Sub-Saharan Africa

Exploring Muslim Societies in the Modern World











Debates about religious issues are very significant within postcolonial contexts in African societies

These relate to issues such as identity politics, Islamisation of the public and critical debates on Islam

They can be close links between political dynamics and issues relating to Islam in global contexts, which impact upon public and private life in diverse African contexts

Within African public spheres, Islam often lost its independent political capital, but retained relevance when prominent religious leaders were actively promoted to grant legitimacy to colonial rule

Colonial policies did not only lead to accommodative practices among Muslims; they favoured the practice of Islam that was not overtly political

Within new cities and urban environments, forms of Muslim religious life thrived

Source: Abdulkader Tayob in Islam in the Modern World

Sufi movements were particularly significant, including in West Africa (Muridiyya and Tijaniyya) and in East Africa (Qadiriyya)

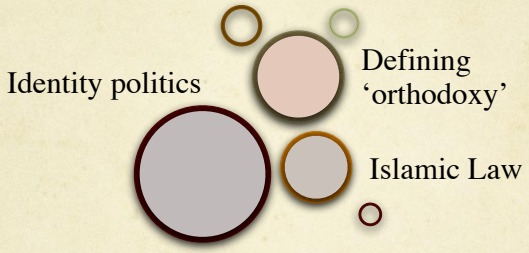
in zones where Muslims formed significant proportions of populations, Islamic identity politics dominated public life in competition with Christian groups

There was often a preoccupation with defining “orthodoxy” for Muslim social life, including the formation of scholarly bodies, development of schools and mosques, and the adopting of specific practices derived from Islamic sources

In some contexts, there was a focus on Islamic law as an expression of Islam

Source: Abdulkader Tayob in Islam in the Modern World

Key issues in public Islam (in African contexts)



Source: Abdulkader Tayob in Islam in the Modern World

Muslims participated in post-independence movements and liberation movements throughout Africa, bringing in ideas about Islamic law and expression in some contexts

There are specific issues associated with ideas of "reform", and especially the resistance to colonialism and imperialism, influenced by ideas of "modernist" Islam – **Muhammad Abduh** was particularly relevant, and the influence of the Muslim brotherhood impacted in some zones, for example in the Sudan.

Muslim majority countries in sub-Saharan Africa created generally more secular states with sufficient co-operation of an legitimacy from religious leadership

Source: Abdulkader Tayob in Islam in the Modern World

These included countries such as Mali, Senegal, Nigeria and Chad that inherited secularism lasted today from the French, and also Somalia with a history of Italian colonialism.

Countries that have emerged from British colonial rule were not as decisive on secularism, even though they did not develop explicitly religious states

In some of these countries, Muslims and Christians engaged in a battle over the symbolic identity of the state

Such politics included a close watch over the religious identities of those in power, the dominant religious identity among citizens, and intra- and inter-religious conflict and competition.

Source: Abdulkader Tayob in Islam in the Modern World

With the exception of Sudan, where a regime of Islamic law was introduced in the early 1980s, the movements of Islamic revival in sub-Saharan Africa remained for the most part self-contained

Some did have connections with other movements elsewhere in the Muslim world, For example the Muslim Brotherhood, Tablighi Jamaat, Saudi-linked organisations, and some Shia movements

The rise of revival movements in the 1980s coincided with programmes of economic austerity, forcing states to decrease investments in social sectors like healthcare, education and welfare

This meant that Islamic movements were to emerge as important institutions organising these services

Source: Babacar Mbengue in An Introduction to Islam in the 21st Century

Reformist ideas and challenges were presented by Salafi teachers in East Africa

Sufi scholars organised and advocated forms of religious reform as well

Traditions may be maintained through a legally sanctioned system of sharia courts, and may also be part of religious education systems and networks, some of which may also encourage ideas about modern scientific education.

