

SECTION B

ISLAM IN WEST AFRICA

The spread of Islam in West Africa.

This part of Africa is mainly occupied by dark skinned people. It had a semi-desert area (Sahel region) in the north bordering the Sahara desert and the forest region in the south bordering the Atlantic ocean. This area covers the present day countries of Nigeria, Togo, Benin, Ghana, Burkina Faso, Mali, Senegal, Gambia, Liberia, Niger, Senegal etc. These areas were originally known as Western Sudan and the first people to receive Islam in the area received it around the 10th AD and it was mainly taken there by the ^{route} ~~Kr~~ Berber traders who followed the trans-Saharan trade ^{from} North Africa to W. Africa.

FACTORS FOR THE SPREAD OF ISLAM IN W. AFRICA

1. The role of Berbers

There were natives of the Sahara desert who originally lived in North Africa but later moved to W. Africa therefore the trans-Saharan trade routes and their coming to W. Africa paved the way for the spread of Islam in the following;

- expedition

The Berbers who converted to Islam while in W. Africa during the expedition carried out by Umayyads in the area, later helped in the spread of Islam in W. Africa where they acted as missionaries.

- Trans-Saharan trade.

They also played an important role in the Trans-Saharan trade where they acted as guards, middlemen and porters. In the process, they made contacts with W. African traders to whom they introduced to Islam.

- pastoral tribe

Among the Berbers, there existed pastoral tribes that could move southwards the forest region in the process of rearing their cattle as such, they mixed freely with the Negroes at the boundaries of Sahara and forest region. With this, they made contacts with the Negroes to whom they introduced to Islam.

- intermarriage with the N. African people.

The Berbers also intermarried with the people of N. Africa in the process of carrying out trade and pastoralism since they were already Muslims; they influenced their wives to convert to Islam together with their friends and relatives of the wives.

- acted as teachers

The Berbers acted as teachers in the many learning centres that developed along the trans-Saharan trade routes. They taught people Islam in region.

- launching of the early Islamic movt.

They played a leading role in the launching of the early Islamic movt, like the Al-moravids which contributed significantly to the spread of Islam in the region.

- learnt Arabic language.

The Berbers learnt the Arabic language and adopted it as one of their languages. They even taught this language to the people of N. Africa which eased communication b/w the foreigners (Arabs) with the local people. This with no doubt eased the spread of Islam in the region.

- constructed mosques.

The Berbers also constructed mosques which later acted as centres of Islamic learning in which the local people, young and old were taught Islamic principles.

- discouraged traditional beliefs

The Berbers also discouraged traditional beliefs and practices in their areas as operation. In this, they were promoting Islam at the expense of the African traditional religion and culture.

- promoted Islamic dress

The Berbers also promoted the use of the Islamic dress. This dressing ~~in their~~ was adopted by the local people who in turn adopted Islam.

- exhibited a strong Islamic religious culture.

In N. Africa, the Berbers exhibited a strong Islamic religious culture which was admired by many people in N. Africa as such, many in N. Africa ended up converting to Islam through adopting religious culture exhibited by the Berbers.

developed
transharan trade
routes

They developed the transharan trade routes; these did not only ease trade but also eased entry and penetration of Arab muslim traders in W. Africa which enhanced the spread of Islam in the area.

introduced
Islamic materials

It were the Berbers who introduced Islamic materials in W. Africa e.g the Islamic dress, food and Islamic medicines. The entry of the materials extended the influence of Islam in the areas where they were taken.

Ref qn ① To what extent was the coming of the Berbers in W. Africa responsible for the spread of Islam in the region.

② Of all factors that facilitated the spread of Islam in W. Africa, the arrival of the Berbers was the most significant. Comment.

③ To what extent was the coming of the berbers in W. Africa a factor in the spread of Islam in the region.

2. The role of the transharan trade

This was trade that took place b'w N. Africa and Western Sudan across the Sahara. It's believed to have started around the and after the Roman conquest of N. Africa and its volume increased in the 4th and 7th century when the Arabs conquered N. Africa. This trade prospered until the 16th and 17th century when it started declining and finally collapsed on the 19th.

ORGANISATION OF THE TRANSHARAN TRADE

The trade was mainly organised b'w the ^{Twaregs} nomads of W. Sudan, ~~berbers~~ of W. Africa, the Arabs and the Turks from the Sahara desert.

Traders followed specific trade routes across the Sahara.

The western route began from Morocco through Taghazh to Timbuktu.

The ~~Central~~ ^{Central} route began from Tunis through Ghat, Aghades to ~~Katsina~~ ^{Katsina} and Kano in Hausa land.

The 3rd and oldest route started from Tripoli and Egypt through Tazan, Tibasti, Kuoker and Bilma to Bani near L. Chad.

The trade was mainly financed by Arab tycoons who stationed themselves at the coast of N. Africa.

The major trading centres included; ~~Al-Jira~~ ^{Al-Jira} Tripoli, Tunis and Lez in N. Africa, Gao, Kumasi, Timbuktu, Jenni, Gao etc in the south.

The barbers acted as middle men in this trade. They collected, exchanged and transported items, to and from on behalf of the Arab tycoons and they earned a commission for their services.

The ~~forests~~ ^{Juaregs} mainly ~~guided~~ ^{Surfed} and protected the merchants in the interior of N. Africa. They mainly knew well the interior and as such, they were paid for their services.

The chiefs in N. Sudan also provided security to trade merchants along the trade routes ~~along the trade routes~~ and market centres that they controlled.

Traders were supposed to pay tax to the chiefs whenever they passed in their territories and when they used facilities like trade routes and market centres.

Trade was conducted on barter system of exchange, later cowrie shells were introduced and with time, the copper and gold bars were adopted as medium of exchange.

The medium of transportation was initially head portage when the volume of trade increased, camels and donkeys were introduced to transport goods across the Sahara.

The items of trade included: gold, slaves, ivory ^{which} ~~and~~ ~~feathers~~, kola nuts from W. Sudan whereas beads, Arab goods and salt came from ~~N. Africa~~ ^{North}.

CONTRIBUTION OF TRANSHARAN TRADE IN THE SPREAD OF ISLAM IN N. AFRICA

- introduced guns & powder
~~They~~ led to the introduction of guns & powder which improved on security in N. Africa.

They improved security attracted a number of traders including muslims who introduced Islamic influence in the region.

- dev't of urban centres.

It led to the dev't of urban centres like Kano, Katsina, Timbuktu etc which attracted many people from rural areas, muslims and non-muslims whose interaction undoubtedly led to the spread of Islam.

- employed as porters.

Some Africans were employed in this trade as porters, tax collectors, servants and interpreters. This enabled them to have contacts with the muslim traders which led to their conversion to Islam.

- intermarriage

Through trade, there were intermarriages b/w berbers and African women, many as such in the process converted to Islam, produced muslim children and also influenced their relatives, friends into Islam.

- introduced Islamic materials.

The trade was instrumental in introducing Islamic materials ^{such as} ~~that~~ the Islamic dress, literature, food, Islamic medicine etc which found their way in many homes of muslims in N. Africa.

-growth of sharia of The trade facilitated the growth of sharia as a legal code and conduct. This was admired by many W. African chiefs like the Nara-musa who decided to adapt it for his Kingdom, with the sharia in place, the spread of Islam in W.A. was facilitated.

-growth of Islamic empires. The trade led to the growth of Islamic empires esp. in Mali, Songhai that used the profits from the trade to build Kingdoms that had Islam as the state religion.

-attracted many muslim scholars The trade attracted many muslim scholars into W.A. These ended up establishing Islamic centres of learning in various trade centres in Timbuktu eg an Islamic University was established which enabled the spread of Islam in the region.

-dev't of trade routes. The trade was instrumental in the dev't of trade routes. These routes helped to link the regions of the muslims in the North.

→ As such, they made W. Africa accessible to muslim traders and preachers which increased the influence of Islam in the region.

-perform Hajj The trade helped the W. African muslims to perform Hajj through the ~~profits~~ ^{profits} gathered from the trade, muslims were able to raise funds to ~~pay~~ ^{meet} the costs of the journey.

-attracted many berbers and Arab muslim traders. The existence of trade items across Sahara ie gold, slaves etc attracted many berbers and Arab muslim traders to W. Africa where they ended up extending Islamic influence.

-acted as teachers and missionaries. Some muslim traders that took part in the trans-Saharan trade acted as teachers and missionaries. They taught Islam to the people they interacted with in the market centres and in the mosques that were constructed in the centres.

