through small gods. They prayed individually and sometimes in groups or congregation. Some people only believed in small gods and not the Almighty. Some people made prayer place for themselves while others used natural places e.g. Nakayima tree, Lake Victoria etc.
* **Religious objects**. The people of E.A treasured objects like spears, beads, some animals’ skins, backcloths etc. These objects expressed religious practices and ideas. They also believed that for prayers to be effective they could be combined with religious objects.
* **Superstition**. This is the relationship between man and his environment and between him and other people he lives with. The people of E.A believed in superstition and it consisted a big part in the lives of people of E.A. For resistance a woman could not open the door in the morning, she could not sweep the court yard at night and that if you first met the woman on your way, it meant bad luck and omen. In E.A some animals and birds were considered Omen e.g. owl.
* **Naming**: Africans named their children after their gods and this was done for protection and to feel that they are part and percel of what their gods commanded e.g. Musisi- Earthquake, Mukasa-birth, Ddungu for hunting, Musoke for rain, Kiwanuka for............. Other names included Atukunda, Byamukama and Byakatonda all for these for Lord.
* **Death and magic;** Some Africans believe that some people would turn good to evil and they would normally use magic to solve problems. They believed that death was caused by witch craft and that when certain Animals made noise, the people thought that death would take place in that village such animals included cats, dogs, owls etc.
* **Initiation;** In some societies, one was only considered to be man after the initiation ceremonies e.g. circumcision. In Uganda e.g. the Bagishu are only considered to be men after circumcision and during that time when one died uncircumcised, his body would be circumcised to make sure that he was buried a man. At the sometime, one would not marry a mugishu girl when not circumcised. In Sebei land, one would be considered a woman after going genital mutilation.

**ECONOMIC SETUP**

Economically, the people of E. African were basically divided into 2 groups i.e the cultivators and the pastoralists. Those who stayed in fertile areas like Buganda, Bunyoro etc were cultivators and grew crops like yams, bananas etc. Another group was that of pastoralists and they moved from one place to another looking for water and pasture for their animals. They included the Kikuyu, the Turkana, the Karamajong, the Masai etc..

It’s also noted that there was long distance trade where traders moved long distances to dispose off their trade items and to look for what they lacked. In the process, they were able to establish good working relations with the people they traded with. For resistance Banyankole trade with neighbouring communities such as Buganda, Busoga, Nyamwezi land etc. They exchanged items like backcloths, coffee and animals like cows and goats.

The E. African people were also known for hunting whereby some hunted food while other hunted for leisure. Some people hunted because they wanted some items from wild animals for trade purposes e.g. the Nyamwezi hunted elephants for the purpose of getting ivory which was badly needed by the Arabs. Animal’s skins were also badly needed to be used in making bags, shoes, belts etc. Still on trade, people moved from one country to another carrying with their items expecting other items in return e.g. clothes, beads, glass wear etc.

Some Africans accumulated wealth through inheritance whereby the eldest son in the family could take his entire father’s property. This practice yielded many misunderstanding in the family and sometimes death occurred among the family members. Female children were not allowed to inherited property because they were considered to be the lowest of the law.

Fishing was also carried out on lakes like Kyoga, Nalubaale, swamps of L. Wamala etc. The fish that was got used as food and sometimes sold to get money.

Presents and gifts were also a source of income and the people who used to receive such gifts included the chiefs, tribal leaders who would at times accumulate a lot of wealth.

Other economic activities included iron working, salt mining and pottery which was especially carried out in Western parts of Uganda.

**THE COMING OF ISLAM ON THE EAST AFRICAN COAST**

The exact date when Islam arrived at the E. African coast is not known. However Arab settlers in Southern Arabia had been involved in commercial activities with the people of E.A especially at the E. African coast. This was due to the presence of Monsoon winds which blew over the Indian Ocean, i.e North East and South West type of monsoon winds.

The arrival of Arabs led to establishment of several coastal states e.g. Mombasa, Pemba, Kilwa, Mogadishu etc. As the years passed by, the Persians also joined the Arabs in this trade. By 11th century, almost the whole of the E. African coast was occupied by the Arabs and Persian traders. Several groups of Arabs came and settled on the E. African coast and include the following:-

The first group arrived at the coast in 700 AD from Oman. It was led by Sulaimanyad and Said who were local chiefs by then. It is reported that these 2 people refused to accept the leadership of the Ummayadi and in order to save their lives, they decided to migrate to the E. African coast together with their supporters.

**Zaid’s group:** This was ashia sect which came at the coast in 740AD. They settled near Mogadishu it is noted that in 724AD, a rebellion broke out in Iraq which was led by Zaid the grandson of Caliph Ali. However, he was killed in 740AD giving birth to Zaid’s group. Therefore the followers of Zaid decided to migrate to the E. African coast and some few went to Yermen.

**Al-Hassan’s group (Sunnl group):** This group arrived at the coast in around 950 AD. It is called so because it came from the region of the Persian Gulf and they were basically Sunnl Moslems. They settled on the E. African coast. Involved in towns like Mogadishu, Malawi, Mombasa etc.

**The Shiraz group:** Towards the end of 10th century, Hassan and Ali left Shiraz in northern Persia to the E. African coast. He and his group settled on various Islands **like** Pemba, Kilwa etc

**REASONS FOR THE COMING OF THE ARABS AT THE EAST AFRICAN COAST**

**TRADE:** It is noted that since time in the memory there existed commercial relationship between Arabs and the people of E. African coast. At the coast, there existed tradable items like gold, ivory, agricultural parts etc which were got from the interior of E. Africa to the coast and they were exchanged with items like clothes, glass wear, guns etc. Therefore the major reason why the Arabs came to the coast was to trade.

**SEEK FOR REFUGE:** It is on record that during fighting wars in Arabia, many Muslims left their homeland and got shelter on the E. African coast. It should be noted that during these civil wars and conflicts, some Arabs and Persians found it impossible to stay at home therefore they decided to migrate to the E. African coast to safety their lives.

**There was need to acquire new lands in form of colonies.** It is reported that some Arabs came to acquire colonies on the E. African coast and practice the Islamic law on the people of East Africa. When they arrived, they really established dynasties and they spread Islam as well.

**Presence of monsoon winds;** The movement of Arabs from their homeland to E. African coast was facilitated by the presence of monsoon winds blew 2 periods in the year ie from Middle East to E. Africa and from E. Africa to middle.

**The good favourable climatic conditions at the coast:** These conditions led to the coming of the Arabs who settled on the E. African coast e.g. Saidi Seyyid moved his capital from Oman to Zanzibar due to good climate at the coast which favoured Agric.

**Need to spread Islam.**  Some few Arabs wanted to spread Islam despite the fact that the majority came at the coast for other things. They did this put in practice the command of Allah which is to spread his religion.

Some of the Arabs to E. African coast because of love for adventure e.g. Ibin Batuuta came to see the nature of the E. African coast and its physically features.

**The hospitable nature of the people of East Africa.** People of East Africa were so welcoming the Arabs a situation that attracted many Arabs to come and settle permanently at the coast.

**Bandwagon effect:** Some Arabs came to the coast because they saw their friends coming.

**FACTORS RESPONSIBLE FOR THE SPREAD OF ISLAM AT THE EAST AFRICAN COAST**

By 1500 AD, Islam was the strongest influencing factor at the E. African coast. There are many factors that facilitated the introduction and the spread of Islam at the E. African coast which include the following:-

The Arabs came and settled at the coast, they started trading with the local people at the coast whereby they carried out barter trade. The item from the interior and along the coast of E. Africa. Thus this trade, there was instructions between Arabs and Africans and the process Islam was spread.

**Intermarriages:** This was anotherstrong factor responsiblefor the spread of Islam on the coast of E. Africa. When the Arabs arrived at the coast, they married black women who produced children that were automatically Muslims. The number of Muslims increased at the coast a situation that led to the development f Islam

**The introduction of Kiswahili language:** Swahili was a mixture of the Bantu language and Arabic. The development of this language was a very big factor in the development of Islam at the coast because it eased communication between the Arabs and Africans thereby earning the preaching of Islam.

**The role of Muslim scholars,** it is noted that Muslim scholars visited the coast, they wrote and even drew maps locating the coast of East Africa E.G. Ibin Batuuta and the information that was produced was taken to Arabia and parts of the world thus advertising the coast which later facilitated the coming of more Arabs muslims who eventually spread Islam.

**The hospitality of people of E. Africa.** The warm welcome accorded to Arab Muslims by the coastal people facilitated the spread of Islam by providing accommodation to Arab Muslims.

**Introduction of Sharia.** It is noted that the Arabs introduced Islamic laws as a code of conduct which at a later stage helped many people to convert to Islam. The effective implementation of Sharia especially in matters of family law inheritance, commercial transactions etc attracted many people to Islam.

**The construction of mosques and Quranic schools.** It’s on record that the Arabs constructed Muslim infrastructures like mosques and schools in areas like Mombasa, Malindi, and Kilwa etc. The mosques worked as coordination centres, prayer places and sometimes as places to celebrate Muslim festivals. The Quranic schools helped the teaching of Islam because the Quran and Hadith of prophet were part of the religion a situation that facilitated Islam at the coast.

**The role of slave trade.** Much as the practice retarded the spread of Islam, to some extent it facilitated the spread of Islam. It was automatic that one had to behave like his master even without being forced.

**The provision of employment to Africans by the Arabs.** It is noted that when the Arabs reached at the coast, they introduced plantation and Agriculture and they offered to people who preferred to behave as they behaved. Therefore most of Africans adopted Islam because it was the way of life for the Arabs.

**Presence of favourable climate.** This factor facilitated the Arabs to come and settle at the E. African coast, in the process they found themselves spreading Islam hence developing the religion.

**Introduction of Arabic language at the coast.** This was a very important factor because most of Islamic literature like the Holy Quran, Hadith of the prophet etc were written in Arabic. Therefore if became easier for African to learn the principles of Islam after being introduced to Arabic language.

* The Arab way of eating was perhaps another factor that made Africans to admire Islam. For resistance the Arabs would wash their hands before eating, eat together from one plate while sitting down etc. This level of hygiene and brotherhood attracted Africans who were always invited but not a chased away to share the meal.
* Expulsion of the Portuguese from East African coast.
* Proxicimity of East Africa to Middle East.
* Presence of valuable trade items like gold, ivory etc.
* The role of sheikhs.
* Presence of Indian Ocean and monsoon winds.

**THE COMING AND SPREAD OF ISLAM IN THE INTERIOR OF E. AFRICA**

Islam did not penetrate into the interior of E. Africa not until the 19th century. It should be remembered that when Said Sayyid made Zanzibar a prosperous centre after transferring his capital from Muscat, trade increased at the coast and demand for tradable commodities also increased, such items included slaves, gold, ivory etc. The Arabs and Swahili traders used to the follow the routes used by the Nyamwezi and the Yao who were early caravan traders at the coast. Despite the Arab’s contact with the people of the interior, Islam had little effect on E. African communities more especially the interior. Islam was introduced at the coast as early as 7th century but took long to penetrate the interior of E. Africa. However, in the 19th century, Islam started penetrating the interior. A number of factors occurred for this delay and the following were outstanding.

* Islam as a religion did not arrive at the coast as a missionary religion therefore no effects were made to spread it and convert the E. African people. The major aim of Arabs at the coast was to trade and where Islam was spread, it was a result of personal contact between the E. African people and the Arabs
* **Presence of tradable items at the coast**, Many Arab traders did not go into the interior of E. Africa because almost the goods they needed were being brought at the coast from the interior. Therefore, there was a need for them to penetrate into the interior which delayed the spread of Islam.
* **Poor transport and communication:** Before the 19th century, transport and communication in the interior was still very poor. There were very few roads and most of them were still in poor state. In fact most of journeys made by the Arabs were on foot a situation that retarded the penetration of Islam in the interior.
* **Presence of tropical diseases:** Many areas of the interior of E. Africa were infested by tropical diseases e.g. malaria which was caused by mosquitoes and sleeping sickness caused by tsetse flies. Such diseases scared away the Arabs thus hindering the spread of Islam in the interior.
* **Presence of hostile tribes;** Some tribes in the interior of E. Africa like Nandi, Masai, Karamajong etc were very hostile to foreigners and such as their areas were feared and could not be reached by the Arabs and hence the pe-\*-\*-\*-\*-\*-\*.
* **Slave trade:** The initial involvement of Arabs in slave trade business scared away many people who would be converted to Islam. This business caused a lot of suffering to Africans and they end up associating it with Islam and Arabs. Therefore most Africans opted not to follow Islam the religion that was spread by the Arabs.
* **The coming of the Portuguese at the coast.** The activities of the Portuguese at the coast hindered the spread of Islam in the interior of E. Africa. It is noted that the Portuguese aimed at controlling the coast more especially trade as well as destroying Islam and Moslem status. In absence of a strong base at the coast, the Arabs could not penetrate and spread Islam in the interior of E. Africa.
* **The competition caused by A.T.R,** most Africans could not abandon their traditional beliefs and customs because they felt that it was sufficient in delivery to solve problems therefore this situation affected the spread of Islam among the people of E. Africa.
* **Lack of geographical knowledge;** The Arabs and Swahili’s who were responsible for the spread of Islam had no knowledge concerning interior. This was because maps had not been drawn. Therefore going to areas where they had less knowledge was not possible hence retarding the spread of Islam.
* The small number of Arabs and Swahili’s who got involved in the spread of Islam also slowed down the penetration of Islam in the interior. It’s noted that these Arabs had to cover a wide area which included Tanzania, Kenya and Uganda.
* **Language barrier;** It should be noted thatE. Africa did not have a single language that would be used as a medium of communication. Ethnic languages were very many which the Arabs could not understand and the reverse was true. Therefore that situation retarded the spread of Islam in the interior of E. Africa.
* Some of the requirements and obligations of Islam seemed to be a burden to many African people. Such obligations included circumcision, fasting in the period of Ramadha, praying five times a day, praying zakat etc. This was worsened by the fact that the introduction and spread of Islam in E. Africa was not done in an organization manner.
* **The coming of Christian missionaries.** Islam faced stiff competition as well as opposition from the Christian missionaries. It is noted that when Christian began spreading Christianity, political religious wars broke out e.g. in Buganda; wars broke out between Christians and Muslims in the late 1880’s. The Muslims were defeated a factor that hindered the progress of Islam in interior of E. Africa.
* **The role of chattered companies;** It should be remembered that when Europeans came to colonize E. Africa, they put in place chattered companies e.g. IBEACO for British and GEACO for the German. These companies were meant to control trade there depriving the Arabs and Swahili traders the agent of trade yet trade was a mode through which Islam reached E. Africa.

**THE COMING OF EUROPEANS AND THEIR PARTITION AND SCRAMBLE FOR AFRICA.**

These Europeans came with their Anti Islamic policy whereby they sidelined the Muslims and supported the Christians especially during the political religious wars. In Buganda and the end results was expelling the Muslims in Buganda a situation that weekend them politically, religious and economically hence slowing down the spread of Islam in the Interior.

**THE INTERIOR TRADE ROUTES AND THE SPREAD OF ISLAM IN E.AFRICA**

It is noted that trade dominated the lives of several people in the Interior of E. Africa. Therefore, the increased demand for trade items like slaves, ivory, and gold etc led to the coming of Arabs and Swahilis in the Interior. The development of trade led to the establishment of trade routes which facilitated the spread of Islam in E.Africa. The most important trade routes in the Interior were 3 i.e the South, Central and Northern trade route.

**SOUTHERN TRADE ROUTE**

This was controlled by the Yao who happened to be the major long distance traders in the South. Southern trade Route was the biggest of all and the major trade items around this route included slaves and ivory. It should be noted that the chiefs of Yao in their struggle to gain territory acquired many slaves who were taken to the coast for trade. The route connected the cost through Yao land, Kilwa which was a major coast market.

**THE CENTRAL TRADE ROUTE**

This trade route was controlled by the Nyamwezi and it stretched from Tabora to the North East of Tanzania i.e Karagwe. It branched Buganda, Bunyoro, and reached several areas around L. Victoria. The major trade items along this route were ivory, copper, slaves etc. These items were exchanged for clothes, beads, guns and gun powder etc. This route helped much in the spread of Islam most especially in Buganda and Karagwe.

**NORTHERN TRADE**

This route was controlled by the Akamba people and originated from Mombasa passed through Nairobi to Kisumu through Akamba land and then stopped in Pangan. The major trade items from this route were gold, ivory etc. It is important to note that the Akamba never allowed slave trade to take place and at the same time the route passed through Tsavo National Park which had man eaters and the same time the Masai, Nandi, the Kalenjth were hostile onto the foreigners, therefore the Arabs feared that route.

The Interior trade routes facilitated the spread of Islam in a number of ways as seen below:-

* The trade routes led to establishment of Islamic centres. It is noted that the Sheikhs established themselves along the routes and in the process they constructed Quranic schools where many people in the Interior moved to study Islam and Islamic pricinples. At the same time, these Islamic centres hence developing Islam.
* As a result of the trade route, people from the Interior associated with Arabs and Swahili traders either as porters or interpreters. Thus these interactions, some people appreciated Islam and adopted it as their way of life hence leading to the spread of Islam.
* Along the trade routes, there emerged important commercial towns which became the centres of Islamization from these towns, people of different religious customs interacted and consequently some adapted Islamic ways of life and at a later stage.
* They converted to Islam.
* Trade routes provided security to traders and traders of Islam. This is because the routes passed through areas which were already established as peace zones. With this security that was created, Islam was able to spread far and wide because the Arabs were very secure to move from one place to another.
* The trade routes enabled the Arabs and Swahili Moslems to access the African chiefs and kings who were later convinced to convert to Islam. Among those that converted were king Muteesa of Buganda, Mirambo of Nyamwezi, Nabongo of Mumia land etc.
* The trade routes led to emergency of and etc of Muslim business group which owned wealth and used it to facilitate the spread of Islam in E. Africa. They included Indians, Swahili’s and African traders/businessmen.
* Trade routes enabled some Africans access the coast e.g. in the 19th century, some Muslims moved from the Interior to E. African coast in order to acquire Islamic knowledge. They used that knowledge to convert their people to Islam thereby leading to the development of the religion such people included Nuhu Mbogo of Buganda who travelled to Zanzibar to Islamic knowledge.
* The interior trade routes enabled European traders to access the interior. In the process, they developed trade and infrastructures like railway lines, hospitals, schools, which were all used by the Muslims hence facilitating Islamization process.
* However trade routes had some negative aspects as far as the spread of Islam in the interior was concerned. e.g. they led depopulation in the interior since the trading of slaves increased as a result of the increase in demand at this cost. This was attributed to the easy of the trade routes a situation that retarded the progress of Islam.
* The trade routes increased conflicts between rival African communities in the interior. This was attributed to inflow of fighting weapons like guns, swords etc which facilitated fighting and enemity between the neighboring communities e.g. Buganda and Bunyoro hence retarding the spread of Islam.
* The trade routes caused insecurity in the interior because slave raids increased along some trade routes which worked negatively to the spread of Islam.
* The Trade routes led to the coming of Europeans Christian Missionaries, traders and explorers. These people used these trade routes to penetrate the interior as a result; they introduced Christianity which competed with Islam for converts hence retarding the spread of the religion.

**REFERENCE QUESTIONS**

“Interior trade routes greatly facilitated the spread of Islam in E. Africa” Agree other factors.

To what extent were the interior trade routes a factor in the spread of Islam in the interior of E.A? (Positive and negative)

“The interior trade routes greatly facilitated the spread of Islam in E.Africa” Comment.

To what extent did Interior trade routes contributed to the spread of Islam in E.Africa” Positive and other factors.

**THE IMPACT OF ISLAM ON THE LIVES OF THE PEOPLE OF EAST AFRICAN COAST**

The coming of Arabs with Islam at the E. African coast had a great impact on people’s lives, and re-defined the lives of the people of E.Africa. Among their impacts, the following were outstanding.

With the coming of Islam, there was tremendous development and growth of Coastal city towns into city states e.g. Mombasa, Malindi, Kilwa, Pemba, Sofala etc.

These areas developed into city states and city centers which attracted many people to come and settle permanently at the coast.

* **Improved standards of living:** The standard of life at the E. African coast tremendously changed whereby there was improvement from primitive way of life to an advanced way of living e.g. people caped the Arab way of life more especially washing hands before eating, housing etc.
* **Development of trade:**  With the coming of the Arabs at the coast, trade became an important commercial activity to the extent that the Arabs found no need of going back to Arabia. Through their preaching, the Islamic commercial ethics were introduced i.e use of weights and measurements, not charging ribah etc.
* Many expensive trade items were brought at the coast and Arabs established themselves as middlemen at the same time Africans also benefited a lot from this trade.
* Emergency of Islam and its spread as a way of life. It is noted that the introduction of Islam at the coast replaced the primitive religious life of the people at the coast e.g. Some beliefs and culture were accepted and modified e.g. circumfusion for men, polygamy etc while others were abolished like child sacrifice, superstition, idol worshiping etc yet some new beliefs and practices were introduce e.g. the making of ablution thereby promoting hygiene in the society.
* Introduction of Swahili culture perhaps the most important effect of Islam at the coast was the emergency of Swahili culture. This culture was as a result of the continued intermarriage between Arabs and the Africans. The Swahili became another cultural group with Kiswahili as their language which boosted the progress and development of Islam not only at the coast but also in the interior of E.Africa.
* **Development of Infrastructures:-** With the coming of the Arabs and Islam at the coast, most schools, medical centres, roads etc were constructed. The mosques acted as meeting and worshiping centres, medical centres improved on health care, schools improved on education and roads facilitated the spread of Islam along the coast with all the above the coast developed.
* **Stopping of evil practices:**  Islam is a religion that teaches the doing of good and shunning of evil from the society. Therefore, with its introduction at the coast, primitive practices like the drinking of alcohol, adultery and fornication, witchcraft, etc become outdated in several coastal states and general environment at the coast looked Islamic.
* **Introduction of Arabic language.** With the coming of Islam at the coast, there was introduction of Arabic language as a medium of communication. This is because most of the Islamic Literature is written in Arabic e.g. the Holy Quran, Hadith of the Prophet etc. With the above, some of the Arabic words eventually got mixed up with African languages. Arabic Literature became popular at the coast and Arabic language was used in schools and public office as a medium of communication.
* **Introduction of Arabic Architecture:** With the coming of Arabs and Islam, there was development of Arabic art, design and craft. Arabic Architecture of building with stones and sand was introduced. Many Africans liked this way of life and they eventually copied it.
* **Introduction of Islamic Sharia:**  With the coming of Islam, there was introduction of Islamic law at the coast. Sharia become a code of legal code and people started behaving as Islam prescribes many coastal states adapted Sharia e.g. Mombasa, Zanzibar, Malindi etc and within these states, law and order were administered purely under Islamic Sharia.
* **Introduction of new farming methods:**  With the coming of the Arabs at the coast, they introduced plantation farming e.g. After the taking over Zanzibar by Said Sayyid. He introduced plantations farming and provided employments to the Africans. On this plantation, new crops were introduced e.g. rice, dates, pineapples, pals, grapes, etc which all improved on people’s standards of living.
* **Promotion of unity and brotherhood:** The coming of Islam and the Arabs promoted unit y among the people because Islam as a religion advocates for Muslim brotherhood and equality and this two led to unity of mankind. Most of the Africans adopted that teaching through saying Salaam to each other a situation that led to the creation of peace and prosperity within different races and tribes at the coast.
* **Introduction of Islamic way of healing:** The coming of Islam the sheikhs introduced new ways of healing whereby they used herbs, thereby supplementing on the already existing medicine. At the same time they abolished the traditional ways of healing which involved sheikh
* **Introduction of Islamic Ceremonies:** With the coming of Islam, ceremonies like the two Iddis, the birth of Prophet, a child birth ceremonies ( aqiqah) , marriage ceremonies were introduced at the coast and they were celebrated following the Islamic teachings.
* Categorization of Acts: With the introduction of Islam, there was identification of acts as Islamic and non Islamic (Halal and Haram) The Haram foods and drinks, un Islamically slaughtered meat etc. On the other hand, Halal foods and drinks were made popular to all the people at the coast.
* Women Emancipation: With the coming of Islam, the position of an African woman was redefined. She had to get shares from the Estates of her dead relatives, she had to dress decently and she became an active member of the society. In political, social and economic and religious aspects.
* Improvement on health living: Islam introduced at the coast a life full of better sanitations methods like washing hands, legs and after eating, eating good foods, fasting, performing ablution frequently etc. Therefore civilizing the coastal people from primitive ways of life.
* The East African coast was linked to Middle East of world.

**THE COMING OF THE PORTUGUESE AT THE COAST AND THEIR IMPACTS ON THE SPREAD OF ISLAM**

* The Portuguese are people who came from Portugal and they were the first Europeans to conquer the E. African coast. The Portuguese ruled the coast for about 200 years and their conquest of the coast market the beginning of their influence and at the set back to Arab supremacy. When the Portuguese reached the E. African coast, they started destroying Arab trade in the region. The capturing key place of the coast line. At the coast, the Portuguese were cruelty in their operations and inflicted harsh treatment to the inhabitants of the coast. Because of this, many people were killed, houses were destroyed and property was looted by the Portuguese.
* Throughout their stay at the coast, the Portuguese retarded the development of Islam but they were strongly defeated in one way or the other. However, they tried to support most of the rebellions and their campaign to put up a peaceful environment led to the building of a strong fort called Fort Jesus. Despite of all above, Portuguese came to an end after 200 years of their stay at the coast and they were finally expelled by the Oman Arabs. During stay at the coast, they contributed negative as far as the spread of Islam was concerned.

**REASONS FOR THE COMING OF THE PORTUGUESE AT THE COAST.**

* **Need for the sea route to India:** Due to the loss of land route to Europe and Asia by the Christians, Europeans had to think of an alternative route to India for activitation of the Indian Ocean trade. Because of this, many settlers such as Vasco Dagama were sent to look for the route. Therefore Vasco Dagama identified one which started from E. Africa to India. Therefore, the Portuguese decided to come.
* **Need to spread Christianity:** Portugal is a Christian country; therefore some Portuguese came to E. African coast to spread Christianity in order to replace Islam which had become influential at the coast. With their coming, some Africans converted to Christianity.
* **Love for adventure:** Some Portuguese wanted to adventure in the new areas for exploitation. It should be remembered that in Europe, this was a time of industrialization, so some people came to un known areas so that can get raw-materials which were badly needed in Europe. Such raw-materials included, silver, gold, ivory etc.
* **The need to control trade:** Some of the Portuguese wanted to establish commercial empires at the coast. This is because at the coast was fit to have this purpose as it had both strategic and commercial advantages. Therefore with the good harbours at the coast, the Portuguese ended up conquering the E. Africa.
* The existence of enemity between the sultans of Malindi and Sofala, Mombasa was another reason that facilitated the conquest of the coast by the Portuguese. When Vasco Dagama arrived at Malindi was welcomed by the sultan of Malindi who even showed him the sea route to India. This relationship that had been created helped the Portuguese to conquer towns at the E. African coast hence the reason for the conquest
* **Need to revenge against the Arabs:** The Portuguese wanted to revenge against the Muslims who had occupied Iberian Peninsula and introduced Islam to the people of Spain and Portugal. Therefore they looked for an opportunity to revenge against the Muslims hence their coming to the E. African coast.
* **Need for cheap trade items:** It is noted that the coast of E. Africa used to provide profitable commodities very cheap e.g.. gold, diamond, ivory, hides and skins etc which were on high demand in Europe. Because of this, many people from Portugal came to the coast.
* **Need to control India:** The Portuguese wanted to occupy the E. African coast because it was in a strategic place to administer their colony which is India. The coast provided a well positioned administrative centre which could help in administration at the same time it had very nice harbours. with deep waters which could even support heavy ships.
* It should however be noted that much as the Portuguese wanted to stamp out Islam at the coast they failed. By 1580, there were signs of declining regime and there after the Portuguese started declining due to their weakness and poor administration.