Source: Abdulkader Tayob in Islam in the Modern World

Gambia

A reformist understanding of Islam took shape against a Sufi oriented epistemology which included claims to an esoteric access to knowledge

This also supported traditional practices at graveyards

Within this context, both perspectives operated without one form dominating the state

Source: Abdulkader Tayob in Islam in the Modern World

Islamic laws become a key element for activists

Critical activists have focused on the meanings of Islamic law, in particular in regard to women's rights

Critical voices have been heard when ideas about being extended in northern Nigerian states have been articulated, and these courts' judgements have been challenged in higher courts

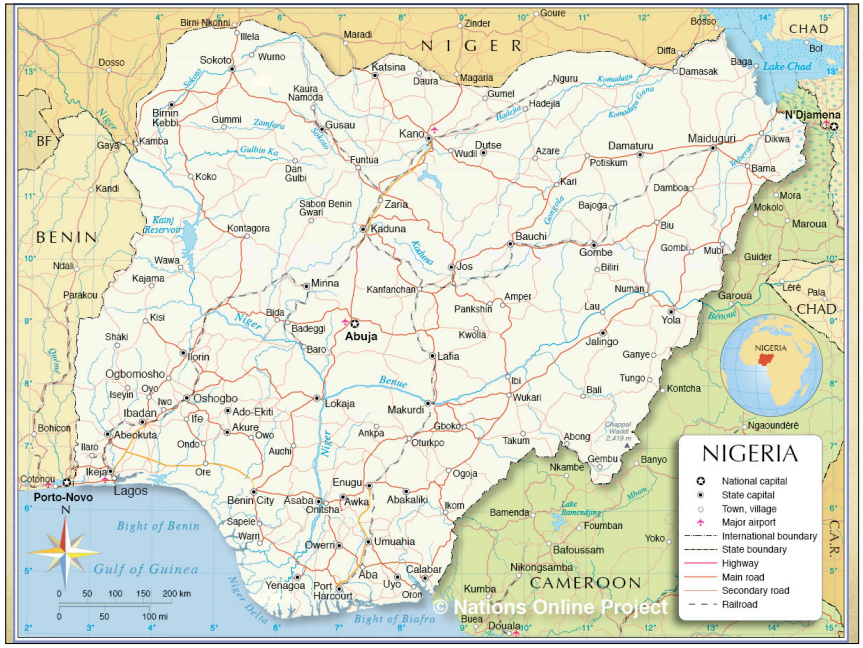
This discourse is linked into ideas about the greater objectives (maqasid) of the sharia more than its specific rules

Critical voices are an important part of the debates in political and public spheres

Source: Abdulkader Tayob in Islam in the Modern World

Case Study: Sub-Saharan Africa - Nigeria

Exploring Muslim Societies in the Modern World



Country | Continent | World



- The population of **Nigeria** is estimated at **178,516,904** as of July 1 2014.
- Nigeria's population is equivalent to **2.46%** of the total world population.
- Nigeria ranks number **7** in the list of countries by population.
- The **population density** in Nigeria is **193 people per Km²**.
- **51%** of the population is **urban** (91,834,051 people in 2014).
- The **median age** in Nigeria is **17.8 years**.

Population of Nigeria (2015 and historical)

Year	Population	Yearly % Change	Yearly Change	Migrants (net)	Median Age	Fertility Rate	Density (P/Km²)	Urban Pop %	Urban Population	Country's Share of World Pop	World Population	Global Rank
2015	**183,523,432**	2.82%	4,763,130	-60,000	17.7	6.01	199	52%	95,564,322	2.51%	7,324,782,225	7
2014	**178,516,904**	2.82%	4,901,559	-60,000	17.8	6.01	193	51%	91,834,051	2.46%	7,243,784,121	7
2010	**159,707,780**	2.73%	4,024,378	-60,000	17.9	6.01	173	49%	78,258,409	2.31%	6,916,183,482	7
2005	**139,585,891**	2.58%	3,341,833	-34,000	18.0	6.05	151	46%	63,860,545	2.14%	6,514,094,605	9
2000	**122,876,727**	2.53%	2,890,380	-19,005	18.0	6.17	133	42%	52,039,523	2.01%	6,127,700,428	10
1995	**108,424,827**	2.55%	2,561,495	-19,154	17.7	6.37	117	39%	42,115,456	1.89%	5,741,822,412	10
1990	**95,617,350**	2.65%	2,343,156	-18,281	17.5	6.60	104	35%	33,735,713	1.80%	5,320,816,667	10
1985	**83,901,572**	2.63%	2,040,695	-134,328	17.5	6.76	91	32%	26,711,743	1.73%	4,863,601,517	10
1980	**73,698,099**	3.00%	2,026,500	170,930	18.0	6.76	80	29%	21,064,391	1.66%	4,449,048,798	11
1975	**63,565,601**	2.52%	1,486,751	-7,705	18.3	6.61	69	26%	16,230,205	1.56%	4,071,020,434	11
1970	**56,131,845**	2.24%	1,178,655	-8,669	18.7	6.35	61	23%	12,745,297	1.52%	3,691,172,616	11
1965	**50,238,570**	2.13%	1,005,391	204	18.9	6.35	54	20%	10,101,972	1.51%	3,329,122,479	13
1960	**45,211,614**	1.91%	817,856	541	19.0	6.35	49	16%	7,306,649	1.49%	3,026,002,942	14
1955	**41,122,332**	1.67%	652,518	674	19.1	6.35	45	12%	5,039,131	1.49%	2,761,650,981	13

