

“ Spread Of Islam In Africa, Historical Background
And Futuristic Visions”

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Chapter One

The Spread Of Islam In Africa Historical Background

1.1 Introduction To Islam:-

Islam is one of the most important religions in the world. Indeed, more than one billion people identify themselves with Islam. That means that about one out of every five people in the world is a Moslem (followers of Islam). The majority of Muslims live in Western, Southern and South-East Asia. Next to Asia, Africa is home to the next largest group of Muslims. Indeed, some experts estimate that almost half of Africa’s population identify themselves as Muslims. More recently, Islam has spread into West Europe and North America. In fact, Islam is the fastest growing religion in France and Germany.

Islam was founded in Arab peninsula in 610 C.E. According to Islamic traditions, Gabriel, an angel send by Allah, appeared to the prophet Mohammed. Through many revelations, Gabriel revealed to Mohammed what Islam teaches is the last of Allah’s revelations to human-beings.

The collections of this revelations are written in the Quran, the holy book of Islam ⁽¹⁾.

Islam teaches that throughout human history. Allah was revealed through important prophets. The first great prophet was Adam- held by Christian and Jews, as well as Muslims, to be the first human-being created by Allah. Abraham, Moses, Elijah, and Jesus are also considered by Islam to be important prophets. However, while Muslims hold these Jewish and Christian prophets in highest esteem, they believe that Allah chose Mohammed to be the last and greatest of God's prophets. As such, Alla's revelations and guidelines contained in the Quran is Alla's final direct words to human-kind.

In Arabic, the language of Mohammed, Islam means to surrender or to submit to the will of Allah. Moslems are people who chose to submit themselves to the will and guidelines of Allah.

While Islam has rich and complex theology, five major teachings, or pillars, provide the central tenants of Islam faith.

1- The basic creed of Islam states "There is no god but Allah, and Mohammed is the prophet of Allah", this is a central belief of monotheistic religions – there is only one supreme God.

(¹) Hussein.D.Hassan, "Islam and Africa", Cairo, Egypt

2- Importance of prayers. Prayer is central to the lives of Moslems. Moslems are called upon to practice two types of prayers. One type of prayer is personal prayers of devotion or special request. The second type of prayer is ritual prayer, done as communal activity, with specific words and knelling in the direction of the holy city of Mecca. These prayers are offered five times a day. Friday is special day of worship for Moslems attending prayers at local Mosque. In addition to the daily prayers, The Friday service includes readings from Quran and sermon.

3- Zakat, Islam teaches that Muslims are responsible for the well-being all people. To assist people who less fortunate, Islam strongly encourages Moslems to share with the less fortunate. This obligatory contribution is called Zakat.

4- Fasting. The Quran teaches the importance of fasting. Fasting, it is thought, helps people to focus on God by taking their minds off material needs, the most important of which is food. So important is fasting to the Islamic religion that one month each year, the month of Ramadan, is set aside for fasting. Abestension from food from sunrise to sunset. Children, pregnant women, and sick people are excluded.

Pilgrimage, Hajj. Quran encourages all Moslems - 5 to practice in an annual re-enactment of the pilgrimage. In recent years, over a million individuals who are fortunate to complete the pilgrimage are allowed to add the honorific title Hajj to the front of their name.

1.2 The spread of Islam In Africa:-

From its birth, Islam has been a central feature in Africa. Africa was the first continent into which Islam expanded and it has been an integral part of many African cultures and histories. According to some sources, Islam is the largest religion in Africa. According to World Bank Encyclopedia, Islam is the largest religion in Africa.

The conflicting statistics on religious practitioners in Africa argue there were 371459142 Moslem, 304313880 Christian and 173842507 people who practice traditional religions in Africa, according to May,9, 2009 Congressional Record Services Report.

Islam reached Africa through two gateways, from the East and from the North. From both directions the carriers of Islam navigated across vast empty spaces, the water of the Indian Ocean and the sands of the Sahara desert. Both ocean and desert, which so often are considered to be barriers, could be crossed with appropriate means of transportation and navigational skills, and they were, in fact, excellent transmitters of religious and cultural influences. Densely populated lands, on the other hand, functioned as filters, their numerous layers slowing down the infiltration of religious and cultural influences.