- Arabic Islamic culture

The people of ~~the~~ ^{West} were impressed with the Arabic Islamic culture exhibited by the muslim traders. The Islamic mode of prayers, dress, eating habits etc enticed a number of W. African people to embrace Islam.

- established mosques

~~The~~ Along the routes, simple mosques were established and were associated with the teaching of the children and adults by either the ^{traders} Arab or scholars.

- rise of muslim personalities

The trade led to the rise of muslim personalities that contributed greatly to the spread of Islam in W. Africa such included Mansa-musa of Mali.

However despite the fact that the transsaharan trade contributed greatly to the spread of Islam in W. Africa in some instances, it had some negative contributions that delayed the spread of Islam in W. Africa - for instance;

- involved in slave trade.

It involved slave trade that caused alot of suffering, misery insecurity, tension and fear which did not help in the spread of Islam.

- attracted Europeans

The success of trade attracted Europeans who came with an aim of colonizing W. Africa and in the end, they came in with christianity which was spread at the expense of Islam.

- importation of non-Islamic materials

This trade led to the importation of non-Islamic materials like wines and spirits in W. Africa which worked against the spread of Islam.

- prompted the sultan of morocco

The prosperity of the gold trade prompted the sultan of Morocco to ~~do~~ ^{descend to} W. A so as to control the gold mines of Walata and salt deposits in Gao. This caused insecurity, loss of lives and property and decline of empires like ^{Songhai} ~~Songay~~ which undoubtedly declined Islamic spread in W. Africa.

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When this trade declined, the influence of the berbers in the area ~~esp. with~~ decreased esp. with the rise of transatlantic trade.

-gave more time in trade.

The berbers and Arab traders spent most of their time in the trade and gave little time to the propagation of Islam.

Ref qn ① Examine the influence of the Trans-Saharan trade on the spread of Islam in W. Africa.

- ② The Trans-Saharan trade was not only an economic phenomenon but also the key in the spread of Islam in W. Africa. **Comments**
- ③ To what extent was the slave trans-Saharan trade! a factor to the spread of Islam in W. A.

27th/10/2017
3

THE ROLE OF SLAVETRADE ^{IN} TO THE SPREAD OF ISLAM IN W. AFRICA

Slave trade in W.A was 1st carried out during the Trans-Saharan trade and later in the Trans-Atlantic trade were traders from Europe would pick slaves from W. Africa and would take them to work in West Indies and America in gold mines, sugar plantations, tobacco and coffee plantations.

The effect of this ^{trade to the} spread of Islam was majorly negative;

Slave trade created insecurity in W. Africa to the extent that it became insecure for preachers to move to different parts of W.A, this inevitably delayed the spread of Islam in the region.

1. Slave trade depopulated W. Africa robbing it of its energetic popl. This left the economy in ruins yet it had been controlled by the muslims.

Some muslim chiefs who ^{were} ~~are~~ involved in raiding of slaves were resented by their subjects who in turn rejected the faith (Islam) prophesied by the chiefs.

Slave trade was against the fundamental teachings of Islam which call for the respect of human life. This meant that the muslims who ^{were} ~~are~~ involved in the trade were not serious muslims to spread Islam.

The trade led to the breakdown of the family system thereby destroying an avenue through which Islam had spread in W. Africa e.g. Whenever a father converted to Islam, the entire family would also convert (and ~~an~~ aspect that was destroyed by slave trade).

The emergence of the trans-atlantic slave trade led to the decline of the trans-Saharan trade which earlier on had helped in the extension of Islamic influence in the region.

Slave trade contributed to the colonisation of Islamic states which were taken over by European states under the coverup / guise of ending slave trade eg the British took over Sokoto whereas the French took over Mandinka.

Closely connected to the above, was that in the process of ending slave trade, European powers introduced christian missionaries in W-Africa ~~which~~ who with no doubt introduced x-nianity as a rival religion to Islam.

The arrival of the trans-atlantic slave trade came with the spread of European culture in W-Africa. In ~~the~~ they provided an alternative to the Arab culture that had initially attracted ~~mission~~ Africans to Islam.

Slave trade destroyed the tribal system in which many Africans ran away from their families. This led to the breakdown in the cultural norms and beliefs which enhanced the spread of Islam b'coz the youth had no spiritual ^{alternative} other than Islam at a time.

During the trans-Saharan trade, many slaves were adopted by muslim families; they were treated well by their masters on approach that helped in winning the hearts of the slaves to the religion of their masters.

The presence of slaves as an item of trade in W-Africa attracted ~~the~~ ^{Arabs} in W-Africa. This with no doubt increased the influence of Islam in the region.

- Ref qn 1. Despite its inhuman nature, slave trade had a remarkable contribution to the Islamisation of W.A. Discuss.
2. Examine the impact of slave trade on the progress of Islam in W.A.
3. Slave trade in W.Africa acted as a double edged sword in the spread of Islam. Comment.

4

THE ROLE OF KINGS & CHIEFS IN THE SPREAD OF ISLAM IN W.AFRICA

Following the spread of Islam in W.Africa, a no of kings embraced Islam eg. Mansa Musa of Mali; Askia Muhammed of Songai, Muhammad Bello and Umar Idris of Kanem Borno etc as kings they contributed to the spread of Islam in the following ways;

- role models.

It should be remembered that kings were looked at as role models in their society therefore whenever they adopted a new culture, their subjects copied the same as a gesture of loyalty and social solidarity. Therefore whenever they converted to Islam, the entire communities would convert as was the case with the Mandinka people when Samour Ture converted to Islam.

- created conducive envt

The kings helped in creating a conducive envt that enhanced the spread of Islam eg. Mansa Musa of Mali built several mosques, Koranic schools and even imported muslim teachers from the muslim world to teach Islam in his kingdom.

- practiced polygamy

Some of the kings are known to have practiced polygamy as a way of creating 'unity' in the kingdom. This helped in the spread of Islam in a way that the relatives to the wives of the king ended up embracing Islam as a way of trying to identify themselves with the king.

- declared Islam a state religion

In most situations, kings declared Islam a state religion. This did not only mean that Islam had become ~~predominantly~~ a religion but also key positions in the modern state went to muslims.

-implement the sharia

The Kings helped in implementing the sharia in most aspects of life in the kingdom. This inevitably increased the influence of Islam in W-Africa.

-opened up links.

W-African kings opened up links with muslims in N-Africa. This increased Islamic influence in W-Africa as W-African kings invited and sent ambassadors to the muslim states to the North.

-weakened traditional belief

Some kings were the custodians of the African traditional religion and culture. As such, their conversion to Islam weakened the traditional belief which for a long time had hindered the spread of Islam in W.A.

-establishment of Islamic learning centres.

The Kings also encouraged the establishment of the Islamic centres of learning e.g Askia Muhammed built a no. of schools and encouraged scholars to come to Timbuktu which had become a leading centre of learning in W-Africa.

-promoted trade.

They also promoted trade which was an important factor in the spread of Islam in W-Africa e.g Askia Muhammed used his army to safeguard the trade routes.

However though the kings played a significant role in the spread of Islam, there are acts of some kings that failed the continuous spread of Islam in W-Africa. e.g

~~Some kings who converted to Islam did not encourage their subjects to do so. Some kings who converted to Islam did not encourage their subjects to do so.~~

23rd / 02 / 2018

In some areas the conversion of Islam among the people of the royal family deflected the Islamic religion as a religion for the royal family as such **the common pple still not convert to Islam**.

In incidents where kings refused to convert, people of such areas found it difficult to convert to Islam.

In situations where the kings converted to Islam and continued to practice African Traditional beliefs when the people in such areas converted to Islam they also did like their kings.

Ref qn Discuss the role played by the African chiefs in the spread of Islam in W. Africa.

To what extent was the traditional chiefs responsible for the spread of Islam in W.A.

To what extent did the African chiefs & kings contribute to the spread of Islam in W.A.

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THE ROLE PLAYED BY THE 19TH CENTURY JIHADS

Jihads can be defined as holy wars. In the 19th century, a number of Jihads were launched in W. Africa - they included the Sokoto Jihad led by Uthman ^{Don} Fodio, the Macina Jihad led by Ahmed Seku and the Tajar led by Al-haji Umar.

Their major aim was to revive and spread Islam and the following were their contributions towards the spread of Islam;

The 19th Jihads led to the revival and purification of Islam. Before these movements, several Muslims carried out Islam along side African Traditional Religion therefore the 19th Jihads enhanced the practice of Islam that was free from AT practices.

Before the Jihads, W. Africa was predominantly pagan however after the Jihads areas like Nupe, Bornu and Adamawa that were predominantly pagan had converted to Islam.