Source: **Worldometers** (www.Worldometers.info)

Elaboration of data by United Nations, Department of Economic and Social Affairs, Population Division. World Population Prospects: The 2012 Revision. (Medium-fertility variant).

Nigeria Population Forecast

Year	Population	Yearly % Change	Yearly Change	Migrants (net)	Median Age	Fertility Rate	Density (P/Km²)	Urban Pop %	Urban Population	Country's Share of World Pop	World Population	Global Rank
2020	**210,158,878**	2.75%	5,327,089	-60,000	17.8	5.73	228	55%	115,618,907	2.72%	7,716,749,042	6
2025	**239,874,442**	2.68%	5,943,113	-60,000	18.1	5.43	260	58%	138,944,872	2.97%	8,083,412,759	5
2030	**273,120,384**	2.63%	6,649,188	-60,000	18.6	5.10	296	61%	165,999,838	3.24%	8,424,937,474	5
2035	**310,125,396**	2.57%	7,401,002	-60,000	19.2	4.76	336	64%	197,121,904	3.55%	8,743,446,952	4
2040	**350,720,062**	2.49%	8,118,933	-60,000	19.8	4.42	380	66%	232,376,591	3.88%	9,038,687,151	4
2045	**394,380,709**	2.37%	8,732,129	-60,000	20.6	4.10	427	69%	271,535,062	4.24%	9,308,438,178	3
2050	**440,355,062**	2.23%	9,194,871	-60,000	21.4	3.79	477	71%	314,109,669	4.61%	9,550,944,891	3

Source: **Worldometers** (www.Worldometers.info)

Elaboration of data by United Nations, Department of Economic and Social Affairs, Population Division. World Population Prospects: The 2012 Revision. (Medium-fertility variant).

In Nigeria, the ruling aristocracy, nurtured and protected by the British through indirect rule, transformed itself into political players in the new state

Ahmadu Bello (Governor of northern Nigeria 1959 to 1966) connected politics with the construction of a Nigerian Muslim identity

He formed a political party attempting to connect with history of an 18th or 19th century Islamic state, calling the body Jamaat Nasr al-Islam (society for the support of Islam)

Bello tried to found a new Sufi order (Usmaniyya) to supersede existing orders



Source: Abdulkader Tayob in Islam in the Modern World

Bello promoted the preacher **Abu Bakr Gumi** (d.1992) to develop his ideas about Islam, making him the grand Kadi and inviting him to present sermons in the Sultan Bello Mosque.

Bello was assassinated in 1965, but his policies continue.

