



## **JINJA JOINT EXAMINATIONS BOARD**

### **MOCK EXAMINATIONS 2022**

#### **UACE IRE P235-4**

#### **MARKING GUIDE**

### **1. Assess the role of coastal markets in the spread of Islam at the coast of east Africa.**

With the coming of the Arabs, very many trade posts and markets were opened, prominent of which included those found in towns like Kilwa, Mombasa, Malindi, Zanzibar and Lamu Archeperago

Positive;

- Acted as meeting centers for Africans and Arabs
- Acted as residential places where Arabs lived
- Trade flourished in these coastal markets which attracted many Africans to Islam
- Islamic law was designed to govern these coastal markets
- Learning centers like schools developed in these markets
- Intermarriages resulted from the existence of coastal markets
- Arabs who controlled these markets levied taxes from traders
- Arabic culture which were admired by most of Africans flourished in these markets
- Islamic commodities were brought into these markets
- These markets were ruled/ governed by Arabs who used their positions to spread Islam
- Africans who were domestic slaves worked and live with Arabs in these markets
- Coastal towns developed due to these coastal markets

**Negative;**

- Attracted European groups who worked against the development of Islam
- Illegal products appeared at the coast due to the presence of coastal markets (anti-Islamic items)
- Slave trade which reached at its peak due to the presence of coastal markets which tarnished the image of Islam
- Guns brought for security in these markets distributed peace and security at the coast
- These markets resulted into the coming of Christianity

Attracted Portuguese intention and their eventual distribution of Islam at the coast

### **2. Analyse the internal and external weaknesses of the Arabs that gave way to the Portuguese conquest of the East African Coast.**

- The Portuguese conquest of the East African coast began around 1498 AD when Vasco da Gama arrived in Malindi, took over control of the coast and ruled it for 200 years. The Portuguese conquest of the coast of East Africa could be attributed to both the internal and external weaknesses of the Arabs.

- The Arabs failed to unite under one umbrella of Islam which disunity resulted into enmity between different Sultans.
- The permission given by the Sultan of Malindi to the Portuguese to establish a base in Malindi with a pretext of fighting the Sultan of Mombasa
- The Portuguese, at first, did not have the geographical knowledge of the coast. However, it was the Arab Sultan of Malindi who provided Vasco da Gama with a good pilot Ahmed bin Majid, who guided the Portuguese across and along the coast.
- The inability of Arabs at the coast to consolidate their initial conquest and occupation of the coast
- The Arabs were also not settled; they were moving in different areas, from one place to another looking for trade items
- There had existed political conflicts and disputes between the different Arab families at the coast; like Busaid and Mazrui Arabs.
- The participation of Arabs in slave trade alienated the local people from the Arabs.
- The Arabs themselves were arrogant, harsh and not friendly.
- The Arabs lacked backing from their home countries.
- The Portuguese had a fore laid desire and determination to conquer the coast of East Africa.
- Some of the coastal people had lost power to Arabs.
- The Portuguese were economically stronger than the people who had earlier inhabited the coast.
- The Portuguese used the divide and conquer policy that undermined the unity of the Arabs at the coast.
- The Portuguese kept the coastal Arabs in poverty by imposing heavy taxes on them as well as denying them chance to participate in trade.
- The Portuguese were tactical and brutal in invading and conquering coastal areas.
- The Portuguese had the support of their home countries that they used to subdue and conquer many areas; the East African coast inclusive
- The Portuguese had superior weapons that consisted of cannons; were not matched by the Arabs' one-bullet rifles. The Portuguese were also superior to the Arabs in terms of military warfare, training skills and armory.