North and East Africa are separated from the Arab peninsula where Islam began by the narrow Red Sea. Consequently, it is not surprising that soon after its founding

Islam began to spread into nearby areas of Africa. The vast Sahara desert and the Red Sea and Indian Ocean were not great barriers to the spread of Islam. Arabs have lived, traveled and traded in desert conditions for centuries before the founding of Islam. Moreover, since the Arabian Peninsula is bordered on three sides by water, Arab were experienced sea traders.

1.3 The First Presence Of Islam In Africa:-

The presence of Islam in Africa can be traced to the seventh century, when the prophet Mohammed advised a number of his early disciples, who were facing persecution by the pre-Islam inhabitants of Mecca, to seek refuge across the Red Sea in the Christian Kingdom of Abyssinia (modern day Ethiopia) under rule of Al-Najashi. In the Muslims traditions, the event is known as the first hijra, or migration. This first migrants provided Islam with the first major triumph, and Africa became the first safe haven for Muslims and the first place Islam would be practiced outside of Arabian Peninsula. Seven years after death of Mohammed (in 639 AD), the Arabs advanced toward Africa, and within two generations, Islam has expanded across North Africa and all of the central Maghrib. In the following centuries, the consolidation of Muslims trading networks, connected by lineage, trade, and Sufi brotherhoods has reached a crescendo in West Africa, enabling Muslims to wield tremendous political influence and power. During reign of Umer², then governor of Africa, Ismail ibn Abdalla, was said to have won the Berbers to Islam by his just

administration. Other early notable missionaries include Abdalla ibn Yassin, who started a movement which caused thousands of Berbers to accept Islam.

Similarly, in East African coast, Islam made its way inland spreading at the expense of traditional African religions. This expansion of Islam in Africa not only led to formation of new communities in Africa but also reconfigured existing African communities and empires to be based on Islam models. Indeed, in the middle of the eleventh century. The Kanem Empire, whose influence extended into Sudan, converted to Islam. At the same time but more lowered West Africa, the reigning ruler of Bornu Empire embraced Islam. As these Kingdom adopted Islam. It's populace thereafter devotedly followed suit. In praising the Africans' Zealousness to Islam, the 14th century explore Ibn Battuta stated that mosques were so crowded on Fridays, that unless one went very early, it is impossible to find place to sit.

In the sixteenth century, the Ouaddai Empire and the Kingdom of Kano embraced Islam, and later towards the eighteenth century. The Nigerian based Sokoto Caliphate let by Usman Dan Fodio exerted considerable effort in spreading Islam. Today, Islam is the predominant religion of North Africa, mainly concentrated in North and Northeast Africa as well as the Sahel region. This has served to further differentiate the various cultures, customs and laws of different parts of African continent.

Spread Of Islam In Africa

The spread of Islam throughout the African continent is considered neither simultaneous nor uniform but followed a gradual and adaptive path.

The first serious attempts to expand Islam in Africa, is credited to Uqabah ibn Nafi. He planted a permanent camp at Kairwan in 670 C.E and thus came closer to Byzantines and Berbers, after ten years he undertook his famous march to the West and boldly claimed the whole African continent to Islam.

1.4 The Spread Of Islam In North-East Africa:-

Egypt was the first African country to come under the influence of Islam, at the time of the arrival of the first Muslims traders. Egypt was predominantly Christian. Indeed, Christianity had become the main religion in Egypt hundreds of year earlier soon after the formation of Christianity. It took several hundreds of years before the majority of Egyptian, including its new Arabic speaking rulers, became Muslims. However, a small minority of Egyptians remained Christian. They continue to live in Egypt. Egypt became an important gateway through which Islam spread to other parts of Africa. From Egypt Arab traders introduced Islam to the West into area called the Maghrib.

Islam also spread southward out of Egypt along the Nile river valley into present day Sudan and Ethiopia. Christian populations in Nuba (North East Sudan) were able to resist the expansion of Islam for many hundreds of years.

However, by the fifteenth century most of northern Sudan and Eritrea had converted to Islam.

Arab traders have sailed down the Red Sea into the Indian Ocean and long the East coast of Africa for centuries before the formation of Islam. After Islam was established, in addition to material goods, Arab traders took with them their religion as they traded with Africans along the East coast. However, conversion to Islam was slow process along the East coast of Africa. While the Arab-Swahili Muslims communities formed along the coast as early as 780 C.E., it was not until the beginning of the 15th century that the majority of coastal population in what is today Somalia, Kenya and Tanzania were Muslims.