Gumi: influential in ideas about reform, often directed against the influence of Sufi networks



Gumi

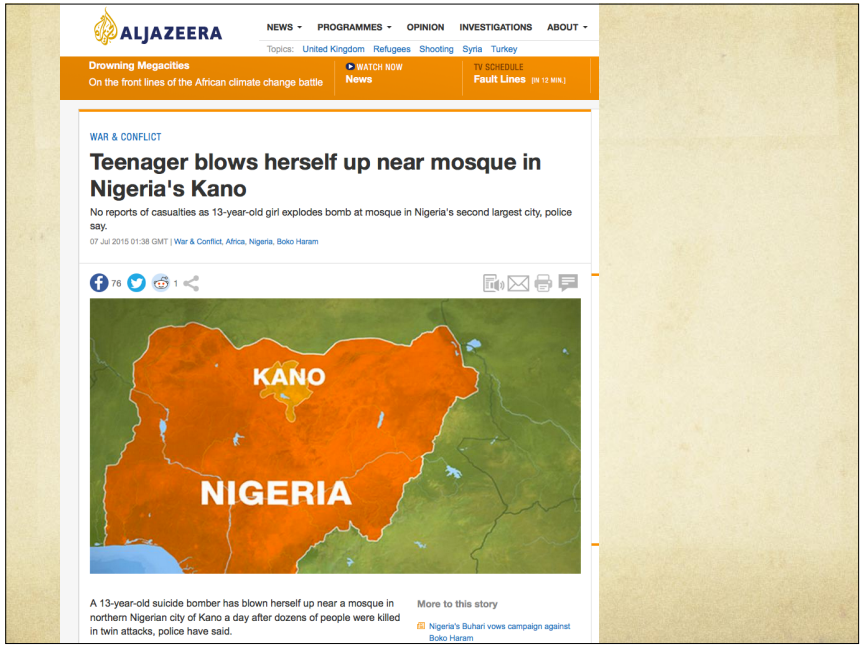
Bello: can be compared/contrasted with **Aminu Kano** (1920-83), born into a religious scholarly family, a teacher who went on to lead the Northern Elements Progressive Union which promoted ideas of social justice, development and equality rather than religious symbols in public life.



Source: Abdulkader Tayob in Islam in the Modern World



Kano Mosque





Boko Haram

meaning: "Western education is sacrilege" (Hausa)

this group emerged in northern Nigerian states, and has been responsible for numerous attacks in Nigerian and other contexts

The group presents a strong, jihad oriented manifesto which feeds into disenfranchised groups; it has been responsible for violent attacks, and also the kidnapping of schoolgirls in Nigeria (which led to substantial international publicity)

This group has exacerbated tensions between Christian and Muslims in Nigeria

Source: Babacar Mbengue in An Introduction to Islam in the 21st Century



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Boko Haram kidnapping of 200 Nigerian schoolgirls, a year later

By Don Melvin, CNN

Updated 1941 GMT (0241 HKT) April 14, 2015



#BringBackOurGirls one year on 02:28

Story highlights

Nigeria's President-elect sends nation's prayers to families of girls

World still expresses hope that the girls will return

Boko Haram controls a portion of northeastern Nigeria

(CNN) —One year after it was perpetrated, the kidnapping of nearly 300 schoolgirls by a jihadist group in Nigeria remains a crime almost too horrifying to comprehend: Hundreds of teenaged girls, just finishing school, destined perhaps for significant achievement -- kidnapped, never to be seen again.

"This crime has rightly caused outrage both in Nigeria and

http://edition.cnn.com/2015/04/14/africa/nigeria-kidnapping-anniversary/

Abducted night of April 14-15

The girls were abducted on the night of April 14-15, 2014, in the town of Chibok, in northeastern Nigeria, about a two-hour drive from the border with Cameroon.

The Government Girls Secondary School had been closed for a month because of the danger posed by Boko Haram militants, who are opposed to Western education, particularly for girls. But students from several schools had been called in to take a final exam in physics.

