

## CHAPTER - 7

### MUSLIM MINORITIES IN AFRICA

#### 1- Introduction

Like Asia, Africa is the home of the heartland of the Muslim world. We defined a Muslim country in Chapter 6 as a state which identifies itself to be Islamic and the minimum taken of such an identification is its full membership in the Conference of Foreign Ministers of Muslim States. Fortyfive countries are members of this Conference, of which 22 countries are in Asia and 23 others are in Africa. The 23 African Muslim states are reported in Table 7.1. They had, in 1982, a total population of 192,400,000 of whom 161,940,000 were Muslims. It is to be noted that among these African Muslim countries, Muslims are numerically in minority in three of them (Uganda, Benin and Gabon), but their percentage is increasing dramatically. In the rest of Africa, Muslims are de facto minority regardless of their numerical percentage (see figure 7.1).

The Muslim minorities of Africa came into being by three different ways: 1) Muslim lands which have been conquered by colonial powers and enclosed into larger units where they found themselves in minority; 2) movement of conversion of non-Muslim populations to Islam; and 3) Muslim emigration to low Muslim-density areas.

Table 7.1 : Muslim Countries in Africa (in 1982)

Country	Total Population	Muslim Population	Muslim Percentage
Egypt	44,370,000	40,820,000	92
Morocco	22,230,000	22,000,000	99
Algeria	19,920,000	19,720,000	99
Sudan	20,320,000	17,280,000	85
Tunisia	6,760,000	6,690,000	99
Mali	7,100,000	6,390,000	90
Uganda	14,550,000	5,820,000	40
Senegal	5,960,000	5,360,000	90
Cameroon	8,930,000	5,350,000	60
Niger	5,760,000	5,190,000	90
Guinea	5,750,000	4,880,000	85
Upper Volta	7,160,000	4,300,000	60
Chad	4,810,000	3,850,000	80
Somalia	3,800,000	3,800,000	100
Libya	3,210,000	3,180,000	99
Sierra Leone	3,540,000	2,120,000	60
Mauritania	1,660,000	1,660,000	100
Benin	3,700,000	1,480,000	40
Gambia	640,000	625,000	98
Djibouti	500,000	500,000	100
Guinea-Bissau	670,000	470,000	70
Comoros	390,000	388,000	99
Gabon	670,000	67,000	10
<b>Total</b>	<b>192,400,000</b>	<b>161,940,000</b>	<b>84</b>

The Muslims in Africa follow two main schools of Islamic law: the Mālikī school in West, North and Equatorial Africa, and the Shāfi'ī school in the greatest part of East and South Africa. There are important pockets which follow the Ḥanafī school in Algeria, Tunisia, Libya and Egypt (since the establishment of Ottoman rule over these states) as well as in South Africa (for those Muslims who are of Indian origin).

Muslims have suffered greatly under the colonial regimes in Africa. In fact, almost all wars of resistance to colonial encroachment in Africa were inspired by Islam and led by Muslims. As soon as the colonial powers were able to overcome such resistance, they embarked on an effort of "pacification" by the army and the church. Indeed, most schools in Africa have remained under the control of the Christian missions. Thus, for fear of losing their children to Christian evangelism, Muslims were forced to keep out of these schools. After the independence of African countries, Muslims often found themselves in such a backward state that they could not compete with the graduates of the mission schools. Thus, the influence of Muslims as well as other non-Christians as compared with the Christians became marginal in most of the countries where they were not in overwhelming majority. In such countries, Muslims are often among the poorest classes of the society and the least schooled. The situation is more serious in East Africa, where Muslims were subjected to Christian missionary proselytization, and both the colonial powers and the Christian missions let loose a flood of propaganda aimed at distorting and defaming their beliefs and their past.

In spite of all handicaps, Islam has continued to spread in Africa. The strength of the Truth in it, its logic, its insistence on equality of all men, the coherence of its doctrines make it a formidable competitor to the Christian foreign missions.

The Muslim minorities of Africa are reported in Table 7.2 for 1982. They totalled 114,200,000 Muslims. About 48% of them were Nigerians, and 93% lived in eight countries: Nigeria, Ethiopia, Tanzania, Kenya, Mozambique, Ghana, Ivory Coast and Zaire. Actually, Muslims were in numeral majority in three of these countries: Nigeria, Ethiopia and Tanzania. But while Muslims are partners in the Nigerian establishment albeit well below what their percentage in the population entitles them to, their situation is all different in Tanzania and worst in Ethiopia where they are completely at the margin of public life. Muslims in these countries will still be considered minority, because they are as such in all domains except in numbers. Muslims form more than a quarter of the population in nine other African states, where they are also more numerous than the Christian populations which control these countries. The number of Muslims exceeds ten million people in three states: Nigeria, Ethiopia, and Tanzania.

In 1971, the total number of Muslims in minority in Africa was about 86 million people, while the total Muslim population of Africa amounted to about 202 millions. In 1982, there were about 276,190,000

Table 7.2 : Muslim Minorities in Africa (in 1982)

Country	Total Population	Muslim Population	Muslim Percentage
Nigeria	91,440,000	54,860,000	60
Ethiopia	34,100,000	20,460,000	60
Tanzania	18,930,000	10,410,000	55
Kenya	17,780,000	5,330,000	30
Mozambique	10,930,000	4,920,000	45
Ghana	12,910,000	4,240,000	33
Ivory Coast	8,580,000	3,000,000	35
Zaire	31,150,000	2,800,000	9
Malawi	6,370,000	2,550,000	40
Centre-African Rep.	2,460,000	980,000	40
Madagascar	8,930,000	890,000	10
Liberia	1,960,000	880,000	45
Zambia	6,190,000	740,000	12
Togo	2,680,000	670,000	25
South Africa	29,610,000	510,000	1.7
Rwanda	5,460,000	380,000	7
Burundi	4,510,000	230,000	5
Mauritius	810,000	162,000	20
Zimbabwe	7,770,000	62,000	0.8
Ceuta & Melilla	130,000	47,000	36
Mayotte	53,000	37,000	70
Congo	1,640,000	33,000	2
Reunion	546,000	14,000	2.5
Others	11,411,000	15,000	0.1
<b>Total</b>	<b>316,350,000</b>	<b>114,200,000</b>	<b>36.1</b>

Muslims in Africa of a total African population of 508,700,000.

Thus, with a Muslim percentage of 54% Africa is the Muslim Continent of the World. About 41% of all African Muslims lived in a minority status.

It would be stressed that the figures mentioned above are the best estimates. Exact figures are difficult to come by, and official censuses often give unacceptably lower figures.

## 2- Nigeria

The heartland of Islam in Nigeria is in the North. Indeed, this region saw the development of the Empire of Kanem in the 11th century. This Empire extended both to the East and the West of Lake Chad. Islamization of the Empire started by that time and by the 14th century, it was almost complete. By then the Empire became reduced to Bornu which was one of its provinces. Meanwhile, Muslim states were established at Kano, Zaria, Daura, Gobir and Katsina, which all became centers of learning and civilization of no less importance than the Muslim cities of the Mediterranean and the East.