- The Portuguese came to the coast of East Africa after getting information about the nature of the Arabs.
- The Portuguese ensured their security by building a strong fort called Fort Jesus where they kept a strong military garrison to serve as a watch tower to all opposition

**3.(a) Examine the role of Mutesa I in the Development of the Muslim community in Uganda. (15 marks)**

- Mutesa I was son of suna ii. He ascended to power in 1855, after the death of his father He later embraced Islam and did a lot to develop it.
- He ordered his subjects to observe the month of Ramadhan
- He built a mosque at his place of Nabulagala to allow his subjects observe prayers
- Mutesa I made prayers compulsory at the mosque. He was the Imam at the mosque.
- The planting of a stone in the compound was compulsory. To be used to scrub the feet while performing ablution.
- He abolished the use of the dog during hunting exercise.
- His zeal for Islam made him exhume the bones of his ancestors so as to bury them Islamically.
- He promoted the Islamic grating ieAssalaamualaikumwarahmatullahiwabarakaatuhu.
- He openly ordered all his chiefs in the palace to embrace Islam.
- He tried to spread Islam to another part of Uganda such as Bunyoro, but Kabalega undermined his efforts.
- He learnt how to read the Quran and he could explain some verses in Luganda.
- He prohibited the consumption of alcohol in the kingdom, for it was against the Islamic tenets.
- He absorbed some Arabs into the kiganda political systems as chiefs.
- The Islamic dress was introduced during his reign.

10 x 1 ½ = 15 marks

**b) What challenges did the Muslims face during the 19<sup>th</sup> century? (10 Marks)**

- Mutesa I forced many Baganda to embrace Islam.  
With his demise, many of them reverted to traditional religion.
- Mutesa I did not fully embrace Islam. He refused to get circumcised and also contributed consulting the spirits
- The killing of Muslim of Muslims at Namugongo in 1876 by Mutesa I was also a challenge, it seriously checked Islamic progress
- The influx of Christian missionaries in 1877 and 1879 created a big challenge to the muslim.
- The 1888 – 1893 religious wars destroyed the strength of Islam in Uganda
- In 1890, the British East African company opened an office in Buganda which undermined the state of Islam.
- In 1894, the British declared Uganda a British protectorate. The hope of reviving the Islamic state was buried

- The 1890 agreement between Lugard and Muslim was another challenge Muslims were forced to settle in Busujju, Gomba and Butambala
- In 1893, Major Macdonald, kicked Muslims out of Busujju and Gomba. They remained with Butambala which was later confirmed by the 1900 Buganda agreement.
- The death of the Muslim king, Nuhu Kalema was another challenge. He died in 1890 of small pox at Kijunjute
- The exile of Nuhu Mbayo to Zanzibar by the British was another challenge. Muslims were left without leadership
- The Sudanese mutiny of 1897 was another challenge. Muslims died, others oppressed. Chief Munnulo was later arrested
- Muslims lacked literature and other instructional materials and schools
- Islamic was largely concentrated in Buganda in Buganda, elsewhere, Islamic influence was deficient.
- But in the early days, the Arabs and Swahilis who introduced Islam were not allowed freedom of movement. This confined Islam at the palace.

10 x 1 = 10 marks

**4. 'The spread of Islam in Kenya was facilitated by the foreigners'. Assess the validity of this view.**

- Islam was introduced at the coast at Kenya around the 8<sup>th</sup> century
- Islam was spread by scholars like Sharif Hassan Abdullah
- Muslim traders from the coast of East Africa also contributed a lot (Preached, bought literature, dress)
- The role of Somalis especially in the northern parts
- The Sudanese soldiers who settled in western parts of the country, through intermarriages preaching
- The Indian coolies, they put up some schools and mosques
- Colonialists developed trade posts e.g. the Arabs
- The Arabs and Persian Muslims established the coastal cities which facilitated the spread of Islam
- The Swahili language which facilitated the spread of Islam developed as a result of foreign influence.
- The Aghakhan established the E.A.M.W.S which did a lot to spread Islam through construction of schools and mosques e.t.c
- Foreign NGOS
- Portuguese conquest at the coast

$$8 \times 1 \frac{1}{2} + 1 = 13$$

**Other factors**

- The similarity between Islam and some African Cultures; polygamy, sacrifice e.t.c.
- The role of African chiefs such as Muhammad Nabongo