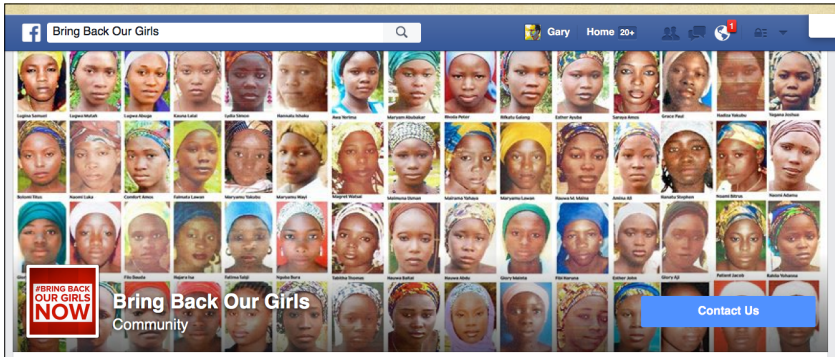
The militants stormed the school, arriving in a convoy of trucks and buses and engaging in a gun battle with school security guards. Then they forced the girls from their dormitories, loaded them into trucks and drove them into the forest. Most have never been seen since, except in a photograph in which they sat on the ground in a semi-circle, clad in Islamic dress.

They were between 16 and 18 years old.

Police said the militants kidnapped 276 girls in all. About 50 managed to escape soon after they were abducted. Those who did not, it is feared, may have been raped, brutalized, enslaved and forced to convert to Islam.

#BringBackOurGirls one year on: 'We should all feel shame'

Bring Back Our Girls — Gary — Home 20+



Timeline About Photos Likes More — Like — Message

238,362 people like this
Shafinaaz Hassim and 3 other friends

Invite friends to like this Page

Post Photo/Video

Write something...

Post

Create Page

Recent
2015
2014

ABOUT

On 04.14.14 276 schoolgirls were kidnapped from Government Secondary School, Chibok by Boko Haram terrorists in Nigeria.
57 escaped 219 are still missing.

http://www.bringbackourgirls.us/

PHOTOS

Bring Back Our Girls
8 hrs ·

Today is the 599th day since 273 Nigerian school girls were kidnapped. We ask that all of you, from whatever city/country you live, to continue to march and hold rallies. Continue to call your government leaders and tell your friends. We will not be silenced.

the Trumpet — GERALD FLURRY — TV — RADIO — SUBS



Boko Haram Expands the Islamic State 'Caliphate' to Nigeria

March 19, 2015 • From theTrumpet.com

Nothing succeeds like success.

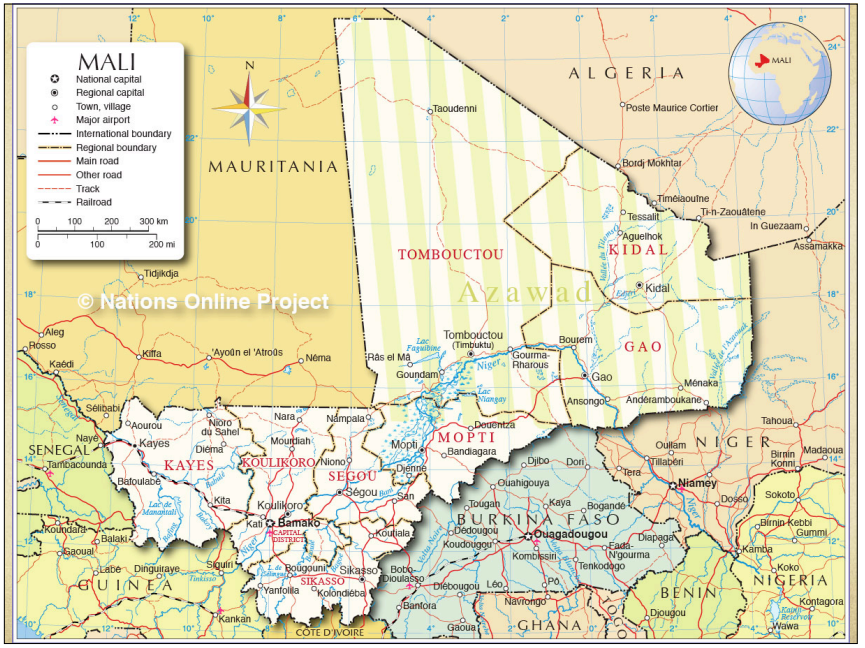
BY ANTHONY CHIBARIRWE

Nigerian Islamist group Boko Haram pledged its allegiance to the Islamic State in an audio message shared via Twitter on March 7.