Islam was not automatically accepted by the local Berber speaking populations. Indeed, Islam did not become the predominant religion across North Africa until the twelfth century C.E. the spread of Islam in North Africa was accompanied by Arab rule. Arab traders who first facilitated the spread of Islam gradually gained political control of North Africa from the indigenous populations. Consequently, North Africa became Arabic as well as Islamic. Today, Arabic is the official language of Egypt, the Sudan, Libya, Tunisia, Algeria and Morocco. the spread of Arab political control and the language in North Africa is unique. Nowhere else in Africa did Arab political control accompany the spread of Islam.

Islam entered into East Africa at very beginning of Islam period, but remained confined to the coast for some

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time, only the Sudan and Somalia becoming gradually both Arabized and Islamized. West Africa felt the presence of Islam through North African traders who travelled with their camel caravans South of Sahara, by the 14th century these were already Muslims Sultanates in such areas as Mali, and Timbuctu in West Africa and Harar in East Africa had become seats of Islamic learning.

Gradually Islam penetrated both inland and southwards. There also appeared major charismatic figures who inspired intense resistance against European domination. The process of Islamization of Africa did not cease during colonial period and continues even today with the result that most Africans are now Muslims carrying on traditions which has had practically as long a history in certain areas of sub Saharan African as Islam itself. For nearly a thousand years prior to the coming of Islam to the North Africa, Berber speaking peoples had been involved in trade across the Sahara desert with West Africans who lived in the Sahel regions of West Africa. The Berbers traded salt and other goods for gold and ivory from the savannah and forest regions of West Africa. West Africa in the past was a major supplier of gold for the Roman Empire.

Islamic Expansion from the coast where Islam had strong presence as early as the tenth century C.E into the interior of North East Africa was frustrated by the Christian kingdom of Ethiopia. By the 19th century, Islam had become the dominant religion to the North, West and East of the mountain kingdom, but Ethiopia was able to maintain its

Christian faith. To the East of Ethiopia, Somalia and costal Eritrea became Muslim.

Further to the South along the coast of East Africa, Arab traders had established a system of city-states including Lamu, Malindi, Mombasa, Dar-el-salam and Kilwa by the 18th century. In addition, Arab traders gained control of the Pemba and Zanzibar, two islands off the coast of Tanzania. Between the 17th and 19th century, a new vibrant culture developed as a result of the integration of Arabic and indigenous African peoples and cultures. The new culture and people are the Swahili who developed a new language Kiswahili which is a mix of Arabic and several African languages. Today, Kiswahili is the most widely spoken language in East Africa.

In spite of the political, economical and cultural success of the Arab-Swahili city states, Islam for many years did not spread into the interior of East Africa. However, a change in the economy of the East coast in the 19th century resulted in the spread of Islam into the interior of East Africa.

The Arab-Swahili had traded with the interior of East Africa for many centuries. This trade however, was carried out through the use of trading partners from the interior. These African partners brought goods from the interior—primarily gold and ivory to the coast where they traded their items for goods primarily cloth and glassware that the Arab traders imported from Arabia and South Asia. Consequently, unlike the West African Sahara trade, Muslims traders have very little contact with the interior of East Africa.

1.5 Spread of Islam In West Africa:-

After taking hold in North Africa and along the coast of East Africa, Islam gradually spread Southwards from the North into the Sahel region of West Africa and somewhat latter from the East coast Westwards into the interior of East Africa. Islam first came to West Africa as slow and peaceful process, spread by Muslims traders and scholars, journeys done in stages.

Islam was first introduced into West African South of the Sahara across the salt and gold trade routes. By The twelfth century C.E, many Berbers traders had been converted to Islam. Although these Muslims traders did not actively try to convert West Africans to Islam, they did practice their religion during the time that they spent travelling in West Africa. Moreover, as time passed Muslims traders were accompanied on their journeys by Muslim clerics and scholars. These men of religion interacted primarily with local rulers. As men of learning, they provide advice to local rulers on matters related to trade, security and governing. Gradually, Muslims advisors became important to West African rulers, Empires of Ghana and Mali.