- The hospitality of some African tribes
- The geographical location of Kenya. The Interior was connected to the coast, which the coast was connected to Arabia.
- Some local people who went to the coast for employment got converted. When they came back home, they introduced Islam.
- The participation of the local people in both local and long distance trade.
- The local people developed the trade routes especially, the northern route through Akamba land.
- Local N.G.Os

$$8 \times 1 \frac{1}{2} = 12$$

### **5. Why did Islam have little impact on the interior of E.Africa before 1900?**

- Islam was introduced in E.Africa by the Arabs who came in as traders. Islam stayed at the coast for several centuries before it penetrated into the interior of E.Africa
- The Arabs did not come as missionaries to preach the word of God
- The Muslim traders engaged in the inhuman act of slave trade and slavery
- The demands required for one to become a Muslim also contributed e.g circumcision, disregard of alcohol etc.
- The Arabs lacked political control of the interior societies.
- The arrival of European missionaries suffocated the impact of Islam at the time.
- The Arabs had animal resources to facilitate the Islamisation exercise
- There was the presence of traditional religion
- The Arabs did not commit effort to translate the Quran into the local languages.
- The Arabs went to specific places of economic importance like Tabora, Ujiji, Buganda, Bunyoro etc
- There was absence of better transport and communication facilities in the interior
- The presence of diseases such as malaria, small pox etc which claimed many lives.
- The presence of unfriendly tribes in the interior such as Nandi, Masai, etc
- Language barrier was another challenger
- The Arabs did not have explorers. So, they lacked geographical knowledge of the interior.
- In the early years, the coastal states were in most cases at war over either trade or conquest of one another.
- Some Arabs who had settled at the coast of E.Africa were hostile to African tribes.
- Inter-tribal conflicts caused a lot of insecurity in the interior of E.Africa
- The Arabs who penetrated the interior of E.Africa were confined at the coast (palace) by the chiefs.
- But the destructions caused by the Portuguese at the coast threatened Islamic penetration of the interior.

$$16 \times 1 \frac{1}{2} + 1 = 25 \text{ marks}$$

**(6) ‘The imperial British East African Company (IBEACO) primarily undermined the progress of Islam in the Region’ Discuss.(25marks)**

- The imperial British East African company was a commercial association formatted to develop African trade in the areas controlled by the British colonial power. It was created after the Berlin conference of 1885 and it was led by William Mackinnon.
- The imperial British E.Africa company developed transport and communication networks which eased movement of colonial officers and soldiers.
- It undertook business which generated funds that supported colonial activities to the detriment of Islam.
- It constructed administrative posts, forts and garrisons which the colonial administrators later used to suppress Islam.
- It fought slave trade which reduced Arab penetration of the interior of E.Africa.
- The company protected Christian missionaries who were also colonial agents. This reduced Islamic influence in E.Africa.
- The company provided the British government with information about the economic potential of E.Africa. This led to the influx of more European traders and settlers, hence challenging Islamic progress.
- The IBEACO joined the Christian converts in the Religious wars in Buganda leading to the defeat of Muslims.
- In 1890, the company of rejuvenating the Islamic state in the kingdom.
- It promoted western civilization / culture which paralyzed the Islamic culture
- It promoted economic exploitation which adversely affected the Muslims e.g. The taxes imposed on Muslims promoted poverty

**Other factors**

- The deep-rooted African culture was one of the major challenges
- The Arab focus on trade also undermined Islamic progress
- Arabs involvement in slave trade was a devastating blow to Islam
- During the 19<sup>th</sup> century, there was not enough literature/ books to facilitate learning
- Language barrier was another menace
- Intertribal wars created insecurity in the interior of E.Africa
- There were so many diseases in the interior; Malaria, Small pox etc
- The religious wars in Buganda during the 19<sup>th</sup> century.
- Portuguese invasion of the E.African coast
- Absence of adequate facilities for transport and communication
- Ignorance of the interior by Arabs also hampered Islamic progress.
- Wild animals were all over the place.

(16 x 1 ½ = 25 marks)

**SECTION:B**

**7.Assess the role of the Berbers to the spread of Islamic culture in west Africa. Positively;**

- They established trade contacts with the West African tribes like the Soninke, Tuareg etc
- They increased the volume of Trans-Saharan trade
- They helped in the establishment of commercial centers like Kumbi Saleh, Bilwa, Tadmec
- They established mosques
- They played a significant role during the caliphate of Abbasids and Fatimids as soldiers and this helped them to spread and defend Islam
- Berber dynasties like the Al-Muravids dynasty helped to spread Islam in West Africa
- They established schools where people went to acquire knowledge on Islamic sciences
- They waged Jihads against infidelism eg Abdallah Ibn Yasin
- They promoted the sharia system/ Islamic law
- They promoted Arabic language
- They promoted the Islamic principle of dress
- Led to the introduction of the camel
- Islamic literature was brought into West Africa by the Berbers
- Led to intermarriages with West Africans