**EFFECTS OF THE PORTUGUESE RULE ON THE SPREAD OF ISLAM AT THE EAST AFRICAN COAST**

The Portuguese rule at the East African coast was a period of a total destruction and decline of Islam as a region. There a number of effects as a result of Portuguese occupation of the E. African coast and the following were outstanding:-

* **The destruction of towns:** When the Portuguese came at the E. African coast, they destroyed many towns in their struggle to gain control over the coast. Some of these towns had become strong, well established and prosperous. The destruction of such towns affected people’s way of life and many of the inhabitants of these towns were Moslems. Therefore that led to the decline of Islam at the coast.
* **The introduction of heavy taxes:** At the coast the Portuguese introduced heavy taxes and tribute at the same time the arrogant and harsh officials collected the taxes. The traders at the coast lost a lot of their revenue which affected their standards of living as well as the Islamization process.
* **Introduction of Christianity:** When the Portuguese came at the E. African coast, they introduced Christianity, the Christian doctrines, name and ways of life were for the first time seen at the E. African coast. Naturally there was competition between Islam and Christianity and the since the Portuguese were well facilitated, Christianity out competed Islam a situation that led to the decline of Islam at the coast.
* **Turning Muslim infrastructures into churches and Christian schools:** With the coming of the Portuguese many mosques especially in Mombasa and Lamu were turned into churches e.g. on the mosque of Mombasa which was known as Masjid Kubwa was turned into Fort Jesus. Many schools that had sprung up were destroyed, Christian names were introduced and this situation greatly affected the spread of Islam at the coast.
* **Destruction of the Swahili culture:** The Portuguese destroyed the Afro-Arab culture which was instrumental to the development of Islam at the coast. This culture had accommodated most of the Islamic teachings e.g. the dressing code, eating methods etc. In their struggle to eradicate Islam and promote Christianity, they destroyed everything that had an attachment to the advancement of Islam e.g. they introduced some of their culture in Swahili as well as their words in the language.
* Destruction of trade: The Portuguese control of the Indian Ocean trade reduced the commercial prosperity of the coastal towns. Trade which was a very important commercial activity and had helped to raise the standards of life of the life of the coastal people was destroyed. It was noted that trade was a very important method or mode in the preparation of Islam at the coast. Therefore its destruction retarded the Islamisation process.
* The Portuguese forced many people especially Muslims to convert to Christianity e.g. Yusu bin Ali Hassan the sultan of Mombasa was taken to Portugal and they trained him Portuguese military skills and forced him to convert to Christianity. However, when he came back to the coast, he denounced Christianity and rebelled against the Portuguese.
* The Portuguese were very arrogant and poor administrators because of that, many people rebelled against them and they reacted by destroying a lot of property and killing innocent people. e.g. In Lamu and Mombasa when Muslims rebelled against them, many were killed leading to the retardation of Islam at the coast.
* Expelling the Arabs from the coast. It should be noted that when the Portuguese made life at the coast very different, many Arabs traders went back to Arabia. Some went into the interior yet others went to India, Yaman, Oman etc.
* This situation greatly reduced the numbers of Arabs at the coast hence retarding the growth of the Islamic influence at the coast.
* In order to destroy the Islamic eating methods, the Portuguese introduced a number of new crops, among them included pineapple.
* It should be noted that the Portuguese found the coast so boring as there was no much alcohol. Therefore they decided to bring pineapple at the coast such that they may produce enough alcohol which they liked so much. Therefore with introduction of such crops, alcohol increased at the coast hence affecting the progress of Islam.
* Moral decay: It should be noted that the Portuguese are the one who introduced homosexuality at the coast. It should be remembered that Portugal was a small country without enough honest and qualified men to administer its overseas territories. This resulted in a recruitment of incompetent, untrustworthy and badly mannered officials. These officials never came with their wives at the same time they were proud and arrogant to the African women who they despised. Therefore, they ended up using fellow women to satisfy their sexual desires a practice that Islam condemns.
* In conclusion, the Portuguese stay at the E. African coast was a period of moral decay and destruction. As regards the growth of Islamic civilization, it was a lost time. However, because of the influence of Islam was strong and the Portuguese were few in number, arrogant in experience etc. The influence scrambled after 200 years and Islam was revived.

**QUESTIONS:**

Discuss the reasons for the coming of the Portuguese at the E. African coast

What were the effects on the spread of Islam at the coast?

‘’ Had it not been for the coming of the Portuguese the whole of E. Africa would have been Islamized’’ Discuss.

‘’The advent of Islam proved a relief to the people of E. Africa from the oppressive traditional beliefs and practices.’’ Access the validity of the statement.

Discuss the impact of Islam on people lives at the E. African coast.

* Moral decay
* Destruction of towns
* Destruction of trade
* Destruction of infrastructures
* Forced Muslim to convert to Christianity
* Destruct Islamic eating method
* Arrogant and poor administrators
* Introduced Christianity
* Imposed high taxes on the Muslims
* Chased Muslims at the coast
* Destruction of Swahili culture
* Destructed the Muslims culture
* Introduced divide and rule policy
* Abolished Sharia and replace it with Portuguese laws

**ROLE OF THE SOMALISE AND THE SPREAD OF ISLAM IN EAST AFRICA**

The people of Somalia especially those of Mogadishu had received Islam before 1000AD. However the distribution patterns of Islam is uncertain because of the nature of those people and the geographical conditions of this area.

The contact between the people of Somalia and those of E. Africa had been developing since the development of settled communities in the interior of E. Africa. Through these contacts, the Somalis have influenced the people of E. Africa into Islam in a number of ways as discussed below:-

* Most of the Somali were traders and they used to move into the Interior of E. Africa looking for tradable items. They used to trade with people of Mombasa, Nairobi, Kisumu, Kampala etc. In the process they convinced fellow Africans to embrace Islam.
* Since some Somalis were pastoralists, they used to move from Somalia to some parts of E. Africa. They moved from place to place in search for water and pasture for their animals. They fully practiced Islam as their way of life and they entered Kenya and Uganda, they influenced many people to Islam. Indeed of Islamization of Northern Kenya was work of the S Somalis.
* The majority of the Somali especially among the high leveled ones were learned in Islamic studies. Therefore those sheikhs introduced and preached Islam in E. Africa especially in Eastern Kenya and most of the teachers were grandaunts of Arab ............... of Saudi Arabia e.g.. Iran, Pakistan, Afghanistan etc.
* The Somalis intermarried with other Africans in E. Africans through such relationships, interactive increased the relatives to couples who were not Muslim were converted and the offspring automatically became Muslims and this helped very much in the spread of Islam in E. Africa.
* The numerous wars fought between the Somalis, Muslims and Ethiopian Christians which existed for centuries forced many people to move from Somalia to E. Africa. In the process they preached Islam to the inhabitants of E. Africa hence spreading the religion.
* Some Muslim Somalis who were involved in trade got rich and they financially and materially contributed to the growth of Islam in E. Africa e.g.. they established an association which has helped in the construction of mosques in various parts of E. Africa and it has contributed to other Islamic programmes a credit that is attributed to the Somalis.
* Somalis have established permanent settlements and Islamic villages in E. Africa. Much of the Somalis cultures are similar to Islamic culture. Women dress in Hijabs, they eat in groups, they have too much love and care for the needy etc. These aspects have attracted many people to Islam more especially in areas influenced by the Somalis hence the development of Islam in E. Africa.
* Increase on Muslim population. The Somalis social life is characterized by having large families therefore their numbers grow very fast and this has helped to increase the number of muslims in the areas they have settled e. g in Uganda. Mengo-Kisenyi area is densely populated with Muslims basically because of the influence of the Somalis in the area.

With the coming of the Somali in E. Africa, some of their activities have retarded the spread of Islam as analyzed below:-

* **They have promoted the use of drug:** It is noted that some Somalis are fond of using drugs like kuba, marijuana. These drugs are not accepted in Islam but due to the influence of the Somalis, some have adopted the practice hence retardi8ng the development of Islam.
* **Furnishing of the image:** Of Islam Somalis have furnished the image of Islam and this can be seen from the conduct of the commercial life. Being drivers of commercial vehicles, they moved long distances like from Mombasa to Kampala to Kigali etc and in the process some of them have led to increased prostitution since they don’t move with their wives. The practice has retarded the development of Islam.
* The Somalis are also accused of street begging given the bad economic status in their country, some of them decided to run from Somalia to various towns in E. Africa. They used to move in groups on streets of Kampala, Mombasa, Nairobi, Kisumu, etc begging in order to survive. This created a poor image to Islam since they beg dressed in Islamic attires.
* Some Somalis are accused of bringing innovations in Islam e.g. They added several practices to Islamic worship which are not approved by the Islam e.g.. they introduced those of rosary (Tasubh) in praising Allah.
* **After the twin bombing of America:** Embassies in Kenya and Tanzania in 1998, many Somalis were associated to these attacks. This created a bad image of Islam since all Muslims were associated with terrorisms.

**QUESTIONS:**

**‘’**The Somalis played a big role in the spread of Islam in E. Africa’’ Discuss.

Discuss the role played by the Somalis in the spread of Islam in E. Africa

To what extent were the Somalis positive factors in the spread of Islam E. Africa?

‘’The Somalis played a big role in the spread of Islam in E. Africa’’ .Comment.

To what extent did the Somalis contributed to the spread of Islam in E. Africa.

**THE INTRODUCTION AND SPREAD OF ISLAM IN THE INTERIOR OF TANZANIA**

Islam was introduced in Tanzania before 1000AD but for 1000 years. It was at the coast and there are number of factors that led to the delaying of Islam to penetrate into the interior of Tanzania and they include the following:-

* Hostile tribes.
* Poor transport and communication
* Tropical diseases
* Presence of tradable items at the coast
* Islam was not a missionary religion
* Competition between African Traditional Religion and Islam
* Lack of geographical knowledge
* Language barrier
* Some requirements and obligations of Islam seemed to be a burden
* Coming of Christian missionaries
* Role played by chattered companies
* Coming of Europeans and their partition and scramble for Africa
* Arabs were small in number
* Coming of the Portuguese
* Slave trade
* Emergency of communism and Ujama system in Tanzania

However after the fall of the Portuguese, Islam started penetrating the Interior of Tanzania and there are a number of factors which facilitated the spread of Islamic civilization in the interior of Tanzania. Some of these factors were deliberate moves by Muslims to propagate Islam yet others were accidental, among the factors the following were out standings:-

* **Trade:** It should be noted that the primary as one of the Arabs coming to E. Africa was to trade. The existence of tradable items in the Interior enabled and forced the Arabs to penetrate into the Interior of Tanzania. With this Penetration, there was great interaction between the Arabs and the local people who were later influenced to convert to Islam.
* **Role of individual muslims:-** Some Arabs played a great role in the growth of Islamic civilization in Tanzania. This is because since Islam is a universal religion. Some Arabs penetrated the Interior with an aim of spreading Islam to African e.g. Mahad bin Humid. An Arab was instrumental in the Islamization of Ujiji and all the areas around Lake Tanganyika.
* **Role of tribal chiefs:-** Chiefs like Mirambo of Nyamwezi land, Kimwelo of Usambala etc. did a lot to spread Islam in Tanzania. They annexed and warmly welcomed the Arabs and Swahili in their places and above all they used their influence to convince the subjects to convert to Islam.
* **Similarity between Islam and African cultures:** The nature of Islamic culture was instrumental in Islamization process. This is because it was not so different from the lives of people of Tanzania and perhaps not so difficult for them to adopt. Islam as a religion did not turn them completely away from their culture because it allowed polygamy, circumcision, performance of prayers, sacrificing etc. Because of this, many people adopted Islam as their way of life.
* **Role of European colonialists:** The establishment of colonial rule in Tanzania was instrumental in the growth of Islam and it helped to spread of Islam in many ways, but most important is that it opened up many areas which were not accessible before e.g. they improved on infrastructure like roads, schools, hospital etc. and they employed the Akidas and Jumbes who had already converted to Islam and it helped in the Islamization process in Tanzania.
* **Introduction of Swahili Culture:**  This way of life was very instrumental in the spreading up the spread of Islam in Tanzania e.g. The Swahili language eased communication between Arabs, Swahilis and Africans in the Interior. When this language was made a national language by the colonialists, people had to learnt it yet Swahili literature is very close to Arabic literature and this helped in the spread of Islam.
* Suffism
* The Suffi orders in Tanzania have done a great role in the development of Islamic civilization. The element of this (prayed) praising of Allah) have attracted many people towards Islam and they have greatly improved the faith of Muslims in Tanzania hence the development of Islam.
* Intermarriages
* The growth of contacts between Arabs and Africans resulted into intermarriages. Through intermarriages, a new breed of off springs developed who in many cases adapted Islam as way of life. Indeed a great number of Muslims in Tanzania developed intermarriages between Arabs and Swahili Muslims and African non Muslims establishment of clove plantation.
* In 1840, Said Sayyid moved his capital from Muscat to Zanzibar, he realized that the Island could became rich in agriculture, therefore he established clove plantation which provided jobs to many people as porters, farmers, security men etc. Many people were got from the Interior of Tanzania and they interacted with the Muslims and the end result was to convert to Islam.
* Role of Non Government organizations (NGOs). It should be noted that after independence, there was organization efforts especially aiming at the development of Islamic civilization in Tanzania. NGOs both local and Foreign were established to faster the development of Islam in Tanzania e.g. the world assembly of Muslim youth, the supreme council of Tanzania, World Muslims society etc. have financed various Islamic programmes in Tanzania by providing scholarships to Muslims students, constructing of schools, hospital, Mosques etc which had greatly led to the spread of Islam in Tanzania.
* The collapse of communism and ujamu system 1985. It should be remembered that Tanzania was a socialist economy where all the econ resources were controlled by the State. During that period of socialism, President Julius Nyerere never used the resources to develop Islam yet the Muslims contributed a lot to the economy of Tanzania. However, after the collapse of communism, Islam was revived hence its development.
* The emergency of influential Muslim politicians.
* It should be noted that with the coming of Al Hassan Munil to power, the Muslims in Tanzania benefited a lot because many of them were given positions of responsibility and they used their posts to influence other people to Islam.
* The establishment of Bakwate as an umbrella organization for all Muslim in Tanzania. Should be remembered that before the establishment of this organization, the Muslims in Tanzania were not united and for that matter there was no serious development of Islam. However, with establishment of Bakwata, Muslims got united and started propagating Islam in an organised way.
* Development of trade routes. In Tanzania, the existed major trade route was the Southern trade route which started from the coast through Yao land to Ujiji and some parts around L. Tanganyika. This trade route connected the Interior to the coast and it was used by the Arabs and Swahili traders to reach the interior and in the process they spread Islam.
* The proximity of Tanzania to the coastal towns. It should be noted that Tanzania boarders with the Indian Ocean and along the coast the Arabs and Swahili traders settled and they developed towns were people from the Interior would come and trade with the Arabs. Therefore, the nearest of the Interior of Tanzania to the coast helped in the spread of Islam in Tanzania.

**ROLE OF GERMAN COLONIALISTS IN THE SPREAD OF ISLAM IN TANZANIA**

* By 1890, the Germans had started to be active in Tanzania and in 1895, they took over Tanzania. This was after signing treaties with the local chiefs in order to run their activities in the territory. The Germans set up a public company known as the GEACO which took control of trade in the whole of Tanzania.
* The German rule in Tanzania was disastrous to the spread of Islam on one hand though on the other hand Muslims benefited indirectly as analyzed below:-
* **Stopping of Slave trade:** The Germans started a campaign against slave trade in Tanzania and this helped in the spread of Islam in a sense that it created a State of no fear and good relations between the Arabs and the local people. In the process Islam was spread.
* The German Colonialists created good relationship with the Nyamwezi who were porters, craftsmen, labourers. It should be noted that these people had already converted to Islam and they made sure that wherever they went they would spread Islam either directly or indirectly.
* Improvement on Transport and Communication network. The Germans constructed roads and railway lines which helped in the spread of Islam as they facilitated the movement of Muslims from one area to another just like any other people. Muslims used these to facilitate their advantage.
* Appointment of Muslims as their agents. In order to extend their influence in other areas, the Germans employed services of African Muslims being the only literate and competent people at the time. They were employed as junior government officials who ruled them on behalf of the Germans. They included the Akidas and the Jumbes who used their positions of responsibility to spread Islam.
* Germans put in place plantations where different people from different backgrounds including Muslims and non Muslims were employed on these plantation, interactions between people took place as a result many converted to Islam.
* Construction of Educational institutions. The Germans established educational institutions which were also used by the Muslims in Tanzania. Those who went to these schools were employed by the Germans and the end result was spreading Islam.
* The Germans solved the problem of tropical diseases by constructing hospitals and other medical facilities. Because of this, the Arabs and Swahili traders now come to the Interior because the problem of diseases was no more.

**NEGATIVE CONTRIBUTIONS OF THE GERMANS**

* The German colonialists introduced western education which replaced Islamic education. It should be noted that this kind of education was put in the hands of Christian missionaries and this was a deliberate move to deny Muslims education opportunities as well as job opportunities. The Muslims feared to get involved in such schools for being converted to Christianity.
* The expulsion of the Akidas and Jumbes from position of responsibilities. It should be remembered that after education their people (Christianity), the Germans expelled Muslims from positions of responsibility. This was after a world missionary congress held in Switzerland in 1910 purposely to ensure Christian missionary work in E. Africa and to retard the spread of Islam.
* Taking over the control of trade. The German colonialists took over trade which was under the Arabs and Swahili traders. They instituted legitimate trade and dominated commercial life in Tanzania. It should be remembered that it was as a result of this trade that many people had embraced Islam therefore the taking over of this trade retarded the progress of Islam.
* The killing of Muslims. At a later stage when Muslims were oppressed, they decided to rebel against the colonialists. Because of this, the Germans responded by killing some Muslims e.g. Bashir Bin Salim a factor that retarded the progress of Islam in Tanzania.
* Replacement of Sharia (Islamic laws) by secular law or manmade law. It should be remembered that5 before colonialists, the principle code of law in some areas was Sharia. However this was abolished and secular laws were introduced which were full of Christian doctrines hence retarding the progress of Islam.
* Introduction of Roman words into Kiswahili. It should be noted that Swahili language was a mixture of Arabic and African words. After realizing that the language was helping in the spread of Islam, the Germans decided to introduce roman words in Swahili which factor to some extent retarded the spread of Islam in Tanzania.
* Imposition of heavy tax to the Muslims. The colonialists introduced a lot of taxes to the people which proved to be a burden to them more especially the Muslims e.g. hut tax, cattle tax, income tax, graduated tax etc. All these affected the incomes of the people leading them to poverty and unable to pay Zakaa, hence the development of Islam.
* Abolition of local chiefs and kings. With the coming of colonialists, they took over the political administration of Tanzania. All the local chiefs were banned from the corridors of power. Since the old political order had some Muslims. It was an automatic transfer of authority from Muslims to Christians hence retarding the progress of Islam.
* Creation of political boundaries. With the coming of the colonialists, boundaries were created between different societies for resistance. In
* E. Africa there was demarcation of Kenya from Tanzania and Uganda. This restricted the movement of people from one area to another a situation that retarded the spread of Islamic influence.
* Improvement of the Germans in World War I. This act was not only a disaster to the Germans but also to the growth of Islam in Tanzania. It should be noted that when the British attracted Dar-es-salaam and Tanga, Germans moved into Kirimanjaro and indeed most of the soldiers were Muslims. Therefore, during their fight, many Muslims lost their dear lives, property was destroyed, and insecurity setting and all this affected the progress of Islam in Tanzania.
* In conclusion, colonialism had both positive and negative impacts on the growth and development of Islamic civilization in Tanzania but the negative contributions were stronger and disastrous therefore, the positive aspects cannot be appreciated since they were not deliberate but accidental. On the other hand the negatives were deliberate, well planned and aimed at undermining Islamic influence in Tanzania.

**ISLAM AFTER INDEPENDENCE IN TANZANIA**

The colonialists governed Tanzania for some good years, but at a later stage, they handed over power to the natives of Tanzania and Tanzania became independent. However, during this term of office, they changed many events in Tanzania in favour of Christianity. Their activities affected the political, social, economic and religious set up of Muslims in Tanzania up to date.

**RELIGIOUS LIFE**

* The religious life of Muslims in Tanzania has been observed differently by the Muslims. It should be noted that a big position of Muslims in the Interior of Tanzania are nominal Muslims i.e they are only Muslims by names. They practice African Traditional Religion alongside Islam. Therefore they are Muslims in the outlook but traditionalists in practice.
* It is also noted that some Muslim parents have neglected their religious duties to their children e.g. they do not refuse daughters in getting married to non Muslims. To them a woman getting married to a non-Muslim is proper. On the other hand, Muslims at the coast are more serious with their religion. They practice regular prayers and observe other pillars of Islam.
* Muslims in Tanzania taught their children religious education especially through Quranic schools found near Mosques. The curriculum in these schools included the reading of the Holy Quran, Hadith of the Prophet and writing of Arabic.
* On the religious leadership, Muslims are not well organised. They are divided like any other African country. The Government chooses a Muslim leader for them who recognizes as the leading Muslims in the whole country. However, that leader in most cases his affiliated to a ruling party it’s therefore inevitable to believe that Muslims are divided because of political parties.
* In the early days of Islam in Tanzania, Muslims become divided over differences in the doctrine of Islam e.g. performance of Friday prayer and Zuhr, growing of the beard and not to ..........., the number of people required to perform Juma etc and these affected the progress of Islam.
* it is further noted that in Tanzania women rarely go to the Mosque for prayers and religious education for ladies is not emphasized though some of them are taught Quran from their homes. Some men deny a chance to their wives to work and women have lagged behind economically.
* In Tanzania there is a culture of venerating the tombs especially in the Shila areas of influence. Some Swahili Muslims visit graves and in the process Shirk is committed. In Tanzania there are a number of religious sects e.g.. the Sunni Muslims, the Shiina, Ahmadia Muslims etc but the majority are Sunni Muslims are found on coastal areas of Tanzania.

**SOCIAL LIFE**

* **The social life of Muslims in** Tanzania has had a close relationship to Islam. It is noted that Islam has registered a strong influence on people’s live in Tanzania over a number of effects as analyzed below:-
* **Dressing: -**  The dressing code of most people in Tanzania has been influenced by Islamic way of living. For instance men put on kanzus and Taban, on the other hand women put on Hijabu and veil themselves more especially in public places.
* The social life is further guided with law food (Halal) and the prohibited (Haram). This situation has regulated the eating life of the Muslims especially when it come to drinks. However some Muslims still take alcohol though it is among the Haram drinks.
* In order to provide fully for the African cultural needs, the early Muslims in Tanzania solved the problem of sickness by establishing Islamic healing methods. This is done by Islamic teachers by reading Quran or using herbs to heal a variety of disease.
* As far as marriage is concerned, the Islamic element of dowry is being upheld by the Tanzanians. Marriage contract is arranged and reached in the presence of the relatives of the bride and those of the bridegroom and all this is done from the Mosque.

**POLITICAL LIFE**

* It should be noted that during the early days of the European Imperialism, Christians were educated more than any other group in Tanzania. This helped them to be recruited to positions of responsibility thereby replacing the Muslims. This act created negative impact on the progress of Islam to the extent that even to-date Muslims are not active in Tanzania politics.
* IN Tanzania today, most political positions are held by the Christians despite the fact that majority are Muslims. It should however be noted that Muslims who participated in politics are found on the Island of Zanzibar but in other parts of the country they are not active.
* After independence Julius Nyerere took over as the 1st president of independent Tanzania. Being a Christian and above all influence by the west to make sure that the position of Muslims in Tanzania politics was no more, Julius Nyerere worked hard to undermine the Muslims politically. He did this by denying them education, by not appointing them in positions of responsibility etc which greatly affected them.

**ECONOMIC LIFE**

* It is on record that majority of Muslims in Tanzania are very poor. This was planned by the colonialists since they wanted to finish the Muslims economically. It should be noted that all the cash crops which were introduced and grown in Tanzania were dominated by the Christians at the same time the majority of Muslims were not given jobs in central government. This situation retarded the spread of Islam compared to Christianity.
* Due to poor education back ground of the Muslims. Most of them have limited knowledge in most of the fields. Most of them worked as office messengers, sweepers and some have joined the driving profession.
* As far as their education life is concerned, unlike their Christian counter parts, Muslims have lagged behind in secular education. The number of Muslims in schools and colleges, universities etc is too law because there are few Muslim schools and their output it also despised because of the poor education background.
* It is further noted that fear of being converted to Christianity, many Muslims were trained religious education. It is of recent that some students have gone to higher institution of learning more especially in the Islamic University of Zanzibar and many have come to Uganda to acquire secular education both at secondary level and higher institution of learning.

**INTRODUCTION AND THE SPREAD OF ISLAM IN KENYA**

Islam was introduced in Kenya before 1000AD i.e. in Tanzania for about 1000 years Islam was only at the coast. There are a number of factors that delayed the penetration of Islam into the Interior among them the following were outstanding:-

* Language barrier
* Strong attachment to traditional beliefs by the Kenyans
* Participation of Arabs and Swahili Muslims in slave trade
* Geographical barriers like thick forest, mountains etc.
* Presence of wild animals (Man eaters) more especially in areas like Val, Machakok all found in Tsavo National Park.
* Presence of hostile tribes like Nandi and Masai in the...........
* Coming of Christianity missionaries
* Presence of tropical diseases in the Interior like Maria
* Hard Islamic practices like circumcision, fasting etc.
* Coming of colonialists (British) with their anti Islamic..........
* Lack of home support to the Arabs
* The role of politicians in Kenya who wanted to retard Islam.
* The formation of IBEACO which took over the control of the trade.
* Poor transport and communication within the Interior of Kenya.
* The small number of Muslims compared to the Christians.
* Strong attachment to African beliefs by Kenyans.
* Slave trade.

It should be remembered that Islam penetrated the Interior of Kenya at a later state more especially in the 19th century and the first route was from Somalia where Somalis played a very important role on the Islamization process. There were number of factors which facilitated the spread of Islam in the Interior of Kenya, however some of the factors were deliberate yet others were accidental........ the factors that facilitated the spread of Islam in Kenya the following were outstanding:-

* The role of trade
* The role of Somalis
* The role of chief and kings e.g. Muhammad Nabongo of Mumia land
* The role of colonialism
* Construction of Uganda- Kenya railway
* The role of Sudanese soldiers
* Swahili culture
* The role of individual Muslims
* Intermarriage between Africans and Arabs
* Abolition of slave trade
* Islam’s readiness to accommodate some traditional beliefs and practices
* Role of Supreme council to Kenyan Muslims
* The role of Muslim organizations.

**MUSLIM LIFE IN KENYA AFTER INDEPENDENCE**

**SOCIAL LIFE**

* It is generally argued that the majority of Muslims in Kenya are foreigners. Most of them are Arabs from Pakistan, Iraq, Iran etc. Others are Indians therefore the majority of Indigenous people in Kenya are non Muslims. The Arab foreigners are almost found in all important towns in Kenya like Nairobi, Mombasa, Kisumu etc.
* Most foreigners have not been influenced by local conditions because they have maintained their culture i.e. they dress Islamically whereby men put on Kanzus and women dress in Hijabs.
* Another category of foreigners are Muslims from Middle East and these include the Iraqis, Iranians etc. The majority came to East Africa as traders whole others came as technical people to help in the construction of Kenya-Uganda railway. These people have also not been influenced by local conditions in Kenya.
* However some of these foreigners have copied the Western style of doing things especially the Indians. They have copied the Western outlook i.e. Men put on shorts and sleeveless shirts, women on the other hand put on tight and short skirts or dresses. It is however noted that some of them have remained with their cultural ways of doing things e.g. women dress in their cultural attire but rarely cover their heads.
* In Kenya the Somalis are also added on the list of foreigners. They entered Kenya from Somalia and most of them came as traders, drivers and others as pastorates who came to look for water and pasture for their animals. Many of them live in slums which has affected their standards of living. Of recent, the number of the Somalis in Kenya has tremendously increased due to civil and political wars in Somalia.
* The Sudanese soldiers are also included on the list of foreigners. They came to Kenya during the colonial period as soldiers to assist in the establishment of colonial government. They were deployed by colonialists to suppress rebellions and establish law and order. These people still speak their language, they also speak Arabic and Swahili and the majority is Muslims.
* Another group is that of Swahili Muslims. These came into being as a result of intermarriages between Arabs and the Bantu group of people in Kenya. Their culture is basically derived from Arab and African culture however, the Arab culture dominates.
* The last group of Muslims in Kenya is the Indigenous Muslims. These are very few in number compared to the rest of the Muslims. This is because the majority of local people were converted to Christianity by time colonialist took over the country. This was partly due to the failure of Muslims to have a strong missionary force to spread Islam.
* It is noted that the Indigenous Muslims are basically poor since they have been victims of political, social and economic discrimination by the Christian leaders.

**EDUCATIONAL LIFE OF KENYAN MUSLIMS**

By the British and other colonialist came to Kenya, the people of Kenya especially Somalis and local Muslims population had acquired Islamic education from Islamic Learning centres. ( Madrasat). Their curriculum was learning of the Holy Quran and the Hadith of the Prophet. The main purpose of this kind of education was to produce a good Muslim who would appreciate and understand Islam and at the same time live in accordance to Islamic teachings.

However, when the British took over the control of Kenya, they introduced a system of education based on European ideas at the same time it was controlled by the Christian missionaries.