The Jihads led to the advent of the Islamic law in which local courts used the sharia and were presided over by Muslim judges. The implementation of the sharia therefore enhanced the spread of Islam in W. Africa.

After the Jihads, Arabic language spread widely and so did the Islamic culture. This is the communication with the

foreigners and the local people which undoubtedly enhanced the spread of Islam in W-Africa.

After the Jihad, Islamic literacy expanded greatly and this was enhanced by muslim scholars that came from different parts of the muslim world and established a number of centres in different parts of W-A.

The Jihad contributed to the dev't of new towns like Sokoto, Hamdullahi etc which attracted a big no. of muslims and non-muslims and as a result of the interaction of these two groups, enhanced the spread of Islam in W-Africa.

Politically, the Jihad led to the creation of muslim states in the place of small chiefdoms, such states included: Tokala, Sokoto etc which promoted the agenda of Islam.

With the creation of big states peace was restored in an area which was originally characterised in war. Without any doubt the peace created enhanced the spread of Islam in W-Africa.

The Jihad created a new ruling class in the place of an old hausa and fulani ruling class. In this, important political offices were opened to muslim scholars which were directly enhanced the spread of Islam in W-Africa.

The Jihad strengthened the spirit of nationalism among the people of W-Africa. This was important in preparing African masses to resist European intrusion in W-Africa.

Economically, the peace and security created after the Jihad encouraged trade. This enabled muslim traders to come into W-A which did not only contribute to economic prosperity but also the continued spread of Islam by the foreign traders to the local people.

Besides the positive contributions, the Jihads had some negative attributes that did not enhance the progress of Islam in W.A, for instance;

Some less devoted muslims used the Jihads to fulfill their own selfish interests e.g b'ce of their activities, there was an increase in slave trade and torture of the people in W.A during the Jihads.

As an obvious effect of war, the Jihads led to the loss of lives in W. Africa. It happened on both sides i.e the side of muslims and the communities that were being attacked by the muslims.

There was destruction of property at the time when the Jihads were active e.g ~~it~~ it reported that whenever the community refused to convert, its homes and farms ^{could} be burnt down.

The Jihads destroyed the social setup of people as it caused migration of people from one area to the other. This displacement destroyed an avenue where the entire family would convert to Islam after the conversion of the father. The Jihads therefore destroyed the family setup which had originally helped the spread of Islam.

The Jihads caused insecurity which it destroyed ^{disrupted} trade in some parts of W. Africa. Therefore since trade had been a major avenue through which Islam had spread, the Jihads led to the ^{delayed} destruction ~~in the~~ spread of Islam in W. Africa.

Closely connected to the above was the disruption of agriculture. This was mainly through the destruction of farms. This caused famine that did not only affect the ^{non-} muslims but muslims inclusive.

The success of the Jihad attracted colonialists in W.A. There came on with Christianity which with time reduced on the influence of Islam in W. Africa:

- Ref qns:
1. To what extent were the 19th Jihad a factor to the spread of Islam in W.A
 2. To what extent were the 19th Jihad movements responsible for the spread of Islam in W.A
 3. Discuss the role played by the 19th Jihad movements in the spread of Islam in W.A. **Discuss**
 4. To what extent did the 19th Jihad movements contribute to the spread of Islam in W.A
 5. Assess the impact of the 19th Jihad on the people of W.A.

THE ROLE OF COLONIAL RULE IN THE SPREAD OF ISLAM IN W.AFRICA.

Like in other parts of Africa, colonial rule played a significant role in W.A. however it should be noted that its contributions were largely negative.

Before the coming of colonialism, W. African states ~~were~~ had achieved a measurable political integration and were united under one political leader known as the Sultan. However with the advent of colonial rule, states like Sokoto were disintegrated and the Sultan could no longer be regarded as the spiritual leader of the caliphate.

The colonial policy of divide and rule weakened the Muslim brotherhood amongst the Muslim state eg the French on several occasions aided with one Muslim state against the other.

This alliance caused hatred and killed the inter-personal relations b'tw Muslim state.

The coming of colonialists in W. Africa destroyed the flourishing Islamic culture. This resulted into the decline of Islam

Change

as the Islamic culture was replaced with the European culture.

The colonialists were instrumental in establishing political and geographical ~~edges~~^{boundaries}, an idea that was contrary to the Islamic brotherhood that goes beyond geographical boundaries - Besides the muslim states that had been created by 19th Jihads were destroyed by the creation of these boundaries.

The colonialists also abolished slave trade thereby reducing on the influence of Arabs in W-Africa. With the reduction with the spread of Islam also stagnated since the Arabs who would come in search for slaves would also attempt help in the spread of Islam.

Imperialism also ~~grew~~^{Broke} the links that W-African people have with the muslims of the North. This was like with the arrival of the North with the colonialists, the Arabs in the north completely cut ^{their link} with the W-A p'ple.

The colonialists also introduced christianity so as to check on the advance of Islam in W-Africa therefore with the arrival of christianity, Islamic influence in W-A declined.

In a bid to resist colonial rule, a no of W-A lost their ~~lives~~^{lives}, muslims enclosure e.g Samour Touré of the Mandinka was killed by the French. The death thereof meant a set back in the spread of Islam.

With the advent of colonial rule, the activities of trade across the Sahara shifted to the coastal regions. This meant that the Arabs who ~~entirely~~^{and} crossed the desert to W-A couldn't ^{and} were now replaced by Europeans at the ~~W~~^W African coast at the Atlantic ocean. With no doubt, this undermined Islamic influence in W-A.

Colonialists supported pagan states whenever they launched attacks on the muslim states eg the French often supported the Bambara and Segu against the Takola and Masina states.

The colonialists also monopolised the interior trade and out competed the Arabs and the local muslim traders with these groups of people, it became very difficult to guarantee the continuous spread of Islam in W.A.

The British in M.M.
peace created

Peace

1911

1911

87

THE ROLE OF THE SONKE PIPLE

After being raided by the berbers in the famous Al-moravids, the sonke piple of Ghana depassed different parts of W.A since they had been Islamised by the berbers, they were able to take Islam wherever they settled.

8

THE ROLE OF MOSLEM SCHOLARS

Scholars from the far east and N-Africa brought into W.A an intellectual mov't that resulted into the establishment of a number of learning centres where moslems were taught Islam.

9

DEVI'T OF ISLAMIC CENTRES OF LEARNING

With the dev't of these centres in areas like Kano, Katsina, Tumbukotu ~~etc~~, Islamic influence was spread further into W.A. These centres taught moslems Islam and besides the graduates from such schools helped in the spread of Islam in W.A.

10

INTERMARRIAGES

Out of the close rships that foreigners had of the local pple, Arabs and berber moslems intermarried with the local women. The married women converted to Islam and often influenced the relatives and friends to join the faith.

11

INTRODN OF CAMELS

When camels were introduced in W.A as the mode of transport across the Sahara, it became very easy for the Arabs of the North and the berbers to come to W.A. With no doubt, this increased Islamic influence in the region as it is the transportation as the would-be disseminators of Islam to W. Africa.

12

THE ROLE OF CONQUEST ~~BY 640AD~~

By ~~640AD~~, the Arabs had already conquered Syria and when Umar became caliph, moslem ~~Arabs~~ ^{rule} was ~~later~~ extended to Egypt ^{and} later Tunisia during the reign

of Muawiyah & Morocco during the reign of Abdul-mall. These conquests that took place in W-A came with Islamic influence which later crossed the Sahara to W-A where a no. of negro tribes converted to Islam.

Flexibility of the

13. FLEXIBILITY OF THE ISLAMIC RELIGION

Like in E-Africa, Islam in W-A presented itself as an endogenous religion to it observed practices that were not very different from those practised by the local people e.g. the inhabitants practised polygamy a practice that was accepted by Islam, believed in God that he was a creator etc. The people that observed and cherished these practices therefore easily converted to Islam.

Towards the end of the caliphate period, a no. of wars crept up in Arabia forcing many Arabs to vacate the peninsula and come to Africa as refugees. Many of them settled in N-Africa and later found their way in W-A through the trans-Saharan trade routes. Their arrival in W-A meant an increase for the Islamic influence in the region.

14. Proximity of W-A to muslim N-A

It should be noted that areas near the Arabian peninsula received Islamic influence early enough before any other part of Africa therefore since W-A had links with the muslims in N-A, Islam easily spread to the region through actions of trade and muslim scholars.

15. ROLE OF THE AL-MORABBITAS

These were religious movements which were started by Abdallah ben Yasin Idel Morocco. It was a berber reform movement that spread Islam in W-A and declared Jihad on the non-muslims. This helped in extending Islam to areas that were predominantly pagan.