The terrorist group's leader, Abubakar Shekau, said: "We announce our allegiance to the caliph of the Muslims [Islamic State leader Abu Bakr al-Baghdadi] ... and will hear and obey in times of difficulty and prosperity, in hardship and ease, and to endure being discriminated against, and not to dispute about rule with those in power, except in case of evident infidelity regarding that which there is a proof from Allah."

Case Study: Sub-Saharan Africa - Mali

Exploring Muslim Societies in the Modern World



Rank	Country	Population (2014)	1 Year Change	Population Change	Migrants (net)	Median Age	Aged 60+	Fertility Rate	Area (Km²)	Density (P/Km²)	Urban Pop %	Urban Population	Share of World Pop
67	Mali	**15,768,227**	3.05%	466,577	-48,558	16.2	4%	6.85	1,240,225	13	37%	5,810,359	0.22%

Nationality	**noun:** Malian(s) **adjective:** Malian
Ethnic groups	Mande 50% (Bambara, Malinke, Soninke), Peul 17%, Voltaic 12%, Songhai 6%, Tuareg and Moor 10%, other 5%
Religions	Muslim 94.8%, Christian 2.4%, Animist 2%, none 0.5%, unspecified 0.3% (2009 Census)
Languages	French (official), Bambara 46.3%, Peulfoulfoulbe 9.4%, Dogon 7.2%, Maraka/soninke 6.4%, Malinke 5.6%, Sonrhai/djerma 5.6%, Minianka 4.3%, Tamacheq 3.5%, Senoufo 2.6%, unspecified 0.6%, other 8.5% **note:** Mali has 13 national languages in addition to its official language
Literacy	**definition:** age 15 and over can read and write **total population:** 33.4% **male:** 43.1% **female:** 24.6% (2011 est.)
School life expectancy (primary to tertiary education)	**total:** 9 years **male:** 10 years **female:** 8 years (2012)
Child labor - children ages 5-14	**total number:** 1,485,027 **percentage:** 36 % (2010 est.)

http://www.indexmundi.com/mali/demographics_profile.html

The country's area is more than two times the size of that of France or slightly less than twice the size of the area of the U.S. state of Texas.

Since beginning of 2012, the Malian government has lost more and more control over the northern regions of Gao, Kidal, Tomboctou, and parts of northern Mopti.

In April 2012 Tuareg-led rebels have conquered the historic city of Timbuktu and the northern part of the country, from which at least half the population has fled either into the southern part of Mali or into neighbouring countries.

The Tuareg are Berber people, they are the principal inhabitants of the interior of the Saharan desert.

The Tuareg declared independence from Mali and named the new state Azawad, which means 'the land of the nomads'.

Source: http://www.nationsonline.org/oneworld/map/mali_map.htm





Roof of the Djenne Mosque
Image: Albert Backer



Koranic Sankore University. http://travel.nationalgeographic.com/travel/world-heritage/timbuktu/

Muslims currently make up approximately 90 percent of the population of Mali.

majority - Malikite Sunni, influenced with Sufism.

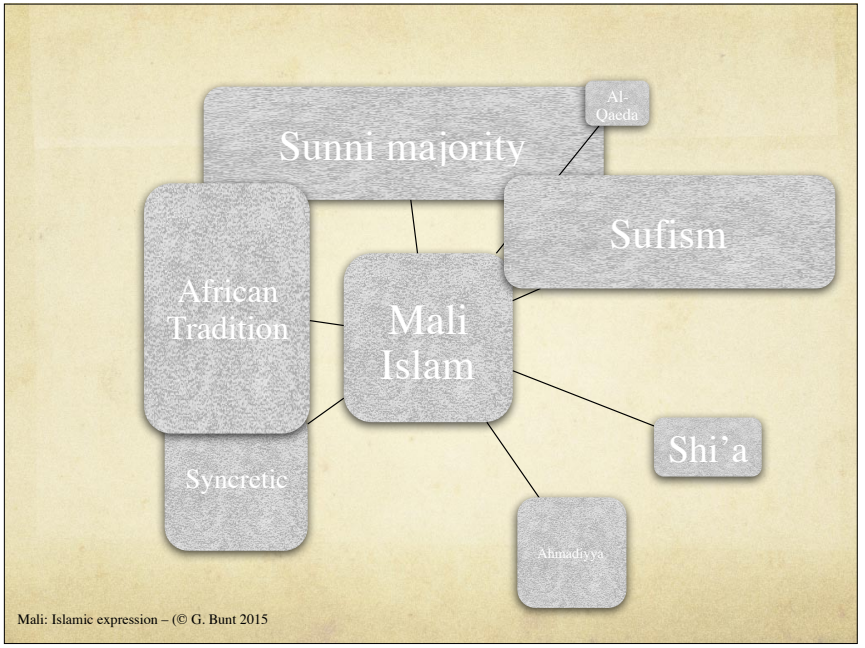
Others:

Ahmadiyya
Shia branches.

Syncretic beliefs

Ancestor veneration

African Traditional Religion.



Mali: Islamic expression – (© G. Bunt 2015

Enforcement of 'Sharia' in north:

Music banned; amputations, punishments for smoking, drinking, improper dress; stoning of adulterers

In 2012 several Islamic sites in Mali were destroyed or damaged by al-Qaeda related groups – claiming sites represented "idol worship".

French forces intervened in 2013, together with peacekeeping forces, in order to challenge the rise of aQ related activities, which had proclaimed 'Azawad' as an independent land





Brent Stirton/Getty Images

The Brazen Bibliophiles of Timbuktu

How a team of sneaky librarians duped Al Qaeda

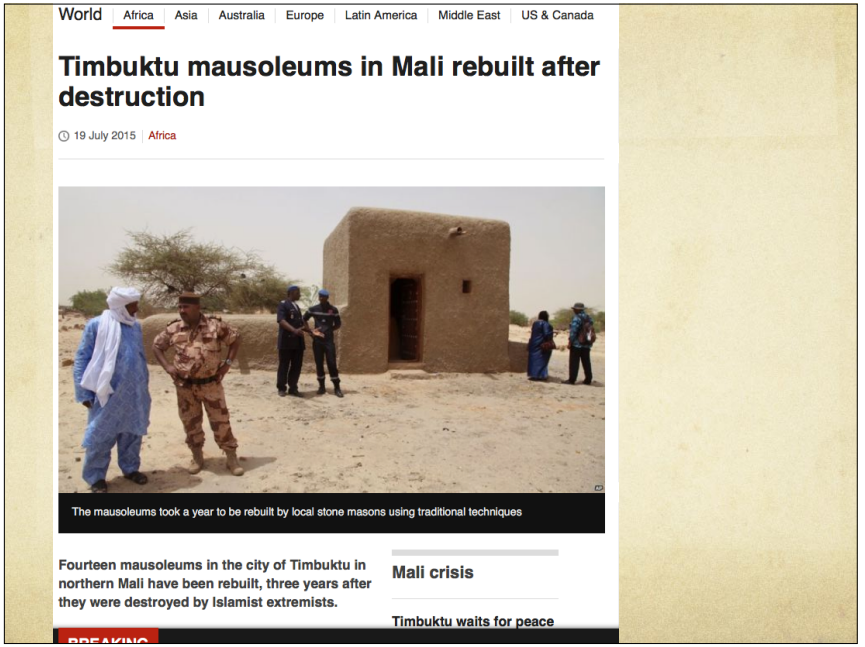
BY **YOCHI DREAZEN** | April 25, 2013

One afternoon in March, I walked through Timbuktu's Ahmed Baba Institute of Higher Studies and Islamic Research, stepping around shards of broken glass. Until last year, the modern concrete building with its Moorish-inspired screens and light-filled courtyard was a haven for scholars drawn by the city's unparalleled collection of medieval manuscripts. Timbuktu was once the center of a vibrant trans-Saharan network, where traders swapped not only slaves, salt, gold, and silk, but also manuscripts—scientific, artistic, and religious masterworks written in striking calligraphy on crinkly linen-based paper. Passed down through generations of Timbuktu's ancient families, they offer a tantalizing history of a moderate Islam, in which scholars argued for women's rights and welcomed Christians and Jews. Ahmed Baba owned a number of Korans and prayer books decorated with intricate blue and gold-leaf geometric designs, but its collections also included secular works of astronomy, medicine, and poetry.