In the 16th Century, these small Muslim states were all united by the Muslim state of Kanem and then by the Songhai Empire whose capital was Gao (on Niger River, in Mali today). The architect of this great unitary effort was Mohammed Askia the Great, one of the

greatest Muslim leaders of all times. The unity, however, did not last long, and the state broke up into small units which were reunited again by the Muslim states of Bornu and Kebbi.

By the end of the 18th century a great Islamic revival took place under the leadership of Imām Othman Dan Fodio. Imām Othman was a learned man and a pious Muslim. He performed the pilgrimage to Mecca and travelled widely in Muslim lands. He united most Muslim states into a large unit, promulgated Islamic law and defeated the enemy of the Muslims, the King of Gobar in 1802. He was declared "Sarkin Musulmi" (Amīr Al-Mūminīn) and built up a Muslim state extending from Gandu to Adama and including temporarily the Bornu State. Othman was succeeded by his son Bello (Sultan of Sokoto) who became the suzerain of all the Fulani Muslim states. Bornu gained independence under Mohammed Al-Ameen Al-Kanemi who was succeeded by his son Omar. In 1893, Rabah Zubayr took over to lead a war of resistance against European penetration, but was killed by the French.

By 1850, a stream of European Christian missionaries preceded the European armies to what is now Nigeria. The first British colony was established in Lagos in 1861. In 1884, the Royal Niger Company was established. The British then proceeded to conquer the southern non-Muslim kingdoms and in 1900 established the Protectorate of Southern Nigeria. The Muslim North became a zone of British influence by agreement with the French. The British then proceeded to conquer the Muslim

North between 1902 and 1906 and consolidated the Protectorate of Northern Nigeria. In 1912, Northern and Southern Nigeria were united to form the present day Nigeria, thus bringing large non-Muslim and Muslim populations together under one state. This unity helped the spread of Islam toward the southern regions, especially in the southwest among the Yorouba.

Nigeria became an independent Federation in 1960, made of three states: North, West and East. In 1963, a Mid-West State was carved out of the Western State. The Federation is a member of the Commonwealth and a Republic since 1963. The first Prime Minister was a highly respected Muslim Abu-Bakr Tafawa Balewa. He was assassinated in a military coup in 1966 along with the Premier of Northern Nigeria, another Muslim leader of international repute, Ahmadu Bello. In 1975, another Muslim, General Murtala Ramat Mohammed became head of state but was assassinated in an attempted coup in 1976. In the early 1970's, the country was divided into 19 states instead of the original four states.

The census of 1963 gave the total population of Nigeria as 55,670,000 persons of whom about 48% were Muslim and 34% were Christian. By 1982, the total population was about 91,440,000 of whom 60% were Muslims, or about 54,860,000 Muslims. However, there is considerable uncertainty about the total population and the values of the



percentages are also highly doubtful. The 60% figure is the most probable estimate. The Muslim distribution by state is shown in Figure 7.2.

There are about 250 linguistic groups in Nigeria. However, sixty percent of the population speak one of the following four languages: Hausa, Fulani, Yoruba (South-west) and Ibo (South-east).

The Muslim groups are the Hausa, the Fulani, the Kanemis, the Kanuris, the Bagirmis, the Wadayans, etc. The most numerous are the Hausa, whose Islamization started in the 14th Century but became complete only in the twentieth century. They numbered in 1982 about 17 million persons and are concentrated in the northern states. Their language has a deep Islamic tradition. It was written in the Arabic script and was used by many Muslim states. It is also spoken in the neighboring Niger. The Fulani (Peuhl) are spread all over West Africa; they are one of the most ardent agents of Islamization and they were great empire builders in the past. Their Islamization was completed by the seventeenth century. In Nigeria, they numbered about 9 million people in 1982 mostly in the northern states. The Kanuris, numbering about 4 million in Nigeria live mostly in the Bornu State. About 40% of the Yoruba, or 9 million people, in the South-West have adopted Islam. The remaining 16 million Muslims of Nigeria are made up of such groups as the Kanemis, the Bagirmis, the Wadayans, the Nupe, the Mandara, the Kotoko and parts of all other groups of Nigeria, including

the Ibos of the south-eastern states. There are also about 400,000 Arab speakers. Islam is still in a state of dynamic growth due to large scale conversion, the growth rate of Muslims could be estimated at about double the national average.

The Muslims of Nigeria are of the Mālikī school. Muslim Courts exist in the Northern states and also a Council of Nigerian 'Ulamā'. The Muslims inherited their organization from the pre-colonial Muslim states. Mosques are found all over the country in tens of thousands. Nigerian Muslims maintain good contact with the rest of the Muslim world. Thousands of pilgrims go to Mecca every year.

During colonial days, all modern education was in the hand of the Christian missionaries. Thus, most non-Muslim Nigerian leaders were educated by Christian missionaries. These schools received government grants-in-aid. This situation did not change much after independence, but Muslims made great efforts to catch up with others by developing Islamic education. Qur'ānic schools were and are widespread in areas of Muslim concentration. There are also advanced Arabic training centers in Ibadan, Ilorin, Agege, Owo, Kuta, Iwo, Ikirun and Abeokuta. Higher Islamic education on the modern style was pioneered by Al-Hajj Abdullahi Bayero, the late Emir of Kano who initiated a school of Qadis in 1934 which was named the Northern Provinces Law School. In 1947, it became the School of Arabic Studies. Later it became Abdullahi Bayero College and eventually Ahmadu Bello University (at Zaria). In

the South, university level Islamic studies were developed at the University of Nigeria (Nsukka), the Ife University and the Ibadan University. Many Muslim organizations were established with the purpose of spreading Islamic education among which are the Ansar-ud-Deen Society, established in 1923, and the Zumrat-Al-Islamiyah. Islamic education is at present imparted in all schools in the North and most secondary schools in the South.

Muslims are important partners in the Government of Nigeria. The President is usually Muslim, as well as many of the Ministers. However, Nigeria has only an observer status in the Organisation of the Islamic Conference. Indeed, Muslims are represented at a lesser level than what their percentage in the population warrants, but Islam is growing in the country. It is only a matter of time for Nigeria to become a full-fledged member of the family of Muslim states. For a country where about 20% of all Muslims of Africa live, this time would never be too early.