16 ROLE OF THE AL-MOHAB

These were Islamic movements that replaced the Al-moravids. They were led by Ebn Tamiyah who preached the errors of God and importantly revived Islam in the North and W.A.

Ref 90 Account for the rapid spread of Islam in W.A
Examine the factors that facilitated the spread of Islam in W.A

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EARLY ISLAMIC MOV'TS (THE AL-MORAVIDS)

The Al-moravids emerged in the 16th century led by Abdallah bin Yasin who employed his followers to persuade their tribesmen to adopt Islam by teaching them the laws of God and emphasizing that if they repent and return to Islam, they would be left in peace however if they persist in error, war will be waged on them. As such, many people converted through peaceful means and those who refused to ~~convert~~ accept Islam, were forced to convert through war.

CAUSES OF THE AL-MORAVIDS MOV'T

The desire to reform Islam was a factor for the outbreak of the Al-moravids. A large no. of W.Africans who were Muslims practiced Islam along side the African Traditional beliefs and practices. These movements therefore were launched with the intention of doing away the pre-Islamic elements practiced by the people of W.A at a time.

The desire to spread Islam also had a hand in the outbreak of these ^{next} movements. Some Africans had accepted Islam however the majority were still pagans and Islam could only be found in trading centres. The desire to take Islam to the countryside resulted into the launching of the berber movement.

Abdallah bin Yasin's preachings also inspired the berbers to launch the Al-moravids movement. Through his preachings, his followers were greatly inspired to embark on the campaign to propagate Islam which resulted into launching of the Al-moravids movement.

The Al-moravids also aimed at liberating muslims from despotic rule of non-muslim kings therefore when they were launched muslims greatly supported these movements for they looked at the Al-moravids as liberators from despotic rule.

The Al-moravids were also launched with the intention of controlling the booming trade in W.A. esp. in gold & salt. The Al-moravids there launched their Jihads in order to gain control of areas ^{with} in gold & salt in W.Africa.

They were also launched with the desire to control the old empire of Ghana. Around the 14th, Ghana as an empire was at its peak something that attracted the berbers to come & control it under the guise of the Jihads.

The Al-moravids were also launched in W.A. in order to establish a strong muslim empire ^{in a} region. This was mainly due to the existence of a no. of muslims in the area.

The Al-moravids were also launched to ease the establishment of muslim learning centres in W.A. Since most of the Al-moravids were ^{learned} muslim scholars, they opted to use the Jihads to capture areas with the muslim popn and it was in these areas that they were to establish muslim learning centres.

The Jihad by the Al-moravids were launched in order to liberate the ppl of W.A esp. the muslims from oppressive African cultural practices like human sacrifice.

The support given to the Al-moravids from muslim countries like Saudi Arabia and Iraq also encouraged them to launch the Jihad. Their support came in form of funds, arms & men.

CONTRIBUTIONS ON THE AL-MORAVIDS MOVES IN THE SPREAD OF ISLAM

The moves were reviv~~ing~~ ^{of} Islam in many areas of the North and W. Africa where muslims had initially practised ^{Islam} along with the African beliefs & practices.

Islam was spread in a no. of areas that were initially a non-muslim eg the entire old empire in Ghana converted to Islam as a result of the Al-moravids.

The Al-moravids helped in the spread of the ^{Sufi} ~~Sufi~~ doctrines in the Magrib region and the parts of W. Africa.

The adoption of these practices meant a revival and a continuous spread of Islam in W.A.

They enrich the Islamic culture when they introduced new cultures ~~from Spain~~ esp. in the field of art & architecture.

The moves captured the Trans-Saharan trade routes which at the time were in the hands of pagan kings. This did not only promote trade but also led to the spread of Islam when such centres became Islamic learning centres.

They also led to the dev't of a no. of learning centres eg the first ever Islamic university at Timbuktu was built by the berbers.

They encouraged the use of the sharia in areas where they conquered. This in one way or the other enhanced the spread of Islam when prayer, fasting, the Islamic dress etc were emphasised by the Al-moravids.

They also constructed a no. of mosques throughout Al-Andalus which became centres of learning.

They also established in Al-Andalus theocratic states where the Quran was used as the law of the state.

They also managed to secure the Trans-Saharan trade routes by providing guards, traders & posting armies along the route. This did not only boost trade but it also enhanced the spread of Islam in Al-Andalus.

Ref 90 Explain the causes & contributions of the Al-moravids movement in Al-Andalus

THE SUFI ORDERS (TARIQAS)

The word sufi refers to those who have purity in their hearts. A sufi therefore is a person whose heart is sincere towards Allah. In Al-Andalus, there were majorly 3 groups of sufis, these included; the Qadriyyah, Tijaniyyah & the Shadhiliyyah orders.

The practices of the sufi spread to Al-Andalus from North Africa through the berbers and they had the following contributions towards the spread of Islam in Al-Andalus;

- spiritual growth

Through activities of the sufi, formally nominal muslims achieved spiritual growth and therefore became practicing muslims.

- security

The sufi orders also provided security to individuals that belong to their orders in times of war.

- togetherness of muslims

The orders also contributed towards the togetherness of muslims in Al-Andalus. They minimised hostility and created peace that was

Important in the spread of Islam.

- eradicate illiteracy.

They helped to eradicate illiteracy through the establishment of centres of learning that among others included the Islamic university at Timbuktu.

- outbreak of the 19th century jihads.

Through ^{their} teachings on war and endurance, the orders laid grounds to the outbreak of the 19th century jihads that contributed greatly to the spread of Islam in W.A.

- established Islamic dynasties.

The orders also established Islamic dynasties in which Islam as a religion was promoted.

- promoted Islamic code of dress.

They also promoted the Islamic code of dress esp. the Hijab that was put on by the muslim ladies.

- established mosques.

Sufi orders also established mosques that became Islamic centres of learning and centres of Islamic indoctrination.

- introduced **Dhikri**.

They introduced ^{Dhikiri} ~~Dhikri~~ as a form of worship which was adopted by many muslims throughout W.A.

- imported Islamic literature.

They also imported Islamic literature which was important in Islamic ~~instruction~~ esp. in many centres ~~that~~ of learning that developed throughout W.A.

- popularised Islamic practices & ceremonies.

The Sufi orders popularised Islamic practices & ceremonies esp. the ceremony of the birth of the Prophet.

- attracted a no. of muslim scholars.

The Sufi orders also attracted a no. of muslim scholars who came to W. Africa where they participated in the spread of Islam.

- created a link b/w W.A & N.A.

The orders also created a link b/w W.A & N.A through the muslim scholars that often came into W. Africa to teach muslims in a different Sufi orders.

-strengthened
muslem brotherhood

They also strengthened muslim brotherhood among the people who belonged to the same order, this obviously enhanced the spread of Islam in W.A.

Ref 90 The consolidation of Islam in W.A. would ~~not~~ hardly been achieved without the contributions of the Sufi orders. Justify the statement. To what extent did the Sufi orders contribute to the spread of Islam in W.A.

28th | 02 | 2018
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ISLAMIC STAGNATION IN W.A (17th to 18th century)

The period b/w the 17th and 18th century was a period of Islamic stagnation in W. Africa. During this time, most of the Islamic empires had declined, paganism had strongly been revived, many muslims return to paganism while others mixed Islamic elements with non-Islamic practices. The following factors can help to explain why there was a decline in the spread of Islam during this period;

- conquest of
Songhai

The conquest of Songhai by the Moroccan army after the expulsion of muslims from Spain, the Moroccan king decided to venture into W.A with the aim of controlling the rich salt and gold deposits. Therefore attacked the muslim empire of Songhai causing alot of disorganisation and disorder that couldn't guarantee the continuous spread of Islam in W. Africa.

-replacement of muslim kings
with pagan kings

The replacement of muslim kings with pagan kings also created disorder that could not favour the spread of Islam e.g. In Zaria, Jatau was succeeded by his son Macau who was a pagan. Macau demolished mosques that had been built by his father.

-destruction
of muslim dynasties

Destruction of muslim dynasties that had been established by muslim kings like Askia Muhammad also explains the stagnation of Islam in W.A. It should be noted that with the decline of the muslim dynasties the new dynasties came with different groups of leaders who were entirely pagan / people who could mix Islamic practices with the African traditional practices.

-African traditional
religion

The African Traditional Religion also led to the stagnation of Islam. It should be noted that from the beginning of the 15th, Islam failed to do away with the traditional practices of the Africans. As such, although people converted to Islam, they continued to practice the traditions of Africans alongside Islam. Therefore when the muslim empire collapsed that were trying to uphold the principles of Islam, the African traditional religion was able to re-assert itself among the people of W.A. during this period.