It often took many years for West African leaders to be fully convinced of the virtue of Islam and to convert. It was not until the leaders of a kingdom or state had converted that an effort was made, usually with the full support of the leader, to convert ordinary citizens. The process of conversion of an entire nation or kingdom was a long process. It often took several generations before the majority of the people in a

particular kingdom or society were practicing Muslim. This gradual process resulted in a situation where people would adopt some Islamic practices and beliefs while maintaining some of their indigenous beliefs and practices. Gradually, Islamic practice became more predominant, but often elements of indigenous belief and practice would continue. This process of gradual conversion and adaptation is testimony to the openness and flexibility of both African indigenous religious systems and Islam.

By the time the kingdom of Mali was replaced by Songhal, Islam had become the primary religion of the peoples of the Sahel. Between the 17th and the 19th centuries, there was an expansion of centralized kingdoms in West Africa that were governed by Muslims and whose governance was greatly influenced by Islam. Prior to the colonial era, most of the Savannah region of West Africa from Senegal and Guinea through Mali, Burkina Faso, Niger and Northern Nigeria was under the control of Muslims rulers.

The first converts were the Sudanese merchants, followed by a few rulers and courtiers (Ghana in 11th century and Mali in 13th century). The masses of the rural peasants, however remained little touched. In the 11th century, the Almoravid intervention, led by a group of Berber nomads who were strict observers of Islamic law, gave the conversion process a new momentum in the Ghana Empire and beyond.

1.6 Spread Of Islam In South Africa:-

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Islam was most recently introduced into Southern Africa. The demand for cheap labor was responsible for the introduction of Islam into this region. The Southern tip of Africa was the first area of Africa to be colonized by Europeans. In 1652, Dutch colonial settlers arrived at what today Cape Town. The Dutch settlers-farmers needed cheap labor to work in their farms. In response to this demand, the Dutch began to import slaves from Dutch colonies in south East Asia (Malaysia and Indonesia). Most of these slaves were Muslim. Throughout the years of slavery and after emancipation in the early 19th century, the descendents of these slaves maintained their strong religious affiliation with Islam. Today, there are nearly one million Muslims living in the area around Cape Town.

A second group of Muslims came to South Africa in the 19th century. At this time, British settlers-farmers have developed huge sugar plantations in the province of Natal. Slavery has been abolished, but these farmers were able to recruit inexpensive labor from Indian heritage living in South Africa. Approximately half of the population belong to the Islamic faith.

Although a large majority of south Africans are Christians, Islam continues to be an important religion in contemporary South Africa.

“ Professor John Hunwick said, although the expansionist movement of the Arab people has sometimes pictured as the greatest religious war of all times, it was in fact a simple imperialist expansion motivated by economic

than by religious factors. In most the areas conquered, the former religions of those areas, whether Christianity, Zoroastrianism, Judaism or indigenous cults, continued to survive without generally any oppression for centuries after the conquest by Muslims armies. Thus even in those areas where political authority was in the hand of Muslims, but actual Islamization of the population was generally a fairly slow process of absorption”.

The true factor of Islamization lies in the religion of Islam itself. Every Muslim has been asked to carry the message of the prophet to others.

Chapter Two

The Main Dynamics Of Spread Of Islam

During the tenth century, Islam was the predominant religion of an area covering more than half of the world. It's adherents inhabited three continents, from Pyrenees and Siberia up to China and New Guinea, and from Morocco to Southern tip of Africa.

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Once of history's most striking facts is that Islam spread over such a vast area within 3 centuries . most striking of all, within 50 years after the hijra,all of north Africa (from Egypt to Morocco) and the Middle East(from Yemen to Caucasia, and from Egypt to the lands beyond Transoxiana) has come under the sway of Islam. During Uthman's reign (644-56), Muslims envoys reached the Chinese royal court and were welcomed enthusiastically. According to historians, this important event marks the beginning of Islam's presence in China.

Peoples of all eras have been ready to embrace Islam for a wide variety of reasons. But perhaps the foremost one, as pointed out by Mohammed Asad, a Jewish converted to Islam, is that:

“ Islam appears to me like a perfect work of architecture. All its parts are harmoniously conceived to complement and support each other, nothing lacking, with the result of an absolute balance and solid composure. Everything in teaching and postulate of Islam is in its proper place.”