**Negatively;**

- They introduced western / European wine and spirit
- They mixed their traditional beliefs with Islamic teachings
- They introduced hereticism like Veneration of tombs
- During Umayyad rule, Berbers put up a strong resistance against the governors
- They participated in slave trade
- They invaded the empire of Ghana and caused a lot of destructions
- The propagation of Islam on them in West Africa was a secondary issue
- They opened Western parts of West Africa to other areas which increased competition with Islam

**8. Explain the conditions in West Africa prior to the coming of Islam.**

- West African societies were of two types i.e. centralized and decentralized.
- Chiefs or kings exercised despotic powers
- The people respected the kings
- They believed in the existence of God who was associated with other gods.
- There was belief in the spirits of the dead
- They believed in Taboos
- People venerated heavenly bodies
- The people practiced prayers
- The consumption of alcohol was the order of the day
- There was sacrifice and offerings as acts of worship
- God was seen as the controller of nature
- There was the practice of polygamy
- A woman had no right in choosing a marriage partner
- A barren woman had no respect in society
- Children had no equal rights. Boys were very much venerated.
- Ceremonies for child birth were carried out

- A man who died childless, a marriage ceremony was arranged for him and children produced for him
- Widow inheritance was common
- Divorce and separation were not common
- They had extended family system
- There was practice of trade agriculture was also carried out
- Some people carried out pastoralism
- The people were iron workers which facilitated the practice of hunting
- Blood and kinship relationships featured high
- The council of elders especially in decentralized societies played significant roles

$$25 \times 1 + 1 = 25$$

## **9.Examine the role of slave trade towards stagnation of the spread of Islam in West Africa**

- Slave trade had its negative elements and limitations; for some Muslim traders got involved in slave trade, which turned out barrier towards the spread of Islam.
- The involvement of some Muslim traders in slave trade and slavery .
- Slave trade reduced the spread of Islam through insecurity, which was created by the slave raiders.
- Slave trade depopulated West Africa by robbing it of its energetic population.
- The Muslim chiefs, having been involved in the raiding of the West African citizenry, made the people to resent .
- Slave raiding by the Arabs affected the fundamental teaching of Islam especially that on sanctity of human life which had no boundary and does not discriminate against tribes, religion and sex.
- Slave raiding made many youth to run away from their families.
- The emergence of the Trans–Atlantic Slave Trade diverted much of the trade, which used to take place within the desert of the Sahara.
- The emergence of slave trade was partly responsible for the collapse of West Africa theocratic states
- The Christian Missionaries in West Africa used slave trade factor in which the Muslim traders had participated in to discredit Islam among the peoples of West Africa.
- The abolition of slave trade came with European imperialism in West Africa.



- Where slave trade was exercised, there was a problem of insecurity and Islam could not thrive in such areas.
- Nevertheless, despite the negative role slave trade played in the spread of Islam in West Africa, it helped in the Islamisation of West Africa.
- Where slavery and slave trade existed, among those people who were enslaved, there were some Muslims and these helped to spread Islam indirectly or directly, wherever they were taken.
- Some Muslim traders liberated slaves through buying their freedom. These liberated slaves were later persuaded to convert to Islam.
- On domestic slavery viewpoint, the Arab Muslims related well with their household slaves whom they treated like people of their families.
- The domestic “slaves” who worked for the Arabs masters would sometimes be allowed to marry the daughters of their masters; thus, becoming inlaws of the Arabs.

**12x2+1 marks**

**10.Explain the strength of Almoravid Movement to the development and spread of Islam in West Africa.**

- The Movement succeeded in reforming Islam in many parts of North and West Africa.
- spread Sufi practices in the Maghrib and some parts of West Africa.
- The capture of two major trading centres in Trans-Saharan Trade, Audaghost and Sijilmasa, which greatly facilitated the spread of Islam
- The enhancement of the Maghrib culture by introduction of Islamic culture from the North.
- The Almoravid Movement succeeded in establishing a dynasty, which was Islamic in nature .
- The Almoravids successfully overran the Kingdom of Ghana, whose rulers had encouraged animism and other pagan activities and preached Islam.
- As a result of the Almoravid activities several Muslim states emerged in the region of Western Sudan and such Muslim states included Mali under Mansa Musa, Songhai under Askia Muhammad Toure and much later, the Mandinka under Samori Toure.
- The Almoravids improved on education in various areas through establishing Qur’anic schools, mosques and Islamic learning centers.
- The Almoravids crushed the enemies of Islam through collaboration with other Muslims in the Muslim world.