-decline of
trade

When trade declined in W.A. Islamic influence also declined. During this time, security on the trade routes declined disrupting the movement of traders and goods. This in turn caused the decline in trade of W.A. a factor that also resulted into a decline of Islam since many people had converted to Islam through trade.

-emergence of
pagan states

The emergence of pagan states like Bambara, Segu and Kairata also contributed to the stagnation of Islam. It should be noted that these states occupied a wide area that included Islamic centres of learning like Genne and Tomboukutu. Being muslim centres, they were forced to pay heavy tribute, a factor that reduced their influence as a great centres of learning.

- outbreak of famine

The outbreak of famine also resulted into the decline of Islam. The outbreak of this famine disorganised the lifestyle of many people in N-Africa leading to death of many people Muslims inclusive.

- death of strong muslim leaders

The death of the strong muslim leaders like Askia Muhammad also led to the decline of Islam during this period esp. when the leaders who ~~took over~~ took onto the leadership failed to fulfill the interests of muslims and those of the Islamic region at large.

- Fulae nomads

During this period, the Fulae nomads became a problem to the people of N-Sudan. They were everywhere in N-A yet they were a hostile group to Islam e.g. when they took over power in Futa Jallon, they suppressed muslims there those that had converted had an option of giving up on Islam or remaining nominal muslims to avoid being persecuted by the Fulae.

- lack of religious revivalists

The period b/w the 17th & 18th century, lacked strong religious revivalists unlike during the 19th and beyond that witnessed the likes of Uthman dan Fodio and earlier centuries that had the Al-Moravids therefore the lack of revivalists during the period pushed forward the agenda of Islam explains the retardation.

- outbreak of civil wars

The outbreak of civil wars in Krokia during this period resulted into the loss of contacts b/w the people of N-A and the rest of the muslim world. Since these contacts had played a significant role in the spread of Islam in N-A their loss made a decline of Islam in N-A.

- disunity

Disunity among the muslims of N-A at a time also accounts for the decline of Islamic influence. During this period, a no. of conflicting groups among muslims arose struggling for dominance. This resulted into civil conflicts and war among the muslims of N-A. In such a situation it became very difficult for Islam to prosper during this period.

- loss of songhai

The loss of Songhai and other muslim dynasties demoralised the muslim army which became very weak to the extent that it could no longer resist external pressure. Anti Islamic element there took advantage of the situation and controlled muslims a factor that led to the stagnation of Islam in W. Africa.

Ref 91

Account for the stagnation of Islam during the 17th and 18th.

THE SPREAD OF ISLAM IN W. AFRICAN EMPIRES

Spread of Islam in the old empire of Ghana:

When the gold coast attained its independence in 1957, it was renamed Ghana after an empire that rose and collapsed b/w 500 and 1260 AD in the region b/w R. Niger and rivers of Senegal and Camero. It was the 1st empire to attain greatness which reached its peak during the 11th and it initially consisted of present day Senegal, Mali, Mauritania, Burkina Faso.

FACTORS FOR THE SPREAD OF ISLAM IN GHANA

- period of conquests.

Islam was introduced in Ghana during the period of the conquests carried out by the Umayyads in N. Africa among the soldiers that carried out the conquest were missionaries who converted the berbers of N. Africa to Islam and it were the berber that spread Islam to Ghana.

- Trans-Saharan trade

Trans-Saharan trade also accounts for the spread of Islam in Ghana. In this trade, the berbers acted as middle men b/w the local people and the Arabs with time, the indigenous people were able to convert to Islam through trade contacts made b/w them and the berbers and Arab traders.

- Kings

The Kings of Ghana also played a vital role in the spread of Islam eg the King of Gao a vassal state in Ghana converted to Islam and ended up influencing his subjects to convert to Islam.

Closely connected to the above the Kings of metropolitan Ghana didn't drop any of their subjects from converting to Islam therefore the Arabs and the Berber muslims easily convinced the king of Ghana to convert to Islam.

- positions

Some muslims were given positions of responsibilities at the King's palace some were servants others interpreters while others acted as officers in charge of the treasury they used their position to enhance the spread of Islam among the people of Ghana.

- dev't of commercial centres

The dev't of commercial centres like Kumbisaleh the capital of Ghana also led to the spread of Islam in Ghana. The dev't of these towns eased interaction b/w muslims and non muslims leading to the spread of Islam.

- construction of mosques

The construction of mosques in major towns centres also eased the spread of Islam in Ghana esp when the mosques became major learning centres.

- muslim quarters

The dev't of muslim quarters in the major towns also led to the spread of Islam e.g towns like Kumbisaleh when the quarters were established which became very easy for the muslims to practice their religion free from external interference.

- arrival of muslim scholars

The arrival of muslim scholars in Ghana accounted for the spread of Islam. Scholars like Ibrahima Hamidat were instrumental in passing on the Islamic knowledge to the king of Ghana.

- establishment of mosques and quarters

The establishment of mosques and living quarters near the King's palace also led to the spread of Islam in Ghana. These were established to cater for the muslims who were living near the palaces and those working in the palaces. Both the mosques and quarters enhanced the spread of Islam among the communities living near the palaces.

Qn;

Account for the spread of Islam in the Old ~~test~~ empires of Ghana.

THE SPREAD OF ISLAM IN MALI.

Islam 1st spread in Mali thru the chiefdom of Sijili Masa which at the time belonged to the empire of Ghana. However during the 11th and 12th the Susi kingdom fought Ghana and annexed Sijili Masa in 1224 AD, however 1235 Sumajam a leader of Susi and established Mali empire which rose in heights during the reign Musa Musa and Musa Sulaiman.

FACTORS FOR THE SPREAD OF ISLAM IN MALI.

- Trade

Trade [Transsaharan] played significant role. It should be noted that the Transsaharan route from South of R. Nile to Morocco and the one from Algeria to Mali boosted trade in the empire e.g the availability of goods like ivory, ostrich feathers, slaves and it attracted a number of muslim Berbers traders who intermarried with the local people thru marriage thereby introducing Islam in the kingdom.

- Berbers

The Berbers also played a significant role in the spread of Islam in the empire by interacting with the local pipe and since they had been Islamised earlier by the Arabs in the North, they were able to extend Islamic influence to the pipe of Mali thru trade and intermarriage.

- Intermarriages

Intermarriages b/w the pipe of Mali and the Berbers and the Arabs muslims, Arab traders also led to the spread of Islam. The women who were married converted to Islam.

- Kings

The Kings of Mali also played a significant role e.g Musa Musa Suliman created conditions in W. A [Mali] which eased the spread of Islam in the kingdom.

- growth of learning centres

The growth of learning centres like Timbuktu attracted scholars from W. Africa and outside who took part in extending Islamic influence in the kingdom.

- foreign muslim scholars

The importation of foreign muslim scholars from countries like Morocco also enhanced the spread of Islam in Mali as the scholars brought Islam to the muslims and non muslims.

- presence of traditional practices.

The presence of traditional practices [Voodoo] attracted revivalists to come to Mali. Their arrival meant an increase in the influence of Islam in the kingdom.

- highly demanded minerals.

The presence of highly demanded minerals like gold attracted a number of foreign muslims including those that came into Mali to exploit the gold as a result of the interaction of the local and the foreign Islam was spread in Mali.

- presence of nomads.

The presence of nomads in Mali also enhanced the spread of Islam when the nomads converted to Islam, they moved from one place to another in search for water and pasture, they took with them the influence of Islam.

- hospitality

The hospitality of the people of Mali also enhanced the spread of Islam in the areas. Because of their hospitality, a number of foreigners easily settled in Mali including the Arabs and Berber muslims. The contacts that resulted from the two enhanced the spread of Islam in Mali.

- vastness

The vastness of the empire allowed a number of muslims migrate to settle in the empire as a result their settlement came in the spread of Islam.

- polygamous nature

The polygamous nature of the people of Mali also enhanced the spread of Islam since polygamous marriages are associated with a number of people. Whenever, such families converted to Islam a number of people joined the faith.

MANSA MUSA

He was one of the most famous kings of Mali known to the Arab and European world as Mansa Musa Kanakan.

He was a grandson of the sister of Sundjata and he became king after the death of Sundjata.

On becoming king, Mansa Musa played a significant role in the spread of Islam in Mali in the following ways:

- positions

He appointed Muslims in positions of responsibility e.g. when he became king, he divided the empire into a no. of provinces each with the governor and the governors of these provinces were Muslims.