Although non-Malians have been involved as members and in key leadership positions in two of the Islamist groups in northern Mali -- al-Qaeda in the Islamic Maghreb (AQIM) and the Movement for Unity and Jihad in West Africa (known by its French acronym MUJAO), the appeal of such groups to some Malians and their active participation in advancing those group's agendas challenges the view of a static "traditional" Islam in Mali. The fact that Malian Tuareg rebel leader Iyad ag Ghali -- one time member of Tabligh Jama'at, the world's largest Muslim missionary organization, which spread widely in Mali -- founded one such group Ansar Dine (literally "defenders of the religion") whose major stated objective is to impose sharia throughout Mali should help set such simplistic views aside.

Benjamin Soares, Islam in Mali since the 2012 coup
http://www.culanth.org/fieldsights/321-islam-in-mali-since-the-2012-coup

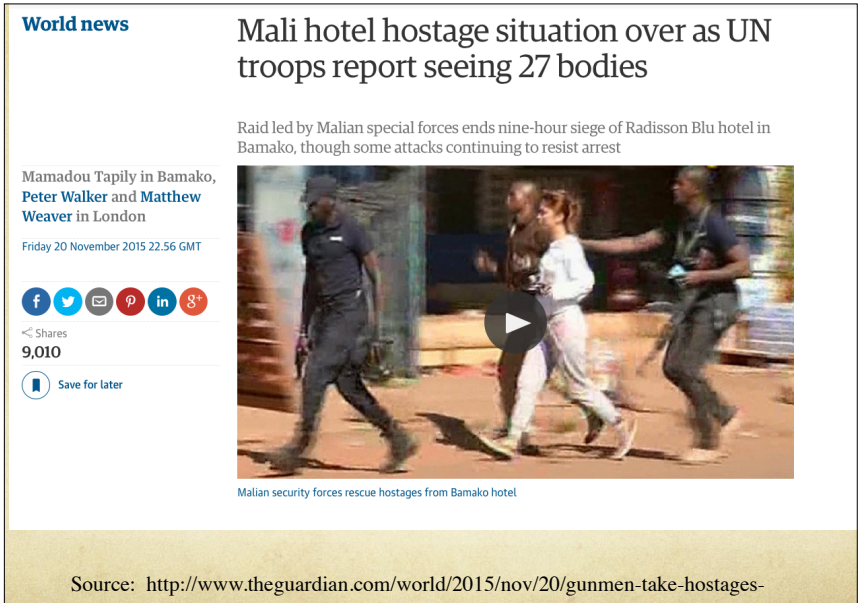
After the 2012 coup, Ansar Dine controlled Timbuktu (for a time) and destroyed shrines and other buildings deemed 'unIslamic'. Control has now been regained.



Ousmane Madani Haïdara -- Mali's most prominent Muslim preacher and head of the country's largest and most successful modern-style Islamic organization (also called Ansar Dine) who encourages people to be better Muslims and good citizens -- was not only an outspoken critic of the Islamists and their harsh rule in the north, but also Malian Muslims from the south who share the Islamists' ideas. Haïdara has even gone so far as to state publicly that such Islamists are not Muslims -- a position that is not uncontroversial.

Benjamin Soares, Islam in Mali since the 2012 coup
http://www.culanth.org/fieldsights/321-islam-in-mali-since-the-2012-coup





Source: http://www.theguardian.com/world/2015/nov/20/gunmen-take-hostages-radisson-hotel-mali-bamako

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Babacar Mbengue, “Islam in Africa”, chapter in A. McCloud, S.W. Hibbard, L. Saud (eds). An Introduction to Islam in the 21st Century (Wiley-Blackwell)

Benjamin Soares, ‘Islam in Mali since the 2012 coup’, Cultural Anthropology, http://www.culanth.org/fieldsights/321-islam-in-mali-since-the-2012-coup

Griots: http://reocities.com/paris/bistro/7168/entree.htm

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