Most Western writers continue to accuse Islam of spreading by the sword. One of major cause of this prejudice is that Islam often spread at the expense of Christianity. For hundreds of years Christians have converted to Islam without much effort or organized missionary activity. Muslims, however, almost never convert to Christianity despite sophisticated means and well-organized missionary activities. Furthermore, Christianity has always been at a disadvantage when competing with Islam. This has caused

its missionaries and most Orientalists to present Islam as a regressive and vulgar religion of uncivilized peoples. Such negative attitudes also color their accounts of the Prophet . Some unbiased Western writers have admitted this.

Muslims, according to the principles of their faith, are under an obligation to use force for the purpose of bringing other religions to ruin, yet in spite of that, they have been tolerating other religions for some centuries past. The Christians have not been given orders to do anything but preach and instruct, yet despite this, from time immemorial they have been exterminating by fire and sword all those who are not of their religion.

Islam's rapid expansion, unequaled by any other religion, was due to its religious content and values, as many unbiased western intellectuals state. Many have sought to answer the questions of why triumph of Islam was so speedy and complete? Why have so many millions embraced the religion of Islam and scarcely a hundred ever recanted? Some have attempted to explain the first overwhelming success of Islam by the argument of the sword. They forget Carlyle's laconic reply, first conquerors of Islam must have been made Muslims before they were made fighters on the Path of God. Others allege the low morality of the religion and the sensual paradise it promises as a sufficient cause for the zeal of its followers, but even were these admitted to the full, no religion has ever gained a lasting hold upon the souls of men by the force of its sensual permissions and fleshy promises.

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In all these explanations the religion itself is left out of the question. Decidedly, Islam itself was the main cause for its triumph. Islam not only was at once accepted by many people and races in Asia, Africa and Europe, it has never lost its vantage ground, it has been spreading ever since it came into being. Admitting the mixed causes that contribute to the rapidity of the first swift spread of Islam, they do not account for the duration of Islam. There must be something in the religion itself to explain its persistence and spread, and to account for its present hold over so large of a proportion of the dwellers on the earth. Islam has stirred an enthusiasm that has never been surpassed. Islam has had its martyrs, its recluses, who have renounced all that life offered and have accepted death with smile for the sake of the faith that was in them.

A.J. Arberry hold the same view:-

The rapidity of the spread of Islam is a crucial fact of the history. The sublime rhetoric of the Quran, inimitable symphony, the very sounds of which move men to tears and ecstasy.

This and the urgency of the simple message carried, holds the key to the mystery of one of the greatest cataclysms in the history of religion. When all military, political and economic factors have been exhausted, the religious impulse must still be recognized as the most vital and enduring.

Brockelman, usually very unsympathetic and partial, also recognizes Islam's religious values as the main factor for its spread. Rosenthal writes" the more important factor for the

spread of Islam is religious law of Islam (Sharia which is an inclusive, all-embracing, all-comprehensive way of thinking and living) which was designed to cover all manifestations of life.

Along with many other reasons, Islam spread because of its followers exemplary lifestyle and unceasing efforts to transmit its message throughout the world. These lie at the root of Islam's conquest of hearts. Islamic universalism is closely associated with the principle of *amr bi al-ma'ruf* (enjoining the good), for this is how Muslims are to spread Islam. This principle seeks to convey Islam's message to everyone, without exception, and to establish a model community that displays Islam to the world. Thus we have made of you and Ummah justly balanced, that you might witness (models) for the peoples, and the Messenger has been a witness for you.

Muslims, both as individuals and as community, therefore have certain goals to achieve: communicating Islam to others, conveying the truth to everyone, striving to prevent oppression and tyranny, and establish justice. To do this, they must live an exemplary life. Thus Islam's moral and ethical values usually have played an important part in its spread.

On Nineteenth – century European writer record his impressions on how Islamic ethics influenced black Africans as follows:-

“As to the effects of Islam when first embraced by atribe, can there, when viewed as a whole, be any reasonable doubt?