- created friendly relations

He also created friendly relations with African leaders like the king of Mali when he established these diplomatic relations, a no. of scholars came in from Morocco to Mali which enhanced the spread of Islam.

- promoted education

He also promoted education through the construction of schools and imported Muslim scholars from Morocco and Egypt to teach in these schools.

- constructed mosques

He constructed mosques which later turned out to be great centres of Islamic learning with the good example being the Juma mosque in Timbuktu.

- declared Islam a state religion

He declared Islam a state religion which enhanced the practice and the supervision of Islamic rituals like prayers, Zakat, fasting etc by the state.

- conducted pilgrimage

He conducted pilgrimage in 1324, this pilgrimage exposed Mali to the outside world esp. after Mansa Musa donating alot of gold in Egypt. This attracted a no. of traders to come and take part of the gold trade.

in Mali. This without doubt enhanced the spread of Islam in Mali.

-purify Islamic principles & practices
He helped to purify Islamic principles & practices that were being conducted along side the African traditional religion e.g when he came back from pilgrimage, he conducted a no of reforms.

-established an army
He also established an army which was used to keep peace in the kingdom as well as to protect the trans-Saharan trade routes.

-came with scholars
When Mansa-musa returned from pilgrimage, he came in with a number of scholars, teachers and missionaries who supported the cause of Islam e.g Ibn al-Batuta a Spanish scholar and poet who came into Mali after the pilgrimage.

Ref 91 "The golden age of Mali," is this a fair description of the reign of Mansa-musa in Mali.

20th/03/2018

MANSA SULAIMAN

Mansa Sulaiman was a king of the Mali empire who reigned from 1341 - 1360 AD. He was a brother to Mansa-Musa and came to power after another brother of his known as Mansa Menghani. He had the following contributions towards the spread of Islam in Mali.

He was tolerant just and promoted security, freedom of worship and his administration was characterised with peace, justice and tranquility (Tranquillity).

He established a regular standing army which helped to promote security throughout the empire.

Closely connected to the above, was the establishment of a regular police that helped to promote law and order in the empire.

He gave many jobs to muslim scholars. This made many students to study the Islamic law so as to be employed as judges, lawyers and persecutors.

Sulaiman promoted financial organisation in the empire. In this, he emphasised the payment of Zakat and Sadaq and also encouraged his subjects to collect weights and measurements.

He planted seeds of unity and racial tolerance by emphasising Islamic brotherhood among the conquered people throughout the empire.

He also facilitated the growth of the Islamic political system. In this he made sure that at all levels of state administration, Islamic institutions are developed, consultative councils established and also the sharia is applied in all matters of administration.

Sulaiman promoted good foreign diplomatic relations with the King of Morocco. This enabled the import of scholars ^{from Morocco} to Malé together with the influx of Islamic materials from Morocco to Malé.

He appointed Muslims to big administrative and political officers. These officers used their offices to promote Islamic influence.

He promoted the practice of the Islamic religion when he encouraged the subjects to perform the 5 daily prayers.

Closely connected to the above, was the construction of a number of mosques throughout the empire. These enticed many traders who were reluctant to perform prayers to carry out the practice in the constructed mosques.

Sulaiman put a lot of emphasis on the Islamic dress. In this, he made improvements on the traditional dress (Agbada) to accommodate the requirements of the sharia in as far as dress is concerned.

He also used the sharia as the principle code of law in his administration. This indirectly enhanced the practice of Islamic principles to the kingdom.

He established a no of schools which helped in fighting illiteracy among his subjects.

He also sent muslim missionaries to other parts of West to preach Islam.

He divided the empire into a no of provinces and districts and a no of muslims were appointed to manage these administrative units.

He invited and welcomed a no of muslim and Arab traders who extended Islamic influence in Mali further.

He offered scholarships to a no of muslim students to study within and outside the country. At the end of their education, many of the them contributed directly to the progress of Islam.

Despite his innumerable contributions to a smaller extent, Suleiman had some negative attributes that did not allow the progress of Islam during and after his reign e.g;

Due to his principle of freedom of worship, the traditional religion ~~was~~ gained strength among the Mandinka people e.g diviners, foretellers and magicians continued to operate from the countryside.

He never punished those who disrespected the Islamic law as was the case with his brother Mansa Musa e.g many women moved almost naked, some people neglected prayer but all of them were never punished by Suleiman.

It was also during the reign of Mansa Suleiman that the act of venerating ancestral ^{tombs} gained roots in Mali e.g graves of respectable religious leaders became religious places and were treated with a lot of respect. People could even sing, dance and move around the graves. This was contrary to Islamic teachings.

With all these facilities under his disposal, Mansa Sulaiman never performed pilgrimage to Mecca neither did he encourage his subjects to do so as was the case with his predecessors.

Sulaiman also failed to control alcoholism in the empire although he abolished wines from the palace, and of wines entered the empire through trade with the people of the Maghrib.

- Ref qn 1. Discuss the contributions of the Mali King that reign from 1341-1360 AD.
2. Despite her short comings, Mansa Sulaiman left behind a very strong imprint of Islamic civilisation in Mali. Comment

ISLAM IN THE EMPIRE OF ~~SONGHA~~ SONGAI

After the collapse of the empire of Mali, Songai developed. The empire started around 1464 and it was started by Sunni Ali from the small principality of Gao which started as a small trading centre and later developed into the capital city of Songai.

Unlike the leaders of Mali who were progressive in as far as the spread of Islam was concerned, Sunni Ali the 1st leader of Songai became hostile to Islamic scholars and did not foster the spread of Islam in the empire. However the leaders that came after him like Askia Muhammad realised the value of Islam and therefore used it to enhance progress in the kingdom.

ASKIA MUHAMMAD TOURE (1493-1529)

He was a Soninke and Muhammad Toure was his name however he used Askia as his dynastic title. He

He took over from Abubakar Bello a son to Sunni Ali who had failed to distinguish between the traditional religion and Islam. As such, the two had a series of confrontation until when Abubakar Bello was defeated.

The following were his contributions towards the progress of Islam in Songai;

Askia created favourable atmosphere for trade by reducing taxes on traders from N-Africa which increased the spread of Islam in Songhai.

He abolished all shrines and always talked againstoodoo and forbad divination and atheism thereby laying a pure and strong foundation for Islam in Songhai.

He sent missionary groups to neighbouring empires like Kanem Bornu inviting the pple of the empire to Islam.

Askia emphasised the observance of prayers; in this he made sure a no. of mosques are constructed in the empire to encourage the performance of congregational prayers.

He also insisted that women shd dress in hijab to protect their beauty, decency and integrity. In this, he made his family to set the best example.

He encouraged education through the establishment of adult education, inviting renowned scholars in the empire and making Tombouktu the commercial and educational centre of the empire.

Askia emphasised the use of sharia as the code of law in the state. In this, a no. of muslims were hired as judges, court clerks and assessors which led to the growth of Islam in the empire.

He also modified the laws governing trade and commerce which facilitated movt of traders within^{and} outside the Kingdom.

Askia also employed muslim scholars in the no. of management, places and the Kingdom. This enhanced the spread of Islam among the people in which the muslim scholars cooperated.

He made pilgrimage to Mecca b/n 1495-1497 where he was appointed the caliph of Sudan therefore when he returned, he undertook campaigns to expand his empire to areas that had not yet been Islamised.

During the pilgrimage, he made contacts with muslim scholars like Abdul Rahman a rekroon scholar of Cairo who helped to increase the Islamic influence in the empire.

He also built schools in which he introduced a curriculum that covered the memorisation of the Quran, reading and writing of Arabic plus the study of the prophet's traditions.

The peace that he created in the kingdom encouraged a no of foreign muslim scholars to flock Timbuktu that at the time had become the commercial and learning centre.

He also formed an army that carried out a no of conquests defended the state and provided security in trade routes.

He introduced ~~bank~~ banking and a system of credit to traders. This did not only boost trade but also boosted Islam with the influx of traders in the empire.

He took great care of the ^{learned} ~~land~~ ^{MBA} ~~men~~ ^{men} whom he gave the responsibility of disseminating Islam in the kingdom.

Ref qn "Askia Muhammad the great", is this a fair description of Askia Muhammad Toure of Songhai?

19th CENTURY JIHADS OF W. AFRICA

In 19th was dominated by Islamic mov'ts / revolutions (Jihads) that broke out in Hausa land, Macina, Tokola and Futa under the leadership of Uthman and Sanfodio, Ahmed Sseka, Al-haj Umar etc.