### 3- Ethiopia

During the first years of Islam, Axum, now in the Province of Tigre, was the Capital of a Christian state. It became the first refuge of Muslims from pagan persecution in the fifth year of the Bi'thah (the beginning of the Prophet (s.a.w.)'s mission in 615 A.C.). The refugees were led by the cousin of the Prophet (s.a.w.), Ja'far Ibn Abi Talib. The King treated the Muslims well, protected them and

eventually himself embraced Islam. During the Umayyad times the islands of Dahlak were occupied by the Muslims as well as the port of Muṣawwaṣ. From this first bridgehead, Islam spread inside the continent. By the 12th century the entire coast of Erythrea had been Islamized. In 283 A.H., a Muslim State was established in eastern Shoa (region of Addis-Ababa) under the Makhzumi Dynasty. Other smaller Muslim states followed suit in the same region. By the late thirteenth century all these states were united by 'Alī ibn Wālī Asma' (Walashma) under the name of Awfāt State. In the fourteenth century more Muslim states were established in the southern fringe of today's Ethiopia, namely in Harar and Arusi regions. One of the most important of these states was the State of Adal.

In the fifteenth century, Muslims witnessed a great renaissance under the leadership of Imām Aḥmad ibn Ibrahim Al-Ghāzī (1506-1543) who united all the Muslim states of Ethiopia and then proceeded to unite all the country under Islam. In 1531, Muslims occupied Dawaro and Shoa and in 1533, Amhara and Lasta, and the Christian state of Abyssinia was abolished. However, this Muslim Ethiopia did not last long under the attacks of the Portuguese and the invasions of the Pagan Gallas.

Since then Ethiopia was stabilized as two states, a Muslim state in the South with capital at Harar (since 1520) and a smaller Christian state in the North. In the Red Sea coast, the struggle went

on between Christians (Portuguese) and Muslims (Ottomans). But since 1557, the Portuguese threat was repulsed and 'Muṣawwa' became the center of an Ottoman Province, to become later Eritrea.

In the 19th century, the growth of colonial ambitions in Africa encouraged the Christian state of Ethiopia to share in the spoils and embark on an expansionist policy against the Muslim state of Harar in a crusading spirit. Muslims were massacred in Wollo in 1855, and the Egyptians (representing the Ottomans) defeated in Eritrea. The latter became the prey of Italian colonial ambition. The Italians took 'Asab in 1869, Muṣawwa' in 1885 and Asmara in 1889. The last catastrophe to the Ethiopian Muslim state occurred when its capital Harar was occupied in 1887 by the Christian Ethiopians. The Muslim state was abolished; the main mosque of the capital was converted into a Church and it remains so to this day, and the Muslim population was practically enslaved. In 1916, the Christian Emperor, Lij Yasu, converted to Islam and lost his throne. In 1930, Haile Selassie (the Force of the Trinity) took over, and except for the 1935-1947 Italian occupation remained until deposed by a military coup in 1974.

Eritrea remained an Italian colony until 1941 when it came under British administration. It was federated to Ethiopia in 1952 by UN resolution that did not take into account the wishes of its

population. In 1962, the Emperor destroyed all semblance of Eritrean autonomy and integrated it as a province of Ethiopia. In 1965, the Haud area of Ogaden, part of Somaliland under British occupation, was also handed over by the British to Ethiopia against the wishes of its people.

The population of Ethiopia (and Eritrea) amounted to 34,100,000 persons in 1982. Of these about 20,460,000 (or about 60% of the population) were Muslims. Out of the 14 provinces of Ethiopia, Muslims are in majority in Eritrea, Wollo, Harrage, Bale, Arussi and Sidamo. They contribute more than 25% of the population in Gamu-Gofa, Shoa and Tigre and form substantial minorities in the remaining six provinces (see Figure 7.3). The most important Muslim linguistic groups are the Somalis in Harrage and Bale, and the Galla Muslims in Sidamo and Arussi. Harar itself speaks a Semitic language close to Arabic. 'Afar (Danakil) is spoken in Eastern Wollo and Southern Eritrea, whereas Saho (Kushitic), Beja (Kushitic) and Tigre (Semitic) languages are spoken in the North. All Muslims follow the Shāfi'ī school.

Muslims in Ethiopia are a persecuted majority. They lived under conditions reminiscent of the medieval fanaticism during the rule of Haile Selassie and they are faring no better under the present leftist military rule. Their presence in the government and the armed forces

is practically non-existent and they are subjected to continuous effort of suppression and discrimination. Suppression of Islamic schools is widespread; the use of Arabic is discouraged; Muslim leaders are persecuted and harrassed; Christian missionaries are given a free hand to take advantage of Muslim poverty and helplessness; alcohol and prostitution are encouraged in Muslim areas; Muslims are discouraged from pursuing their studies at the university level whether within the country or abroad; etc.

Most Muslims are agriculturists or pastoralists; some are small businessmen. In spite of their poverty and persecution, they were able to establish Islamic institutions which they are supporting despite their miserable situation. Most important of these are the Islamic Center in Asmara, the Al-Khulafā' Mosque in Asmara which includes an Islamic library and an Islamic religious school; the Islamic institutes of Keren Agordat at Muṣawwa' the Al-Fath Islamic School in Addis-Ababa; and the Muslim schools of Harar Mosques and Islamic schools exist in all areas where Muslims are present.

Muslims could not work within the system to better their lot. Many of them turned to armed struggle to free themselves from oppression, colonization and suppression. However, their efforts remained divided into national secession movements instead of being a struggle for the rule of the Muslim majority in the entire Ethiopian State.

The most striking example of the division of the Muslims can be seen in the Eritrean liberation movement. The Eritrean Liberation Front (E.L.F.) was established in 1961 with the aim of liberating Eritreans from Ethiopian colonial domination. It split in 1970, and the break-away group called itself the Popular Front for the Liberation of Eritrea (P.F.L.E.) which produced another split group in 1976 called the "Eritrean Liberation Front called Popular Forces for the Liberation of Eritrea" (E.L.P.-P.F.L.E.). These organizations (especially the first two) succeeded in liberating temporarily most of Eritrea, but they could not attain final victory due to their divisions. They are still trying to unite their ranks but the efforts seem of little avail. The Eritrean people (including a minority of Christians) braved great sufferings in this war of liberation: out of a population of 1,600,000 persons in 1982 (area 117,600 km<sup>2</sup>) about 50,000 civilians died, more than one million people were displaced and almost 300,000 persons found refuge in the Sudan. Thus the entire population has been decimated with the active support of the World powers.

Similarly, the Somali populations (Muslim) of Sidamo, Harrage and Bale led a war of liberation under the Liberation Front of Western Somalia (L.F.W.S.). This Front freed the entire region in 1977, but was eventually defeated by Ethiopian forces with the help of Cuban and Russian soldiers. The Front is still active with the aim of liberating the Somali-speaking areas and uniting them to Somalia. There is also an Afar Liberation Front which is much less active than the others as well as a Tigre Liberation Front. Figure 7.4 shows the extent of the Somali claim.