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Polytheism disappears almost instantaneously, sorcery, with its attendant evils, gradually dies away, human sacrifice becomes a thing of the past. The general moral elevation is most marked, the natives begin for the first time in their history to dress, and that neatly. Squalid filth is replaced by some approach to personal cleanliness, hospitality becomes a religious duty, drunkenness, instead of the rule, becomes a comparatively rare exception, chastity is looked upon as one of the highest, and becomes, in fact, one of the commoner virtues. It is idleness that henceforward degrades, and industry that elevates, instead of the reverse. Offences are henceforward measured by a written code instead of the arbitrary caprice of a chieftain – a step, as everyone will admit, of vast importance in the progress of a tribe. The Mosque gives an idea of architecture at all events higher than any the commentaries on the Quran.

Islam also spread rapidly because of its tolerance. Toynbee praises the Muslim's tolerance towards the peoples of the book after comparing it with the Christians' attitude toward Muslims in their lands. Link attributes Islam's spread to its credible principles and tolerance, persuasion, and other attractions. Makarios, a Seventeenth-century Orthodox Patriarch of Antioch, compared the Poles' harsh treatment of the Russian Orthodox to the Ottomans' tolerant attitude toward Orthodox Christians and prayed for the sultans.

This is not only example of non-Muslims' preference for Muslims rule over that of their own coreligionist . Byzantium's Orthodox Christians openly expressed their

preference for the Ottoman turban in Istanbul to the hats of the Catholic cardinals. Elisee Reclus, a Nineteenth-century French traveler, wrote that the Muslims Turks allowed all non-Muslims to observe their religious duties and rituals, and that the sultan's Christian subjects were freer to live their own lives than those Christians whose lands ruled by a member of a rival Christian sect. Popescu Ciocanel pays tribute to the Muslim Turks by stating that the Romanians were lucky to have Turkish, instead of Russian and Austrian, rulers. Otherwise, he points out, "no trace of the Romanian nation would have remained".

The Muslims' attitudes toward the people they conquered is quite clear in the instructions given by the Rightly-Guided Caliphs.

Always keep fear of God in your mind, remember that you cannot afford to do anything without his grace. Do not forget that Islam is a mission of peace and love. Keep the holy Prophet (peace be upon him) before you as a model of bravery and piety. Don't destroy fruit trees or fertile fields in your paths. Be just, and spare their edifices. Do not kill civilians. Do not outrage the chastity of women and the honor of the conquered. Do not harm old people and children. Do not accept any gifts from the civil population of any place. Do not billet your soldiers or officers in the houses of civilians. Do not forget to perform your daily prayers. Fear God. Remember that death will inevitably come to every one of you at some time or other, even if you

are thousands of miles away from battlefield, therefore be always ready to face death.

An historical episode, recorded by the famous Muslim historian Baladhuri in his Futuh al-Buldan, tells how pleased the indigenous peoples were with their Muslim conquerors and is of great significance:-

“When Heraclius, Emperor of the Eastern Roman Empire(610-41), massed his troops against the Muslims, and the Muslims heard that they were coming to meet them, they refunded the tribute they had taken from the inhabitants of Hims, saying “ we are too busy to support and protect you. Take care of yourselves”. But the people of Hims replied :” We like your rule and justice far better than our former state of oppression and tyranny. We shall indeed, with your help, repulse Heraclius’ army from the city.” The Jews rose and said “We swear by the Torah, no governor of Heraclius shall enter Hims unless we are first vanquished and exhausted.” Saying this, they closed and guarded the city gates. The Christians and Jews of cities that had capitulated did the same. When, by God’s help, Heraclius’ army was defeated and the Muslims won, they opened the gates of their cities, went out with singers and musicians and paid the tribute.

Chapter Three

The Impact of Social, Economical and Political Factors in Islam Expansions

3.1 The Spread of Islam the Contributing Factors:-

Islam is one of the world's major religions. It's continued success, from the early days up to the present, during the course of fourteen centuries, is due to a multitude of spiritual, religious, intellectual, moral and ethical factors. The course its development, and the factors contributing to its spread took place in the full light of history and can be fully substantiated by authentic documents. We know as much as about the prophet Mohammed, the Quran, Islam and its spread, as we do about any person, book or phenomenon in history. A scholar and reader does not therefore need to resort to assumption, legend and mythology.