SOKOTO JIHADS

Causes of the Sokoto Jihads

* These were the 19th Jihads that broke out in W. Africa under the leadership of Uthman Sanfodio. After preaching widely in Hausa states like Zamfara, Katsina etc, Uthman declared war on the different

Hausa states due to the following reasons;

The most outstanding objective of launching these Jihads was to reform and purify Islam in Hausa land. It should be noted that in most Hausa states, muslim kings encouraged human sacrifice, idol worship and a ne of practices that contrasted sharply to the teachings of Islam. The Jihads were therefore launched in order to cleanse Islam of such practices.

The few muslims that practiced Islam were oppressed by the kings e.g they were banned from preaching ~~for~~ Islam, putting on of turbans and veils and were often punished heavily whenever they went against the decrees of the king.

Hausa kings also ^{sold} muslims into slavery something that was totally against the teachings of Islam which forbade the ^{selling} of Muslims into slavery.

The personality of Uthman ^{Sanfodio} also accounts for the outbreak of the Jihads. Being learned, Uthman was able to manipulate ^{that} ~~the~~ won him a great following which he used to declare Jihads in Hausa land.

Religious zeal ^{among} ~~affair~~ the Hausa pple also accounts for the outbreak of the Jihads. Through Uthman's teachings and lectures, nominal muslims became practicing ones who took it upon themselves to cause change in the Hausa states leading to the outbreak of the Jihads.

The Hausa political atmosphere also led to the outbreak of the Jihads. It was oppressive and maligned with all sorts of injustices e.g the subjects were charged with high taxes, mal-administration etc. It forced the launching of the Jihads in order to put an end to injustice.

Closely connected to the above, was a ^{abominably} ~~abominably~~ bitter mist of people on grounds of disrespect of the king e.g many people were arrested ~~after~~ after the launching of Uthman's preachings b/c the king had

left his people who had turned their alliance to Uthman.

The ^{heavy} Kings of Hausa were harsh and cruel and whoever opposed them could ^{heavily} be punished. This cruelty increased when Uthman started preaching in Hausa land. The Hausa people therefore looked at Uthman as a liberator who had come to save the people from the cruelty of their Kings.

The Jihad was also launched to establish a strong foundation upon which the progress of Islam could be guaranteed. It should be noted that in order to establish pure Islam, there was need to break the existing political and economic order through the launching of Jihad.

The extensive corruption and embezzlement of public funds also caused the Jihad. It should be noted that the subjects lived in abject poverty as the King and his family lived in excessive luxury.

events The despotic nature in the leadership of Hausa land also led to the launching of the 19th Sokoto Jihad. It should be noted that with the help of Uthman launched the Jihad in order to fight the dictatorship of Hausa Kings.

Forced recruitment of Muslims into the army also caused the Jihad. It should be noted that Muslims were forced to offer services in the army and as if that was not enough, they were forced to fight against fellow Muslims and do acts that were against the teachings of Islam.

Sokoto Jihad was also launched as a result for the desire to propagate Islam in Hausa land. It should be noted the Jihadists like Uthman took it upon themselves to extend Islam to areas that had not yet converted like Adamawa, Bornu and Guber.

The outbreak of the Almoravids movement led to the foundation of the 11th Jihad to cause their success inspired the leader of Uthman to declare war on the Hausa states.

- Defqn
- 1) Account for the outbreak of the Fulani Jihad in Sokoto during the 19th.
 - 2) The oppressive nature of Hausa kings led to the outbreak of the 19th Jihad months in W.A, discuss.

21st / 03 / 2018

WHY THE SOKOTO JIHADS WERE SUCCESSFUL

Religious zeal among the Hausa people enabled Uthman to succeed. Uthman carried out extensive preachings amongst the Hausa people. These preachings created the Muslims the zeal that was required for a successful Jihad.

Uthman's character also enabled him to succeed. He was a fine teacher and preacher who captured the attention of the people esp. when he criticised the Hausa rulers for their mal-administration. He therefore found an eager response from the followers and as a result he managed to succeed.

The Hausa rulers were disunited eg at the time of launching the Jihad, the states were at war with one another and therefore could not unite to fight Uthman who had become a common enemy.

Uthman's revolution was a popular one. Besides the support from his clansmen, Uthman was able to mobilise support from the discontented groups that looked at him as a liberator therefore the unpopularity of the Hausa kings enabled Uthman to succeed.

The support given to Uthman from the Fulani also enabled him to succeed since he belonged to the Fulani a mighty tribe in Hausa land. It enabled Uthman get the support that he needed to defeat the Hausa kings.

Uthman also fought one Hausa state at a time and he could choose flag bearers to carry out Jihad in other states. This meant that all Hausa states were engaged in war at around the same time. It therefore became difficult for any of these states to be assisted by the other when attacked.

The presence of the belief of the coming of the Mahadi (the-guided one) in Hausa land also led to the success of Uthman's

Jehads. It shd be noted that there was a teaching that the Mahadi would appear towards the coming of the day of judgement and would restore Islam to the glory of the caliphate period. Although Uthman denied that he wasn't a Mahadi, many pple joined him and supported him with the view that he was a mahadi. ~~He~~ was therefore this support that earned him success against the Hausa KINGS.

It's also reported that some of the supporters of Uthman wanted to occupy administrative positions therefore when Uthman realised the great ambition in his followers, he gave them the assurance that with success of the Jehads, he would make them Emirs thus many of them became flag bearers in order to fulfill their own ambitions.

Uthman had a strong army that employed superior tactics of war i.e. he had brave commanders like Abdallah and Muhammad Bello. These employed the tactics of the square formation which effectively defeated the Hausa armies.

The hatred of Hausa rulers by the Fulani also earned Uthman's success. It shd be noted that Uthman succeeded b/c of the heavy taxation and punishments imposed on the subjects by the KINGS. The subjects therefor hated their rulers and joined Uthman's army to fight their former KINGS.

Closely connected to the above, were the merem Fulani soldiers who had been recruited into the Hausa state armies. When Uthman launched his Jehads, they defected and joined him in a bid to overthrow the Hausa administration.

The Hausa states had been involved in inter-state wars. This weakened the Hausa army making them vulnerable to Uthman's defeat.

SIGNIFICANCE OF THE SOKOTO JIHADS

Politically, the Jihads resulted into the establishment of ^{an} empire comprising of a no of Hausa states. This was the Sokoto caliphate the largest ~~political~~ ^{political} empire to be established in W-Africa. It covered present day Northern Nigeria, Niger and Northern Cameroon.

Important offices in the land were now open to scholars yet initially, they were reserved for the royal family.

A large no of people who had been enemies for a long time were brought together in the Sokoto caliphate i.e. Hausa, Fulani, Nupe and Yoruba.

The Sokoto Jihads inspired the outbreak of Jihads in other parts of W-A like in Nasirga, Tokola, Fudajalon etc.

For the very first time, the Jihads created committed leaders who were sincere and faithful, worshiped one God and used the sharia in their administration.

The outbreak of the Sokoto Jihads helped to reform Islam i.e. initially nominal muslims became practising muslims and those that were practising the ~~ATR~~ ^{side} along Islam, dropped the traditional practices.

Economically, the establishment of the Sokoto caliphate after the Jihads reduced the interstate wars that had existed before the Jihads. Therefore stimulated agriculture and trade.

The Jihads stimulated Islamic education as many Islamic centres of learning were established in which Khabic grammar, Islam, science and the Islamic law were taught.

Islam was spread to areas that were initially non-muslims like Nupe, ~~Northern~~ ^{Adamawa} ~~Bornu~~, Adamawa.

A no of empires collapsed as they were overrun by the Jihadists like the Gyo empire.

The ^{peace} established by the Jihadis enhanced the dev't of the manufacturing industry e.g. In Kano, cloth and sandal making developed.

Oppressive tendencies of the Hausa rulers came to an end together with the heavy taxation, ^{arbitrarily} arrest and nepotism all which ended with the creation of the Sokoto caliphate.

As an obvious effect of war, the Jihadis led to loss of lives.

There was also the destruction of property that resulted into famine when farmlands were destroyed.

On the sad note, less devoted muslims used Jihadis to fulfill their own selfish ends esp. slave dealers that ^{came out} ~~now~~ conducted slave raids under the cover of the Jihadis.

22nd / 03 / 2018

ORGANISATION OF THE SOKOTO CALIPHATE

One of the remarkable achievements of Usman dan Fodio was the establishment of ^{an} the elaborate system of administration that was admired by the colonial powers who maintained it when they took over the area with very little modification.

He divided the state into 2 major divisions i.e. the western part controlled by Abdallah and the Eastern part controlled by his son Muhammad Bello.