4- Tanzania

Since the 10th century C.E. the coast of what is known today as Tanzania became the domain of a string of Muslim city states whose population depended largely on trade. In the 15th Century, the Muslim position was undermined by the Portuguese who took the island of Zanzibar in 1498 C.E. but had to relinquish it after about 25 years. By the end of the 17th Century the Portuguese threat was completely eliminated with the help of Oman (in Arabia). In the 18th Century, the area eventually united with Oman as a Province with capital at Kilwa. The King of Oman Sayyid Sa'īd moved his capital in 1832 from Muscat (in Arabia) to Zanzibar. In 1861, five years after the death of Sayyid Sa'īd, the African part of the Kingdom of Oman seceded due to British intrigues. By then, Muslims had reached Lake Tanganyika (in the 1840's) bringing all of modern Tanzania within the Muslim state of Zanzibar.

In 1886, an Anglo-German agreement forced the Sultan of Zanzibar to a 10 miles strip on the African coast. They also made him renounce in favor of Portugal all claims to the coast to the south of Cape Delgado. In 1887, the Sultan was forced to hand over the administration of the coast north of River Uмба to the British (which became part of Kenya). In 1888, a similar concession

was granted to the German East Africa Association for the southern territories (to become part of Tanganyika). In 1890, the German Government bought these territories outright for 4,000,000 marks. The same year, Zanzibar (and Pemba) became a British protectorate thus putting an end to the East African Muslim state.

Germany declared a protectorate on the territory it took and named it Tanganyika. After World War I and the defeat of Germany, the territory became a British mandate. However, the Kionga triangle was handed over to Portugal (part of Mozambique) and Ruanda and Urundi (Burundi) to Belgium. Tanganyika became fully independent in 1961. Zanzibar became independent on December 10, 1963. However, the Government was overthrown in January 1964 by 600 mercenaries led by a foreign Christian Communist, John Okello who had been trained in Tanganyika. The Arab and Asian populations of the islands were subjected to massacres and humiliation. They had to flee the islands in large numbers. Eventually the islands united with Tanganyika on April 27, 1964 under the name of the United Republic of Tanzania.

In 1982, the population of Tanzania amounted to 18,930,000 persons of whom 535,000 lived in Zanzibar and Pemba and 18,395,000 persons lived in Tanganyika. Of this total about 10,410,000 persons (55% of the population) are Muslims. Muslims are in overwhelming

majority in all the coastal provinces and in Zanzibar. Their language, Swahili, a heavily Arabized Bantu language, is the official language of the country as well as of Kenya and Uganda. Their main city Dar-es-Salaam (an Arabic compound word meaning City of Peace) is the capital of the land (see Figure 7.5). Muslims are present in all the 120 tribes of the country. All Tanzanian Muslims of African origin are of the Shāfi'ī school; some Indian Muslims are of the Ḥanafī and Omanis of the Abbādī schools.

There are about 2 million Christians in the country, mainly a product of the Christian missionary schools. The real power is in their hand. The head of the state, although a devout Christian, professes a leftist doctrine. Islamic activity is discouraged and Muslims find themselves as second class citizens in spite of being in majority. One of the two vice-presidents is a Muslim. In 1982, about the fourth of Cabinet Ministers were Muslims. All others were Christians.

All Islamic associations in Tanzania have been abolished by the Government except the Muslim Welfare Society. The Government has put all the Islamic schools under the care of this association. In fact this association was put under full government control and Islamic and Arabic education was reduced to only a few hours per week. This Society is the only one allowed to send persons to

pilgrimage to Mecca. It sends delegations to Muslim countries from time to time.

There are mosques all over the country and many Muslim 'ulamā' are very learned and extremely respected by the population. Most noted among them is Shaykh Ḥasan Bin 'Umayr Al-Shīrāzī. There are, however, few contacts left between the Muslims of Tanzania and the rest of the Muslim world.

In Zanzibar, the coup led by the mercenaries in 1964 had anti-Islamic overtones. It led to the closing down of the famous Zanzibar Islamic Institute and its transformation into an ordinary secondary school, its Islamic characteristic having been destroyed. However, Islamic education is imparted in all the mosques of the Island just as in the mainland. Nevertheless, Islam is still making headway in spite of official discouragement, even suppression.

#### 5- Mozambique

The history of Islam in Mozambique is more than one thousand years old. As seen in the sections on Tanzania and Kenya, the coast of Mozambique was part of the Muslim world. It was made of a string of Muslim city-states living on trade, the most important of which were Sofala (near present-day Beira) and Al-Sambiq (Mozambique, named after Sultan Mūsā Al-Sambiq). These Muslim states eventually expanded up to the Zambezi River.

By the end of the fifteenth century, the Muslim states of Mozambique began to suffer the onslaught of the Portuguese. First Sofala was conquered, then Mozambique in 1508. Muslims resisted the Portuguese conquest upto 1629. In 1752, Portugal organized its conquest into a colony but was able to conquer the interior only in the twentieth century.

From the start, the Portuguese were only interested in destroying the Muslim community. Muslims were excluded from schools except those established by missionaries and the few Qur'ānic Schools which managed to survive. Those Muslim parents who were simple-minded enough to send their children to attend the Christian missionary schools found that often the children were induced into becoming Christians and were lost to the Muslim community.

Muslim resistance to Portuguese rule never stopped, and it was always put down with military atrocity. During the first two decades of this century tens of thousands of Muslims were forced to escape to neighbouring countries, especially to Malawi and Tanzania. When in 1960, the Portuguese murdered hundreds of people at Mueda in the Makonde country, Muslims joined hands with the Makondes and other Mozambicans to renew their struggle against colonialism. This eventually led in June 1962 to the formation of "The Liberation Front of Mozambique" (FRELIMO).

However, although FRELIMO was mainly composed of Muslim Northerners, most of its leaders were Southerners who have been educated in Christian missionary schools. These leaders were not able to free themselves from the anti-Islamic poison which had entered into their minds during the period of their studentship in these schools. In spite of the overwhelming presence of Muslims in FRELIMO only two Muslims were admitted into the organization's Central Committee. Muslims of Mozambique believe that the anti-Islamic attitude of the Tanzanian leadership encouraged the leadership of FRELIMO to discriminate against Muslims. Muslims were squeezed out both from leadership positions and from the ranks and files, many were murdered, and the movement became more Christian-Marxist and more anti-Muslim.

Mozambique gained its independence in June 1975 under the leadership of FRELIMO. The FRELIMO Government ruling the country now declares itself Marxist and atheistic. But its hatred is directed especially against the Muslims. All the members of the Government are Christians, and there is not a single Muslim among them. The President himself takes every opportunity to insult Islam and Muslims. He once entered a mosque in Nampula while refusing to remove his shoes, and he insulted the Muslim who reminded him to do so. In the same city, he advised the Muslim Makuas to grow pigs. The Government confined thousands of Muslims to "re-education camps" where many lost their lives. All this led to the complete alienation of the Muslim population.

The population of Mozambique amounted in 1982 to about 10,930,000 persons, of whom about 4,920,000 (about 45% of the population) were Muslims. The majority of the Muslims live in the four northern provinces (see Figure 7.6): Mozambique (Nampula); Zambezia, Cabo Delgado, and Niassa. The Makua, Mozambique's largest tribe, which comprises about 4 million people is predominantly Muslim, and so are the Yao, the Angoni and other smaller tribes. Most of the Muslims are of the Shāfi'ī school.