* Some of the ideas of this education were contradicting Islam as a religion and affected Muslims in one way or the other. After European colonialism, there was a deliberate government policy of discriminating against Muslims in education. Consequently, Muslims were negatively affected more especially when secular education was considered as a necessity to acquire any government posts through which the national cake was shared.
* It should be noted that it became very difficult for the Muslims to access secular put under the control of Christians therefore they had to lag behind as compared to their Christian counter parts in development. Because of this, Muslims fully sunk into poverty with the exception of those who stayed in urban areas and participated in trade.
* It should be further noted that after Independence, the government was not ready to register any Islamic Institution, therefore the few Institution that were in existence were put under the management of non Muslims who had acquired secular education. This was basically because Muslims lacked qualification just like the case in Uganda where Muslim Institutions were taken over by non Muslims.
* For many decades in Kenya, Muslims continued taking their children to schools which were managed by the parents until 1945 when his highness Aghakhan put up schools that promoted Islamic values and the Muslims started pursuing secular education.

**POLITICAL LIFE**

Before the coming of the colonialist in Kenya, there were Muslims leaders in all coastal towns and some few in the Interior like in Western Kenya where Muhammad Nabongo operated unfortunately when the colonialists took over, Muslims lost their political control but because of their literacy advantage, they were used as a government colonial leaders in various ways e.g.. some acted as secretaries, others worked as sub county clerks etc.

* It should be noted that the introduction of Christian education by Christian missionaries, Christian manpower was trained who later replaced Muslims. Therefore after Independence, there were largely Christian civil servants to take-up the political positions in Kenya.
* Feeling too much discriminated, Muslims decided to start their political party known as Islamic Party of Kenya (IPK) and the government made efforts to weaken its activities coupled with Internal problems like disunity among the Muslims. Because of that, the party had to collapse and today Muslims have lagged behind politically.

**INTRODUCTION AND SPREAD OF ISLAM IN UGANDA**

* Islam was introduced in Uganda from 3 direction i.e Tanzania, Sudan and Kenya. The penetration of Islam in Uganda through Kenya was done by Arabs and Swahili trade on hand and the Somalis on the other.
* Islam also entered Uganda through Tanzania from the coast after particularly from Bagamayo. The Arabs and Swahili traders moved through Tabora, Ujiji, Northwards to Buganda by Arabs.
* Islam also entered Uganda through the North and it was brought by the Sudanese who were employed by the British Colonialists to keep law and order in their areas of influence. When the Sudanese entered Uganda, most of them were Muslims; they influenced other people to convert to Islam.
* 1844 is considered a year in which Islam arrived in Uganda and particularly in Buganda. It should be recalled that by the time there were no country called Uganda but a group of chiefdoms within East.Africa such chiefdoms included Toro, Ankole, Bunyoro, Busoga, Buganda etc. During this time an Arab trader known as Ahmed bin Ibrahim arrived at Kabaka Suuna’s Palace who ruled between 1833 to 1856. This Arab followed the trade route from Zanzibar through Karagwe to Buganda.
* On the arrival of the Arabs at the King’s palace, they found Kabaka Suuna II sacrificing his subjects to honour traditional gods (Lubaale) These Arabs cautioned Suuna about the Brutal heart and they emphasized the issue of sacrificing animals not Human beings for only Allah’s sake not for any other thing.
* They further told him that the people he executed were all creatures of Allah in whose eyes everyone is equal including himself. He carefully listened to them and asked them to continue with what they were talking about. They recited for him some verses of the Holy Quran and gave their interpretation. The King never accepted Islam but allowed them to preach to his subjects.
* It should however be noted that there were no serious attempts made to spread Islam at that time because the major aim of those Arabs was to trade and not to spread Islam. It is also noted that during Suun’s reign, many people did convert to Islam including his son Muteesa. The coming of these Arabs opened the eyes of Baganda to foreign ideas; Islamic ideas etc. which created Psychological revival among the Baganda and it enabled them to adapt a new belief at a later stage.
* In 1856, Kabaka Suuna died not as a Muslim but as a traditional believer. it is said that before his death, he had completed reciting for chapters of the Holy Quran through not as a Muslim but as a leader of Buganda. He was succeeded by his old son Muteesa I who did a lot in the spread of Islam in Buganda and Uganda at large.

**MUTEESA’S PERIOD AND THE SPREAD OF ISLAM IN UGANDA.**

Kabaka Muteesa rose to Buganda’s throne after the death of his father Kabaka Suuna. It should be remembered that Suuna had warmly welcomed the Muslims and he had offered them jobs in state civil and military services. He died when good number of people had seen some good in Islam while others had totally submitted to the will of Allah.

In order for Muteesa to consolidate his authority and to maintain the expansionist policy of his father, he had to strengthen his friendship with the Arabs and Swahili. Some historians have labeled the first 6 years of Muteesa rule as the golden age in the spread of Islam in Uganda and the last 10 years of his rule as a decline in the spread of Islam.

**POSITIVE CONTRIBUTIONS OF MUTEESA TO THE SPREAD OF ISLAM IN UGANDA**

* His conversion to Islam, Muteesa declared himself a Muslim and in Buganda the word of the Kabaka was the law and he was the custodian of all life stators. Therefore many people decided to convert to Islam especially after he made Islam as the religion of the palace and observed the Islamic dress.

Muteesa made Islam a state religion therefore all people in Buganda had to practice Islam. He ordered his chiefs and palace pages to accept Islam and all those people who resisted were at times forced to accept or else they would be dismissed from the palace.

* Construction of mosques. Fallowing the massive conversion of many people to Islam, Kabaka Muteesa ordered for the construction of mosques in the whole kingdom and the first mosque was built at his main palace at Nabulagala. He set a state department purposely to monitor the building, maintenance and general welfare of the mosques in the whole kingdom.
* Appointment of Muslims in position of responsibilities. Since all appointments and dismissals were made by the Kabaka, he always promoted only the Muslims and demoted chiefs who were either failed to adopt the Islamic culture or who were slow to learn Arabic language and Islam practices.
* Observance of an Islamic dress. Muteesa practiced Islam with a lot of zeal. For that matter he adopted Islamic dress for male and made for chiefs and later a state dress. At later stages every male Muganda had to dress a kanzu in public, on state functions, during introduction ceremonies etc which facilitated the spread of Islam in Buganda.
* Observance of prayers. Muteesa instructed the observance of the five daily prayers to all Muslims in the kingdom. He usually led prayers in his palace in mosque. He even set up a prayer supervision teas which had to inspect all homes during the time for prayers to establish evidence whether prayers has been performed. This act greatly led to the development and spread of Islam in Uganda.
* Islam grew further when kabala Muteesa enforced strict observance of fasting during the month of Ramdha. All those who dodged fasting could be severely punished and for 10 consecutive years, Muteesa observed fasting as taught by Islam. During his term of office, state inspectors were appointed e.g. in Busiro county, chief Kakolokoto was the one in charge of fasting unfortunately he was the one in charge of fasting unfortunately he was found eating secretly in Ramadha during day and he was reported to the kabala and the embarrassment he got was very great.
* Making salaam an official greeting. In order to make Islam popular in Buganda, such that everybody appreciates it as a simple way of life. Muteesa ordered his subjects to use salaam as a way of greeting. It was therefore a crime not to salute the Kabaka with salaam. Therefore the Islamalization of greeting each o0ther in the state was a big step which strengthened Islam in Uganda.
* Slaughtering animals as Islam prescribes. In order to make island more popular in the kingdom, Muteesa ordered the slaughtering of all law full animals in the kingdom to be done islamically. He appointed several Muslims who used to slaughter animals in the palace and all chiefs had to eat meat slaughtered islamically. With time people in the kingdom followed this practice which promoted the influence of slam in Buganda and Uganda at large.
* Banning of intoxicants on public functions. In order to manage state functions Islamically, Muteesa banned all intoxicants including all types of alcohol on state functions. Because of this there were no more wine drinks in the palace and in the homes of his chiefs. Alcohol could no longer be accepted as a state gift. What was accepted in the palace and state was only islamically allowed foods.
* Stopping the removal of dead royal’s jaw. Muteesa mastering the Islamic religion took him further than expected. He started changing some customs of his people for resistance he banned the removal of the dead royal’s jaw bones from the skull. He also ordered the burial of all jaw bones that had been kept in temples. He further emphasized the Islamic burial system of people in the kingdom hence the spread of slam
* Encouraging the coming of Arabs and Swahili in Buganda. In order to strengthen the growth of Islam civilization, Muteesa encouraged many Arabs to come to Buganda purposely to trade and to teach Islam to his people. When they came, he appointed them as clerk advisors, medical officers, teachers etc. This strengthened Islam as a religion in Uganda.
* He promoted Arabic language. Muteesa made Arabic an official language and all the records in the palace were kept in Arabic. This reduced the burden of record management. Writing and reading of Arabic became an acceptable educational level of civilization therefore many people in the kingdom started learning Arabic in order to win royal favors.
* Spreading Islam outside Buganda. It is on record that Muteesa spread Islam in other parts of Uganda particularly in Bunyoro. He sent a delegation to Bunyoro requesting king kamuras to convert Islam. However kamuras rejected the idea but Muteesa enjoys credit for having spearheaded the introduction of Islam to Bunyoro from Buganda.

However like any other human being Muteesa had negative contributions towards the spread of Islam as analyzed below:-

* He refused to be circumcised. Kabaka never accepted to be circumcised and he never wanted hi people to be circumcised. He even went ahead to kill 27 Muslims whom he learnt that they had circumcised secretly without his permission. He attached his refusal the traditional belief that kings don’t shed blood thereby brooking the growth of Islamic civilization.
* Inviting the Christians. Another damage that Muteesa did on the growth of Islamic civilization was his invitation and warm welcome he gave to the Christians. When these Europeans came and settled in Buganda, they influenced many people to convert to Christianity, they talked ill about Islam and their propaganda resulted into wars that destroyed property and lives of muslims.
* Killing of innocent Muslims. Muteesa massacred. It is Muslims when they rebelled against him. Muteesa ordered for the masquerade of several Muslims who had declined to die with him because his table was full of unIslamic foods that act of killing Muslims was against the growth of civilization in Buganda.
* Muteesa never allocated land to the Muslims like he did to other religions e.g. when the Protestants came to Buganda, he gave them land at Mengo Catholic at Rubaga and Muslims were just confined at the palace. At a later stage Muslims were expelled from the palace and they had to remain with no land in Uganda.
* Muteesa never tried to make his family an Islamic one. This was due to the fact that he never converted to Islam whole heartedly and he there made Islam part of his family and he used to practice Islam alongside traditional practices. This situation retarded the progress in Uganda.
* In conclusion, it is still a matter of debate by scholars and religious teachers whether Muslims died a Muslim, a Christian or traditionalist. But whatever the case Muteesa helped in the growth of Islam in Buganda and Uganda at large struggles between resulted into violence for every long time. Some historians have referred to this violence as political religious wars while others are very critical and they call them religious wars.
* Because of the conflicts between religions in September 1886. Mwanga decided to get rid of all foreign religions so as to gain complete control over his kingdom. In effecting this, he decided to convince some prominent members the 2 religions i.e. Islam and Christianity to take them on a part on an island in lake Victoria with an aim of running them on that island to starve and die from there but plot was discovered and as a result both muslims and Christians joined hands to over throw him.

**THE POLITICAL RELIGIOUS WARS**

**QUESTIONS**

1(a). Examine the conditions in Arabia which led to migration of some Muslim Arabs on the E. African coast.

(b). What conditions facilitated their settlement at the coast.

2. Justify the view that the long stay of Islam along the E. African coast accounts for its strong influence on the coast.

3. How did the coming of Islam influence the people of E. African coast?

5. ‘’despite the fact that Islam came early to the coast of Kenya there are fewer Muslims than Christians in Kenya ‘’ Discuss.

5. ‘’The advent of Islam proved a relief to the people of E. Africa from oppressive traditional beliefs and practices’’ Justify the above statement.

6. (a) Analyze the factors which led to the coming of the Portuguese at the East African coast?

(b). Examine their impacts on the Muslim community during their stay at the coast.

7. Assess the role of chiefs in the spread of Islam in the 19th century.

8. Examine the role played by interior trade routes in the spread of Islam in East Africa.

9. ‘’ Had it not been for the coming of the Portuguese the whole of E. Africa would have been Islamized’’ Discuss.

10. ‘’The spread of Islam in the interior of E. Africa was large hindered by religious, cultural and social values of the different ethnic groups there in’’ Discuss.

11. Discuss the factors responsible for the Muslim majority in Kenya.

(b). What role did the Somalis played in the spread of Islam in Kenya.

12. Assess the impacts of German colonial rule on the development of Muslims community in Tanzania.

**THE POLITICAL RELIGIOUS WARS IN BUGANDA**

The political religious wars were occasions of conflicts characterized by moments of violence that rose between religious groups in Buganda. They were commonly called the Buganda religious wars. The cause of these wars was social, economic, political and religious grievances as analyzed below:-

* The desire for political supremacy. It is noted that both Muslims and Christians struggled for political supremacy in Buganda e.g.. the Christians wanted to take away the position of the royal look which had been given to the Muslims hence fighting Muslims and Christians.
* The long standing rivalry between Christians and Muslims. Right from the days of the Roman Empire and early Islamic caliphate, the Christians and Muslims each regarded another enemy. It is noted that when the Christians met Muslims in Buganda, they soon brought back memories of these historical conflicts that influenced their enemity hence leading to violence in Buganda.
* Struggle for converts. There has always been violent struggle for converts between different religious groups. However, in Buganda it was just too much mostly especially when Kabaka gave his people permission to join any foreign religion of their choice. Kabaka himself supported one against to other a situation that resulted into enemity which led to political religious wards in Buganda.
* Untimely death of Kabaka Muteesa. It is noted that a few years after the arrival of the Christian missionaries in Buganda and before they had consolidated their activities, Muteesa died. His death created political vacuum because Mwanga who succeeded him was very young, arrogant with no experience. Because of this religious wars could not be prevented among the 3 religions.
* The rise to power of Kabaka Mwanga. The general character and personality of Mwanga contributed to the outbreak of these wars. It should be remembered that this new king of Buganda was too young for the office; he was very brutal and intolerant. He was ......... who disregarded elders, the royals as well as his chiefs.
* Mwanga committed a lot of political and social evils like killing of Muslims at Nabulagala and the Christians at Namugongo. This annoyed the Baganda so much who planned to overthrow him a situation that led to political religious wars in Buganda.
* Political weakness of Buganda: The Buganda Kingdom and the coming of Europeans were too weak to exercise over foreigners. This policy of convincing foreigners at the King’s palace was an indicator of the inability to control them beyond the King’s palace. His practice made the foreigners influential which resulted into wars in Buganda.
* The need to stamp out Islam by the Europeans. It should be noted that Islam had what gashed a lot of influence in Buganda, had been placed at a privileged position in only 3 years to its arrival in Buganda. It had been declared a state religion, government records were maintained in Arabic, Islamic dress had been adopted as a royal dress etc. However, with the coming of Christians, employed measures to uproot Islamic influence in Buganda a situation that annoyed Muslims and resulted into political religious wars.
* Change of Kabaka Muteesa from Islam to Christianity. It should be noted that the change of the King to Christianity humiliated and embarrassed the Muslims. Islam, it respects within the Kingdom and all Muslims throughout the Kingdom were seen as failures. In order to regain their status and respect, Muslims opted to fight against Christians hence political religious wars.
* Competition for royal recognition and favours. It is noted that in 1888, Buganda was divided into 4 destructive religious groups’ i.e. Muslims, Catholics, Protestants and traditionalists. All these groups competed for royal recognition and favour a fact that is considered to be a root cause of instability that swept into what was called the political religious wars.
* Both groups had acquired guns therefore they though, they were strong enough to fight one another hence political religious wars.

**EFFECTS OF THE WARS ON THE SPREAD OF ISLAM IN BUGANDA AND UGANDA AT LARGE**

Whereas these wars were in the 19th Century, their effects are being felt even today. Apart from the usual causes of wars, the political religious wars had far reaching effects on the nature of Islamic civilization in Uganda. It is as well noted that although these wars took place in Buganda and fought by Baganda, their effects were wide spread and were felt in the whole of Uganda. They affected Uganda Muslim community as analyzed below:-

* Loss of lives and property: As all wars led to loss of lives in Buganda were over whelmed, many Muslims as compared to others who died and today Uganda has few Muslims as compared to religions. It should be recalled that when Catholics took over power after Kabaka Kalema, they deliberately killed everybody who was a Muslim and there was a general hurt for Muslims throughout the kingdom a factor that led to the decline Islam in Uganda.
* There was an outbreak of famine. It is noted that the line to these wars, famine breakout which claimed many lives. The Baganda are traditionally farmers therefore during these wars they could not attend to their plantation, agriculture was neglected yet it was the principal source of food the fact that led to the famine. This situation retarded the progress and the development of Islam in Uganda.
* Buganda Muslims became refugees in other parts of Uganda: As an effect of this violence, many Muslims ran out of their homes leaving behind their property which was looted by the Christians. They become refugees in their own country and many of them went to Ankole, Bunyoro, Tororo, Busoga as well as Bugwere . Their situation to some extent retarded the progress of Islam in Uganda.
* Degradation of Muslim: Because of especially wars, Muslims were degraded and they became second ......citizens in their own country just because they were defeated in the war. They were dented several human rights and every where they went, they were treated like refugees in their own home. They were seen as failures in life, intolerant, backward, extremist etc which affected the spread of Islam.
* Change of many life settings. Due to these wars many life settings were changed but worst of all, no Muslim could become the Kabaka of Buganda. A Kabaka in Buganda was to be protestant and not even catholic. The Holy Quran was removed from the place and Islamic civilization was dissociated from the expected life of the place.
* Denial of Muslim to participate in politics. These wars weakened and despised the Muslims at the same time Islam was put in a weak position. The Muslims were pushed far away from the corridors of power and authority. They were not allowed to get close to the palace consequently Islamic influence moved from capital to country side. The Muslims not even allowed to participate in the policy making process in the kingdom hence affecting the spread of Islam.
* Marginalization of Muslims in all aspects of life; because of these wars, there was general discrimination of Muslims in Buganda and eventually the whole of Uganda. It is remembered that the colonial rulers distributed countries in accordance to religious affiliation. The Muslims were given the barren/ infertile, small and swampy and unproductive land which was far away from the capital. These included Butambala, Gomba and Busujju, since the main economic activity of Baganda was agriculture; the Muslims were to remain poor hence affecting the spread of Islam in Uganda.
* Widening the gap between Muslims and non Muslims. Because of the mistreatment and humiliation of Muslims by their blood brothers. It widened the gap between the 2 groups. Muslims feared to relate with the non Muslims even if they were children of the same parents. This feeling stands in Uganda today to the extent that both groups look at one another with a lot of fear and suspicion. Some Muslims are denied admissions in Christian schools even if they have good grades hence retarding the spread of Islam.
* With these wars, religion became a dividing principle among these people of Buganda and Uganda at large. People started to have good times with those who believed as they did even if they were not Baganda e.g. Muteesa II quickly accepted Obote in the Palace because he was a fellow protestant.
* Turning of image of Islam in Buganda and Uganda at large. Due to these wars, Islam was looked at a source of bad morals, a religion with a set of evil teachings which had to be followed by backward people. All this was due to the propaganda, by the Christians against Islam. Christian’s ideas and morals became the symbols of civilization and modernity. A factor that greatly affected the spread of Islam in Uganda.
* Committing of apostasy by some Muslims. As an effect of these wars, many Muslims converted to Christianity and the strong men who had been carefully prepared to manager Islam in future were made to convert to Christianity. Such people included Apollo Kaggwa, Semei Kakungulu, Zakanya Kissingiri etc. They converted to Christianity because they never writhed to associate with failures, murderers’ extremists (referring to the Muslims).

**POSITIVE EFFECTS**

It is very interesting to note that from these wars, there was a tremendous growth of Islamic civilization as analyzed below:-

* The spread of Islam outside Buganda. These wars greatly facilitated the spread of Islam in several parts of Uganda where Muslims refugees went. it is noted that in order for the safety of their lives after the wars, Muslims decided to migrate to Bunyoro, Toro, Ankole, Busoga etc. During their stay in those areas, they convinced many people to convert to Islam through displaying very good morals and classic brotherhood a situation that helped in the spread of Islam.
* Rise of genuine Muslims in Uganda. These wars led to the rise and involvement of genuine Muslims. These Muslims a class who never wanted material gains. They never compromised Islam with anything else etc. e.g. then Bajungute were among the Muslims migrant who excepted with prince Mbogo to Kijungule in Bunyoro. They came back to Buganda with their leader Mbogo at a later state. These Muslims were a non sense group and as a result e.g. fought of the rights in Buganda and Uganda.
* Because of political religions wars, Muslims came to know of their rights which they demanded from the colonists at a later state e.g. they demanded to control the beef market as they used it during Muteesa’s regain. Because of this, most Muslims have benefited economically because they got jobs and a sure source of income hence developing Islam.
* These wars helped to define the rights between Muslims and colonial government. The colonialists came to know that when Muslims are mistreated, they cause chaos. They therefore periodically restricted their rights with Muslims. When Muslims demanded to put on their caps or Turbans in public places, it was rapidly accepted by the colonialist.
* Change of un Islamic customs and cultures in Buganda. Due to these wars, some cultures of Baganda were replaced by Islamic norms and customs e.g. for the first time. The Kabaka was challenged on failure to fulfill the Islamic customs and circumcision. After that challenge, the practice of circumcision became popular in Buganda most especially during the reign of Kabaka Kalema. Today many Muslims royals are circumcised unlike before.

**BRITISH COLONIALISM AND THE SPREAD OF ISLAM IN UGANDA**

The colonists gained route in Uganda with the coming of European traders, explorers and the Christians. These groups of Europeans provided their government with information they needed for effective takeover and control of Uganda.

It is noted that the British were the colonial rulers of Uganda and effective colonialism took place after the failure of the IBEACO. Therefore from 1894 – 1962, Uganda was under the control of the British colonialist. The presence and control of Uganda by the British had a lot of effects on the growth of Islamic civilization as analyzed below:-

**NEGATIVE EFFECTS OF THE COLONIAL MASTERS (BRITISH)**

* Furnishing the image of Islam, European colonialism revealed itself in the activities of Christian missionaries. The colonial administration from time to time identified Islam as a backward culture, and because of this, they taught and composed Western culture on the people of Uganda. To them their culture was the best civilization a situation that affected the spread of Islam in Uganda.
* The colonialists fueled conflicts between Muslims and non Muslims. It should be remembered that the presence of the two religions resulted into many conflicts even before the coming of colonialists. When they came, they supported Christians against the Muslims by giving them military support which eventually drove away Muslims from Buganda hence affecting the progress of Islam.
* Denial of land to the Muslims. It should be remembered that the colonial administration denied Muslims land because they knew that land was a major asset and a very important factor of production. They therefore gave the Muslims some counters of Butambala, Busujju and Gomba which were unproductive and all the fertile lands of Buganda were given to the Christianity.
* Killing of Muslims. The colonialists killed a number of Muslims at the time of gaining effective control of the colony while doing this they claimed that they wanted to kill Islamic fundamentalism. Therefore Muslims in Buganda and Bugweri ended up losing their lives hence affecting the spread of Islam.
* Widening the gap between Muslims and non Muslims. The advert of colonialist in Buganda widened the gap between the 2 groups. This was because the colonialist always referred to Muslims as war mongers, un co-operative, murderers and above all slave traders. They portrayed a time picture of a time Muslim as a backward person and un co-operative. This created hatred among Muslims and non Muslims hence affecting the spread of Islam.
* Destruction of Muslim property. In their wars of to establish colonialism, there was a lot of destruction Muslim property e.g.. when the Muslims were pushed out of Buganda, there was a general destruction of Islam that so all mosques were destructed and retarded. Islamic people were forced to run to Christianity and peganity which affected the spread of Islam.
* Loss of political supremacy; The coming g colonialism, the Muslims lost political supremacy in Buganda e.g. chief Munulho from Bugweri was removed from the throne because he was a Muslim. Muslims in Buganda were refused to participate in any decision making in their country. This greatly retarded the spread of Islam in Uganda.
* Forcing Muslims into exile; the colonialists expelled Baganda Muslims from their own land into exile thereby denying them chance to settle and develop their homeland e.g. Prince Nuhu Mbogo and several Muslims were forced to go to Zanzibar. They also exiled chief Munulho in Kenya where he denied from. This was because especially chiefs were Muslims and their followers demanded for their rights. The forcing to these Muslims into exile greatly affected the progress of Islam.
* The colonialists denied Muslims any political appointment in the colonial administration e.g. from 1900-1920, there was no Muslim minister, there was only one Saza chief (Katambala) and only 5 Muslims in Buganda Lukiiko. This greatly affected the spread of Islam in Uganda because Muslims were not represented politically.
* In 1900 agreement which the colonialists signed with Buganda to define their relationship. They introduced hurt and gun tax. The Muslims who could not pay such taxes had to surrender the guns hence surrendering their security to the colonialists. To worsen the situation, the Muslims could not afford to pay hurt tax therefore they always lived in congested small single structured hurts a situation that affected their standards of living.
* Banning of Muslims to move outside Buganda to get education. In 1947, the British colonialists banned the movement of Muslims from Buganda to Sudan and Egypt to study Islam. They claimed that especially 2 countries were training Ugandans to oppose the British. This party retarded the spread of Islamic influence and the growth of Islamic civilization in Uganda.
* Introduction of secular education. When the colonialists came to Uganda, they found Muslims well grounded in Islamic education. They then undermined this education and they promoted Christian western style of education. They discouraged Muslim education and rendered the Muslim uneducated hence retarding the growth of Islamic civilization in Uganda.
* The British colonialists never prepared the Muslims for post colonial era. It should be remembered that when they came to Buganda, they found the Muslims very close to the Kabaka and most of them were very active in politics. However at their exit in 1962 they handed over the instruments of power to Christians therefore Muslims were thrown away from the corridors of power hence affecting the spread of Islam.

**POSITIVE CONTRIBUTIONS OF THE BRITISH COLONIALISM**

* Introduction of Christian education. The colonialists are credited for having introduced western education and supported the construction of schools e.g.. Nyakasura School in Fort Portal, King’s College Buddo etc. Some Muslim personalities passed through these schools which helped in the creating of a forward looking Muslim community. Such personalities include Sulaiman Kiggundu, Abubakar Kakyama Mayanja etc who have been instrumental in giving directions to Uganda community.
* The colonialists helped to open up some areas which had not received Islam; they helped to connect the colonialists of Uganda to Buganda through construction of roads, railway lines etc. Areas that were connected include Karamoja, Bundibujo, and Ankole etc. The penetration of Islam to those areas was basically after the coming of the colonialists in Uganda.
* Fighting of tropical diseases. The colonialists enjoyed credit for having tried to fight African tropical diseases like malaria, small pox sleeping sickness etc. They did this by setting up hospitals like Sir Albert Cook hospital in Mengo which used to advance medical facilities to the people Muslims inclusive.
* Introduction of crops. The colonialists introduced cash crops to help the economy of Uganda. Such crops included coffee, tobacco etc. Muslims grew these crops and benefited a lot from them other Muslims were employed as porters and servant and trough these interactions, they influenced many people to convert to Muslim.
* The colonial government offered Muslims the entire control of the beef market in Uganda. All beef that is sold in several markets must be administered islamically. This offer has given Ugandan Muslim an assured source of income because many jobs are created for the Muslims.
* Approval of the Islamic code of dressing. It is a credit to the colonialists that Muslims in Uganda put on head caps, kanzus and Muslim women put on Hijabs and veils without fear. Muslims are free to dress Islam9ically in public places like parliament, courts of law etc a situation that has helped in the progress of Islam in Uganda.
* Stopping of slave trade. The colonialists enjoyed credit of stopping slave trade which was causing a lot of suffering to the people of Uganda. Many people in the interior had been made to fear the Arabs and Swahili, but after abolition of slave trade, there was no more fear and suspension of one another hence leading to the spread of Islam.
* When the colonialists took over. They forced Muslims into exile and this was a chance for spreading Islam t5o those areas they went to. Those who were exiled in Zanzibar learnt a lot of Islam and they came back with a lot of Islamic literature which helped much in the spreading of Islam in Uganda.
* Appointment of Sudanese soldiers by the colonialists. With the coming of Sudanese soldiers in Uganda, they helped much in the spread of Islam in Uganda because most of them were Muslims. These Sudanese were good teachers of Islam and they strongly influenced the spread of Islam in Uganda.

**QUESTION**

‘’The policies of the colonialists were distrous to the development of Islamic culture in E. Africa’’ Discuss.