Principal Factors Contributing to the spread of Islam can be summarized in:-

- Religious factors. - 1
- Religious leadership factors. - 2
- Intellectual factors. - 3
- Moral and ethical factors. - 4
- Cultural factors. - 5
- Humanitarian factors. - 6
- Political factors. - 7
- Social and socio-political factors. - 8
- Economic factors. - 9
- Emigration and immigration factors. - 10
- Educational factors. - 11
- Factors relating to Civilization. - 12
- Islamic dynamism and residence. - 13

3.2 The Impact Of Political Factors:-

The spread of Islam was facilitated because of its appeal to traditional rulers. Once a ruler accepted the religion, his influence and authority were usually sufficient to impose it upon at least the ruling classes of his state. This bought them the political support of the urban Muslims communities who were influential for their role in commerce and for their literacy.

This allowed the rulers to form a bond between themselves and all their Muslim subjects and this was further re-enforced by the Islamic teaching which imposed obedience to a just Muslim ruler. For this reasons rulers were quick to see the advantage of adopting this wide spread religion rather than just a local one.

The effect of the new religion on the people was that it exposed them to theology, law, politics, geography and natural sciences. The effect was to introduce academic criticism.

3.3 The Impact of Economical Factors:-

The early spread of the religion was due several factors which were social, economic and political. The fact that early conversion took place at the terminus of the routes of the Trans-Saharan Trade is significant. In these trading cities lived different peoples, removed from their own closed villages societies where the success of the harvest was held

to depend on fertility rites and sacrifices made to the local gods. In their non-traditional settings, these cities dwellers were de-tribalised in the religious sense and thus more open to the influence of a new religion which seemed adapted to their urban way of life. Perhaps in their own mindset Islam might have appeared very much like the religion of wealthy traders and Allah being their God.

3.4 The Impact Of Social Factors:-

The acceptance of Islam was also facilitated by the nature of the traditional religions of the people. New cults were founded for newly identified gods. Although they were people who believed in many gods, all of them acknowledged the existence of a supreme God. This must have made the Islamic introduction of the worship of one God unobjectionable. As long as the new religion did not attempt to destroy indigenous cults, there was strong objection to it.

The adaptation and incorporation, represented in the continuance of traditional customs and ceremonies which were acceptable to Islam. It appears that Islam was little more than an imperial belief of great prestige which existed side by side with cults to other gods. Few rulers could escape the need to draw their power and legitimacy from traditional religions. Many people must have both worshiped in the Mosque and sacrificed to local deities.

Before the arrival of Islam, traditional religions were part and parcel of everyday life for the people, and was well entrenched in people's existing belief system. This took on

the form of animism, ancestor worship and pantheon of gods representing elements of their environment such as a god of the earth, a god of the animal kingdom. Islam was a modernizing influence, imposing a consistent order among different societies, strengthening powers of government and breaking down ethnic loyalties.

On the continent Eastern coast, social impact can be traced clearly in the changing of languages. Arabic vocabulary was absorbed into Bantu languages to form the Swahili language.

3.5 The Role Of Islamic Relief Organizations In Islamic Expansion:-

Often realized widely about these organizations is that they have been actively involved in policy by propagating the dominant ideology in a wide range of social and cultural activities. In fact these organizations were established in order to assist institutionalization of the ideology of the ruling class by producing an ideological apparatus for new regime. They also increased that rate of social mobility among lower middle classes and supports of revolutionary forces in order to extend the power of Islamic ideology. They assist the individuals from lower middle groups to move into new-economic, social occupational.

Foundations mobilize tens thousands of people from urban and rural lower classes that support Islamic regime for demonstrations for consolidations and expansion. They have supported the establishment of schools, universities and research centers, the publications of books and journals, the

production of films, the organization of art and book festivals, as well as establishing of ideological museum. They thereby contribute to the indoctrination of a great number of young intellectuals into Islamic political ideology. At the same time the foundations claim to provide financial help to low income groups, families of martyrs, former prisoners of war, rural dwellers, guardian-less households and disabled.

As mentioned earlier, although the official function of the foundations is to serve the poor, in reality their economic activities can be compared to those giant private monopolies. The foundations exemplify one of the core ideological innovations of the (Islamic) architect. Operates in the name of the (deprived segments) of the population, supplying social security to the poor, realizing important element of economic reform, privatizations, the foundation for the oppressed and disabled.