The social condition of the Muslims is poor. Their areas were exploited more fully but were kept less developed by the Portuguese. Their level of education is low in comparison with the rest of the population. The Muslim child has to surmount unbelievable obstacles to obtain education. Some have been in the Qur'ānic schools, but these are very few in number. The government schools are designed to lead Muslims away from Islam and the government is putting pressure against the Qur'ānic schools.

The few Islamic organizations that exist are weak and their resources are meagre. There are practically no social, welfare and political organizations. The mosques are always doubled by the Qur'ānic schools but basic religious education is imparted by poorly trained and poorly paid teachers. The most important organization is Anwar-ul-Islamo. Their contact with the rest of the Muslim world is poor and few Mozambicians perform ḥajj.

6 - Kenya

Like Tanzania, the Arab immigration toward what forms the coastal area of the present day Kenya started from the earlier years of Islam. The Arab population mixed with the local Africans to form a distinct Muslim civilization of Swahili language and maritime vocation. One of the most important Muslim cities was Mombasa, the present port of Kenya, which was visited by Ibn Battūtah, the well-known Moroccan traveller of the 14th century. The entire population of the coast was Islamized during the early period of Muslim history.

By 1806, the entire east African coast from Lindi (in Mozambique today) in the south to Warshih (in Somalia today) in the north became a part of the Muslim state of Oman. As mentioned above, the coast of today's Kenya was ceded in 1887 to Britain by the Kingdom of Zanzibar after it separated from Oman. The interior constituting today's Kenya was under the rule of pagan Masai tribes. Muslim tribesmen from the coast established, however, good relations with these tribes and reached Lake Rudolf by 1880 C.E. But Britain cut short any possibility of uniting the interior with the coast and annexed the territories which were under Zanzibari influence except of a 10 miles strip. The territories taken by Britain were then divided into Uganda and Kenya. The name Kenya was officially used for the first time on July 23, 1920. The



interior became a colony and the coast a protectorate of Britain, nominally part of the Sultanate of Zanzibar. By a treaty with Italy in 1924, Britain ceded to Italy the Juba River and a strip from 50 to 100 miles wide on the British side of the river. It is now part of Somalia. When Kenya gained independence in 1963, it forced Zanzibar to cede the coastal strip (Protectorate) to Kenya.

Kenya had a population of 17,780,000 persons in 1982. Of these about 5,330,000 (or 30% of the population) were Muslims. Out of the eight provinces of Kenya, Muslims are in majority in the Coast, the North-East and Eastern provinces (see Figure 7.7). The total area of these three provinces makes up 2/3 of the total area of Kenya. Muslims are also present in large numbers in all other provinces. The Muslims of Kenya comprise Arabs (50,000), the Swahilis (800,000 persons), and Somalis (500,000 persons). There is a large number of Muslims of Asian origin and most of the Boranas are also now Muslims. Muslims are present in all other tribes of Kenya including the Kikuyu, the Meru, the Makemba, the Bulahya, and the Massai. In Nairobi, there is a large Muslim population of Sudanese origin. Most Muslims of Kenya are of the Shāfi'ī school. The Muslims of Sudanese origin, however, are of the Mālikī school and those of Asian origin are generally of the Ḥanafī school.

Christians are almost as numerous as Muslims but they virtually control the entire country. This is due to the fact that all schools were in the hands of the Christian missions. Education is still mostly under the influence of the missions. Thus, Muslims end up being among the less schooled and the poorest in the country.

In the early 1960's, the Somali population of the North-East Province staged a rebellion requesting union with Somalia. They were harshly dealt with. This war (of the Shifta) brought great misery to the Muslim population of the region since their herds were killed and many Muslims massacred. The Christian missions took advantage by establishing themselves among the Muslims and trying to raise the orphans in a different religion than their parents.

There is now (in 1982) for the first time one Muslim minister in the government of Kenya. There are only about two deputy ministers and 23 Muslim deputies in the Parliament (i.e., only 14% of the total number of deputies). There are some other Muslims in high positions, but they are few in number.

Government schools are neutral in terms of religion. But religious study can be sponsored in the school by the interested denomination if they have a qualified teacher and they are able to pay his salary. The Government would pay the salary of the religious teacher if he is capable to teach other subjects as well. Thus, the Christian missions were able to flood the Government schools

with their teachers, to the great disadvantage of the Muslims. Indeed, many of them had to take courses about Christianity since no courses about Islam were available and a grade in religion (any religion) was compulsory. Furthermore, education in Kenya is not free. Thus, the poorest sections of the population - including the Muslims - find themselves discriminated against because of poverty.

There are, however, Islamic schools all over the country. These are no more than makeshift schools, built by the Muslims near their mosques. The Kenya Welfare Society has launched since 1974 upon an ambitious program of supporting these schools that would enable them to progress and modernize their Islamic curricula with the self-help of the population. These schools were also used as a means of improving the health conditions of the children. Few Muslim professors are in the University and only about 10% of the students are Muslims.

There are more than 120 Islamic associations in Kenya. Some of these societies are Waqfs of mosques, such as the society taking care of the main mosque in Nairobi. The Islamic Foundation, to mention another significant Islamic body, publishes Islamic books in the local languages, the most important being the Swahili interpretation of the Holy Qur'ān by Sheykh Salih Al-Fārsī. The Foundation also supports outstanding Islamic schools in Isiolo and Machakos. In 1976, the Supreme Council of Kenya Muslims was established.

Islamic personal law is in force and Qāḍī courts exist in areas where Muslims are in majority. The most important Qāḍī Court is the one in Mombasa, but since 1978 there is one in Nairobi as well. About 500 Kenyans perform ḥajj every year and the relationship between the Muslims of Kenya and the Muslim ummah is good.

7 - Ghana

Britain started its infiltration into Ghana in the nineteenth century. The state of Ghana came into existence on March 6, 1957 as the union of four territories: the North which was a British protectorate; the Ashanti State also under British protection; the Colony of Gold Coast; and the part of Togoland which was under British trusteeship. The entire area amounted to 238,305 km<sup>2</sup> and the population amounted to 12,910,000 persons in 1982. In 1960, the country was declared a Republic within the Commonwealth of Nations.

Since the 14th century, Muslim Dyula traders played a major role in disseminating Islam in the lands which later became Ghana. These Dyula traders known in Ghana as Wangara created the nuclei of Islamization in most of the northern parts of the country. Muslim influence led eventually to the formation of states such as Dagomba, Mamprusi, Gonja and Wala. Islam gained a hold over the Dagomba and Gonja ruling classes; it has also penetrated some Mamprusi groups; it won over all the Wala and influenced Dagati

and Lobe states. By 1750, Muslims had started to have a great influence in Ashanti where members of the Royal Court were converted. In 1780, King Osei Kwame of Ashanti himself became a Muslim.