**THE ROLE OF SUDANESE SOLDIERS IN THE SPREAD OF ISLAM IN UGANDA AND E. AFRICA AT LARGE**

* Used their money to construct mosques
* They intermarried with Africans and formed Alubian groups

**THE ROLE OF EARLY INDIVIDUAL SHEIKS AND TEACHERS IN THE SPREAD OF ISLAM**

**PRINCE NUHU MBOGO AND THE SPREAD OF ISLAM IN UGANDA**

Nuhu Mbogo was a son of Kabaka Ssuuna the second therefore a brother to Kabaka Muteesa I. Mbogo converted to Islam during the reign of Muteesa II since Islam was made a state religion. However like his brother Muteesa, Mbogo was never circumcised because it was against Buganda traditions.

Nuhu Mbogo grew up from the king’s palace where he learnt Arabic and several Islamic teachings and instructions from the Arabs. He was the most popular Muslim kings and because of that, he was chosen to be leader of Muslims in Buganda.

It is on record that Mbogo had a very good relationship with his brother Muteesa however even Muteesa accommodated the Christians and their beliefs and at the same time committed apostasy. Mbogo was annoyed and that’s only he participated in Buganda. Religious wars as military officer on the side of the Muslims at a later stage. It is noted that the Muslims were defeated during the political religious wars and because of this, they went into exile but most of them went to Kijungule in Bunyoro and Mbogo was their leader a jobly performed with a lot of education up to his death.

**ACHIEVEMENTS OF NUHU MBOGO AS A MUSLIM LEADER**

* Fighting for the rights of Muslims. Prince Mbogo led the Muslims to fight for their rights force the colonialists’ e.g. Muslims wanted their own judges in matter of family law and above all they wanted land in the heart of Kilwa. Some of these rights were given to Muslims hence an achievement attributed to Nuhu Mbogo as a Muslim leader.
* Mbogo participated in the Religious wars as a military officer on the side of the Muslims and after their defeat he continued leading the Muslims and in the process, Islam developed.
* Availing Muslims with Islamic literature> It should be remembered that Mbogo went into exile (Zanzibar) and he was coming back, he brought with him very many books on Islamic law, Islamic materials and a lot of knowledge that he had acquired from the Arabs. He used the materials and the knowledge to propagate Islam in various parts of Uganda and many people indeed converted too.
* Inviting and facilitating Muslims scholars. As a leader, of Muslims, Mbogo invited many Muslim scholars from Tanzania etc. These scholars taught Baganda Muslims their religion more specially the basic principles of Islamic Calfan Mubalak. Sheikh Sharif Sulaiman and Sheikh Muhammad Sharif.
* Acquiring land for the Muslims in Kampala prince Mbogo is credited for having converted the colonialist to give 24 square miles of land to the Muslims.
* The land is at Kibuli and Muslims have utilized it effectively and efficiently because on their land there is a mosque, hospital, teachers college, Secondary schools and every popular International Islamic University, primary school and recreation grounds.
* Prince Nuhu Mbogo exercised a lot of diplomacy which improved on the rise between the colonialists and the Muslims. Because of this, Uganda Muslims became the controllers of the entire beef market which become a sure source of income to the Muslims thereby improving their economic status at the same time improving the spread of Islam in Uganda.
* On several occasions, prince Mbogo protected the rights of Muslims e.g. he protected Muslim who was being humiliated by his British master whereby he was told to clean a dog a thing that contradict with the teaching of Islam. Mbogo intervened successfully in refusing the Muslims servant to do that kind of work.
* It was because of prince Mbogo, negotiation skills, that the Muslims got an opportunity to dress islamically in all public places including the courts of law. He did this to ensure Muslim identify in public.
* Uniting of Muslims. Mbogo tried his level best to unite the Muslims who had been disunited. He used to bring them together at his house in Kibuli as a result his home became a centre of unity, co-ordination, consultation and development. At this situation that developed Islam as a religion.
* Mbogo is strongly credited for having brought back Islam to Buganda and he kept the Muslims one community at the same time went an extra mile to equip the Muslims with skills that would help them to sail through the different colonial era.
* In conclusion, the success story of the growth Islamic influenced in Buganda cannot be discussed in isolation of prince Mbogo’s diplomacy on one hand and his dynamism on the other as the tools he used to re-establish Islamic civilization in Uganda.

**PRINCE BADR WASSAJJA KAKUNGULU**

Prince Badr was a son of prince Mbogo and of his early age, he stayed very close to his father Mbogo and his religious teacher Sheikh sultan Mubarak. All the good characters of his father honest, courage, trust, deep faith etc was then to prince Badr.

His education had a lot of contrivances from social............ Within the colonial government, from the Buganda Islamic religious establishment and from the traditionists (Buganda kingdom). At the same time when prince Badr was ready for school, the colonial officials prevented Muslims who were believed to be pruned prelatic tendenerers never to come near the prince.

The Buganda traditionists on the other hand wanted the prince to train in knowing his position in kingdom e.g. he wanted the prince to receive secular leveled education in addition to traditional religion.

The Islamic establishment on the other hand wanted the prince to receive purely Islamic education because it would make him pressman whose aim in life was to prepare him to go to a heaven after death.

Finally the prince received an education integrated all the above except Christianity. He thereby went to King’s College Buddo and the teachers at Buddo were instructed never to introduce Islam to the prince. His life at Buddo was after attaining elementary education at Kibuli.

**CHALLENGES FACED BY PRINCE BADR KAKUNGULU**

* Disunity among the Muslims. During the reign of prince Badr the Muslims got divided on very many issues. As soon as he became a leader, the Muslims group divided into 3 groups’ i.e. Juma Dhuhr group, Juma...... Bukoto Nateete Muslims. Uniting them became a very big challenge to the prince.
* Lack of funds. Throughout his leadership, Kakungulu lacked money to run the activities of his office and look after his father’s family and dependants. He did not have the finances that could maintain the prestige of an important prince in Buganda hence a big challenge.
* Leadership challenge. Badr Kakungulu faced a challenge from the people of Butambala. This is because they never looked at him as a Muslim leader but instead looked at him as a Muganda prince. To make such people understand the pastron of Kakungulu was a very big challenge to him.
* Illiteracy among the Muslims. During the time Badr became Muslim, most Muslims were illiterates i.e. they never knew how to read and write there leading a predornantly illiterate Muslim community was not a simple task on the side of Badr Kakungulu .
* The prince faced a challenge of making the Muslim youths be proud of their religion. This is because the Christians never respected them as well as their religion. Because of this many Muslim youths converted to Christianity and feared to be identified as Muslims.
* Badr faced a challenge of being accepted as a national Muslim leader because many people from outside Buganda looked at him as a Muganda prince and as a leader of Muslims only in Buganda. This greatly affected i.e. spread of Islam and promoted tribalism among the Muslims.
* The prince led a community which did not strictly observe the teaching of Islam e.g. many people refused to pay Zakaa, others could not perform the 5 daily prayers and many feared to perform Hajj. Such a situation was a very big challenge to the prince thereby he had to look for a solution.
* Badr faced political challenge more especially from Obote who never liked his popularity. It should be noted that Obote decampaign the prince to the maximum until when he imprisoned him. By the line Obote and he was detained without trial.
* He faced a challenge of uniting the sheikhs with grandaunts in secular education. The sheikh never respected especially grandaunts and the reverse true thereby people like Dr. Sulaiman Kiggundu, Aubakar, Mayanja, Dr. B.K Kasozi were not respected and they never respected too hence creating a problem since the Muslim community.
* Another big challenge came after the over throw of Idd Amin Dada in1979. After his over throw of many Muslims were killed,the genocide which many people interpreted as a liberation. Muslims in several areas of Uganda like Kabwohe, Isaka Kasese, Nyamitanga etc were killed by non Muslims therefore handling a post Amin error a very big challenge to the prince.
* Uniting Muslims and non Muslims. Through his term of office. Kakungulu faced a problem of uniting Muslims with non Muslims. The Muslims were discriminated against by the non Muslims. They were looked down upon and marities propaganda was spread against the........ Therefore prince had a challenge of making Christians appreciate Muslims as part of their community.
* It was a responsibility of the prince to make Uganda Muslim community part of the entire global Muslim community. This was to be done Uganda Muslim part of E. Africa part of the entire global Ummah in Muslim community which was not a small responsibility to the prince.

**ACHIEVEMENTS OF PRINCE BADR KAKUNGULU**

* Improvement of the relationship between the Buganda and Muslims and Muslims world wide Badru travelled and wide attending to various Muslims migrations and conferences which earned him a place among Muslims leading personalities in the world. He proved that positions to improve the relationship more especially between Uganda Muslims and Middle East Muslims.
* Settling of theological disputes. Kakungulu led his level best to handle theological doffs hat hand led to disunity among the Muslims e.g.. called for a big migration at Kibuli hill to solve the issues that had disunited the Muslims from this migration, many Muslims learnt that it is not allowed to perform Zuhr prayer after Juma and this was a big score towards the unification of the Muslim community.
* Prince played a big rule in leading the Muslims on the road to Uganda’s independence. He did this as a royal because he was a guardian to Kabaka Muteesa II and as a Muslim leader. This made him very popular at the palace and as a result Many Muslims were given political appointment in the post colonial government due to his influence. This brought back Muslims to the corridors of this because some Muslims like Sheikh Ali Kalumba, Abu Mayanja etc were appointed.
* Establishment of UMEA. In order to develop Muslim education, in 1963, Badr for UMEA and he later formed UMUTA. The two organizations played a big role in developing Muslim education in Uganda and schools like Gombe ss. Kakungulu memorial etc were established.
* He fought for the rights of the Muslims most especially after the over throw of Amin Dada. He should be remembered that during that time, there was a genocide in which many Muslims in Mbarara, Bushenyi etc were killed. To save the situation, Badr came out to....... Muslims by calling upon the non Muslims to ...... the mass murder UN Radio Uganda an act that saved Muslims.
* Sustaining in Uganda. Its Kakungulu’s credit that the Uganda Muslim community did not die out and Muslims remained in Uganda. It is noted that the 1999 liberation government had planned to destroy the Uganda Muslim community institutions claiming that they were organs of Idd Amin’s operations. Because of this, many mosques were destroyed, Muslims were killed and other imprisoned therefore Kakungulu is credited to have saved the Uganda Muslim community and its institution.
* Donation of land to the Muslims. Badr put to very perfect user to the estates of his late father. On this land that is found at Kibuli, several schools were built e. g Kibuli S.S, Muslim Teachers College, Kibuli Dern school, a hospital and recreation grounds all these facilitates are enjoyed by the entire Muslim community in Uganda.
* Sponsoring and producing of quality sheikhs. Badr initiated positive development that benefited all people of Buganda irrespective of their background. He mobilized and trained and graduated quality sheikhs. These people were men of respect, responsible and of good character. They preached Islam country wide many people understood the religion and others converted to Islam.
* He improved the relationship between Muslims and Christians. It is noted that they always treated us the Christians of his country especially the leaders. On several occasions, he invited them at his home for social governance and among them Cardina Emmanuel Nsubuga, Bishop Dastan Nsubuga who were leaders of Uganda Catholics and protestants respectively.
* In order to exercise a strong Islamic brotherhood in Uganda and to make Muslims not to participate in activities which were not Islamic, on Muslims festivals like Idd days, Badr always invites the Muslims at his home and on these portion Muslims could interact, discuss their problems and sometimes solutions could be provided her developing Islam.
* Kakungulu is credited for having organised several mauleds throughout the country. On far and wide and Assemble of Kibuli to celebrate birth of the Prophet. On this festival there could be a lot of eating, drinking, interactions etc which displayed classic Islamic brotherhood. These Mauled cannot be a reduced to only feasting, but they played every big role in the spread of Islam in Uganda.

**NEGATIVE CONTRIBUTION OF BADR KAKUNGULU**

* Promoting innovations in Islam. The prince over emphasized the celebration of Mauled, Brudah reciting of Tahalir etc. To some scholars, there are not based on complete Islamic teachings of the Quran or the Hadith of Prophet and for that matter they are considered as innovations which are against the teachings of Islam.
* Promoting Isla only in Buganda. The prince is also over critised for having promoted Islam in Buganda region neglecting other parts of Uganda e.g. many of the schools he built are found in Bugunda at the same time he was always surrounded by only people from Buganda neglecting other people from outside Buganda.
* Badr is criticized for having taken sides in the politics of the country. It is remembered that after independence, he was a supporter of Kabaka Yekka political party and in 1990s, he supported Idd Amin, he was against Milton Obote in 1980, he supported a rebel group of NRA led by Yoweri Kaguta Museveni. His actions brought problems to the Muslims in especially after the return of Milton Obote to power.

**Refence Question**

**Discuss the contributions of Badr Kakungulu in the spread of Islam in Uganda**

**IDD AMINI DADA AND THE SPREAD OF ISLAM IN UGANDA**

* Idd Amin Dada was born in West Nile and his family backgrounds his not well known to the history but what is clear is that he came from a Muslim family. Amin was a very brilliant Military who served in the king African riffles.
* By 1965, Amin had quickly jumped some military ranks to become a commander of Uganda Army during Obote I’s reign. However, the departure of Obote from power brought in Amin as the Muslim head of state.
* When Amin came to power, he found a sheikh of Uganda Muslims too angry therefore prestige of the Muslim community was redefined.

**NEGATIVE CONTRIBUTIONS OF IDD AMIN**

* Uniting the Muslims. When Amin came to power, he found a disunited Muslim community i.e. there was NAAM which was against the Uganda Muslim Community (UMC). In order to solve the problem of disunity, Amin invited all the leaders of different Muslim organizations and united them under one umbrella of the Uganda.
* Appointing Muslims in positions of responsibility, Amin as a head of state appointed many Muslims in very important government positions e.g. Capt. Nuhu was appointed as a minister. Hajati Faridah Kateregga became the first female minister in Uganda etc and these people used their positions to develop Islam in Uganda.
* Encouraging Muslims ceremonies. He strongly encouraged Mauleds and he always presided over them as a chief guest. In these ceremonies many people converted to Islam, Muslims problems were presented and solutions provided a situation that led to the development and spread of Islam in Uganda.
* Construction of Mosques. Amin built several mosques in Uganda i.e. all military Barracks throughout the country had mosques built by Amin. This action boasted Islamic influence in security organs because he always built them just near the main gate such that the impact of Islam can be felt.
* Provision of land to the Muslims. Amin provided the Uganda Muslims with land for the construction of the National Mosques at Old Kampala. It should be remembered that in 1900, land was distributed to other faith by colonialists apart from Islam therefore it is a big credit to president Idd Amin that Muslims of Uganda have land in the heart of Buganda and the capital city of Uganda where the National Mosque was constructed (Old Kampala).
* Encouraging Muslims to perform Hijja. During the regime of Idd Amin, performing of Hijja was made very easy and very friendly to the Uganda Muslims and for that matter many Muslims fulfilled this pillar of Islam e.g. in 1994, 8000 Muslims performed Hijja a credit that is given to Idd Amin.
* The registration of Uganda in OIC (Organization of Islamic Countries). Amin registered Uganda as a Muslim country. In the organization of Islamic conference a status it has enjoyed up to date e.g.. Uganda is getting a lot of benefits from Islamic institution abroad because of OIC. Such benefits include loans from World Islamic bank, scholarships, medical relief etc.
* Establishment of the Islamic units in Uganda. Amin is credited for having laid a foundation........... For establishment of IUIU. Much as the project did not materialize during his regime, it is to his credit that the idea was given to the most Muslims. The Units he established has produced a big number of Islamic products which has boasted the spread of Islam in Uganda.
* Opening Uganda to outside world. In 1975, Amin convinced King Faizo Bin Abdul Aziz from Saudi Arabia to visit Uganda. This was a step forward in creating good relationship between Uganda and Saudi Arabia. As a result an embassy was opened in Uganda a situation that made it easy for the Muslims of Uganda to get visas to Saudi Arabia purposely to acquire Islamic knowledge and to trade hence developing Islam.
* Introduction of Muslims to business world. During his regime, Amin expelled Asians from Uganda. After this he gave away their business to Uganda Muslims. It should be remembered that previous the Muslim community was poor and jobless Muslims used to move from villages to urban centers to work as drivers etc. after giving them business, their standards of living raised. They became men of respect in the country and as a result he developed Islam.
* Promoting Muslim education. Amin ( ) aided and supported Muslim founded schools like Masaka SS, Nabisunsa etc and some Muslims schools which had been over taken by the Christians became properties of the community under the influence of Amin. Such schools include Masaka SS, Nkoma High school, Kololo high school etc.
* Provision of scholarships to Muslims. During Amin’s regime, many Muslims got scholarships to study from Arab world ended up attaining education from countries like Kuwaif, Iraq, Saudi Arabia etc. The graduates from these countries have helped a lot in the spread of Islam in Uganda.
* Making Friday a public holiday. During his regime, Amin made Friday a national public holiday and all public offices would be closed on this day because officials were supposed to pray on Friday. This action promoted the influence of Islam in Uganda at the same time. It helped people to perform Juma prayer hence developing Islam in Uganda.
* Promoted sports and today Muslims are very active in sports.
* He encouraged Sharia courts more especially in matters concerning family affairs.

**POSITIVE CONTRIBUTIONS OF IDD AMIN**

Idd Amin was a human being who had some weaknesses at the same ti me did some mistakes which could not favour the development of Muslim community as analyzed below:-

* Idd A min came to power by use of force a situation that a bad image on the side of Islam. Some people started having a belief that Muslims came to power by force and their act did more harm than God to Islam more especially after the over throw of Idd Dada.
* Amin was too negative to other religious i.e. in 1974, he banned all other religious with the expectation of the main stream religious i.e. Islam, catholic church and protestant church. Other religious were denied freedom of worship an act that is against the teachings of Islam.
* He sometimes appointed weak Muslims to manage strong offices. In cases where those people failed, the failure was attributed to Islam and the general Muslim community e.g. He appointed general Mustafah Idris as a vice president of Uganda and minister of defense yet this man had never gone to school.
* He was accused of being a killer. It is alleged that some of the people he killed were influential Muslims in Uganda e.g. Shaban Nkutu who was a popular Muslim in western Uganda, Archbishop Luwumu who was the leader of protestants in Uganda etc. These acts developed a bad attitude towards the Muslims in Uganda.
* Amin accused of having very big passion for women and for that matter he had very many of them. He always referred to himself as all presidents of Uganda and that he knew the day he was to die. These were purely an Islamic statements and practices which to some extent affected Amin and Muslims at large.
* Amin never disassociated himself for the traditionists’ divination and witch craft is ereported that Amin could visit traditional shrines seeking for protection of his president from witch doctors. It is strongly alleged that he sacrificed his son to the traditional gods a thing is against Islamic teachings.
* The presidency of Idd Amin destroyed international relations more especially between Uganda and European countries which led to the imposing of sanctions in Uganda by the United Nations.

**ISLAMISATION EFFORTS IN UGANDA ORGANIZED**

Islam never came to Uganda as a missionary religion. Because the people who spread it had come to trade and not teach Islam. However after 100 years of Islam in Uganda, there developed organised missionary activities which were aimed at development of Islam.

It is noted that organizations with Islamic programmes were started in Uganda to administer various projects and programmes towards the growth of Islam in more systematic way. Among the organizations that were started, the following were outstanding.

* The Uganda Muslim Community (UMC)
* National African Muslim Community (NAMC)
* National Association for the Advancement of Muslims (NAAM)

Society for the propagation of Islam denouncement of innovation, qadiation and Atheism (SPIDIQ) Salafiya movement and the tabliq movement.

**ROLE PLAYED BY THE UGANDA MUSLIM COMMUNITY IN THE SPREAD OF ISLAM IN UGANDA.**

This organization was started in 1947 at Kibuli by Prince Badr Kakungulu. The following of this organization were locality called the Juma Mpya sect. Just because of their beginning, they decided to perform only Juma prayer on Friday at the early afternoon instead of Zuhr prayer. This group started as theological challenge to the Butambala Muslims who had developed several theological teachings in Uganda.

However the Uganda Muslim Community was abolished in 1971 in a conference which was organised at Kabale by Idd Amin Dada. The kabala conference aimed at setting up a unified Muslim Community and because of this, Uganda Muslim supreme council was established.

**It is noted that before UMC was dissolved, it had registered the following achievements:-**

* Development of Muslim education. UMC Champaign and the development of Muslim education because it was the efforts of its members that Muslim schools like Kibuli Secondary schools, Nabisunsa girls school, Namasumbi UMEA etc were established. These institutions have contributed significantly towards the development of Muslim education in Uganda.
* UMC is credited for having trained and graduated high quality sheikhs in Uganda. These sheikhs were men of good characters, very responsible and respectable. These sheikhs helped a lot in the spread of Islam in Uganda by moving from one place to place to another teaching of Islam to the people. Such sheikhs included Muhamad Lubowa, Sheikh Ali Kalumba etc.
* UMC was very active in leading the Uganda Muslims on the road to in deep. Indeed, Uganda Muslim community sheikh Shuab Semakula on behalf of the Uganda Muslims led the National prayers and members of his organization worked as senior government officials hence promoting Islam.
* UMC led to the establishment of the Uganda Muslim student’s Association. This was intended to unite all the Uganda Muslim students in secular schools and universities. Such students were used to mobilize Muslim patterns and sensitize them on the importance of education. Such students included Ntege Lubowa, Sulaiman Kiggundu,Abubakar Kakyama, Mayanja etc.
* UMC is credited for having carried out expensive Denawah programme and converting many people in Islam e.g. invited many non Muslim an act that improved the relationship between Muslims and members of other faith.
* UMC organised several Mauled is Nationwide .They also had an annual one for the Hajji’s in Kayunga another o0ne for women in Luwero and for the youths in Buddo. On these Mauled’s Muslims interacted, development programmes were presented and abocve all many people converted to Islam.
* UMC is credited for having built and maintained the several mosques in Uganda more especially the magnificent mosques at the hand of Kampala city (Kibuli mosque). At the entry of Kampala from any direction, your sight not to miss a very attractive mosque at Kibuli at one of the hills on which Kampala all was built.
* UMC built a very good rise between indigenous Uganda Muslims and as a result, many Asian Muslims supported local Muslims in business. They provided employment to the Muslims and they put in place several Muslim infrastructures like mosques, schools etc e.g. the Agakhan foundation which has several schools in Uganda.
* UMC always represented Muslims on interactional scent e.g.. Uganda Muslims were represented in Pakistan, Saudi Arabia, Kenya, and Iraq etc. In these countries, annual conferences about the development of Islam were held and the Uganda Muslim community was represented effectively.
* The establishment of UMEA. The success story of UMEA at any point can hot be discussed without its being associated with the Uganda Muslim community. This was an organization which donated land, offices, manpower, skills and representation that held to the development of UMEA hence developing Islam in Uganda.
* UMC is credited for having built confidence in the Muslim youths who always feared to be associated with Islam. In order to solve the problem of inferiority complex among the Muslim youths, it organised intellectual work shops were English Muslim School like Doctor Kyhalid Shadraq were invited to sensitize Muslim youth to love their religion. Because of this, Muslims gained confidence and Islam developed.
* UMC is credited for having dominated Islamic items to the Muslims of Uganda i.e. they distributed Islamic literature particularly the Holy Quran, Islamic dresses, etc. This attracted many Muslims to travel to the coast to bring such items and see them to fellow Muslims. Because of that, then there are many shops in Uganda that sell Islamic items.
* UMC initiated the co-operation between the Sunni Muslims and Shira Muslims in Uganda. It is noted that on international scent, the 2 factors are related with violence. However in Uganda. The shias have been very instrumental in helping Sunni on the road to Islamic progress. This has created united among the Muslims in Uganda there leading to the development of Islam as a region.

**QUESTIONS**

Discuss the contributions of the 19th religious wars to the spread of Islam in Buganda. (Positives and negatives)

To what extent did the religious wars of the 19th century contributed to the spread of Islam in Buganda. (Positive and other factors)

To what extent did the religious wars of the 19th century contributed to the decline of Islam in Buganda. (Negatives and positives)

To what extent were the religious wars of the 19th century a barrier in the spread of Islam 9in Uganda?

The 19th religious wars were disastrous to the spread of Islam in Buganda. Discuss.

The 19th religious wars played a big role in the spread of Islam in Buganda. Discuss.

Justify the need for the revelation of the Quran at the time it was revealed.

* Deadens for the revelation of the Quran
* To act as a miracle to prophet Muhammad
* timely birth of the prophet also led to the revelation of the Quran

**FACTORS FOR THE SPREAD OF ISLAM IN THE INTERIOR OF TANZANIA**

* Slave trade
* Hospitality
* Good climate
* Swahili culture
* Swahili language
* Role of trade
* Nearness of Tanzania at the coast
* Role of individual Muslims e.g. Muhammad bin Hamid.
* The collapse of communism and Ujama system
* Establishment of Bakwata as an umbrella organization
* Role of European colonialists
* Role of tribal chiefs
* Role of NGOs e.g. World Muslim society, the supreme council
* Intermarriages
* Presence of influential Muslim politicians e.g. Ali HASSAN
* Introduction of devepmentation
* Sufism
* Similarity between Islam and African traditions/ cultures
* Establishment of trade route in Tanzania e.g. southern trade route (Yao land)

**WHAT CONDITIONS FACILITATED THEIR SETTLEMENT AT THE COAST**

* Trade
* Monsoon winds
* Climatic conditions
* Need to spread Islam
* Hospitable nature of Africans
* Strategic location
* Fresh water
* Natural harbors’
* Fertile soils

The advent of Islam proved a relief to the people of the African from oppressive traditional beliefs and practices. Justify the above statement.

**EFFECTS OF PORTUGUESE ON THE SPREAD OF ISLAM AT THE COAST**

* Destruction of towns
* Destruction of Muslim infrastructures
* Moral decay
* Forced Muslim to convert to Christianity
* Introduced Christianity
* Expelled Arabs from the coast
* They were poor and arrogant administrators
* Destruction of Swahili culture
* Destruction of trade
* Introduction of heavy taxes
* Destroyed Islamic eating methods
* Divide and rule
* Destruction of Swahili culture
* Destruction of Sharia law

Examine the conditions in Arabia which led to the migration of some Muslim Arabs at the coast.

* Political differences
* Religious differences
* Poor living conditions
* Fertile soils
* Need to acquire colonies
* Bandwagon
* Love for adventure
* Tribal difference

**ROLES OF UMC**

* Donated items to Muslims
* United the shira and sunil
* Development of Muslim education
* Producing quality sheikhs
* Led Uganda Muslims study Associations
* Introduction of dawa programme
* Introduction of Mauled
* Establishment of UMEA
* Built mosques
* Promoted rights with Asia
* Represented Muslims on ...... seen
* Solved inferiority complete growth of coastal towns
* Promotion of brotherhood
* Introduction of new methods of farming e.g. plantation farming
* Introduction of Islamic way of living
* Women emancipation
* E. Africa was linked to the Middle East

**REASONS FOR THE COMING OF THE PORTUGUESE**

* Need to see the route to India
* Need to control India
* Need to control trade
* Need to acquire cheap trade items
* Need to revenge against Arabs
* Conflict / enemity between the Muslims e.g. the Sultan of Malindi and Sofala of Mombasa
* Need to spread Christianity
* Hospitality
* Love for adventure
* Good climate
* To get market for their finished goods
* Need to establish commercial empire
* The existence of gold and other trade items at the coast
* To look for their king Prester John
* Good natural harbors
* Fertile soils
* Need to stop the spreading of Islam
* To look for market for their finished products
* Role of interior trade routes in the spread of Islam
* Development of commercial centres / towns
* Establishment of sheikhs along the routes
* Development of security
* People interacted with the Arabs
* Development of wealth
* Made African chiefs who participated in trade to convert Islam e.g.

Muteesa of Buganda, Mirambo of Nyamwezi

* Led to the movement of Africans to the coast
* Led to the development of infrastructures
* Depopulation in the interior
* Conflicts among the Africans e.g. Bunyoro and Buganda
* Insecurity along the route
* Led to the coming of foreigners e.g. Christian missionaries

**THE IMPACTS OF ISLAMON THE LIVES OF PEOPLE**

* Development of trade
* Improvement in the standards of living
* Improvement in the health of people
* development of infrastructures
* Stopping of evil practices
* Introduction
* of Islamic ceremonies
* Introduction of Islamic Sharia
* Introduction of architecture
* Introduction of Swahili culture
* Replacement of the primitive religious way of life
* Introduction of Arabic language
* Categorization of acts of Halal and Haran

**FACTORS FOR THE DELAY OF ISLAM IN THE INTERIOR OF MAJOR AIM OF THE ARABSWAS TO TRADE**

* Hostile tribes
* Tropical diseases
* Language barrier
* Coming of Christian missionaries
* Competitions with African Traditional Beliefs (ATR)
* Poor transport and communication
* Role of chattered companies
* Role of Europeans
* Lack of home support
* Slave trade practiced by the Arabs
* Islamic religious obligations
* Lack of geographical knowledge
* Small number of Arabs and Swahili’s at the coast
* Coming of the Portuguese

**INTERIOR TRADE ROUTES**

They were 3 major trade routes i.e. Northern, Central and Southern

Northern- Akamba-Ivory copper

Central- Nyamwezi- Ivory, slaves, gold from Tabora to Kana

Southern- Yao- main trade route from Yao land to Kilwa- ores and ivory.