- The Almoravids maintained Islamic principles, which resulted in massive conversion of people to Islam; and in some areas, the nominal Muslims were brought back to the proper folds of Islam.
- They also provided West Africa with Islamic sensitivity and hence prepared it for the future upheavals and movements.
- The Almoravids discouraged slave trade and all other forms of oppression in the areas they conquered or captured. This brought about sanity in the area that were affected by slavery.
- They also created a peaceful atmosphere for the spread of Islam in West and North African Region.
- They greatly participated in Trans-Saharan trade which took them to Ghana for the Trade in Gold and other ornaments.
- The Almoravids constructed several mosques and learning centres in areas of their operation; like Timbuktu and Audaghost
- The Almoravids established monasteries (Ribaats) in many areas around West and North Africa.
- The weakening and destruction of the Ghana Empire by the Almoravids led to the dispersal of some of the Muslim Soninke to other areas as refugees.
- The Almoravids promoted international relations and the image of Islam in West Africa by establishing links with distant countries.
- The Almoravids succeeded in capturing and restoring to themselves the two most important trading posts in the Trans-Saharan trade. These were Audaghost and Marrakesh.
- With their increased activities, especially in trade, several towns sprang up in the areas controlled, and Muslim scholars settled therein; and these towns turned out to be vital centres of Islamic learning and culture.

$$16 \times 1 \frac{1}{2} + 1 = 25$$

### **11.Account for the spread of Islam in the ancient Empire of Ghana.**

- By the Eighth Century, Islam had already been introduced in the region. The reasons include;
- Islam is said to have started extending its influence into Ghana by 700AD being introduced by Arab and Berber traders who visited the region for the Purpose of trade.
- Islam is thought to have reached Ghana through trade activities.

- Islam in this region was spread mainly by indigenous people through their personal contact with those who had already adopted it from the Berbers and Arab traders
- The existence of tradable goods, more so gold attracted many more Muslim traders to Ghana .
- The progress of trade brought in more Arab traders and Berbers who increased the Islamic awareness among the populace
- As more Muslim traders flocked the empire, they founded important trading posts which later developed into big towns like Audaghost and Watata.
- In the Islamic centers or towns that developed from trading posts, the traders put up special Muslim quarters and settlements, which were meant exclusively for Muslims.
- The traders in Islamic towns were allowed full liberty to practice and propagate their religion freely while mixing with the local people.
- Some of the Muslim traders in Ghana acted as volunteer missionaries who preached and taught Islam using the clerical sheikhs among them.
- More learned men in the field of Islamic disciplines came up as voluntary Muslims missionaries.
- The Almoravids attack, though later led to the collapse of Ghana helped to strengthen Islam in the area.
- The kings went ahead and provided a mosque in their own part of the city. From such a mosque, the propagation of Islam began.
- The Saharan traders, who also formed the king's advisory council. These used their positions to spread Islam.
- The sound economy where most of its revenue was from her participation in Trans-Saharan Trade.
- The invasion of the Almoravids.
- With the passing years of the presence of Muslim traders in Ghana, several chiefs converted to Islam.
- Ghana conquered the Berbers and Arab Muslim town of Audaghost and added it to its territory. The Muslims therein interacted with the indigenous people of Ghana and furthered the spread of Islam.
- Ghana used such traders in positions of governance as interpreters, ministers or treasurers. There Muslim Arab traders used such positions to spread Islam.