The Islamization process continued under the British. In the North, the towns became the chief Islamic centers: Bawki (Mamprusi), Yemdi, Tamale (Dagomba), Saluga (Gonja), Wa (Wala), and Kete Krachi. On the coast Muslim nuclei were formed by Muslim immigration from the North and by conversion. By 1982, the total Muslim population of Ghana reached 4,260,000 persons, and thus formed 33% of the total population. By 1982, Muslims became a majority in the Northern provinces as shown in Figure 7.8.

In 1932, the Muslim Association of Ghana was formed. Its aim was to foster Muslim unity, spread Islamic education, and seek reforms giving greater recognition to Islam in the legal and educational systems. In 1939, it made its first entry into politics by sponsoring Muslim candidates for the Accra municipal elections. In 1954, the Muslim Association claimed the support of the Muslims of the Gold Coast Colony and the Ashanti Protectorate. It also helped establish a Muslim Council which set up Muslim schools and sponsored Islamic education in government schools.

Muslims are free to perform hajj, and about 2,500 do perform it yearly. The Muslim personal laws are in force in the country.

There is a large number of mosques as well as Islamic schools. In 1956, there were 71 mosques, of which 34 mosques were Hausa-speaking, 14 mosques Djerma-speaking, and the rest established by other linguistic groups. The number of mosques would exceed 250 in 1982.

Muslims are agriculturists, pastoralists and traders. They belong, economically speaking, to the middle class of the Ghanaian society. However, there are some wealthy Muslims even in the capital Accra which has a beautiful central mosque. There are few Muslims in the professions. This is due to the fact that under the colonial rule, all modern schools were in the hands of Christian missions. Even after independence, about one third of the schools of Ghana remained in the hands of Christian missions.

This situation explains the overwhelming influence that the small Christian minority has in the country. While Christians, with all their denominations, do not make up the tenth of the population, they are holding most of the ministerial posts in the government, and their presence is overwhelming in the administration and the army. In 1954, out of a total of 104 members in the parliament, only 15 were Muslims (14.5%). This percentage did not increase much since then. Some Muslims reached the position of cabinet ministers from time to time, once a head of state was Muslim; but in general, the Muslim presence in the higher services is minimal.

A great majority of the Muslims of Ghana belongs to the Mālikī school. The Qādiri Sūfī brotherhood is very influential in the country. Islam is spreading in spite of all the handicaps. The principal Muslim organization at the present is the Ghana Muslim Representative Council with its branches, especially the da'wah branch, the youth branch, and the ladies' branch.

#### 8- Ivory Coast

France infiltrated into the African coast of what was to become later the Ivory Coast since 1842. In 1882, the territory was conquered, and it was formally declared a colony in 1893 within the Occidental French Africa. In January 1933, a portion of Upper Volta was added to the Ivory Coast, but in 1948, the districts of Bobò-Dioulasso, Gaoua, Kondougou, Ouagadougou, Kaya, Tenkodogo and Dedougou were transferred back to the reconstituted Upper Volta. The territory became independent in August 1960 as the Republic of Ivory Coast. The most important ethnic groups are the Agnis-Ashantis, the Kroumen, the Mande, the Baoule, the Dan-Gouro and the Koua, and 72 different languages are spoken in the country.

It was the great Muslim leader Somory Toure who first tried to establish a Muslim state in the north of the present day Ivory Coast. But his efforts failed because of colonial pressure. He was eventually defeated by the French and imprisoned in September 1898 C.E. However,

since the eighteenth century traders established Muslim communities in the northern districts which became centers of Islamization for the entire region. The most active of these traders were the Dyula Muslims.

In 1982, the total population of Ivory Coast reached about 8,580,000 persons of whom about 3,000,000 were Muslim (35% of the total population). All Muslims of Ivory Coast are of the Maliki school. Ethnically, all the Dyula are Muslim; Muslims are among the Kulango, the Mande and the Fulbe ; Mossi immigration brings with it Islamization, since most Mossi people leave their pagan beliefs and become Muslims when they emigrate. More people convert to Islam in the entire country.

Muslims constitute a majority in the northern districts of the country (departments), (see Figure 7.9). Indeed, the city of Bouake (200,000 inhabitants), the second in the country, is a Muslim city. Immigration from the north to the coast has created new Muslim nuclei. Indeed, most of the shepherds in such places as Port-Bouet and Marcory on the coast are Muslim Peuhls (Fulani) and Mauretanians. In Abidjan, the capital of the country, Treichville is a Muslim quarter.

Muslims in the Ivory Coast put a very serious effort to Islamize the pagans. For instance, in 1948, Sekou (Sheikh) Sangare made a systematic effort in the region of Seguda to educate the pagans in Islamic



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Muslims in the Ivory Coast put a very serious effort to Islamize the pagans. For instance, in 1948, Sekou (Sheikh) Sangare made a systematic effort in the region of Seguda to educate the pagans in Islamic

beliefs. In the 1930's, Yacouba Silla created a ṣūfī agricultural community at Cagura which became a center of Islamic learning and training. The first efforts at overall organization started in 1957 with the establishment of the Muslim Cultural Union. with branches at Bouake and Abidjan. There is a multitude of mosques in the country which are all combined with Qur'ānic schools. The Muslim district of Treichville in the capital Abidjan has three of such mosque/school facilities. Efforts at building modern schools imparting Islamic education in the primary and secondary levels have been made however. Most important among those are the efforts of El-Ḥadj Mori Kamara with his schools at Dalon and Bouake and the efforts of Mr. Kabine Diane. Muslims are also free to perform ḥajj and there is no specific discrimination against them.

However, just as in other African countries, but at a level less than in the former British colonies, Muslims have been handicapped in the educational field during colonial days. The Christians who barely constitute one tenth of the population are the most educated, being the product of the well financed missionary schools. They eventually control the entire country. The president of Ivory Coast is a Christian and out of 30 ministers in the Government in 1977, seven were Muslims (23%) and 27 were Christians (77%). Similar percentages are to be found in the administration and the army.

9 - Other Countries

Zaire, one of the largest countries of Africa, became independent in 1960. In 1982, it had a population of 31,150,000 people, or 9% of the population. Islam first entered Zaire from the east through Kivu and Oriental-Kasai provinces. More recently, Islam has been spreading in Shaba in the South and in the Equator Province in the North. The centers of Islamization are at present Kasongo (Kivu); Kisamgaru and Bunia (High Zaire); Kinda (Occidental Kasai) and Kalemi (Shaba) where a large mosque has been built recently. New communities have been organized in Bombo-Kosangi near Kananga, the capital of Occidental Kasai as well as in Kananga. Kasongo is however the Muslim center of the entire country. In Kinshasa, the capital of Zaire, the Muslim community, started with Senegalese and Nigerians, is spreading to the local citizens. They are all organized in a Muslim community. There are several mosques in the city and a Muslim school. Islam is now spreading fast in Zaire.