**NEGATIVE CONTRIBUTIONS OF UMC**

* The leaders of UMC were accused of having introduced innovations in Islam e.g. they used to celebrated Mauled, introduced Bruda, reciting of Taharir and Talaqain during burial ceremonies and conducting of Juma ceremony in only Arabic. Members of this seat were too rigid to learn new things and because of that they always insisted on innovation which contaminated pure Islam.
* The seat led to disunity among the Muslims. It is noted that the rise and development of UMC was specifically to let go other seats hence fueling factionalism among the Muslims in Uganda e.g. in 1968, it led to Muslim bloodshed in Mbarara. In the struggle to take control of the Nyamitanga mosque.
* The sect was accused of being too accommodative to the Baganda Muslims. The leaders of UMC never brought close the non Baganda Muslims, they were sectarians and they built Islamic Institutions around the royal family in Buganda. UMC always treated their sheikhs with a lot of disrespect. The sheikhs were not given salaams and for that matter, they lived on a misery life from rich Muslims and because of that they lived even miserable life.
* UMC was too political and never accommodated views which were against their political stand. They supported Kabaka Yekka Political Party (KY) and never liked the UPC of Obote. This situation scared away some people to associate themselves with UMC and the entire Islamic religion, after that retarded the spread of Islam in Uganda.

**THE ROLE OF NATIONAL ASSOCIATION OF ADVANCEMENT OF MUSLIMS IN THE DEVELOPMENT OF ISLAM IN UGANDA**

NAAM started in 1966 to struggle for the advancement of Muslims in Uganda. It was started by Akbar Odok Nekyon, who was a founder president, sheikh Obedi Kamulegeya, Haji Khamad Muwanga as secretary general, Abasl as publicity secretary and Shaban Nkufu as a chairman.

It should be noted that day after day, enemity between UMC and NAAM, open attacks on one another was very common and a period between 1966 and 1971 was a period of chaos among the Muslims. However, NAAM was dissolved in 1971 and it was part of the organizations that formed UMSC, the following were its achievements:-

* Establishment of Rabitwa. It was NAAM that led the establishment of especially offices in Kampala which started enrolling sheikhs, paying their salaries as well alliances.
* Establishment of Rabitwa offices. it was NAAM that led to the establishment of these offices in Kampala which led enrolling Sheikhs, paying them salaries as well as alliances. Today these sheikhs and teachers benefit from Rabitwa International wide a factor that has helped in the spread of Islam in Uganda.
* It was NAAM that led the appointment of the first Mufit of Uganda and this was Sheikh Abdul Razak. Many Muslims in Uganda considered him as their Mufit and i.e. always played on behalf of Muslims on state function that of which united Uganda Muslims under one umbrella.
* With NAAM’s involvement in Obote’s government. Many Muslims were rewarded with political appointments which carried a big economic benefit. Many Muslims were made ministers, chiefs etc. a situation that enabled them to came back to the corridor of power e.g. Shaban Nkutu was appointed of minister during Obote’s regime.
* NAAM is credited for having organised several Mauleds and many of these functions were presented over by similar state officials at the same time interaction were made between Muslims and non Muslims and the end result was converting these people to Islam and a situation that led to the development of religion.
* It was NAAM which pressured the government to create jobs for the Muslims therefore people like Sheikh Buwembo became the secretary General of National Trading Co-operation. Many other Muslims were employed by the government especially in security and education sector.
* With NAAM, there was more national unity in the diversity of the Muslims e.g. the executive committee of this association had people from every religion of the country e.g. Mr. Abasi Balinda was from Western Uganda, Mr. Shaban Nile, Obedi Kamulegeya from Central etc the situation that showed a true picture of Islam.
* With the rise and development of NAAM, Muslims education greatly improved. This association operated several Muslim schools and in these schools, Islamic studies were emphasized. And it was also because of the Holy Quran in Islamic language i.e. Luganda which made it easy for the people to understand God’s words.
* Construction of mosques. NAAM played a very big role in constructing several mosques in Uganda especially in West Nile. People were encouraged to go th these mosques to perform congregational prayers which were followed by sermons delivered by sheikhs thereby promoting Islam.

**Negative contributions**

The rise and development of NAAM was on a wide fasting of competition and because of that, it had the following negative contributions towards the spread of Islam:-

* Shedding of Muslims blood. In their fight for mosques which they had not built, there was a lot of bloodshed among the Muslims. The worst incident was recorded in Nyamitanga (Mbarara) where 3 people were killed in the Scarfal between Muslims of NAAM and UMC. The same happened in Kajala (Western Uganda) and in other places of Uganda. This situation retarded the development of Islam.
* NAAM was too political because they based their activities on UPC government for instance they never respected members of UMC much as they were all Muslims therefore they ended up depending on the good will of UPC (Obote) a situation that affected the spread of Islam in Uganda.
* Whereas NAAM was established to united Muslims they over hated the Baganda Muslims and this against the desks of Islam (Islamic brotherhood). Members of NAAM furnished the image of prince Badr, Kakungulu and they made many people believe that Kakungulu did nothing for Uganda Muslims. This level hatred was unIslamic and called for.
* The biggest damage that NAAM did was training and graduating half baked Muslim sheikhs. In their struggle to address the living demand for the mosques and Imams the members of NAAM graduated several people as sheikhs and these people lacked best knowledge of Islam. This cat retarded the development of Islam because such people could not teach true or pure Islam.
* Many supporters of NAAM especially those who were employed by the government mistreated many people. For instance, many people were employed in intelligence organ of UPC and this organ greatly mistreated people an act that furnished the image of Islam in Uganda.

**THE UGANDA MUSLIM SUPREME COUNCIL**

UMC was put in place as a result of Idd Amin’s idea of uniting the Muslims in Uganda. Therefore in 1972, he invited all the leaders in the Muslim sects / organizations at white horse hotel in Kabale to unite them. Among the sects that attended were UMC, AMC, NAAM, Uganda Muslim Sunil Association (UMSA) etc. From this migration, the delegates came up with the UMSC and they decided to give up their administrative positions.

It is also noted that all the members unanimously agreed to abandon their theological differences, tribal duffs etc. For that matter Abdul Razak Semakula was made the chief Kadhr of the council and Sheikh Islamel Kalumba the district Kadhr. It should father be noted that UMSC was established on the foundation of the Holy Quran. Hadith and the teachings of the rightly guide Caliphs as well as the for Imams.

**AIMS OF THE COUNCIL**

* To unite Uganda Muslims. It was meant to unite them administratively ideologically and administratively. The council has partially achieved its obligations after the establishment Muslims got united.
* To promote the welfare of the Muslims by building schools, mosques and other institutions. Today the council enjoys being associated with the best performing schools in the country e.g. Kololo Primary School, Masaka Secondary School etc. Many schools are producing good results which have improved the image of Muslims in Uganda.
* The council is credited for teaching sheikhs and catering for them. Many of especially sheikhs have received training from Uganda or a broad and they have continuously led Muslims in performing religious duties e.g. they lead prayers. They preside over Islamic ceremonies like marriages, Idd festivals etc. They collect Zaka for the believers and all this is done under the umbrella of Uganda Muslim Supreme Council.
* The council has successfully linked up the Uganda Muslims to other Muslims in International seen e.g. it was UMS which facilitated the basis of Uganda with King Faizo Bin Abdrel Aziz in Saud Arabia in 1974. And of resent, it initiated the visit of the former president of Libya (Ghadafi). At the same time it has sponsored Uganda Muslims to attend International workshop and seminars that bring all the Muslims a global village.
* The council has helped to secure scholarships of Uganda Muslims to attain higher education and because of this, many Muslims of Uganda have gone to universities of Egypt, Madina, Kuusi etc. which has helped to spread Islam.
* The council has acquired land and other established for the Muslims e.g. it received land from Badr Kakungulu at Kawempe president Idd Amin also donated a lot of establish to the council and all this has helped the spread of Islam in Uganda.
* Protecting the rights of Muslims. The council has managed to uphold the rights of Muslims in Uganda e.g. up to date Muslims still control the – entire beef market in Uganda. Muslims are free to dress as Islam prescribes. All these have helped to develop and spread Islam in Uganda.
* The greatest achievement of the council was the holding of Mauleds in different parts of the country to this many people converted to Islam and Islamic civilization took place.
* Admissions of Uganda into OIC (Organization of Islamic Conference. Uganda as a nation was admitted into OIC and from this conference Muslims have funds for the establishment of Islamic Institution and it is because of OIC that the Islamic centres in Uganda were established.
* The council has been very instrumental in helping Non-Government Organisations of Muslims e.g. it has sponsored Islamic relief Agency, African Muslims Agency (AMA) and it has worked with Islamic call society which all have developed Islam in Uganda.
* The council has been very instrumental in representing the Uganda Muslims to the Central government e.g. the Mufat of Uganda hormally represents Muslims in the Central government and conducts National prayers for and on behalf of the Muslims in Uganda.

**FAILURES OF UMSC**

* Much as the council was setup with a constitution, full of aims and objectives. In the period of its existence. It has faced a numbers of challenges and such challenges explain the failures of the council as analyzed below:-
* Failure to unite the Ugandan Muslims. The founders of the council aimed at uniting all the Muslims in Uganda under one umbrella body unfortunately after the downfall of Idd Amin, the council has never registered a tangible unity of Muslims in Uganda.
* It has been characterized by bias, hatred, and quarrels etc which have led to disunity among the Muslims.
* Failure to obtain skilled and experienced personnel to work in the council. It is noticed that an organization aiming at overseeing a population of over 4 million people requires skilled personnel that can bring out good results but the council has failed to identify people with skills and that is why Muslim property is being sold.
* Failure to teach Islam in Rural areas in Uganda most especially in villages, there are few people who say that they are Muslims when they know what they are talking about and many of them practice Islam alongside traditional religion. This is because most of the sheikhs from the council concentrate in Urban Centre Mosques are built in the same places, meaning urban centers hence leaving rural areas un Islamized.
* Poor Muslim representation in the Central government council has failed to represent Muslims in the Central Government. Therefore Muslims have continued to be marginalized especially when time comes for sharing the National Cake.
* It is noted that Muslims have always moved out of the sharing room, Beer handed due to power representation e.g. compare the Muslim ministers and non Muslim ministers in Uganda today.
* Poor record keeping. The council has failed to establish a better books of record e.g. it is not aware of the number of Muslims in Uganda. National Muslim grandaunts skilled and unskilled Muslims. It is important to note that such records are very important in this computerized era for the community.
* The council has failed to manage the education sector of the Muslim and it has failed to manage the Institutions, it has established. It is unfortunate that in this era, there are same Muslims schools in Uganda which are managed by Christians head teachers and managers.
* The council has failed to mobilize funds locally and therefore depends on external part through begging. All this is as a result failure to teach the Uganda Muslims the value of paying Zakka and Sadaq. At the same time there is a lot of embezzlement and corruption among the council leaders.
* The council has failed to fight tribalism in its organization and operations. Many of its officials fight each other on tribal lines, they do not look at themselves as Muslims but as Baganda against un Baganda and vice versa which has greatly affected the operations of the council.
* The council has failed to mobilize the Uganda Muslim youth towards the activities and operations of the council. Because of this, many Muslim youth have moved away from Islamic activities, other have joined savedese (apostasy) and this is as a result of council’s failure to organize seminars and workshops for the youth to enrich them with Islamic knowledge.
* The council has failed to coordinate activities of NGOs in Uganda. Much as these organizations are meant to help the Muslims, there is no strategic work plan to obtain tangible results. The every NGO that corresponds in Uganda does its own work without regards to the demands of the Muslim community in Uganda.

**REASONS WHY THE COUNCIL HAD FAILED**

* Political interference. It should be remembered that the formation of the council itself was a political interference because it was directly from the president’s office that all Muslim seats should unite into one body. Amin continued to interfere in the operation of the council and at one time he expelled the whole executive and appointed a new one. Other presidents of Uganda have also interfered in the operations of the Council of Obote and President Museveni.
* Struggle for power. For a very long time there has been struggle between Muslims for leadership of UMSC. Those who go through the brother to unite the Muslims thereby leading the failures of the council e.g. there was power struggle between sheikh Kalumba and Kamulegeya, sheikh Buwembo and Kakooza and today the struggle is between sheikh Mubaje and Kayongo which all explained the failures of the council.
* Ignorance among the Muslims. The shells as well as their followers do not only lack of basic information of the Holy Quran and the sunnah of the prophet but many of them lack integrity to lead others in the secular state like Uganda. They lack basic skills that can enable them manage the dynamics of such an organization.
* Lack of funds. In the secular state like Uganda, running business requires a lot of capital thereby the council lacks funds to run its programmes to the extent that at times the Mufit fails to travel the reside over ceremonies in Muslims countries hence leading to failure of UMSC.
* Interference of the Arabs into the affairs of the council. Muslims from the Arab world have misdirected the events in Uganda. They have always treated Islam in Uganda as a personal property and they end up dictating terms that do not benefit Islam e.g.. the Islamic call society has always influenced the operations of the council and this interference has led to the electrons of some officials who cannot do much in the development of the council.
* Illiteracy among the council leaders. In the council there is a very high level of illiteracy and ignorance of the best sources of Islamic information. Some leaders of the council cannot effectively read the Holy Quran and understand it. Other leaders have very little respect to the Hadith which makes it hard for the council to formulate Islamic teachings on something (FATUWA).
* Scarcity of Islamic literature. The Islamic literature available is not only in Arabic but also scarce. Therefore having very little literature makes it hard for the council to teach Islam National wide. This situation has left behind a very big population of Muslims in Uganda not only ignorant of Islamic principle but also ready to fight anyone who brings what is seen as new Islamic knowledge.
* Lack of faithful leaders. The leaders of the council have lived below the standards the Islamic honesty. Many of them have embezzled council like funds. Today the council leaders have sold to non Muslims property a situation that had thrown the Muslims community into poverty and disunity hence falling the council.
* Poor facilitation from the Central Government. The council does not have enough means of communication, the Central Government has not tried to solve that problem at it has done with other religions e.g.. The council has very few vehicles which were donated by the Central Government and they cannot co-ordinate Islamic activities national wide.
* Tribalism. The biggest cause of the failure of the council has been hatred between the Baganda and non Baganda Muslims. It should be noted during the formation of the council, the non Baganda were the majority and many of them had nursed a grange against the Baganda. Tribalism has characterized all council business a situation that has not favoured operations of the council.
* Lack of proper planning strategy. The so called planners who are in office in secular state like Uganda should have been grandaunts from secular back ground in addition to religious knowledge. However, The planners are grandaunts from the Islamic universities who acquired knowledge in Sharia and other Islamic studies and this is may be the reason why the executive committee decided to sell Muslim properties in favour of building kiosks at the head quarters of the council therefore this shows that learners back the basic knowledge of development economics.

**NON GOVERNMENT ORGANIZATION AND THEIR CONTRIBUTIONS TO THE SPREAD OF ISLAM IN UGANDA**

NGOs are organizations which were established by individuals or groups of people who an arm of spreading and developing Islam. Muslim NGOs have to some extent helped in the Islamization process of Uganda. Some of the NGOs are local and others international. Among the local ones include Young Muslim men Association (YMMA), Uganda Muslim Teachers Association (UMTA), Uganda Youth Association (UYA), Uganda Muslim Ladies Association (ULA) Islamic Medical Association of Uganda (IMAU), and Muslim Students Association in Uganda (MSAG). International Muslim language from Saudi Arabia, international Islam Relief Agency (IIRA) and African Muslim Agency in Egypt (AMA).

**POSITIVE CONRIBUTIONS**

The NGOs have greatly contributed to the development of Islam in Uganda as analyzed below:-

* Carrying out Dawa activities. Most NGOs have invited people to join Islam and they also teach Islam to those people who have little knowledge about it e.g. the Uganda Dawa Association has done this work efficiently by teaching then on Muslims Islam using the Bible. The Islamic society pays salaries and allowances to sheikhs hence promoting Islam.
* Setting up infrastructures. NGOs have constructed several mosques, health centres etc which do not only act as symbols for preserve Islamic influence in Uganda but have gone a long way in helping Muslims to identify themselves with Islam e.g. the Young Muslim Association set up / built hospitals, a nursing home at Bombo which have helped in development of Islam.
* Promoting Muslim education. NGOs have constructed schools, eradicate the problem of education background among the Muslims in Uganda i.e Uganda Muslim education Association has constructed several schools like Bilal Islamic institute in Kakir, Namasumbi UMEA, Aisha girls school in Mbarara etc which have moved along way in promoting Muslim education in Uganda.
* Uniting Muslims. NGOs have supported Muslim unity in Uganda e.g. the 1981- 1982, conflict between sheikh Kalumba and Kamulegeya was ended by the world Muslim league and in2000, several NGOs sponsored elections which brought in Sheikh Shaban Ramadhan Mubaje as a leader of Muslims in Uganda after every long crisis.
* NGOs have helped in establishing developmental projects e.g. Islamic call society completed the National Mosque at Old Kampala. It also led to establishment of an Islamic Radio i.e. Voice of Africa, Bilal Radio which has helped a lot in Islamizing Uganda.
* NGOs have helped to uplift the standard of living of the internationally displaced refugees e.g. in Northern Uganda some Muslims were displaced by the Lord’s Resistance Army but some NGOs rescued these people by providing food, shelter, clothing e.g. International Islamic Relief Agency from Kuwalt.
* Several NGOs have helped to cater for the orphans. It should be noted that after the 1980-1986 war of liberation, there were many orphans in Uganda and due to AIDS problems, orphans increased, therefore the International Islamic Relief Agency established in orphanage centre in Luwereo and at this centre, orphans were given same skill of survival, free education, pre-health care and most important parental love. This greatly helped in developing Islam in Uganda.
* Importing of Islamic materials. Some NGOs have imported materials like the translated Quran, Books in Hadith, Islamic law etc e.g. the Islamic call society has done this work efficiently by to Uganda copier of the Holy Quran and given out free of charge to the Muslims.
* They have also brought in Uganda materials like DVs, CDs having full information on Islam hence developing Islam as a religion.
* They have helped to link up Uganda Muslims to the Arab world. These links begins from religious back and go especially all through political activities and commercial trade e.g. the growing trade between Uganda and the United Arab Emirates is basically as a result of work in rise of any NGO and other Arab countries.
* Provision of scholarships. NGOs have offered scholarships to Uganda Muslims to study either in Uganda education Institutions or International Institutions e.g. OIC has given several scholarships to Ugandan Muslim Islamic development bank has also supported very many Muslims students to attain of post graduate education from other countries.
* Development of Arabic language. Some NGOs have developed the study of Arabic language in Uganda. This has been done by importing into Uganda Arabs teaching materials like text books, seminars etc for teaching Arabic a situation that has led to Islamic civilization in Uganda.
* Some NGOs have given life to Islamic functions and festivals e.g. during Idd celebration. Some NGOs buy animals which are slaughtered and meat given out free of charge to Muslims e.g. African Muslims Agency (AMA) has carried out this work efficiently and some people appreciated and converted to Islam.
* Purifying Islam. The most important activity of NGOs in Uganda is to make ensure that Islamic knowledge is taught in Universities and other Institutions of Islam and that is today many Muslims founded Institutions have graduated qualified Sheikhs due to the support given to them by OIC, AMA etc. This had helped to purify Islam by fighting innovation in religion.

**NEGATIVE CONTRIBUTION**

* Promoting disunity among the Muslim in Uganda. NGOs have been a very strong force of supporting the disunity of Muslims in Uganda e.g. the Islamic call society at one time supported Sheikh Saad Ibrahim Luwenka and his followers against Sheikh Rajab Kakooza and his followers thereby creating divisions among the Muslims.
* NGOs have led to the duplication of work. It is noted that these NGOs do not coordinate to each other. Nor do they co-ordinate with the Uganda Muslim Supreme Council. (UMSC) as a result several mosques were constructed in a given area/ trading centre while other areas go without any mosque e.g. in Kyazanga Trading Centre around Masaka-Mbarara Road, therefore Mosques, yet the nearby trading centres lacked Mosques.
* NGOs have failed to employ Ugandan to up most positions and in most cases these positions are reserved for foreigners and it are because of that, the International NGOs are seen as foreign owned organizations at the same time the decisions that are made are not applicable to Uganda’s situation thus retarding the development of Islam.
* Same NGOs have misdirected projects and subsequently they have established projects in areas which do not benefit the Muslims e.g. the Multi Bill Dollar project of Kakungulu building which was donated to King’s College Buddo was mis allocated of an important resource. This is because the number of Muslims who benefit from this project is very small yet it would have benefited Muslims if it was in another area.

**SECTION: B**

**THE INTRODUCTION, SPREAD AND DEVELOPMENT OF ISLAM IN WEST AFRICA**

Islam reached West Africa in the 8th century and it entered i.e. religion to the help of the Barbers during the tradition trade period trade. It is on record that haran trade existed before the rise of Islam West Africa like elsewhere in the world, the major methods used in the Islamization of West Africa was trade. However a number of factors contributed to the spread of Islam in West Africa.

* Role of the Babers. The Babers were nation of Egypt land and some other parts of West Africa. This group was very rich in African culture and customs. It should be noted that some came to Africa and in Egypt during that time.
* The role of the long distance trade. This trade played a big role in the Islamization of West Africa. It should be noted that Babers and the Arabs were missionaries but through other economic activities, they interacted with the Africans. It is on record that Muslim traders provided incentives to Africans a situation that attracted people to convert to Islam.
* Discourage of a camel. This camel eased ability progress for the Babers because transport and communication through the hot desert became very easy subsequently in commercial towns, emerged and there didn’t only help trade but also helped in the Islamization of Africa.
* The role of trade route. It should be noted that the Arabs were reluctant to get involved in track because of the hard conditions as well as poor transport and communication within the interior of West Africa. However at a later stage there developed trade routes which connected West African coast to the interior and the northern African to West Africa as well. This is greatly improved on the free movement of traders in the interior and the end result was Islamizing
* Presence of trade items. The presence and existence of gold, collar nuts slaves etc an imported factor led to the introduction of Islam in West Africa. This is because Muslim traders penetrated the interior in search of these items and result was Islamizing West Africa. It is however noted that they later freed slaves obtained their freedom and they ended up slicking to the life patterns of Islam hence promoting the religion
* Establishment of permanent settlement in West Africa. Muslim traders especially Babers and Arabs established several permanent settlements along transparent routes which became trading centres in the development and in the south of Sahara. Many activities developed as a result at the same time many people from the interior came to those cities and eventually they were Islamized.
* The role of Muslim conquests. It is on record that Islam was introduced in West Africa through conquests which were done by some Muslims. It should be remembered that when Egypt was conquered and put under Islamic
* Influence by Fatimid’s the Muslim s started moving towards West Africa conquering some areas. Among the people who led these conquest were Uquba Bin Naffi and he did this during the Fatimid rule in Egypt, he conquered many parts of West Africa thereby introducing Islam in the region
* The role of Jihad. The Jihad of West African played a big role in the Islamisation of the region. Among these were the Sokoto, Jihads of Hawusaland which were led by Uthuman led by Ahmed Sekero, and the Tijjan Jihads which were led by Al Hajji Umar etc. These Jihads started in 19th Century with the major purpose of purifying Islam in same extent these objectives was achieved.
* The role of Mystic suffi order held in the Islamisation of West Africa. Through critising Muslims on matters of Islam. They included Qadiriya Tijjanic suffi order, sunusia suffi order etc. Because of their activities, many people converted to Islam hence promoting the religion.
* The role the Babers. The Babers were native of Egypt and some other parts of West Africa. `
* They were very rich in African culture and customs. They were long distance traders and became Muslims during the reign of the Abassids Caliphates. It should be noted that some disgruntled Arabs particularly the Shia to Africa and Egypt particularly and they formed the Fatimid’s dynasty the process they influenced the Babers to convert to Islam who also influenced other Africans especially in West Africa to convert to Islam.
* Proximity of West Africa to North Africa. It is on record that North Africa had a big number of Muslims before the coming of Islamic civilization in West Africa. Therefore some people from North Africa used to move to West Africa to preach Islam at the same time the p[people of West Africa and their effort to acquire Islamic knowledge and ways of lives moved to North a situation that helped in the Islamization of these people. This was made easy by the fact that West Africa is nearer to North Africa.
* The role of Arabic language. The introduction of Arabic language eased communication between Africans and Arabs because of this, many people in West Africa learnt Arabic and they became so close to the Muslim Arabs. As a result, some Africans were appointed as tax collectors, interpreters, porter etc the factors that led to the spread of Islam in West Africa.
* The role of Islamic educational Institutions. The establishment of education Institutes were paramount to the spread of Islam because many people went to Madrasa/ Quranic schools and other Institutions of learning to acquire Islamic knowledge e.g. Timbukutu Learning Centre, Sankole Learning University which later developed into universities.
* The role the Kings and Chiefs. Kings like Masamusa of Mali, Musa –Sulaiman, Asikia Muhammad of Songai, Uthuman of Sokoto etc. These convinced many of their followers to convert to Islam. They ruled their kingdom in accordance to Islamic law, they contrasted many schools and Mosques, and they appointed Muslims in position of responsibility which all helped in the development of Islam in West Africa.
* Absence of Christianity in West Africa. It is noted that for a long time there was absence of Christianity in West Africa, therefore this helped the Islam to be spread to various parts of West Africa because it never had a serious competitor.
* Similarity between Islam and African culture. Islam as compared to African Traditional Religion bas many aspects which are similar e.g. polygamy, circumcision respect attached to prayer places etc. Because of this, Islam became part of life in West Africa a situation that helped in the spread Islam.
* The coming of the British and their indirect rule policy. When the British took over the control of some parts of West Africa, they refused the Christians to operate in predominantly Muslims areas like Northern Nigeria. The British accepted Sharia as a principle code of law, they facilitated the establishment of Sharia courts, and they promoted education and commerce at the same time they opened up unknown places thereby facilitating the spread of Islam in West Africa.
* The role played by the Fulant especially the Nomadic Fulant. These people used to move across West Africa in search of water and pasture for their animals. These people had converted to Islam therefore through these movements, they converted many people to Islam especially those they came into contact with. They are credited for having Islamized the present day Nigeria.
* Abolition of slave trade by Europeans and introduction of legitimate trade in West Africa. It is noted that after the abolition of slave trade, communities settled down. There was no more fear and suspicion for one another therefore peace was created. On top of that, there was creation of new states to resettle the freed slave i.e. Liberia and Sierra leon were crested,

today Sieraleon has 60% Muslim population and this is attributed to abolition of slave trade.

* The role of NGOs. World Muslims call society, World Muslims league etc. These NGOs are operating in present day Mali, Benin etc. They have constructed Mosques, hospitals, schools etc. They also pay wages and salaries to many Muslim social workers hence promoting Islam.
* The role of Muslims scholars. These people have preached Islam in various parts of West Africa; they used to preside over religious festivals at the same time they made extensive research in the teachings of Islam. At the end of it all, they published Islamic Literature which is behind the Islamization of West Africa today.

**THE ROLE OF TRANS HARAN TRADE IN THE SPREAD OF ISLAM IN WEST AFRICA**

Trans Haran trade was a kind of trade which existed in West Africa and operated across Saharan desert. This trade was carried out between the people of North African and those of West Africa. It should be noted that this trade removed the barrier which had completely isolated to black Africans from other civilization due to the Sahara desert. Trans Haran Trade was not only an economic phenomenon but also the connection of West Africa to the Mediterranean World Internationally.

Trans Haran trade had 4 major trade routes which were instrumental in the spread of Islam in West Africa, 2 of these trade routes originated from West Africa and 2 from North Africa.

In case of West Africa. Its first major route originated from Sijilamasa, went to Tagaza and then reached of anorent Ghana Empire. The 2nd route started Sijilamasa went to Gausa and then reached Timbukutu. These 2 major routes where largely responsible for influencing events in the ancient Ghana, Mali and Songhai Empires.