Islamic relief operates a wide variety of projects, including education fields and training, water and sanitation, income generation, orphan support, health and nutrition, and emergency relief. We strive to alleviate the poverty and suffering of the world's poorest people. Since our establishments Islamic relief has expanded greatly with permanent locations in more than 35 countries worldwide.

They worked tirelessly in countries around the world to alleviate poverty, suffering, hunger and illiteracy. Paying no need to color, race or creed provides aids, in compassionate and dignified manner based solely on the needs of

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beneficiaries. Collaborates and cooperates with local organizations in order to best cater to our beneficiaries and to maintain cultural sensitivity to customs and traditions of the regions we serve. Provision of food, clothing, medical care and social services to people.

Eradicate extreme poverty and hunger.- 1

Achieve universal primary education.- 2

Promote gender equality and empower women.- 3

Improve maternal health.- 4

Reduce child mortality.- 5

Combat diseases- 6

Ensure environmental sustainability.- 7

Global partnership for development.- 8

Development Projects:-

Water and sanitations. - 1

Health and nutrition. - 2

Emergency relief and disaster preparedness. - 3

Education. - 4

Income generations. - 5

Orphan support program. - 6

Chapter Four

Conclusion And Recommendations

4.1 Conclusion:-

Islam is one of the most important religions in the world. Indeed, more than one billion people identify themselves

with Islam. In fact, Islam is the fastest growing religion in France and Germany.

From its birth, Islam has been a central feature in Africa. Africa was the first continent into which Islam expanded and it has been an integral part of many African cultures and histories. Some sources, argue that Islam is the largest religion in Africa. According to World Bank Encyclopedia, Islam is the largest religion in Africa.

The presence of Islam in Africa can be traced to the seventh century, when the prophet Mohammed advised a number of his early disciples, who were facing persecution by the pre-Islam inhabitants of Mecca, to seek refuge across the Red Sea in the Christian Kingdom of Abyssinia (modern day Ethiopia) under rule of Al-Najashi.

During the tenth century, Islam was the predominant religion of an area covering more than half of the world. Its adherents inhabited three continents, from Pyrenees and Siberia up to China and New Guinea, and from Morocco to Southern tip of Africa.

Islam's rapid expansion, unequaled by any other religion, was due to its religious content and values, as many unbiased western intellectuals state. Others allege the low morality of the religion and the sensual paradise it promises as a sufficient cause for the zeal of its followers, but even were these admitted to the full, no religion has ever gained a la Often realized widely about these organizations is that they have been actively involved in policy by propagating the

dominant ideology in a wide range of social and cultural activities. In fact these organizations were established in order to assist institutionalization of the ideology of the ruling class by producing an ideological apparatus for new regime.

They have supported the establishment of schools, universities and research centers, the publications of books and journals, the production of films, the organization of art and book festivals, as well as establishing of ideological museum. They thereby contribute to the indoctrination of a great number of young intellectuals into Islamic political ideology.

At the same time the foundations claim to provide financial help to low income groups, families of martyrs, former prisoners of war, rural dwellers, guardian-less households and disabled.

The foundations exemplify one of the core ideological innovations of the (Islamic) architect . Operates in the name of the (deprived segments) of the population, supplying social security to the poor, realizing important element of economic reform, privatizations, the foundation for the oppressed and disabled.

Islamic relief operates a wide variety of projects, including education fields and training, water and sanitation, income generation, orphan support, health and nutrition, and emergency relief. We strive to alleviate the poverty and suffering of the world's poorest people.

4.2 recommendations:-

The paper highlight on the significance of economical and political factors in the spread of Islam, through Islamic Organizations for relief and humanitarian activities. The propagation of Islam and the successful expansion of Islam needs economical support. African population are very poor, there are in mass need of the basic human needs, food, shelter, water, health services and education. Provision of these needs will sustain the spread of Islam, because Islam values and objectives are convincible and logic.

Islamic expansion in Africa needs a collective work, modern scientific means of propagation, avoiding the traditional ways. Constructing educational modern institutions, hospitals, residence compounds, cultural centers and well equipped communications units.

The political aspects can be represented in the government relations with these organizations. Creating bilateral cooperative relations, through participation in development schemes, agricultural or industrial projects. It has its double edged benefits, provision of labor, raising their living standard levels and in the same time diffusion of values and Ethics.

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