Malawi which won its independence in 1964, had a population of 6,370,000 people in 1982, of whom about 40% or 2,550,000 persons were Muslims. Half of the population is Christian and the remainder are animists. Most Muslims are concentrated in the Lake district in Central and in Southern Malawi. Cities such as Mulanji, Dedza, Chiradzulu, Lilongwe (the capital), Zomba, Salima and Nkhota-Kota are centers of Muslim concentration. Muslims are economically poor, being mainly

farmers and laborers. Some Muslims are professionals who were trained in Christian missionary schools, and some are in trade and commerce. The principal Muslim organizations are the Limbe Muslim Association, the Zomba Muslim Association; the Blantyre Muslim Association; the Lilongwe Muslim Association; the Kanyenda Mohamedan Schools Association; and the Nuru Muslim Association. They are all under the Muslim Association in Malawi which has also a youth branch. Every Muslim district has a small mosque/Qur'anic school complex, but teachers are poorly trained and receive very low support for their work by the poor community. However, two new religious training centers have been established to train teachers. Education has been and still is in the hands of Christian missions who are extremely biased against Islam. The Christian graduates of these schools run the country and are highly prejudiced against Muslims. The result is that there is only a small Muslim participation in the government.

The Central African Republic became independent as the Central African Republic in 1960. Its population amounted in 1982 to about 2,460,000 people. Of these about 980,000 were Muslims (about 40% of the population). Muslims are not present in the government, and the leadership of the country is in the hands of the Christian minority.

Madagascar became independent in 1958. In 1982, its population amounted to 8,980,000 persons. About 10% of this population were Muslim, or about 890,000 persons. Islam entered the island in the

thirteenth century from the Persian Gulf and South Arabia, as well as from East Africa. These eventually settled in the south-east of the island forming the present-day Antaimoro tribe. Other Muslims live on the west coast. New Muslim arrivals are Indians and Comorans. There are about 100 mosques in the country alongwith Qurānic schools. But Muslims are segregated against by the Christian leftist leadership of the country. The most dramatic occurrence was the riot against the Muslims of Majunga (a city which has had Muslim majority) which led to the massacre of more than 600 Muslims, and injury to thousands of them, as well as to an exodus of tens of thousands of refugees outside the island and untold loss of Muslim property and incalculable human misery and suffering. During these events the Muslims received no protection from the government.

Liberia was established by the U.S. in 1847 as a state to accommodate the liberated American slaves. To this day it is ruled by a small minority who are descendents of these Christianized and Americanized freed slaves. There is not a single Muslim in the government nor in any important position in the country. In 1982, the population amounted to 1,960,000 persons, Muslims forming about 45% of the population, their number being about 880,000. Islam began to spread in the country since the 18th century. There are three mosques in the capital, Monrovia, and hundreds all over the country. Most of the time these are makeshift structures. Islamic law is in force

among Muslims who are free to perform hajj (about 150 persons every year). There are five Qur'anic schools in the capital and a few elsewhere. Islamic education is in the mosques but not in the government schools. The principal Muslim organization is the National Muslim Council of Liberia which is in good contact with the rest of the Muslim ummah, especially with the Muslims of Sierra Leone.

Zambia became independent in 1964. Its population amounted to 6,190,000 people in 1978. Of these about 740,000 people were Muslims (12% of population). Muslims are concentrated mostly in the Copperbelt Province, especially around its capital Ndola. There is also a Muslim community and a mosque in Luanshya. Most of the Muslims are Africans, but there are also Muslims of Indian origin. These have their own Islamic Indian Associations in Ndola and Lusaka. There is also a large Muslim community in the Eastern Province, especially in its capital city Chipota). The Indian Muslims are mostly traders whereas the African Muslims are mainly laborers in copper mines. There is a Muslim school in Lusaka and another one in Ndola. There are Qur'anic schools and mosques in other parts of the country but they are few in numbers. Muslim participation in the running of the country is practically nil.

Togo became independent in 1960. In 1982, its population amounted to 2,880,000 persons. Of these about 25% or about 670,000 persons were Muslims. Northern Togo came under the same Islamic influence as northern Ghana. The Muslims are the Hausa, Djerma,

Kotokoli, and Tchokossi people in the North and "Brazilian" Muslims in the South. Qur'ānic schools are present all across the country, but Muslims have practically no share in the government.

The Union of South Africa was established in 1909 as a land of Christian White European supremacy. It became a Republic in 1961. In 1982, its population was about 29,160,000 persons. The Muslims numbered in the same year about 510,000 persons, or 1.7% of the total population. About 85% of Muslims are descendants of settlers from: Indonesia, India, Malawi, Zanzibar and Mozambique. The first batch of Muslims were political prisoners brought by the Dutch in 1667 from Java (at the present a part of Indonesia). They integrated with the first elements of Swahili Muslims who preceded the European colonization. Muslims are largely concentrated in the Provinces of the Cape, Natal and Transvaal. Muslims are to be found in most towns and villages of these provinces but with higher concentration in Durban, Cape Town, Johannesburg and Pretoria. About one third of Muslims are traders, others are workers, some are professionals. There are more than 150 Islamic organizations which have joined together to form an Islamic Council of South Africa. There are about 200 mosques/Islamic schools and 4 orphanages. There is an Institute of Islamic Law Studies in Cape Town. The racial policy of the government forced division on the community into Indian, Black, Colored and White components. Muslims are however free to observe their religious observances within each group and their contacts with the Muslim world are good.

Rwanda became independent in 1962. It had a population of 5,460,000 people in 1982, including about 380,000 Muslims or 7% of the total population. Thirty percent of Muslims live in the capital, Kigali, where they form half the population. There are about 50 mosques in the country of which 5 are in the capital. All Muslims are organized under the "Association of Rwanda Muslims" established in 1964 and recognized by the Government as representing the Muslims.

Burundi became independent in 1962. It had a population of 4,510,000 people in 1982. The Muslim population amounted to about 230,000 persons, or 5% of the total. The most important center of Muslim concentration is the Capital Bujumbura where they are concentrated in the Muyanzi Quarter. Islam is spreading in Burundi from Tanzania. There are Arab and Indian traders, but most Muslims are African traders and agriculturists. The Muslim community has complete respect of the authorities and is free to perform its religious duties. There are three important Muslim associations: the Sunni Muslim Association (mostly Indian); the African Muslim Association which is the most active, and the African Muslim Students Association. There are many Qur'anic schools in the country along with the mosques.

Mauritius is an island in the Indian Ocean which became independent in 1968. In 1982, its population amounted to about 810,000



persons, of whom 162,000 were Muslims, (20% of the total population). Most Muslims are of Indian origin with Urdu and Gujrati as their languages. They speak also French and English. There are 91 mosques in the island. About 200 Muslims perform hajj yearly, but Islamic law is not enforced on Muslims. Qur'ānic schools are attached to the mosques. There is an Islamic Institute. Islam is however not taught in government schools. Most Muslims are agriculturists. There are some who are in business and the professions, but their percentage among others is less than the percentage of Muslims in the island. There are usually 2 or 3 Muslim ministers in the government. The most important Muslim organizations are the Board of Waqf Commissioners, controlling the management of mosques and awqāfs; the Islamic Welfare Foundation; the Islamic Circle; etc.