From North Africa, there were also 2 major trade routes where the first one started from Tunishia went through Gadamaasa and reached Hausaland (Nigeria). The 2nd route started from present day Tripoli went through Fezzan and ended in Hausaland still present day Nigeria. Therefore Trans Haran Trade played a big role in the spread of Islam in West Africa as analyzed below:-

* It led to introduction of guns and gun power. With the introduction of these guns, wild animals which had threatened people’s lives were killed, hostile tribes were fought and defeated and for that matter security was created leading to the spread of Islam in West Africa.
* Trans Haran Trade led to the opening of West African sub continent to the Muslim world. It is noted that West Africa had trade with the North African for many centuries before the coming of Islam e.g. it traded with countries like Tunisia, Morrosal, Libya, Egypt, and Algeria etc. Therefore at a later state, traders who went to West Africa preached Islam to the people whom they came into contact with and the end result was Islamizing them directly.
* Trans Haran Trade helped in the creation of urban Centres like Tagaza, Timbukutu, Kumbi salehe etc. These towns developed along trade routes and they attracted many people from villages who were employed by the Arabs and later influenced to convert to Islam.
* It was due to trans Haran Trade that researchers, adventurers and writers like Ibin Batula, Ala Bakar etc. went and visited West Africa. These travelers at the same time scholars popularized West Africa to North African Muslims through their writings. Consequently Muslims went to West Africa and helped in the spread of Islam.
* The provided employment to the people of West Africa who worked as porters, taxi drivers, middlemen, servants, interpreters etc. Many of these people were employed in places of chiefs and kings who had converted to Islam therefore the trade helped to raise the income levels of people and this up lifted the standards of living of the people of West Africa but most important of all it helped to provide funds which were used to facilitate Islam in West Africa.
* Through this trade, intermarriages between the Africans and the Babers of the Arabs were boosted. It should be noted that these traders never travelled with their wives therefore they ended up marrying the Africans whom they came into contact with and the children produced out of especially intermarriages were Muslims. The fact that the biggest population in West Africa is that of the Muslims is evident enough to prove the growth of Islamic civilization.
* Trans Haran trade was instrumental in introducing Islamic materials in West Africa. Items like Islamic dresses, Islamic literature, Islamic foods and drinks, Islamic medicine and heeling methods moved along with trade from North Africa to West Africa hence facilitating the spread of Islam.
* It resulted into commercial wars from which Islam benefited indirectly. Traders among the Muslims always desired to move and control those areas where trade was doing well. It was through this continued exercise that those Babers confronted the Muslims in the Ghana Empire who were forced to move to other areas of West Africa and they went with Islam hence spreading it to different parts.
* The trade led the growth of kingdoms and empires most especially the ancient empires of Ghana, Mali and Songhai. With these empires, Mali and Songhai was a growth of Islamic civilization because the chiefs were Muslims and helped to convert very many people to Islam.
* The trade led to the growth and development of trade routes previously those were pathways. At a later stage, these trade routes developed in to high ways with trading centre. It is therefore important to emphasize that the growth of Islamic civilization in West Africa was perhaps due to the development of trade routes which linked up West Africa to North Africa.
* The trade led to the rise of Muslim personalities. This is because those Muslims who participated in this trade became rich and for those matter men of respect for example Mansa Musa, Sulaiman, Al Haji Umar became the chiefs and men of respect in West Africa. It is also noted that these people who rose to fame as a result of this they used their offices popularity and authority to development of Islam in West Africa.
* Trade helped the people of West Africa to perform pilgrimage which was the 5th pillar of Islam. Much as trade helped to rise for the funds to cater for the cost of this in general, it further helped them to link up the people of Africa who had great demand for gold in West Africa. When Mansa Musa decided to perform Hijja, he carried with him a 1000kg of gold and after the performance of Hijja, Mansa Musa came back to West Africa and taught the people the importance of Hijja and most of them ended up performing it.

**However Trans Haran Trade negatively contributed to Islam as seen below:-**

* The trade developed in a very in human background of transacting slaves. This trade was carried without any regard of human feeling; it caused a lot of suffering onto the people, created insecurity etc. All these could not favor away many people from Islam thereby retarding the growth of Islamic civilization.
* It was Trans Haran Trade that attracted the growth and coming of Europeans and growth of imperialism in West Africa was basically because of the European desire to manage the trade which was prospering in West Africa. These people brought in Christianity, and so called Western civilization which competed with Islam.
* This trade brought in West Africa the non Islamic items like wines and spirits, short clothing etc. Many aspects of Western civilization were brought in West Africa and subsequently this was against the growth of Islam.
* It was through this trade that led to the development of luxuriant life in West Africa. Because of this, many traders failed to respect time for prayers they abandoned the practice of Islamic culture and some of them stopped helping in the missionary work to teach Islam because trade took away most of their time e.g. the leaders of Mali who came into power after Mansa Sulaiman never bothered to spread Islam because of the prosperous trade that occupied most of their time e.g.. Sunni Ali never respected Islam and during his term of office in Mali, Islam declined.
* It was this trade that led to the Moroccan invasion of Songhai and the Sultan of Morocco wanted to control i.e. gold mines of Warata and the salt deposits of GAO. This invasion led to the destruction of Islamic culture, development of insecurity, infrastructure creation of fear and suspension consequently the downfall of Songhai leading to the decline of Islamic civilization.

**Reference questions**

After the establishment of Al Marabid movement.

1. “Trans Haran Trade played every big role in the spread of Islam in West Africa” Discuss/comment.
2. Discuss the role of “Trans Haran Trade towards the spread of Islam in West Africa.

**AL MARABIDS, MURABTUNAND THEIR ROLE IN THE SPREAD OF ISLAM IN WEST AFRICA**

Al Marabids were Islamic missionary movement innovates in West Africa which were started by some desert Babers who were masters in Trans Haran Trade. These people happened to be strict followers of Islam and they emerged in 1056AD. The Babers were inflexed by the religious and the political and economic changes in the West Africa which changes were not in favor of their existence

t, they began their look following Islamic principle as taught by the Quran and Hadith of the prophet. In the process Islam gained a lot. The following factors led to the emergency of the movement :-

* The need to propagate islam. After being inspired by men like Abdullah Bin yasin who had performed pilgrimage to Mecca and told them the importance of spreading and purifying Islam, the Babers saw the need of establishing Ai Moraid movement with an aim of purifying the religion.
* Support got from Muslim countries. These people got support from Arab states like bagdad, Saudi Arabia and from some countries in Alee like Egypt etc. This support came in morally, spiritually, materially which subsequently influenced the emergency of the movement.
* The presence of Charismatic and able leaders. The leaders of Al- Morabids like yahya Bin Ibrahim, Yusuf Bin Tashifiq, Abdallah Bin Yasin etc were able to mobilize support from a number of Muslim areas such as Niger delta, Algeria etc. On the same time able to mobilize their own people who also supported them finally, morally and spiritually. With this support the movement started.
* Al- Morabids harbored economic motives and they wished to realize them by capturing the Trans Haran Trade system and its Centres. With this motive, they organized and attached Ghana in order to take control over the Southern section of the Trans Haran trade and in the process they propagated Islam.
* Al- Morabids also had political motive and they wanted to conquer people and subject them to Islamic law. At the same time they wanted to pay taxes which would boost their economic base as well as the political positions. This motive led to the emergency at the same leading to spread of Islam.
* The establishment of Ribats (centre of suffi teaching).These Centres were in isolated places where the Babers used to train their secure to operate and the end result they got military training, leadership skills which all assisted them to begin their movement.

**CONTRIBUTIONS OF AL-MORAVIDS IN THE SPREAD OF ISLAM IN WEST AFRICA**

The movement helped in the spread of Islam more especially after the conquest of the ancient empire of .This was done by Sendinke people of Ghana convert to Islam at the same time they based in Ghana to spread Islam to very many parts of West Africa including the present day Gabon. They constructed several mosques in Islamic Centres in areas of their operations for example in Ghana, Senegal, and Gabon etc. The infrastructures they put in place acted as meeting and learning Centre to the people of West Africa a situation that helped in the spread of Islam.

* The Al- Moravids established the Rabat system in several areas and these monasteries became Centres of learning and propagation of Islam. The grandaunts from these Rabats were dispatched to very many parts of West Africa to spread Islam following the tradition of the prophet which says that preach even if it is one sentence.
* They promoted international relation and the image of West Africa greatly improved e.g.. the Al Moravids related well with Egypt, Bagdad, Saudi Arabia etc. This enabled Muslim scholars from these countries to West Africa and they preached Islam.
* Al- Moravids fought and discouraged the practice of slave trade and slavery in the areas they conquered. This brought about unity and security in some parts of West Africa a situation that provided a conducive environment for the progress of Islam.
* Al- Moravids observed and maintained the principle of Islam for people living with them to copy from. This situation had good foundation for later generation more especially the Muslims. It is reported that the observance of Islamic principles by the Al- Moravids led to mass conservation of people to Islam and in some cases nominal Muslims were helped to come back to the proper follows of Islam.
* Al- Moravids at later stage led to the weakening of the ancient Ghana Empire which created ground for the emergency of Mali Empire which strengthened the growth of Islamic trough the activities of Muslims like Mansa Musa, Mansa Sulaiman, Sunni Ali etc.

**NEGATIVE CONTRIBUTIONS**

* The destruction of Trans Haran Trade. The Al- Moravids started their movement with the aim of controlling trade. In order to gain this control, they decided to conquer Ghana and the surrounding areas. In the process of conquering Ghana, they created insecurity a situation that led to the stagnation of the Trans Haran Trade which was a mode of spreading Islam in West Africa hence undermining the development of the religion.
* The Murabtuns had a weakness of repeating the past mistakes. It is noted that these people had earlier worked against slave trade but after capturing power, some of them repracticed slave trade. This practice furnished the decline of the religion.
* Introduction of innovation in Islam. Al- Moravids always recited the names of the Abassid Caliphs during the Friday prayers with the aim of securing international recognition arm Bagdad. This practice was not in accordance with the teaching of Islam hence affecting the spread of pure Islam.
* Loss of lives and property. . Al- Moravids and wars of conquest led to the killing of many people and destruction of property e.g. in the process of conquering the ancient Empire of Ghana, the Al- Moravids killed the Sendinke people and forced some of them to convert to Islam. This act was un Islamic and to some extent retarded the spread of Islam in West Africa.
* The collapse of some Muslim states. In addition to their activities of destroying agriculture, their wars led to the collapse of some states like Ghana which had contributed a lot of the spread of Islam because some of the leaders in Ghana were Muslims and they had played a big role in Islamizing Ghana as an Empire.

**ISLAM IN THE ANCIENT EMPIRE OF MALI (1312-1337)**

It is emerged after the destruction and collapse of the Ghana Empire. Islam reached this Arch way back in the 13th century and it was brought by the Muslim traders from the North. The foundation of Mali Empire was Mansa Sundiata who was succeeded by Mansa Kankane Musa.

When Mansa Musa came to power, his fame went beyond Western Sudan and reached North Arch between 1324-1325AD, Mansa Musa made pilgrimage Mecca and when he came back, he brought with him a large number of Muslim scholars and architecture who are said to have built several Mosques with baked bricks for the first time in West Africa.

Mansa Musa was so much devoted to Islam compared to his predecessor Sundiata and he made a lot of contribution in administration, economic prosperity and the spread of Islam in Mali as analyzed below.

* He managed to destroy paganism and atheism in his kingdom. He did this by rejecting the –diviners, fore tellers, witch doctors and magicians. At the same time all shrines were put on fire and this helped a lot in purifying Islam as a religion a situation that led to the progress of Islam in Mali.
* Mansa Musa encouraged many Muslims schools to come from North Africa and Arab World to West Africa e.g. in 1324, he made a famous pilgrimage to Mecca and on his way back, he convinced several scholars to come to West Africa. He gave them land for their settlement and Islam developed in Mali.
* In the field of education, Mansa Musa encouraged scholars like Abu Ishaq to come and settle in his empire, Ishaq developed. Timbukutu as a great Islamic centre which attracted more scholars all over the Islamic world. This is learning centre later developed into a big university which came to be known as Timbukutu University.
* He was a very generous leader who distributed all his wealth to the needy and orphans in his empire. It is on record that more of his actions were based on the teaching of the prophet as well as the Holy Quran a factor that helped the spread of Islam in Mali.
* Mansa Musa should be credited for having elected those 5 daily prayers and Juma prayers should be conducted in a congregation and from the Mosques. This directly helped the people of Mali to get that unity was achieved and at the same time it helped them to learn their religion a factor that led to the spread of Islam.
* He ordered for the building of a beautiful and magnificent Mosque decorated with gold and regularly furnished not only in his palace but also in big cities of the empire. This gave a lot of positive publicity of Islam as a modern civilization that stood for development.
* He improved on International relations. When Mansa Musa went to Mecca, on his way, he spent some time in Cairo at the same time spent some good years in the Middle East making contacts with the Arabs. This act opened up Mali to outside world. As a result many Muslims students in Mali went to the University of Egypt and others went to Arab countries in higher Institutions of Learning to learn Islam and when they came back to Mali, they developed it.
* Mansa Musa promoted security in his empire, he did this by establishing a regular and standing Army and of a later state, he set up Barracks and a regular police patrol which helped to maintain law and order in the empire.
* He promoted Islam when he appointed Muslims at state officials. Marality was supervised by these strict state officials who had to respect to ensure that the taking of wine, tobacco, committing of adultery and fornication were not part in life of man.
* He developed his capital Timbukutu as a commercial centre, therefore it became converge and divergence zone for the people. The more they converged in, the more they learnt Islam and when they diverged, they spread it to other parts of West Africa.
* He made Islam a state religion and he made Sharia/Islamic law a code of conduct. This act promoted Islam in the empire because many people ended up following the teachings of the Holy Quran.
* However, much as Mansa Musa made Islamic state religion, many people continued to practice Islam alongside African traditional religion. He died in 1337 at the climax, his power and he was succeeded by his Brother Sulaiman who ruled up 1359.

**MANSA SULAIMAN**

Sulaiman was a brother to Mansa Musa who took over power in 1344 after the death of Mansa Musa his term of office was a prosperous because he did a lot to strengthen the Islamic civilization in the Empire of Mali as analyzed below:-

* He is credited for having continued use of Sharia as use of the principle code in Mali because he was a student of Islamic Juris prudence for Islamic law. He emphasized the observance of congregational prayer with time it helped to strengthen the faith of Muslims. It united them hence the development of Islam.
* Mansa Sulaiman was very intolerant and he promoted security and freedom worship. During his term of office. Justice was promoted, security was also ordered for by establishing more barracks and in the process, Islam was developed in the Empire.
* Sulaiman appointed Muslims to positions of responsibility. It is on record that when the Empire expanded. He divided it into provinces and each province has assigned a governor who in most cases was a Muslim. These people used their positions to convert their subjects to Islam hence promoting the religion.
* Sulaiman facilitated the growth of Islamic political system at all levels of state administration. He emphasized the development of Islamic is by putting in place consultative councils. (shura council) and Islamic courts hence promoting Islam.
* Sulaiman gave jobs to many Muslim scholars and because of this many Muslim students took in the study of Islamic law because of the jobs which had been created by the states which required judges , Lawyers and Prosecutors.
* Promoting unity among the people of Mali. Sulaiman did this through emphasizing the concept of Islamic brother hood, social tolerance, equality etc. This united the mandika people under Sulaiman’s leadership hence developing Islam.
* He promoted financial organizations in the Empire. Mansa Sulaiman taught his people how to invest and how to save. He emphasized the payment of Sadaq and sometimes he advised on the expenditure of Zakaa and Sadaq an attribute that led to the rise of the standards of the people of West Africa.
* He improved the international relationships. Sulaiman promoted a very good foreign diplomatic policy with the sultan of Morocco. This helped the movement of scholars from Morocco to Mali which led to influx. Islamic materials but had a well established Islamic heritage.
* Sulaiman enforced the performance of the 5 daily prayers. This was followed by the construction of mosques all over the Empire a factor that led to Islamic development.
* Sulaiman respected and emphasized the Islamic dress. He did this by improving on the traditional dress called Agbada to accommodate requirements of Sharia. Many people adopted the dress and today most of the people in West Africa dress as Islam prescribes a factor that has led to its development.
* Mansa Sulaiman promoted the economy by encouraging his subjects to give correct weights and measurements. This is because in correct measures had discouraged many to transact business with Mali. However Mansa Sulaiman quickly addressed this issue and trade boomed.

**NEGATIVE CONTRIBUTIONS**

* He supported the growth traditional religion of the Mandike people in order to gain for support and established political plat form in the Empire e.g.. he over accommodated traditional religion i.e. Vodoo and at same times practiced it, a situation that retarded the growth of Islam.
* He never punished those that did not respect Islamic law like it was with his brother Mansa Musa e.g. during his term office. Women almost moved naked out any regard of the Islamic law requirement, he was therefore weak in enforcing the observation of Islamic law.
* During his time term of office, the act of penetration of ancestral tombs gained root in Mali. The graves of respectable religious leaders were treated with a lot of respect. Muslim world move around these graves singing and dancing which was an innovation that contaminated pure Islamic worship.
* He never performed the annual Islamic pilgrimage to Mecca which is and obligatory rituals that should be performed at least once in life time by somebody who has the ability despite the resources. Mansa Sulaiman had he never performed Hajji and never even encouraged his people to perform it.
* Sulaiman failed to control alcoholism. It is on record that he tried to abolish wire and all intoxicants from his palace but many European wires entered the Empire through the trade to the people of West Africa. He only instituted taxes over them but never abolished them yet drinking of wine is un Islamic.
* In conclusion, Sulaiman as a human being was not a perfect one but behind him left a very strong imprint of Islamic civilization as indeed the growth of Islam in Mali was partly his design.

**ISLAM IN THE ANCIENT EMPIRE OF SONGHAI**

* The collapse of Mali Empire was due to mismanagement and luxurism life of its leaders led to the development of Songhai Empire. This empire was established by Suuni Ali who was later succeeded by his brother Muhammad Bello and after him Askira Muhammad took over the control of the empire.
* Unlike the leaders of Mali, this of Songhai especially Suuni Ali never helped much in the spread of Islam in his empire. He established himself as the person with authority in the empire. He made respected Muslim scholars and for that matter Muslims scholars described him as a Tyrant who was evil and appreciative to Islam at his time.
* During Suuni Ali’s time, the situation of Islam was that of balance of forces between the indigenous religions. This is because whenever scholars tried to mount pressure on him, as to practice Islam, he persecuted them and he went to the extent of expelling for them from the land.
* Because of his poor attitude towards Islam, Suuni Ali faced opposition from the Muslim Judges and it is here for the contributions of judges in fighting. It should be noted that i.e. the Judges of Timbukutu who are known to serious opposed Suuni Ali’s evils are credited for that.
* Suuni Ali fought against Islamic pressure from both within his empire and from the surrounding territories whose rulers had recently converted to Islam. Fortunately by the time he died in 1494,, he had not succeeded in uprooting Islam.
* In a hypocritical way, Suuni Ali used to do the externals of Islamic rituals such as fasting and praying yet he knew very little about them Therefore Muslim scholars of that time considered his prayers as jokes and mockery because he mixed Islamic practices with African Traditional Beliefs and practices.
* Suuni Ali died in 1494 after nominating his son Abubakar Muhammad Bello as his successor. However, Bello was challenged by Asikra Muhammada who was the direct opposite of Suuni Ali and he played a big role in reviving Islam in Songhai.

**CONTRIBUTION OF ASIKIA MUHAMMAD TOWARDS THE SPREAD OF ISLAM IN SONGHAI**

Asikia Muhammad was from the Samik people and his name was Muhammad Toure. He gained the title of Asikia as a dynastic title. His takeover power from Abubakar Bello who had failed throughout his life time to distinguish Islam from traditional religion. During the 36 years of his rule, Asikia contributed the following towards the spread of Islam.

* He promoted trade. Asikia created a very favourable atmosphere for trade. He did this by reducing taxes, encouraged the traders of North Africa to trade with his people in the empire and since these traders were Muslims it greatly improved the spread and development of Islam in Songhai.
* Asikia abolished all shrines in the empire and always preached against traditional religion. He also abolished divination and denounced Atheism therefore he laid foundation for pure and strong Islam in Songhai.
* Asikia Muhammad restored confidence and respect of Muslim scholars; he used to treat them with high esteem especially the grandaunts of Timbukutu University. At the same time he established several Islamic education Institutions which helped much in the spread of Islam.
* Asikia Muhammad sent missionary delegates to the neighbouring empire of Kerembou to invite the people to join Islam. He also sent a delegation to Mosoi which preached Islam and many people converted.
* He emphasized the observance of prayers, fasting, constructed many Mosques at the same time insisted those women should dress as Islam prescribes to protect their beauty and dignity by doing this he was promoting Islam.
* To strengthen Islam in Songhai, Asikia fought illiteracy among the Muslims by introducing an educational programme whereby part of it was for adult education. He developed Timbukutu University which helped local and foreign students to excel in discipline like Geology, Islamic law etc.
* He promoted Justice through ensuring that Judges, administers, strict Justice in courts of law without practicing discrimination of any nature. Judicial administration was in conformity with the Holy Quran and Hadith therefore Sharia was the code of conduct.
* Economically, Asikia modified the rules governing trade and commerce which facilitated free movement of traders and in the long run, it led to the movement of Islamic ideas from North Africa to West Africa.
* Asikia performed pilgrimage to Mecca which helped in the coming of Arabs Muslim Society because on his way back to Songhai, he came with very many Muslim scholars from Middle East and established many converts in Songhai and aspect that led to the development of Islam in Songhai.
* For easy migration and revival of Islam, Asikia managed to development of important towns like Tagaza, Macina,Timbukutu etc. This arrangement helped in the restoration of Islamic discipline and improving on security in his hence developing Islam. Others form of Islamic development e.g.. he facilitated Muslim infrastructures, he put in place and all these led to the development of Islam.
* Finally Asikia fall from power in 1529 having developed Islam. He later died in 1538 from Niger Delta and his death marked the collapse of the Songhai Empire more especially after the Moroccan invasion of Songhai.

**THE ROLE OF CHIEFS AND KINGS IN THE SPREAD OF ISLAM IN WEST AFRICA**

Most of the kings and chiefs accepted to embrace Islam as a result they influenced their subjects to convert to Islam and among these people the following were outstanding in the spread of Islam i.e Mansa Musa, Asikra Muhammad, Mansa Sulaiman, Samuli Toure, Ahmed Sekeo etc.

* The chiefs and kings welcomed Muslim traders and scholars to their areas of influence e.g.. Asikra Muhammad and Mansa Musa always kept close company with the seculars and traders a situation that led to the spread of Islam in West Africa.
* Some scholars put up several infrastructures such as Quranic schools, mosques. These helped in the Islamization of West Africa through providing Islamic knowledge to the masses and the chiefs who did this work included Mansa Musa, Asikra Muhammad etc.
* Chiefs and kings opened pu the international Muslim communities. They did this encourage their exchange of Ambassadors which intensified the flocking of Muslim teachers and traders into West Africa either from North Africa or Middle East e.g. Asikra Muhammad established a good relationship with Morocco and many scholars from Morocco came to West Africa.
* Most leaders of West Africa declared as a state religion of their Empires. This gave room to the spread of Islam to many parts of West Africa with much ease such chiefs included Samuli Toure, Ahmed Sekeo, Uthuman etc.
* They appointed Muslims as state officials for strategic administrative political posts. This gave them an opportunity to interact with masses and subsequently they influenced them to convert to Islam.
* Most kings and chiefs developed trade by opening up social commercial centres in their areas. This created many converging Centres, Muslims interacted with non Muslims. In the process Islam was passed to people who even transferred to other distant places such centres included Tagaza, Kumbi, Sale, Timbukutu.
* The chief and kings enforced observance of Sharia requirements in their areas of influence and they did this by establishing Sharia courts e.g. Northern Sokoto, Mandika state, Zampera, Katuna etc, the courts of law were established which helped in the spread of Islam.
* Some kings and chiefs sent Muslim missionary groups to the neighbouring state to invite people to Islam e.g. Asikia Muhammad did it for the people of Massi and their king. After the same time, these kings invited Muslims who knew more about Islam to come and preach Islam to their people e.g. Sheikh Al Suyut and Al Magil were invited to Mali by Mansa Musa and the spread of Islam of Islam to the people of that empire.
* Some Muslims chiefs regulated the tax system by abolishing many taxes that were not in line with the teachings of Islam. In the process, the payment of Zakat was the post and revenue collected was used as Islam prescribes.
* Some kings and chiefs abolished all shrines and always protested against traditional religion ( vadoo) They abolished divination and denounced atheism a factor which led to the development of Islam in West Africa.
* Chiefs like Asikia Muhammad, Mansa Musa Al Hajji Umar, and Uthuman Dan Fodio etc opened the way for the masses to go for pilgrimage through encouraging them to do so and some they founded the journey. As a result of making pilgrimage, the people of West Africa made many contacts with the Arabs which resulted into the development of Islam in West Africa.
* Most of the chiefs boosted learning and education through fighting illiteracy which was a bottleneck to better understanding of Islam by people. They affected this by putting up several libraries which boasted research. They encouraged Adult education and above all they paid good salaries to the researchers and Muslim teacher.
* Creation of Muslim Armies. Some kings and chiefs like Samuli Toure, Uthuman and Dad Fallo etc created Muslim armies that were used to fight against European colonialists. With such army, Samuli Toure managed to fight the French for 6 years trough he failed but he managed to put up resistance.
* They promoted unity by enforcing racial tolerance and Islamic brotherhood.
* They enforced the Islamic code of dressing whereby women were supported to dress in Hijabu and veil and men in Kanzus and Turbans.

**NEGATIVE EFFECTS OF CHIEFS AND KINGS**

* Some acts committed by chiefs and kings undermined the progress of Islam e.g. Suuni Ali of Songhai mistreated Muslim Judges. He tortured Muslim scholars and he was indifferent towards Islam at the same time he supported African Traditional Religion to rival against Islam.
* Some chiefs forced Islam to the people and at times their acts backfired e.g. Samuli Touren forced people to convert to Islam which at a later stage caused problems to him because many people abandoned Islam after the coming of the colonialist and they joined the fight against Islam.
* Some leaders over supported the growth of Traditional Religion to gain political support and political platform in the empire e.g. Suuni Ali and Mansa Sulaiman of Songhai and Mali respectively.
* Some leaders were reluctant to perform Islamic pilgrimage yet they had all the resources.
* Some of the leaders like Mansa Sulaiman failed to control alcoholism and they only changed taxes on them and never abolished it.
* Some Muslims leaders attacked neighbouring empire which had been Islamised for example Morrocans invaded Shonghai which was a Muslim empire and this led to its downfall hence affecting the spread of Islam in West Africa.

**THE STAGNATION AND DECLINE OF ISLAM IN WEST AFRICA**

* In 17th and 18th centuries, Islam were declining in West Africa during this time there was real decay of Islam characterized by Islamic stagnation following the collapse of the ancient empires of West Africa such as Songhai, Mali and Ghana. During the same period, Islamic practices were Muslims up which pagan rituals and many Muslims chiefs and kings celebrated their happiness in wine drinking and adultery.
* In 17th century, paganism was revived many Muslims became nominal. The leaders paid very little respect to the Quranic teachings and gave high value to pagan practices. The following were the factors responsible for the decline and stagnation of Islam in West Africa.
* The destruction and collapse of Muslim empires. It is noted that after the death of some Muslim chiefs and kings like Mansa Sulaiman, Asikia Muhammad. Some of the empires collapsed. This made people abandoned Islam because they sorted as a religion of Kings for example In Malis it was no longer useful to make Islam a state religion when leaders who came after Mansa Musa and Mansa Sulaiman were themselves reluctant to Islamic teachings.
* The collapse of Trans -haran trade. Islam in West Africa was introduced by the influence of trade more especially the Trans-Haran trade. However when this trade collapsed Islam also declined. This is because some people who participated in the trade used to bring Islamic ideas therefore the collapse of trade led to the decline of Islam as well.
* The emergency of the Bambaka and Segu states. In West Africa, during the 17th Century, there emerged these 2 states which dominated many parts of West Africa and some of these parts were previously under the control of the Muslims. The Bambara people imposed taxes onto Muslims and this retarded the progress of Islam because Islamic centres like Timbukutu University collapsed, many Muslim scholars were forced to move out of the religion and this meant the moving away of Islam.
* Lack of faithful Muslims. It should be realized that during the early days of Islam in West Africa, the religion was not deeply rooted into the hearts of Muslims therefore it led to the emergency of nominal Muslims who later became leaders of some parts of West Africa. These Muslims therefore found it easy to compromise Islam to Traditional Beliefs hence retarding the spread of the religion.
* Emergency of famine and other natural calamities. West Africa generally is a dry area and the famine that sprung up in the region more especially in the 18th century greatly contributed to Islamic stagnation. This famine was as a result of drought which was seasonal in West Africa. As a result, the fields went out of cultivation, famine set in claiming many lives. The most affected areas were Timbukutu, Guinea etc. which were great centres of Islamic learning. Because of this, many people left West Africa especially Muslim scholars and this led to the revival of paganism in West Africa hence the decline of Islam.
* Replacement of Muslim chiefs by pegan leaders. During the 19th century, Muslims chiefs were replaced by nominal Muslims and sometimes by pegans leaders such people created unfavorable conditions which led to Islamic stagnation e.g. in Zaria the Muslim chiefs turned into pegans and a s result they demolished many mosques which were built by the former chiefs and because of this Zaria completely became a pegan state.
* The Moroccan Invasion of Songhai. It is noted that the expansion from Spain and Portugal made Morocco over populated therefore the leaders of Morocco decided to turn their influence to West Africa. They forcefully took over Songhai leading to its collapse. Many Muslims left Songhai and went to other parts of Africa a situation that led to the stagnation of Islam.
* Lack of support from the government states and government had stopped and ignored the facilitation in Islamic research and programmes; Muslims scholars lacked funds to promote educate and research at the same time the leaders never attracted scholars from world as it used to be. At the same time, the chiefs would not even perform pilgrimage a factor that greatly retarded the spread of Islam in West Africa.
* The severing of the diplomatic religion in the Muslims world more especially in the North. It is not that at a later stage, embassies in Morocco, Tunisia and Egypt were collapsed yet this diplomatic relations had helped to strengthen the relationship between West Africa and North Africa. Therefore with the closure of these embarrasses, Islam declined.
* Historically everywhere in the world, 17th and 18th centuries was a period of transition from the Middle Ages to the setting up life of modern world. People in West Africa had started changing from the ancient life practices to modernity therefore some of them looked at Islam as an ancient life practice because the ancient kingdoms had practical. Therefore decided to drop it and adopted Christianity which they saw as a modern practice.