The caliphate ~~provinces~~ was further sub-divided into emirates each under an Emir e.g. the Eastern part had an Emirates like Sokoto;

The emirates enjoyed some degree of autonomy. As such, they handled their internal affairs but with some considerable control from the capital at Sokoto.

The Sultan of Sokoto was considered to be the spiritual head of the empire and it was him that appointed officers that managed the different emirates and provided guidance to the Emirs on the matters of the Islamic law.

Sharia was the supreme law of the land therefore officers like that of the Wazir (adviser) and Khadhi (Judge) were established.

Tax collectors were put in place to inspect whatever was imported into the caliphate and also to ensure the welfare of the people is catered for.

Imams were appointed by the Sultan to lead public prayers and to teach Islam in the entire empire.

Supervisors were also put in place to check on the abuse of power by the Emirs and the Imams.

Market inspectors were put in place to ensure that proper weights and measurements are observed.

Def qn Account for the success of the 19th Sokoto Jihad.

Examine the impacts of the Sokoto Jihad on the people of Hausaland.

Examine how the Sokoto caliphate was organised under عثمان caliphate

RELATIONSHIPS B'TN THE 19TH JIHADS

Similarities

All the Jihad leaders were Fulanis by race and this explains why they were greatly supported by the Fulanis.

All the Jihads aimed at reforming Islam, spreading it and establishment of an Islamic state ruled in accordance with the Shari'a.

All the Jihadists were supported by their clansmen and tribesmen e.g. the Fulani supported the Sokoto and Masina Jihads while the Tokola supported the Tijani Jihads.

All the movements resulted into the creation of a uniform system of administration that had Emirs consultative councils, Khads and the Kazi who were advisors to the Sultan.

Besides the Sokoto, the Masina and the Tijani were inspired by the Sokoto Jihads.

All the Jihads collapsed due to colonialism with Sokoto collapsing at the hands of the British and Masina together with the Tijani collapsing in the hands of the French.

In all the Jihads the Muslim scholars provided the leadership.

The Jihads received external support e.g. the Masina people supported the Sokoto Jihads and Masina Jihads were supported by people from Sokoto.

All the Jihads took place in the 19th.

All the Jihads ended with the establishment of large political entities i.e. Sokoto, Masina, and Tokola.

All the Jihads received support from the Sufi ^{orders} leaders to which the leaders belonged e.g. Khadija supported the Sokoto and Masina Jihads.

while Al-hajj Umar's Jihad was supported by the ^{Tijania} Tijanfia order.

Differences

Whereas Uthman, the leader of the Sokoto was a mere ~~teacher~~ teacher and scholar, Ahmad Seku and Al-hajj Umar were military men who spent most of their time in military training rather than ^{engaging in} intellectual and spiritual deeds of their followers.

The Jihad was also supported by different Sufi order e.g. the ^{Qadiriyyah} Qadiriyyah supported the Sokoto and Masina Jihad whereas the Tijania supported Al-hajj Umar's Jihad.

The Sokoto and Ahmad Seku's Jihad were launched on non-muslims however Al-hajj Umar's Jihad was launched on muslims of the Masina empire.

Of the three Jihadists, it was Al-hajj Umar who applied reformist ideas in order to revive Islam whereas the administrative structure of the Sokoto was maintained by the British. The French did not adopt the systems of administration in Masina & Tokola.

Al-hajj Umar used modern methods of warfare as opposed to earlier Jihadists who used traditional methods as he built a professional army armed with modern weapons.

The Jihad took place in different times and in different places e.g. Uthman's Jihad took place in Hausaland in 1806. Ahmad Seku's Jihad in Masina ^{took place} in 1818 and Umar's Jihad in Futa Jallon in 1804.

The Fulani were instrumental in enhancing success of the Jihad in Masina and Sokoto however the ~~Tijania~~ ^{Tijania} Jihad was supported by the Tokola people.

Whereas the Jihad leaders ^{in Sokoto} and Masina ~~step~~ ^{step} down after completing the Jihad, the Tokola leaders did not step down but continued to ~~lead~~ lead the state up to the time of his death.

Ref 91 Discuss the relationship between the 19th Jihad in W. Africa.

THE IMPACT OF ISLAM ON THE PEOPLE OF W. AFRICA

Intellectual life

It led to the spread of literacy in W. Africa. For the very first time, historical events that were formerly memorised were written down as learning centres developed and university at Timbuktu.

Arabic language spread in W. Africa. For the first time, the Arabic alphabet was used to write local languages. This enhanced the publishing of books in Arabic and the local language ^{on} topics related to religion.

Social life

The Islamic dress was adopted in place of the semi-nude dress common among pagan societies.

Islamic practices on hygiene were adopted as Africans emphasised cleanliness of the body and clothes plus the use of soap and perfume.

The Islamic diet law was introduced in W. Africa e.g. modern methods of slaughtering animals were adopted while the consumption of alcohol together with the hunting using dogs was prohibited.

The coming of Islam brought in many Arabic loan words that were incorporated within local languages esp. ~~words~~ ^{that} related to a religion.

Due to the international outlook of Islam, intermarriages were encouraged between the foreign Muslims and the local people. This led to the birth of new classes of people. Islamic architecture that involved architectural designs in which buildings like mosques and houses were built with minarets and domes.

A meaningful kind of worship was introduced in the place of paganism and superstition. With this, a no. of mosques were constructed to replace the shrines.

The sharia was introduced as the law of the land in the place of the traditional customary law.

Political life

Due to the influence of Islam, sharia courts were introduced throughout W. Africa and muslim judges were held in high esteem.

Islam led to the outbreak of jihads that led to the formation of effective political units.

The old kingdoms of Ghana, Songhai and Mali collapsed with the arrival of Islam and were replaced with large theocratic states like Sokoto and Masina.

Consultative councils were created, they advised the Sultan in matters of the state.

New armies were formed mainly composed of muslims whose objective was to cater for the well being of Islam.

Islam also prepared the people of W. Africa to resist against colonial rule. Although the colonialists later succeeded, it wasn't just a walkover for they were given a tough time by Samouré Touré's resistance against the French.

Islam divided the people of W. Africa into converts and non-converts.

Economic life

Islam boosted the activity of trade as the Arab muslims came into W. Africa to collect goods like gold, slaves, salt etc.

Islamic centres of learning developed into major trading centres e.g. Timbuktu, Kumbi Saleh, Jene, Kano, Gao etc.

Islamic business ethics were introduced such as Islamic principles on market organisation, inspection of goods, provision of right weights and measurements plus fair means of buying and selling.

By and large, the religion of Islam had a profound impact on the political and social and intellectual life on the people of W.A.

Social

Islam redefined the position of women who were given a status of women which was equal to that of men.

Politically, many muslim empires developed e.g. Mali and Songhai.

Islam also led to the destruction of states whose leaders failed to adopt Islam.

The Islamic healing and medical methods were introduced replacing the traditional ones.

Ref qn 10: Despite colonial influence, the W.African outlooks still depicts a strong imprint of Islamic civilisation. Justify the statement.

- a. Assess the impact of Islam on the lives of the indigenous people.
3. Examine the influence of Islam in W.A by the end of the 2nd half of the 19th century.
4. The compromise b/w Islam and the traditional religion contributed to the spread of Islam in W.A. Assess the validity of the statement.

Nov 4

Africans believed in the existence of the Almighty God who was known as the creator an aspect that ^{was} also emphasised by Islam. African adopted and modified the practices.

Africans practiced sacrifice of animals to gods. Islam also adopted and modified the practice.

Practice of circumcision among Africans which was also emphasised by Islam.

Respect for elders.

Africans carried out practices that involved dancing and singing.

The position of the man in a family.

Polygamous nature of the Africans.

Belief in life after death.

Respect for places of worship.

Other factors

- Role of chiefs

- Role of Berbers

- The Al-moravids routes

- Jehads

- Introduce of the camel

- Proximity of N-Africa to M-Africa

- Slave trade

- Transharan trade

- Sufi orders

- Colonialism

- Muslim scholars

- Inter-marriages

- Islamic centres of learning

- Role of the Soninke people

- Role of conquests

Analyse the extent to which Islam transformed the traditional practices of the people of N-Africa

- Traditional religion (Yuda) which was ~~practised~~ replaced with Islam

- ~~Traditional~~ Traditional mode of prayer was replaced with Islamic mode and made regular.

- Africans carried out sacrifices which was also adopted by Islam.
- Traditional prayer places replaced
- Traditional ceremonies
- Polygamy
- Islamic law being introduced in the place of customary or local.
- The status of women improved

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