Zimbabwe, which became independent in 1980, had a population of 7,770,000 persons in 1982. The Muslim population is estimated at 62,000 persons or 0.8% of the total population, 90% of them are descendants of immigrants from Malawi, India, Somalia and Mozambique. Most Muslims are farmers in the Midlands and south eastern districts or traders in such towns as Salisbury, Bulawayo and Que Que. There are about 50 mosques and prayer halls in the country, to which the Qur'ānic schools are attached. Muslims have no share in the administration of the country. The most important associations are the Bulawayo Muslim Youth Movement, the Muslim Students Association (Que Que), the Southern Rhodesia Islamic Youth Council, and the Rhodesia Islamic Mission.

Many locations in northern Morocco are still under Spanish colonial rule. These include the towns of Sabtah and Maīlīyah and the minor presidios of Nakkūr, Bādīs and Al-Ja'fariyah Islands. They total a population of 130,000 persons of whom 47,000 are Muslims (36% of the population). Muslims are Moroccan, although many of them received Spanish citizenship. They have their mosques and strong ties with Morocco. But they constitute the poorest elements in the society.

Mayotte is part of the Comoro Islands. It was illegally separated from the rest of the islands when they received their independence in 1976. Since 1977, it became an overseas department of France. Its total population amounted to about 53,000 people in 1982, of whom about 37,000 were Muslims (70% of the population). The language of the people is Swahili; a small Christian minority of immigrants agitated for separation from the rest of the islands. The United Nations recognize the State of Comoros as representing Mayotte as well.

The Congo had a population of 1,640,000 persons in 1982. Of these about 37,000 were Muslims (2% of the total population). Islam is being introduced by Nigerian and Senegalese immigrants. Muslims have mosques and Qur'ānic schools in the main cities, especially in Brazzaville, the capital of the country.

The Reunion is an overseas department of France. It is an island neighboring Mauritius. It had a population of 546,000 persons in 1982. Of these about 2.5% or about 14,000 persons were Muslims. Islam was introduced to the island by Indian immigration since 1885. There are at present 12 Islamic schools and 13 mosques in the island, including two mosques in the capital Saint Denis. Muslims are united under the Cultural Association of Reunionian Muslims, and they have a magazine in French "L'Echo de l'Islam".

There are about 8,000 Muslims in Angola and at least one minister in the government is Muslim. Each of Cape Verde, Equatorial Guinea and Sao Tome and Principe has about 1,000 Muslims. There are 500 Muslims in Botswana who have two mosques, one at Lobatse and another at Gaborone. There are also two Islamic schools. Muslims are organized under the Botswana Muslim Association. Seychelles have about 200 Muslims of various origins. They are organized under the Seychelles Muslim Organization and have plans for a mosque in the capital Victoria. Finally there are about 2,000 Muslims in Namibia, Swaziland and Lesotho as a whole.

#### 10- Conclusions

As far as minority Islam in Africa is concerned, the continent could be divided into two areas: West Africa, and East Africa. In West Africa, Muslims have indeed been pushed aside by small Christian minorities trained during colonial days to the point where in all of

the states treated in this chapter Muslim influence is considerably less than their numerical strength. However, it seems that this position is only temporary and as time passes more people convert to Islam and more influence Muslims have in their country. The improvement of the situation of Muslims in this area seems to proceed peacefully. One state in this area has Muslim numerical majority: Nigeria.

In East Africa, the situation is altogether different. The area has been constituted in Muslim states for more than one thousand years. It witnessed Christian onslaughts since the fifteenth century. In a greater part of this region a policy of active segregation is being followed by the Marxist establishments which have inherited their hatred for Islam from the Christian missions or clergy, or have derived it from the inherent hostility of Marxism towards all religions. The most preoccupying situations are those existing in the states where Muslims are either in majority or are close to being a majority: Ethiopia, Tanzania, Mozambique and Malawi.

In Ethiopia, many Muslims looked at war of liberation as the only way of avoiding the status of second class citizens to which they were reduced in spite of their numeral majority. However, unfortunately for the Muslims of Ethiopia, they were unable to wage a united struggle to obtain their civil rights and the rule of the majority. Most wars of liberation in the country are of the secessionist type and are motivated as much by local national feelings as by the Islamic urge of revolt against oppression.

It is highly disturbing for Muslims to notice that some of the states of south-east Africa such as Tanzania and Mozambique which are most hostile to Muslims have been and are the same which had received support from Muslims in their fight against colonialism. However, it is hoped that the present situation is only a temporary one, since the mass of the population of the area, whether Muslim or not, does not share with this tiny minority that has been reared in the missionary schools their disdain for Islam. Indeed, even in East Africa, Islam is gaining new adepts every year.

In fact the real problem of the Muslim minorities in Africa is an educational one. During the colonial era, Muslims had been prevented from receiving modern education since they had been pushed to the position where they had to choose between their Islamic faith and modern education. They chose their faith. However, after the attainment of independence, the situation remained unchanged. Muslims have found themselves the least equipped to compete with the rest of the population, being the least educated and consequently the poorest. In order to tackle the problem at the roots it is necessary to help the African Muslims educate themselves. They are already making a gigantic effort which should be supported. Once Muslims in Africa are able to overcome their lag in education - of course, without failing to emphasize Islamic education and developing deep understanding of Islamic principles - most of their problems are bound to be solved in due time.

Muslims all over the world are coming to take notice of this problem. They have united their efforts to establish two Islamic Universities, one in Uganda for East Africa and the other in Niger (in the town of Say) in West Africa. However, the problem has to be tackled from the earliest stages of education; the kindergarten; then the primary Islamic schools; then the secondary schools.

The problems of hunger, malnutrition and vitamin deficiency in children have hit Muslims more than anybody else in Africa; from the Sahel to the Horn. Muslims of the World should show their solidarity with their African brethren in this respect. The help given to Muslims in Africa should be direct and not through welfare groups related to European Churches which use such help to reinforce their own efforts designed to undermine the cultural roots of the Muslims.

Finally, one of the greatest tragedies of Africa is its deculturation by the European colonial powers. Why should foreign languages such as English or French, or Portuguese remain the languages of Africa? The Africans should develop their own languages as the bearers of their Islamic culture; Swahili, Hausa, Fulani, Wolof and many other languages have been written for centuries in the Arabic script and have been the carriers of great civilizations. For Muslims, attachment to the Arabic and at least the Arabic script is an integral part of their permanent cultural policy and is deemed a powerful guarantee for strengthening Islamic cultural unity at the global level.

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