**THE ROLE OF SUFFI ORDERS (TARIQAS) IN THE SPREAD OF ISLAM IN WEST AFRICA**

These were religious brotherhoods also called fraternities. These Tariqas came as a result of the teachings and influence of Suffism put in traditional Islam Al Gazar, Ibin Khardan. In Arabic the Suffi orders are called Tariqas which means the way that lead to God.

The great teachers of these orders became the founders and the settlements where may taught from and worshipped from were referred to as Zawiyah or Monasteries. The brotherhood showed up in West Africa. In the 15th Century and made great extension of Islam in 19th century in order to revive Islam which had declined.

The Suffi orders trained several followers propagate pure Islam which was got from the teachings of their founders. These brotherhood included Shadiriya, Tijaniyya, Qadiriyya, Sunu Ssiyya etc.

**Qadiriyya brotherhood**. This brotherhood was founded by Sheikh Abdul in Bagdad and reached West Africa in the 15th century. It first spread among the town dwellers as well as traders that participated in the Trans Haran Trade.

This brotherhood introduced several schools which helped in the propagation of Islam e.g.. it built schools like Hausa land present day Nigeria, Masinain Pokolo. He established several scholars aimed this brotherhood included Uthuman Dafodio, Ahmed Sekeo etc.

**Tijaniyyah Brotherhood.** This was started by Sheikh Ahmed Bin Muhammad in Tijjan. It began by use of force thereby get converts. However, at a later stage, it adopted peaceful propagation of Islam which enabled it to get more converts. It operated in areas like Hausa land, Kenembeous etc.

This Brotherhood brought bright political success in Futa region where it replaced pagan rulers with Muslim Imams. The teachings of this Brotherhood highly appealed to the common man especially the Youths. The prominent men from this brotherhood were Al Hadjj Umar Suunin who abandoned it at a later stage.

**CONTRIBUTIONS OF SUFFI ORDERS TOWARDS THE SPREAD OF ISLAM**

Whether they were members of Qadiriya, Sunuyah, Tijjayah etc, the Suff Tariqas of whatever nature contributed to the spread of Islam and its development in West Africa as analyzed below:-

* Improving on the faith of Muslims. During the time of their operations, many people who has not been practicing Islam and had Muslim names thereby being nominal Muslim through Suffism teachers, these people became practicing Muslim hence contributing to the spread of Islam.
* With the establishment of Suffi orders, many Muslims felt secure. Some Muslim self secure being in these Brotherhoods hence the society fell protected. This situation provided condusive atmosphere for the development of Islam.
* The Tariqas created unity of people in the areas of their operations. This is because people from different backgrounds were regarded as brothers irrespective of their former tribal relatives who made spread widely.
* The Tariqas developed learning and education where illiteracy of members among a given Tariqas was very common. Some of these people were later used by colonialists as junior officials hence developing Islam.
* The Tariqas led to the emergency of great Muslim scholars like Mauled Bin Ali, Uthuman Danifolia, and Ahmed Sekeo. Many of these scholars were staunch Muslims and helped to reduce rivalry tendencies which helped in the spread of Islam in West Africa.
* Brotherhoods helped to put up very many infrastructures like schools, mosques, hospitals etc. Some of these infrastructures e.g.. schools helped in the spread of Islam as training and learning Centres and that the same time health Centres hence developing Islam in West Africa.
* They led to emergency of moving missionary groups which moved from one place to another spreading Islam and in the long run many people converted to Islam.
* Some Tariqas liberated the slaves and used them to promote Islam for example the Sunuriyah Tariqas which operated around Lake Chad made the policy to liberate slaves and they taught Islam to these slaves who were later sent back to the interior as creatures of Islam.
* Suffi- Tariqas found the basis on which the 19th century in West African centuries and caliphates were built. These Brotherhoods provided ideologies that enabled these political entities to survive e.g. Sokoto Caliphate was governed by the doctrines of Qadiriyah while Massana Caliphate was governed by doctrines of Tijjaniya Suffi orders.
* The Suffi orders controlled trade more especially Trans Haran Trade which was a mode through which Islam reached West Africa. As a result, many scholars, Muslim traders, as well as Islamic materials were brought in West Africa.
* However the Suffi Tariqas had some weaknesses e.g.. they used to conflict with each other like in the case of Tijjaniya against Qadiriyah which led to decline of Islam.
* They brought innovations in Islam e.g. Tijjariyah Brotherhood brought the use of rosary in praising God and Qadiriyah introduced a veneration of Tombs.

Some of these orders used force in converting people to Islam an act that is against the Islamic teachings e.g. Tijjariyah Brotherhood. Used force to convert people to Islam.

**CONTRIBUTIONS OF UTHUMAN DANFORDIO IN THE SPREAD OF ISLAM IN WEST AFRICA.**

The 19th century was a period when Islamic performance and the spirit were renewed so as to give Islam a new look. This was done through peaceful means and where it failed, force was applied.

Among the people who revived Islam was UthumanDanfordio who was born Malata a place fond in Hausa land which is the present day Nigeria Uthuman was born in 1754, his father was a scholar, who taught him the Holy Quran and at a later stage, he was admitted into the Qadiriyah Suffi order or Brotherhood.

* Uthuman graduated from the Qadiriyah Suffi order as a Sheikh and as a Muslim scholar. He preached Islam to the people of his area and due to his works, he got a large following especially from among the Hausa people who suffered all sorts of oppression under the leadership of chiefs and kings who were nominal Muslims and had ignored the Islamic principles of administration.
* Uthuman on several occasions demanded that Hausa rulers observed moral and spiritual values. He publically condemned their practices and unjust systems of administration. Because of this, many leaders never liked him and he was declared a public enemy.
* Being diplomatic, Uthuman discouraged the use of violence and that’s why he signed the treaty with the sultan of Gabir who was called Bella and he accepted to great freedom of worship, to reduce taxes and free Muslim prisoners.
* Because of his diplomatic schools, Uthuman earned fame among the Hausa people when he tried to fight for their freedom and because of that many of the kings and chiefs look at him as a threat to their thrones. This kings tried to Uthuman a situation that led to the wide spread uprising in Hausa land. This uprising was composed of the Fulani and the Hausa peasants who felt over taxed and oppressed by their leaders.
* Uthuman found himself commanding the largest state in West Africa. (The Fulani Empire) and he worked hard to establish an efficient government grounded in Islamic law. He retired in 1815 passing the title of sultan to Muhammad Bello.

**POSITIVE CONTRIBUTIONS OF UTHUMAN**

* Uthuman fought illiteracy and promoted enlighten. As a result, he graduated a number of people in Hausa land which helped him fight colonialism from the time it was introduced in West Africa and to some extent the colonialists were failed.
* Uthuman helped in building confidence among oppressed people by abolishing some taxes. He went ahead to unite them, he gave them peace and hope and the same time he inspired them to realize their potential in social, political and economic fields.
* Uthuman established many learning Centres were he conducted lessons to his people. At the same time he wrote many books on Islamic history Hadith and Islamic Juris prudence. The books he wrote are referred to while interpreting law in Nigeria.
* Uthuman was a champion of women emancipation. He always advocated for women’s rights and freedom. In an exemplary, he educated his daughters and instructed them in strict Islamic behaviors and practices.
* Uthuman popularized the Malik School of law in West Africa which helped in establishing uniform Sharia in the Caliphate and it helped much in the development of Islam in West Africa.
* Uthuman introduced a system of administration which was following Sharia requirement e.g. he set up consultative councils / Shuura councils which helped the governors of different provinces to manage their territories in accordance to Islamic requirements.
* Uthuman was so generous he liked his people so much more especially the poor, the weak, the needy and the oppressed. He used to cater for them by giving them essential facilities like shelter, medical care, food etc and because of this, many people converted to Islam a situation that promoted Islam as a religion.
* Uthuman promoted the Qadiriyah Brotherhood a factor that led to unity of his people. At the same time, he used the doctrines of the Qadiriyah Suffi orders to promote Islam as a religion and indeed during his term of office, many people converted hence developing and reviving Islam.

**NEGATIVE CONTRIBUTIONS**

* Uthuman used Jihads and forceful means to Islamize people including some states which were not resistant to the spread of Islam e.g.. he evaded Karu states and Zanfara states which had accepted Islam.
* He allowed non Muslims to participate in his Jihads yet these people never had enough knowledge concerning the principles that govern Jihads in Islam as a result, they killed Muslims in Kanu states who had accepted Islam the demands of Uthuman Danfordio.
* He practiced nepotism and tribalism. Uthuman over inclined on the fellow Fulan. The Fulan tribes men achieved out of the Jihads than any other tribe in hausa land. He appointed his brother Abdullah and his son Muhammad Bello to led the Caliphates after him yet there were some people who were better than.
* He over emphasized the doctrines of Qadiriyah Suffi orders which had a lot of innovations. Worse still has grave was venerated an act that is un Islamic. Uthuman ignored other Brotherhoods which resulted into wars with Muhammad Bello a son to Uthuman Danfordio. While in Sokoto, he married one of the daughters of Danfordio and he got chance to read mant Islamic books which the Jihads of Sokoto, had produced and this enriched his leadership.
* However when Umar went home he established Tokorol Empire which was covering much of present day Guinea, Senegal and Mali. He invaded all the neighboring non Muslim states and this immediate success gave him a very big inspiration to go ahead to his Jihads.
* In analysis, Al Hajji Umar started a new type of Islamic adventure whose vast conquer resulted into a state of silence in West Africa.

**POSITIVE CONTRIBUTIONS OF UMAR**

* He developed Tijjayah Brotherhood. Umar played a big role in widening the influence of Tijjayah Brotherhood among the pecans as well as the Muslims of Senegal and Niger there he is responsible for the first expansion a Tijjan Tarqas a situation that led to the development of Islam in West Africa.
* Umar enjoys credit for having headed a revolution that aimed at purifying and spreading Islam in West Africa. It should be remembered that by the time Umar came to power, Islam was on a decline because of the corrupt leaders. Therefore he revived it through peaceful means but at a later stage he applied force to revive it hence developing Islam.
* His movement led to the development of Islamic education. Umar had a strong desire for education which led to the establishment of many schools. It is noted that all the Tijjan Centres developed into a very strong Centre of learning. He was himself a respectable scholar of outstanding personality and he used to give lectures.
* He united the people of West Africa. Before his coming to power, the people of West Africa were not united due to poor leadership. However he managed to unite them into Tijjayah Brotherhood by emphasizing the concept of equality and Brotherhood a situation that led to the development of Islam economically, socially and politically.
* He established an administrative system which was based on Islamic political orders. It was based on Sharia and used consultative council (Suura) at all level hence developing Islam as a religion.
* Umar helped to liberate his people from the corrupt and weak leaders and he created a theocratic state which modified taxollant by abolishing all the taxes but was not in line with the teachings of Islam. This attracted many support to his side and in the process of Islam development.
* Umar always welcomed the external support of fellow Muslims to his Empire. He invited Muslim scholars back to come to West Africa. And because of that, Islam and people’s life changed in all aspects of life.
* Resisting against European imperialism. Umar used Islam to result and react to European penetration elegancy which continued to characterize the African resistance against European rule e.g.. Simuli Toure resisted Europeans and all the troops copied Al Hajji Umar and the result was defending and developing Islam.

**NEGATIVE CONTRIBUTIONS OF AL HAJJI UMAR**

* Umar led a violent revolution which aimed at Islamizing people by force an act that was not Islamic. In fact many people died and a lot of property was destroyed. It is reported that really 700,000 people were killed during his conquest and the majority were Muslims.
* Umar over depended and over emphasized Tijjaniyah teachings yet not all people belonged to this teaching / order. Therefore those who were not Tijjan orders more especially those that belonged to the Qadiriyah Suffi order suffered a lot under the administration of Umar.
* Umar always practiced nepotism and respected people out of his blood line age. He therefore appointed his children and blood relatives to positions of responsibility and this explains why the empire collapsed after him.
* Umar led an attack to some Islamic theoretic states in order to achieve his personal gains e.g.. he attacked Maccina Empire which was governed by Ahmed Sekou an act that was against the growth of Islamic civilization in West Africa.
* In conclusion, Al Hajji Umar remains elegancy figure of Senegal, Guinea and Mali. His legacy however varies from country to country but he feature prominently in West African history as a promotes of Islamic life and culture.

**AHMED SEKOU AND HIS CONTRIBUTIONS TO THE SPREAD OF ISLAM IN WEST AFRICA**

Ahmed Sekou sometimes is called Muhammad Sekou. He was born in 1773AD and he was a founder of Maccina Empire. Sekou was inspired by the recent uprising off Uthuiman Danfordio in Hausa land and he led his followers in the Jihads against the leaders of Bambra Empire and this Jihad was called Maccina Jihad.

In 1845, Sekou conquered Timbukutu and he eventually took over the control of Maccina which he ruled for some good years following the teaching of Islam.

The establishment of theoretic states at Maccina. It is noted that Sekou established this state in 1818 which had lived up to 1862. He over threw the old pagan dynasty of Babra which had suppressed Islam and mistreated the Muslims. This helped in reviving Islam in West Africa.

* Sekou belonged to the Qadiriyah Suffi Orders and for that matter he led to the growth and development of this Brotherhood in Maccina. He did this by emphasizing the doctrines of Qadiriyah Suffi Order in his administration. Many people converted to it and Islam developed.
* Sekou led to the development of Malik School of law in Maccina. It is noted that the Bambala people never had laws to govern them therefore within the creation of Maccina Sekou used the Malik School of law to govern his people thereby leading to the development of Islam.
* He was a champion of educational advancement in Maccina. It is recorded that at a climax of his leadership, Sekou ordered for the construction of 600 Madarasa of Quranic schools which boosted literacy in Maccina and above all he promoted Islamic learning.
* Sekou was too kind and considerate especially to the poor, the weak and the needy. Because of this, he led to the establishment of social welfare system to rehabilitate the orphans and the needy in the society.
* Sekou banned alcohol and all intoxicants never to be sold in Maccina. Therefore no trade was allowed to import any intoxicant in the Empire at the same time he stopped the importation of tobacco which all improved on the spread of Islam.
* Sekou promoted Islam when he appointed Muslims as state officials, morality in Maccina was supervised by the strict state officials who had to inspect everywhere to ensure that alcohol, adultery and fornication were not part of life in Maccina a situation that led to the growth of Islam in West Africa.
* Sekou invited Muslim scholars and researchers to Maccina and by 1862, Maccina was one of the major Centres of Islamic learning in West Africa a situation that led to the progress and development of Islam in West Africa.
* Sekou united the people of the Bambale state with the Fulani under one state of Maccina. He did this through preaching the concept of Brotherhood and equality and this helped them to resist against the French colonialists at a later stage.
* Sekou transformed the animist Bambale Empire into a law a binding state. Law and order among the Bambale people was introduced by use of Sharia as a code of conduct. Because of this, the Empire developed economically, socially and religiously.

**NEGATIVE CONTRBUTIONS**

* He over relied on tribalism and nepotism to build his state of Maccina. After his death, his son was the only replacement he had trained and recommended to head the Empire and that’s why the Empire collapsed after him.
* He over used the Qadiriya Suffi Order doctrines a Brotherhood that many people in Maccina never wanted therefore those who did not follow the Qadiriya Suffi teachings were not respected and led to the collapse of the Maccina Empire.
* He was among the people who added innovations to Islam e.g.. Sekou always celebrate the New Years Eve, Prophet Muhammad’s birthday / Mauled and he practiced the Suffi innovations on the saint worship and veneration of Tombs.
* Sekou used force to Islamize people which act is un Islamic. It is noted forced some people to join the Qadiriya Suffi Order and non Qadiriya were seen as Pagans. At the same time, during his Jihads, many people were forced to convert to Islam a situation that furnished the image of Islam in West Africa.

**THE 19TH CENTURY JIHADS IN WEST AFRICA**

The Jihad means a struggle in the way of Allah in order to exert the oneness as God over one’s self and others. It is a religious duty prescribed by the Holy Quran and enforced by the teachings of Prophet Muhammad. It involves the doing of anything in the course of Allah e.g.. seeing for knowledge, giving knowledge and others shunning evil from society, invite people from the doings of god etc.

Some people define Jihads as a religion war but this just part of the Jihads at the same time Jihad doesn’t necessary means a war or a battle because ever preventing ourselves from doing evils and tricks to right is a Jihad.

In case of the 19th Jihad of West Africa, they were declared against all those who stood in the way of Islam. They were fought by staunch Muslims against all those people who wanted to fall the spread of Islam. These Jihads included Sokoto Jihad, led by Uthuman Danfordio, Maccina Jihad led by Ahmed Sekou, Tijjan Jihad led by Al Hajji Umar.

**SOKOTO JIHAD**

The Sokoto Jihad which was led by to the establishment of Sokoto Caliphate was started by Uthuman Danfordio who was a respectable man in Hausa land and of member of the Qadiriya Suffi Order.

As a Muslim leader, Uthuman was a strong believer in diplomacy and never believed in violence. He negotiated several teachers with the Sultan of Gobir i.e. Naffata to ensure freedom of worship, reduce taxes and release Muslims prisoners which Nafata accepted and fulfilled.

However after the death of Nafata, his son Yunfa who succeeded him proved to be a problem to the Muslims and he looked at Uthuman as a public enemy and he resorted to being rude to him. Because of this, many people sympathized with Uthuman he got a very big following and as a result Yunfa planned to kill him. This situation resulted into Sokoto Jihads that led to establishment of Sokoto Caliphate.

**CAUSES OF SOKOTO JIHADS**

* The need to purify Islam. There was a need to purify Islam as taught by the Quran and Hadith. It is on record that leaders had started mixing Islam with paganism and the new converts could not differentiate between Islam and African Traditional Religion and for that matter, people had resorted to pegan practices like human sacrifice, magic and divination etc, yet they claimed to be Muslims. Therefore, there was a need to fight against all these hence Sokoto Jihads.
* The need to establish a strong foundation for the development and progress of Islam. Earlier in history, Islam had been declared a state religion by respectable kings and chiefs like Mansa Musa, Mansa Sulaiman, Asikira Muhammad etc and they had established Institutions which were to help in the spread of Islam. However at a later stage, these Institutions were developed to the decline of Islam. The Jihadists therefore aimed at establishing strong Islam, hence launching the Sokoto Jihads.
* The need to establish Islamic religious freedom. Some Muslims had suffered due to the oppressive rulers of Hausaland. Many of these rulers had imprisoned Muslims without trial. Other Muslims became items of trade in slavery and such practices were against Islam therefore any serious religious reforms like Uthuman Danfordio had to declare the Jihad.
* Over taxation in Hausaland. The leaders of Hausa states had imposed a lot of taxes like gun tax, hurt tax, graduated tax etc and these kinds of taxes became a problem to the people more especially the Muslims who at the same time had to pay Zakaa. The Muslims tried to complain to the rulers but all in vein therefore they resorted to Jihads that destroyed the political, social and economic infrastructures of the Hausa states thereby establishing an Islamic theocratic state of Sokoto.
* They had to fight the vident arrests by the Hausa leaders. The Jihadists aimed at fighting of political systems which was too corrupt oppressive and in human in order to put in place good leadership therefore after the Jihads Uthuman Danfordio became the leader of Hausa land (Sokoto) thereby providing good leadership to the people.
* The kings of Hausa land were harsh and crude to many people more especially the Muslims. The people were always imprisoned without trial simply because they preached Islam. The teachings of Uthuman Danfordio made many people to turn their royalty from the chiefs to Uthuman and for that matter the chiefs increased their harshness to their subjects and the end result was waging the Jihad.
* In Hausaland, the few Muslims who practiced Islam were forcely recruited into the Army to fight fellow Muslims a practice that Muslims greatly resorted and the end result was Sokoto Jihads.

**REASONS FOR THE SUCCESS OF THE SOKOTO JIHADS**

* Trust in God. The Fulani believed that God was on their side which enabled them to fight courageously and won the battle. Uthuman insisted in their religious finalism and they came to know that whoever dies in Jihad go straight to Paradise. This teaching enabled them to fight and they took over the control of the Hausaland.
* The support given to the Fulani by the peasant Hausa people. The peasants in Hausaland saw in Islam a lot of hope. They looked at it as a mode throught which liberation could be attained i.e. the Hausa chiefs used to oppress them, over tax them etc. Yet Uthuman assured them that he would introduce a new leadership and all the above would be stopped.
* Use of Islam. The Jihadists used Islam to bring about success on their side. This is because Islam united them and created a sense of brotherhood among the masses. It inspired courage and determination among the fighters a situation that led to success of the Sokoto Jihads.
* Most of the Jihadists were educated in Islamic discipline unlike the Hausa people including their chiefs. They told the masses genuine reasons why they had to support them and fight the oppressive leaders. As a result of their convincing tactics, many people joined them which led to their success.
* The disunity among the Hausa states. It should be reminded that the kings of Kanu Gobir and Zaafara were not co-operative. They used to fight each other over petty issues. These situations were exploited by the Jihadists hence leading to their success.
* Appointment of strongmen to lead the battle. Uthuman Danfordio appointed flag bearers which conquered Hausa States one by one leading to the success of Sokoto Jihads. These flag bearers were later appointed as governors of various provinces hence an incentive for them to work harder and develop the empire.
* Military strength. The Jihadists were more organised insistently than most of the Hausa Communities. They had a strong Army supreme weapons and un matched skills which made their Jihad a success.
* Presence of strong and able leaders. The personality of Uthuman was that of good character not to mention the personalities of Abdullah and Muhammad Bello. They were instrumental in sensitizing the masses towards the common factor that led to success of Sokoto Jihads.
* Tribalism. Whereas the Jihads in Sokoto were religious to some extent they had racial indication. This is because the nomadic planning gave over whelming support to the Fulani therefore tribalism as practiced by the Fulani was away important factor that led to the success of Sokoto Jihads.
* The role of Quderriya Suffs order. Before the Jihads, Uthuman through this brotherhood had he carried out extensive preaching and teaching of true Islam, identifying innovations and other areas that needed to be purified. At the same time this brotherhood helped him to fight against chiefs and their practices.
* Weakness of Hausa Kings. The kings lacked popularity which was needed to fight an enemy who had addressed the evils of the society. Uthuman had focused on people’s governances which made him popular and enabled him to mobilize every large following team to the discontented people thereby leading to the success of the Jihads.
* The external influence. It should be noted that moved from outside Hausaland to come and support Uthuman. Most of them came from Maccina others from Morocco etc. With this support, Uthuman had to be successful in this Jihads.

**EFFECTS OF SOKOTO JIHADS**

* The Jihads led to the establishment of Sokoto Caliphate in Northern Nigeria which hard great influence. In many parts of West Africa more especially in regard to the spread of Islam.
* The revival of Islam was actualized. Due to Sokoto Jihads, there was wide spread of Islamic planning and education. This helped to reduce on moral decadence and paganism.
* Creation of peace and unity. A large number of different people from different background who were enemies more especially the Hausa Fulanis and the Yoruba people were brought together within a single state ruled by the commander of the faithful (Uthuman Danfordio).
* It led to the establishment of a theocratic state. The Jihads creased for the first time in West Africa committed leaders who were faithful, sincere and committed to the administration of Allah’s laws therefore Uthuman Danfordio was successful in establishing a theocratic state that fostered the development of Islam in West Africa.
* Due to the Jihads, many people converted to Islam and those who were nominal Muslims became serious once and committed to the Islamic teachings. This was attributed to the leading and preaching of Jihads thus bringing a cultural revolution in West Africa.
* The Jihads of Sokoto inspired other Muslims personalities to launch Jihads after the death of Uthuman Danfordio. Such Jihads included Maccina Jihads led by Ahmed Sekou, the Tekorol Jihads led by Al Hajj Umar and the Jihads of Samuel Toure at a later state.
* There was development of education. This came true because Islam was a religion of the book (Quran) that helped to uphold the virtues of literacy therefore Uthuman Danfordio had to construct many learning centres, Mosques etc. that all represented an intellectual evolution.

**NEGATIVE EFFECTS**

There was loss of lives and property. The Sokoto Jihads claims a number of lives to people especially in the Hausaland. This was because they were violent and many people who participated in them were non Muslims who never knew the principles that govern Jihads the end result was killing of people in discriminatively of destruction of property.

**THE MACINA JIHADS**

Maccina is found in West Africa present day Niger and agriculture is the major economic activity in this area. The tribes in this area were the Fulani, Bambaka, tribe’s men and most of them were nominal Muslims.

The preaching of true Islam in Maccina started in the mid 18th century by a religious teacher called Mukhtar. Through his preaching he got a large following and this made him gain ground and inspired to develop an Islamic revival movement.

Maccina Jihadss were started by Ahmed Sekou who had received training from Uthman Danforido and he belonged to the Qadriryah suffi order therefore the Sokoto Jihads can be credited for having led to the development of the Jihad movement in Maccina.

**N.B :** Causes of Maccina Jihads refer to Sokoto Jihads.

* Over taxation
* Harsh rule
* Need to get a strong army

**FACTORS FOR THE SUCCESS OF MACCINA JIHADS**

* The background that was laid by Mukhtar helped in the success of these Jihads. The preachers of this Sheikh paved away for the revival movement in Maccina. His preaching captured people’s attentions very quickly and he provided Islamic zeal that was prominent in the success of Maccina Jihads.
* The external influence also aided to the success of the Maccina Jihads. It so happened that Ahmed Sekou was a student of Uthuman Danfordio and above all had stayed in Hausaland for some time. He even participated in Sokoto Jihads therefore when he launched his Jihads, the Hausa people supported him appoint that explains his victory in the Jihads.
* The poor leadership provided by the kings of Bambara. Indeed very many people in Bambara were discontented which the political structures, social evils and economic evils in the area. These people supported Ahmed Sekou when he attacked the leadership of Bambara because they saw him as their liberator.
* Tribalism. Ahmed Sekou who lived in Bambara was a Fulani and as such, many of the Fulani rallied (supposed) behind him because to them a fellow Fulani was fighting for their rights. As much i.e. support from his tribesmen enabled him to succeed in these Jihads.
* The personality of Ahmed Sekou also aided the success of Maccina Jihads. He was an able, charismatic leader, a true Muslim well behaved mentally fit and administratively well organised therefore his personality among other factors was an important aspect that defined the success of Maccina Jihads.
* The religion zeal and fanatics also helped in leading to the success of Masina Jihads through the teaching of Sekou and Muktar and the Masina people came to know that who even dies in Jihad would be straight to paradion thus teaching many people joined the Jihads came face their rulers of Bambara states without fear and less difficulty hence their success.
* Weakness of Bambara states. The political structures of Bambara states wouldn’t improve any sizeable composition to the military might of the Jihads. They had no standing army that would give resistance commanded by the strong military generals like Sekou.
* The rude of Sokoto Jihads. The leaders of Masina Jihads had attained a very strong experience from the Jihads in Hausaland when they had military organization skills and achieved work plan which led to the success of the Jihad.
* The disunity of the Bambara states. The Jihads re the Bambara states were suspicions of one another and could not even help each other at the time of fighting of the common enemy like Ahmed Sekou therefore he attacked them e.g.. was the easily defeated through the success of Maccina Jihads.
* The role of Qadirriya Sufi order. These Sufi or Muslims a sport of brotherhood. The Muslims got time to discuss their problems, suggest solutions and above all false their faith. This therefore provided the grounds for exchange of intelligence information during the Jihads a situation that led to their success.
* The Jihadists had been promised with economic and political gains after victory which made increased their morale to fight against the enemy their leading to the success of the Maccina Jihads.
* The fact that Ahmed Sekou had a very big following of his doctrines who outnumbered the enemy therefore the minority could not defeat the majority followers of Ahmed Sekou.
* Slave trade had weakened most of the West Africa regions, weakened them economically and did not have economic alternative programmes.