**16 x 1 ½ + 1 = 25 marks**

**12.a) Discuss the methods used by Samori Toure to resist the French penetration into his empire.**

- Samori Toure used the method of mobilizing his people against the French. Samori Toure mobilized the Mandinka, who vowed to fight up to the last man rather than accept to be ruled by the French they considered to be infidels.
- Samori Toure used the method of entering into alliance.
- When Samori Toure saw that he could not resist the French any longer in his capital Bisangudu he decided to transfer his capital to Dabakala in 1891, where he founded and ruled the second Mandinka Empire.
- Samori Toure used Islam as a weapon to unite the small disunited Mandinka chieftainships.
- During the French occupation of West Africa, Samori Toure resisted their rule using the banner of Islam.
- Samori Toure succeeded in keeping the people of his empire solidly behind him throughout his long struggle with the French.
- Samori Toure used a tactic of retreating.
- Samori Toure copied tactics from other greatest West Africa leaders.
- Samori Toure based his resistance on the teachings of Al-Hajj Umar of the Tijaniyyah Brotherhood,
- His belonging to Tijaniyyah Tariqa, which emphasized equality of all people.
- Samori Toure is credited for having resisted the French colonization of West Africa using Islam as a tool to fight the colonialists.
- Samori Toure set up a powerful, disciplined, professional army which he trained in modern day warfare.
- Samori Toure also concluded and signed a treaty with the British in Sierra Leone from whom he obtained modern weapons.
- Samori Toure led the famous scorched earth policy.
- Samori Toure employed the “Hit and run”

**10X1 MARKS**

**12.b) Examine the role played by Samori Toure to the spread and development of Islam in West Africa.**

- He was not born a Muslim but only converted to Islam during one of his trade expeditions, when he was introduced to the teaching of Al-Hajj Umar; and therefore, he joined the Tijaniyyah Brotherhood. His contribution to the spread and development of Islam can be looked at as follows:-
- He established the Islamic inclined Mandinka Empire.
- Samori Toure and his actions greatly improved the general picture of Islam in West Africa. Indeed, he did it after taking the title “Al-Imaam”.
- Samori Toure promised to do what some of the greatest West Africa leaders did. That he stood for political unification, revival of Islam and the greatness of the Mandinka which he did and Islam benefited.
- Samori Toure used the Islamic religion to establish the Mandinka state. He knew that behind Islam, stood the majority, and hence he had the desire to create a state run on Islamic principles.
- Samori Toure also used Islam to destroy traditionalism; thereby creating a uniform culture based on Islamic principles.
- Samori Toure was both a civil and religious chief of the entire state and as such he came to be referred to as the “Amir al-Mu’miniin” or the “Imaam” of the believers.
- He centralized the Mandinka Empire headed by the king with the title of Al-Imaam, who was the supreme political, judicial, religious and military head of the empire.
- Samori Toure divided the empire into ten provinces, each headed by a provincial governor.
- Samori Toure governed his empire on three lines of authority. These were the traditional, military and religious leaders.
- He encouraged the spread of Islam and used it as a bond for uniting the Mandinka or as a “Cement” of a social order.
- Samori Toure took personal interest in education in the newly conquered villages; his first concern being a mosque, a Qur’anic school and a teacher.
- The real authority below Samori Toure lay with the professional military officers, administrators and Muslim judges (Qadhis) at all levels.
- In the administration of Justice, Samori Toure established Islamic courts of law to govern relations among the Mandinka.
- Samori Toure promoted harmony, peace, law and order among the Mandinka. He destroyed tribalism and promoted national unity based on Tijaniyyah brotherhood.

- Samori Toure ran his state based on the teachings of Al-Hajj Umar of the Tijaniyyah Brotherhood, which emphasized Islamic reformation, equality and dignity of all people.
- His belonging to Tijaniyyah Tariqa, which emphasized equality of all people, helped Samori Toure to prepare for the struggle against the foreign invasion. Thus, the struggle represented the role of Islam against any oppression.
- Samori Toure overthrew the existing religious and political structures in conquered territories by destroying pagan shrines, grooves, symbols and priestries.
- Samori Toure used Islam as a tool to instill unity, courage and order among his people.
- Samori Toure fought against tribalism by emphasizing national interests, discipline and education.
- Samori Toure boosted trade by destroying several custom charges and duties imposed by the small states.
- Samori Toure is credited for having resisted the French colonization of West Africa using Islam as a tool to fight the colonialists

Samori Toure's expansionist policy while fronting Islam helped in the spread of Islam among the traditionalists.

15 X1 =15MARKS

**END**