**TOKOLOR JIHADS. (TIJJAN JIHADS)**

The Jihads of Al Hajji Umar were of Tokolor which were aimed at religious revolution to Sweeyo away the pegan with in Tokolor such as Segu, Karta, Tuta, Toro etc.

It should be noted that Al Hajji Umar was born in Tuta Toro in 1794. He belonged to the Tijjaniyah brotherhood and attained a wide experience from the Wahabist movement in Arabia which had revolted against the Turkish rule.

Having acquired confidence and military strength, Al Hajji Umar invaded the Islamic theocratic state of Maccina. He was however unable to live for long to see the fruits of the contents. He died in 1864 and his son Ahmed succeeded him.

**REASONS FOR THE SUCCESS OF TIJANNIYAH JIHAD**

* The personality and characterized of Hajji Umar. Al-hajji Umar was visional, eloquent, a preacher and a scholar. He was therefore able to win confidence a very group of people a factor that ended them to defeat.
* The role of Tijjanniyah brotherhood. Umar was initiated in this brotherhood he had gone for pilgrimage which provided him which was a very religious zeal and determination to spread Islam when he became a caliph.
* When he became a Caliph, this brother hood gave him a foundation because all Tijjaniyah followers took him as their leader thus leading to the success of these Jihads.
* The oppressive nature of the former leaders. Al Hajji Umar’s Jihads were seen as a popular movement against the oppression and corruption of the rulers. He was thus able to win support of very many people who saw win the capacity to change social, economic and political problems in Takolor.
* The weakness of the former states. It should be realled that the Maccina state was declining were surrounding the Bambara state were weak and the administration of other parts of West Africa generally fell short of the standards of the military strength of the time e.g.. had standing army therefore Al Hajji Umar capitalized on their weakness which led to success of these Jihads.
* The success of Maccina and Sokoto Jihads. The success story of these Jihads greatly inspired the tokolor people in fighting to attain success. This was because these Jihads of Sokoto had become successful on grounds of having confidence and determination this Al Hajji also felt it necessary for his Jihads to be successful.
* The Jihads were led by Al Hajji Umar , Aman who had wide experience which he had gained from Arabia. Umar provided incentives and promised political authority to his flag bearers a factor that helped to build confidence since of hope and determination among the Ijhadidts in Tokolor here by leading to the success of the Tijjaniyah Jihads.
* Tribalism. When the people of Takolor realized that as one of the land had declared a Jihad on the corrupt leaders. They followed him in large numbers because of tribalistic tend notes. They even attacked well established Islamic states in the name of Jihad e.g. Maccaina state and Kanu states were attacked therefore tribalism cannot rule out as a factor for the success of these Jihads.
* The geographical area covered by the Tijjaniyah Jihads was not so big as compared to the Jihads on Sokoto. Therefore it was easy for Al Hajji Umar to influence the people on this small geographical entity towards the Jihad movement.

**FACTORS FOR THE COLLAPSE OF THE TOKOLOR EMPIRE.**

* The death of Al Hajji Umar. After his death there was a general wave of revolts in all parts of Tijjan Empire. These revolts weakened the military strength of the empire and of the same time affected the economic set up of the state which eventually led to the collapse of the empire.
* The weakness of his successor (Ahmed). It should be noted that when Al Hajji Umar died, he was succeeded by a man called Ahmed who was politically weak. As a result, a number of states declared their independence which led to disintegration of the empire. Due to the weakness of the army. The army became undisciplined and rebellious and when the French attacked the empire, Ahmed only managed to escape to Sokoto where he died from.
* The conflicts between the Sufi orders. Within Tokolor, there were struggle between Tijjaniyah and Qadrryah Sufi orders. It should be reminded that Maccina was predominantly a Qadrryah community and the attempts by Al Hajji Umar to introduce Tijjaniyah were resented by the people. The conflicts between the 2 brotherhoods (movements) therefore led to the collapse of the Tijjan Empire /Tokolor Empire.
* The role of the French. The Tijjan Empire had expanded at the time when the French imperialism was going ground in West Africa. The French therefore fought agot Umar’s expansion which subsequently led to the downfall of the Tokolor Empire.
* The role of Samouri Toure. He embarrassed on an extensive, conquest programme of many parts of West Africa. Including Tokolor therefore has worked greatly contributed to the collapse of the Takolor Empire.
* Tribalism and nepotism. These were major features in Tijjan administration. Many people who participated in the Tokolor Jihads were ceffout and the end result was challenging the Authority and the power of leaders. Such rebellion eventually led to the collapse of the empire.
* Lack of Islam knowledge and military skills. AI Hajji Umar had not equipped his people which skills that could help them encounter resistance. His successor Ahmed never trained his followers’ military skills and Islamic knowledge. Therefore they did not defend themselves from the enemies a factor that led to the downfall of the empire.
* Poor relations which the neighbours. The leaders of Tokolor always preached against Qadirryah brotherhood in favour of the Tijjaniyah brotherhood. At the same time AI Hajji Umar used to invade the neighboring states there by cornering the relations between Tokolor and these states. As a matter of fact when calamity befall the Tijjan especially diseases and drought, none of the neighbours gave support /could be willing to help the Tokolor hence the downfall of the empire.
* The empire lacked respectable scholars after Al Hajji Umar. There was a very big gap between the successors of the empire and the masses. This was attributed to the mistreatment of some scholars who had remained upon AI Hajji Umar’s demise (death). It should be noted that such scholars had offered a very big foundation in the administration of Sharia. Therefore after Umar’s death they chose to leave the state because they were not benefiting from the administration of Tokolor.’

**EFFECTS OF THE WEST AFRICAN JIHADS TOWARDS THE SPREAD OF ISLAM.**

It led to the creation of theocratic states. As a result of the Jihads, Islamic states were administrated in accordance which the provisions of Islamic law e.g.. Sokoto, Maccina etc became very strong political entitled based on Islamic ideologies.

Therefore The best code in law as an impact of the Jihad movements.

* Unity was promoted, Before the Jihads, West African states were characterized by constant fighting each other for supremacy. After the creation theocratic state all the other conflicting states, states around Niger and Lake Chad in West Africa, were put under I political entry thereby uniting the people of West Africa.
* Led to purification and propagation of Islam. The Jihads played an important role in reforming and spreading pure Islam e.g. in states like Adamawa. Before the 19th century Jihads had got the people were Pagans. After the Jihads claimed Islam as their way of life.
* The Jihads ended the political and economic oppression. After the Jihads, an effective and free from corruption with a fair taxation system and a good law of Sharryah we created. All the unjust practices that had been rampant for the Jihads were abolished leading to the development of Islam in West Africa.
* The Jihads witnessed the emergency of community leaders who had feeling for their people. The leaders who were committed to serve their people with truth and justice e.g. Uthuman Danfordio of Sokoto always cared for the weak and this prevailed people in society.
* There was development of African Nationalism. The Jihads were instrumental in many grounds for the development of Nash in Africa. This is because the people who African Nash where from the region was influenced by the Jihads. This was therefore an indication for that the Jihad had much political value from West Africa than other movements.
* The Jihads led to cultural uniform socially and culturally the Jihads played a role in uniting the cultures of West Africa. The 3 theoretic states were established i.e Tokolor, Maccina and Sokoto were built on Islamic principles therefore the cultures of these respective areas remained predominantly Islamic.
* There was intellectual development. The Jihads made many people to devote their time to education. Islamic research was made Centres of learning were put up e.g. Timbukutu, Jean was Muslim students attained Islamic knowledge. In addition, many scholars came from Egypt, Magrib, Persia, to boost the Islamic education in West Africa.
* There was development of Arabic language. The Jihadists fought people Arabic in order to understand Islam better. Consequently the language developed as a medium of communication of West Africa e.g. Senegal 60% of the people speaks Arabic. Some states like Kanu in Nigeria made it as an official language and also development was as a result of the Jihads.
* The Jihadists ended tribalism and clan conflicts. Before the Jihads, people were divided establishment of Islamic Brotherhood. After the Jihads people came under one political entry thereby forging unity of the diverse clan and tribes in West Africa.
* The Jihadists made Islam a missionary religion in West Africa. It is noted that during that time, the jihadists were reviving Islam and those who had learnt and accepted true Islam, took it upon themselves to teach others who had not accepted true Islam. The Muslims got organised and started to teach Islam in a missionary way which led to the revival of Islam in West Africa.
* There was economic development after the Jihads. This was because the unfair taxation system which had discouraged trade was eliminated. This eventually favoured the trading benefit of people in West Africa.
* There was development of system. During and after the Jihads, the Suffi Targas most especially Qadiriyah and Tijjaniyah Brotherhoods greatly developed. After the Jihads, many Al- Azhar scholars from Egypt came to West Africa especially the success of the Tijjan Jihads. Therefore the Jihads gave a very big post to the development of Suffism in West Africa which led to the development of Islam.
* The Jihadists led to the Fulani tribe of people. The dominance of the Fulani as an ethnic group was as a result of the Jihads. They were cattle keepers continued to nomadic and village life. After the Jihads, they entered urban Centres, controlled the government and economy.
* The Jihadists gave the people of West Africa the training and skills to resist against external aggression and political imbalances. At a later stage, West African people used these skills to resist against European invaders of the 19th e.g. the resistance staged by Sainouri Touri against European colonialists, much as it failed to last long but it was as a result of these Jihads in West Africa.
* Negatively the Jihads led to loss of lives and destruction of property. During the fighting, the palaces were attached, all the property burnt.

**COMPARISONS BETWEEN THE JIHADS OF UTHUMAN DANFORDIO AND OTHER JIHADS**

**DIFFERENCES**

* Sokoto Jihads were largely to do with intellectualism where Uthuman Danfordio, his brother Abdallah and his son Ahmed Bello acted as idealists, historians, writers and thinkers. This was not the case with other Jihads that emphasized warfare and not even any intellectual components.
* In Sokoto Jihads after the success of the movement, Uthuman retired from the tedious struggle of the war and politic. He resorted to writing and instructing of officials for the caliphate on the other hand, other Jihadists like Al Hajji Umar never retired but kept on fighting in Tokolor until his death.
* The Sokoto Jihadists urged that war might be a necessary evil but peace was an essential requirement for the society reformation yet other Jihads especially Tokolor Jihads believed in minister rather than intellectual approach.
* Uthuman was more concerned with Jihads being organised according to the strict teachings and dictates of Sharia and the people had to follow the same principles yet other Jihadists had their men thinking of only an action which no intellectual approach.
* Uthuman differed from both Umar and Sekou in that he was not a military leader of Sokoto Jihad movement; he was just a scholar who was guiding in the background during the war.
* The administrative system of Maccina and Tokolor Jihads collapsed at the entry of colonialism in West Africa. Yet the administrative system in Sokoto lived and survived colonial pressure for quite a long time. The British appreciated the high level of organization in Sokoto and they subsequently offered the use of Amirs as their indirect ruled as administrative agents in the region e.g. in Northern Nigeria (KANU).
* The Jihads took place at different time of history although they refered to them as the 19th Jihads of West Africa, i.e. the Jihads in Sokoto waged by Uthuman took place around 1806, yet other Jihads took place at around 1818 as Tokolor 1854.
* Uthuman’s Jihads took place in Hausland in a very big geographical entry (Hausaland has over 18 states). Yet the other Jihads like Maccina, Tokolor were in their respective states.
* The Jihads of Sokoto were influenced by Uthuman’s teacher Jibril bin Umar, yet the Jihads of Sekous were influenced by those of Uthuman and then Tokolor influenced by events in Egypt and Saud Arabia where Al Hajji Umar learnt lessons which were to help him create a modern Tokolor state.
* The Sokoto Jihad of Uthuman Danfordio were aided by Fulani to attain victory yet the Jihads like that of Tokolor were supported by the Futa tora people.
* The Malikite school of law (Thoughts was the basis of legal interpretation of Sharia in the theocratic states especially Sokoto. However, the Hambalite school of Islamic Juris prudence gave the interpretation of Sharia in Tokolor. However later after some time, Al Hajji Umar dropped his Hambalite stead due to lack of literature and scholars adapted the Malikite School of law.
* The Tokolor Jihas took place in Tokolo while the Sokoto Jihads took place in Hausaland.
* The Sokoto Jihads put their faith in educating the masses and not the use of the word to change the society, yet other Jihads like Tokolor believed in war and force.

**SIMILARITIES**

* All aimed at reforming and propagating Islam
* All Jihads subsequently led to the establishment of Islamic theocratic states in West Africa such as Maccina, Tokolor, Sokoto were Sharia was administered.
* All were influenced by the teachings of Jibril bin Umar. Jibril’s work was popular to the Hausaland, Maccina, Tokolor. Therefore Ahmed Sekou’s Jihads were under Uthuman’s influence, Al Hajji Umar was a student of Uthuman and Uthurman was a student of Jibril bin Umar who published a lot of literature on Islamic movements.
* All fought the corrupt political structure and they replaced them which constitutional laws attached to Sharia.
* All were influenced by Suffi orders e.g. Qudiriyah brotherhood movement led by Sokoto Tokolor led the Tijjaniyah brotherhood etc.
* All these religious movements resulted into creation of uniform of administrative system e.g. all these empires created Khadhi were emirs, consultative councils were initiated.
* All empires were destroyed by European Imperialism e.g.. British Colonialism emerged in Nigeria, in Maccina, the French conquered of place and introduced their French assimilation policy.
* Tribalism was all arise very instrumental in leading to the victory of all the leaders of the Jihads e.g. they were Fulani’s and several Fulani followed and supported them.
* All the Jihads prepared their followers with resistance against colonialism although colonialism was more powerful, it’s on record that Muslims in Sokoto, Maccina, and Tokolor resisted colonial occupation thus the Jihads developed African Nationalism.
* All the leaders of these Jihads were respected Muslim scholars, who had obtained knowledge e.g.. Uthuman was a sheikh and was too Ahmed Sekou, Haji Umar who knew Islam preached it and taught people.
* All these Jihads helped to spread Islam to several areas e.g. Ghana (Gold coast). This was the help of Sokoto Jihads Mandes, Temere etc in Sierra leone was due to Maccina and Tokolor Jihads.
* All took place in 19th Century that is why they are called the 19th Jihads.
* All boosted education, research and development since they aimed at teaching true Islam. Many moved to Madarases, Monastries to learn true Islam. Many scholars even came to West Africa after their studies.
* All received external support e.g. Ahmed Sekou a military general gave support to the Jihads of Sokoto, Tihaniyyah moved to Sokoto Jihads to support the Hajj Umar Jihads.

Question: To what extent did the Jihads of Uthman Danfordio Influence other Jihads?

To what extent did the Sokoto and Maccina Jihads transform the people of West Africa in the 19th century?

1. How far were the African traditional culture and religion beliefs a factor in the Islamic process in East Africa?
2. “Nuh Mbog’s peace agreement which Captain Lugard led to the decline of Islam in Uganda Discuss.
3. With the help of specific examples analyze the role played by traditional rulers towards the propagation of Islam in East Africa.
4. How far did Islam transform the tradition beliefs and practices of the people of East Africa?
5. The polities of colonialists were disastrous to the development of Islamic culture in West Africa Discuss.
6. Examine the impact of Islam on the people of West Africa.
7. How far was Kabaka Mwanga responsible for the outbreak of religious political wars in Uganda?

**REASONS FOR THE DELAY OF THE EUROPEAN PENETRATION IN WEST AFRICA**.

* Geographical factor. They lacked geographical knowledge on the interior and the same time there were natural harbors such as water solids, deserves, thick vegetation average etc hindered their penetration.
* Tropical pests and diseases like malaria and religious factor. This mainly concerned the political spread of Islam in West Africa which was barrier between West Africa and the Europeans.
* The colonialists were Christians for therefore viewed Islam as a barrier for their penetration in West Africa because the indigenous people were already addicted to it.
* The opposition of African rulers. The chiefs in particular stopped Europeans from penetrating into the interior because they did not want any encroachment on their sovereignty.
* Language barrier. Africans had the multiplicality of language.
* The presence of aggressive societies. Some West African societies were very aggressive and hostile to the Europeans e.g.. the Asante invaded the coastal protectorates which made the Europeans get defeated.
* The problems in some European countries like the existence of great revolutions.
* Absence of colonial ambitions by some European countries. It is noted that a country like Germany had no interest in West Africa e.g. Bism’k was opposed to colonial possession in West Africa until 1884 when he reluctantly responded to the pre-colonial pressure groups.
* The presence of Islam which had entranced itself among the people of West Africa. Islam prepared the people of West Africa for serious resistance especially during the time of the Jihads therefore when the Europeans came to colonize West Africa, they met stiff resistance from personalities such as Samouri toure and Mandrike state.
* In the early days of their trades, Europeans had contacts of Asian countries i.e. they used to pass the Suez Canal which was a short cut to West Africa. However after the conflicts between the Europeans and Arabs over the probian peninsular, they had to look for an alternative route to access them to West Africa thereby delaying them to penetrate into the interior of West Africa.

**THE ROLE OF COLONIALISM TO WAR 1948, 1952, 1956 TO THE SPREAD OF ISLAM IN WEST AFRICA.**

* In West Africa, Britain and France occupied larger territories than any than European states interesting to note that the French occupied rich areas of Islam regions and the British went to Northern Nigeria which included Hausaland. The British displayed the system of divide and rule in their areas of administration. The following were the contributions of colonialism in the spread of Islam in West Africa.
* Creation of peace and security. The European control of West Africa brought peace to the people who were harassed by wars as weak, as slave traders.
* Improvement of Muslims. European rule more especially British made the Muslim chiefs as rulers over states on behalf of the colonialists thus this to the Islamisation of such areas.
* The improvement in transport and communication.
* Establishment of education institution. The institutions they put in place weakened the traditional chiefs to the extent that the youth were no longer posed to the new ideas and looked at religious objectively. Therefore which such initiations the Islamic way of life war was also learnt and felt.
* Led to the development of urban centers in such centres increased economic activities plantation agriculture, trading, mining etc. As a result, many people moved from villages to urban centre and in the process converted to Islam.
* Stopping of slave trade.
* Colonialists strengthened the relationship between West Africa and Northern Africa. This relationship promoted advancement in education and Agriculture all which worked in the interest of Islam.
* Creation of a sense of pan Islamism and pan Africanism. In some parts of West Africa where colonialists mistreated Muslims. Such Muslims were forced to develop a dense of pan Islamic (extremism) and this greatly helped in propagation of Islam especially after the development of sunnis which took trend in Africa like Nigeria.
* Developing West Africa economically. After the abolition of slave trade, the British setup plantations and on these plantations they employed both the Muslims and non Muslims. Many people converged in such plantations thereby mixing up cultures and Isalmisation done.
* Improving on relationship between Muslims and non- Muslims. The colonists created a relationship of co- existence and understanding to the people of West Africa. This peaceful co-existence as seen from present day Mali was very instrumental in spreading Islam.
* Introduction of indirect rule policy by the British. It is important to note that the British used indirect rule policy which highly respected Muslims leaders in the political Islamic institution that existed before colonialism. The colonialists reserved these institutions, protected them against colonial influence and above all refused Christian missionaries operate in such area e.g. northern Nigeria. They helped Islam to develop in West Africa.

**NEGATIVE**

* Destruction of Islamic states. The colonialists to the collapse of many Islamic states which had governed according to Islamic laws e.g. Sokoto, Maccina, Tokolo etc.
* Destruction of Sharia. Before the coming of colonialists, many people had accepted Islam and Sharia the code of conduct. However, enrich their coming was replaced the political rule of the colonialists.
* Replacement of Arabic Lang as other languages such as English, French.
* The introduction of Western styled education in the field of education, they emphasized Christian values in the schools established. On the other and the Quranic schools became poorly equipped and they were Isolated.
* Introduction of Christianity.
* Destruction of Muslim property in the different areas they operated such as schools, plantations like Mandika states were Samour Toure operated.
* Disunity in West Africa people. The colonialists more especially the French divided the people of West Africa which greatly undermined their unity. The British came to a policy of divide and rule worked against the interest of Muslims.
* Led to the breakdown of the long contacts between West African people and Muslims in Northern Africa. Such contacts had greatly improved on the relation between West Africa and Northern Africa. Many Muslim scholars who used to enter West Africa to preach Islam could no longer venture into such areas the breakdown in the relations between the people of West Africa and North Africa affected the spread of Islam.
* Destruction of trade. Tran-Saharan trade that had attracted a number of Muslim traders in West Africa who preached and spread Islam declined. This was witnessed which the coming of colonialists therefore which its collapse Arab’s influence would no longer be felt in West Africa thus retarding the Islamisation process.
* Establishment of geographical boundaries. The colonialists were very instrumental in establishing geographical boundaries in spheres of influence for easy administration such boundaries were geographical and ethnic which separated the Muslim states as was no more free movement from one state to another an aspect that affected the progress of Islam.
* Introduction of new taxes such as hut tax for house owner, graduated tax for every one above which taxes were very heavy and improved. For they could no longer pay Zekaa Islamic obligation thus affecting Islam.
* Moral decay. The colonialists introduced Western values associated with a lot of immorality e.g. introduced short dresses and Muslims, skirts, drinking of Alcohol, Western MDD, and homosexuality i.e. the Africans adapted thereby abounding Islamic culture.
* The conversion of Muslims to Christianity of colonial policy of handling over the control of education to Christianity missionaries was an automatic denial of Muslims of all the benefits of secular education. Many of the Muslims who attempted to go Christian styled schools were converted to Christianity e.g.. provided Yayi Voni Benin was born of a Muslim but because this was of education, he embarrassed Christianity.
* Tumishing the image of Islam. In their struggle to win people on their side the colonialists rebelled Muslim all kinds of development. Thy preached propaganda a got Islam and Muslims e.g. told people that Islam was a primitive religion of slave trader that Muslims were backward and extremities every such ill words subrogated the progress of Islam in West Africa.
* The colonialists never prepared Muslims for independence error they found Muslims in power in several parts of West Africa. When they were ending colonialism, these colonialists never returned power to the hands of Muslims thus undermining Islam.

**IMPACTS OF ISLAM ON THE PEOPLE OF WEST AFRICA.**

**SAMOURE TOURE OF MANDIKA EMPIRE**

He was born in 1830 to the Sonike family in Semankoro village found in Mandike Empire. His full name was Samouri Ibn Rasfa. He joined Tijjaniyah Suffs order after being influenced by Al Hajji Umar. Initially Toure was a trader by 1853, he changed from being a trader to a warrior when he joined the state army in order to rescue his mother who had been captured by the since raiding party in 1853.

Samoure Toure soon became a skilled solider and he quickly rose one merit to be a commander. At that point, he began to dream of building an empire out of the small Mandika chief in the region of upper Niger. In 1857, he break way a unity of soldiers and became an independent warrior from 1857 to 1867.

However, Toure began his conquests in 1866 when he conquered and defeated many chief doms of Mandika Empire and he made Bisandungu as the capital of his empire. He extended his authority over states like Konta, Toro, Kankan and by 1873, he had taken the Muslim like Al Imama meaning the leader of Muslims. He succeeded in building an empire extending to Tokolor, Futa Toro in the East and to Sierraleone . In Nigeria to the South. They wanted to revival of Mendrike greatness. He wanted the empire to be governed by the use of Sharia.

Having been prepared by the Jihads, the West African people in general and Muslims in particular could not look on when Europeans came therefore in 1882; Toure resisted a great French, pentretation in the interior of West Africa.

However in 1882, the French succeeded and occupying Mandika and in 1891, they had occupied Bissandungu, the capital. Therefore Toure was for forced to move East wards to the regions of upper voito, and Ivory Coast. The French persuaded him and forced him to sign a poetic agreement which them later, he was exiled in Gabon and died in 1900.

**SIGNIFANCE OF SAMOURE TOURE’S RESISTANCE**

* It made him a great warrior. He was the 1st African ruler to fight the modern war which modernitary equipments and tactics against the colonialists.
* Used Islam in his struggle which made him lose heroic nationalists as his performance was not based on tribal lines thus he was an example of the late 19th African Nationalists.
* His resistance makes him to have led the barrier of Africans towards protecting their sovereignty. It opened up a series of resistance which Africans rebelling against colonialists the resistance of Sekou toure of Ghana.
* As a great administrator his empire was perhaps the most effectively governed of all the large empires of the 19th century in West Africa. It’s on record that he succeeded in keeping the people of Madilikte solid behind him throughout his long struggle of the French.
* Development of Tijjaniyah suffs order. Toure belonged to the Tijjaniyah brotherhood movement which he developed and used and used it and organized people against foreign rule. Therefore his struggle using this movement represented the role of Islam against any oppression.
* His expansionist policy helped Islam to spread far and wide e.g.. Islam was felt over in the traditionalist areas who were so rigged to their cultures e.g.. the Segu territories.
* Toure displayed Islamic diplomacy and patience when he came into agreement with the Europeans at the signing of the treaty of Bissandungu and he developed Bissandungu as his capital as well as a center of Islamic learning.
* Established several schools, mosques and other Muslim infrastructures which promoted Islamic civilization.
* He used Sharia as a legal code of conduct in his empire. This was witnessed exemplary in the marriage Institution. This therefore helped him to administer to the empire thereby creating peace.
* Somoure Toure always stood against what Muslims did not want. He was always against oppression corruption, aggression and foreign domination therefore his appeal to the Mandikte people for solidarity and call for social equality won many oppressed people a factor which led to the development of Islam.
* His expansionist policy.
* Negatively, his resistance to the French had no good will for Islam because the French eventually captured the capital Bisandugu of his empire and eventually Islam was suppressed.
* His resistance led to loss of lives of very many people in the empire, some of whom were Muslims. It should be noted that during the fighting, Somoure Toure lost many of the fighters because his arms would not managed that of the French therefore leading to loss of lives thus retarding to the spread of Islam.
* The destruction of trade and the decadence of the social and economic welfare due to his resistance trans-Haran trade were destructed and at the same time the policy of destroying shambers and food granaries obviously affecting the development of Islam.
* Toure was replaced and so indifferent to human surprise. Thus very many people feared him so and they eventually turn to support the French therefore his personality retarded the spread of Islam in West Africa.
* He was over occupied with state affairs and on several occasions Islam was in words. This could even sometimes miss prayers, observe fasting and he never performed pilgrimage prayers and some people called him an empire builder but not an Islamic.
* His resistance led to depopulation of West Africa and Somoure Toure was accourable for this. It caused suffering to the people and noted to leaves the area. Some of them were Muslims.

**WHY SOMOURE TOURE RESISTED THE FRENCH FOR A LONG TIME.**

* He operated for diplomacy. It should be noted that when the British based in Sierra Leone the capital of Orange Free State. French stayed there for sometime after signing an agreement which Toure and French known as the Bisandungu treaty of 1886.
* He had a well trained army which faught the French. His army had about 3000 professionals soldiers called “Sofas” about 300 of his professionals and about 3000 were soldiers and he had 300 were made to had the regiments.
* Created an efficient and effective administration. It is said that his empire had 162 provinces and these were divided into 10 large provinces such as Odiennes, Sikasso, Kankan, Dulla etc. The empire had 20 villages per each all under a governor in addition, the empire was governed on 3 lines of authority traditional, military and religious leaders but all answerable to Toure’s state couldn’t.
* He discouraged tribalism in the army. Toure faught tribalism by emphasing national accommodation, discipline and education. He also taught tribalism through the policy of intermarriages and national royalty thus the people taught.
* The French had a small army associated the problems in North Africa and France yet the Mandika empire was too large to be conquered wholly.
* Toure’s application of the scotched earth policy which slowed down the French engagement e.g. destroyed community’s farms thus causing thus causing retreats of French troops and food shortages.
* The use of military fighting tactics such as Guerilla war fare that involves surprise attacks of the French.
* Somoure had ability, courageous and charismatic. He was a man of extra ordinary characters who mobilized subjects against French imperialists.
* His control of agriculture and trade e.g. Dulla traders where also Toure was included dominated this trade and initially there was sufficient food which all worked to the advantage of prolonging the resistance against the French.
* He imposed fire arms from the creoles Sierra Leone which were so European traders who sold guns to Toure which he used to fight against his enemies.

Use of the spy network in the mandika state.