

eid-al-kabir festivities. In Yoruba in particular, the role of Islam is clearly depicted in songs. For instance; for weddings, naming ceremonies, burials and even pilgrimages to Makkah⁵⁶ undoubtedly Islamic traditions and culture has been long established in this region and a large percentage of the population are Muslims.

Conclusion

Revivalist and *jihadist* movements of the late eighteenth and early nineteenth centuries ensured a comparative reduction in syncretic practices of the peoples of this region. The creation of a wider political entity of the Sokoto Caliphate integrated diverse peoples into a common social, economic and political union over a considerable part of modern Nigeria. Islamic traditions and culture came to be firmly established in Muslim communities across the area.

⁵⁶ Abdulrahman Doi, *Islam in Nigeria*, Gaskiya Corporation, 1984, pp. 141-156.

Sudan (181245)
Gana (070051)
Mali (130266)

The Spread of Islam in Bilad al-Sudan 900-1500: Ghana, Mali and Songhay

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Introduction

There is no doubt that trade and other commercial relations existed between the North African communities of the Sanhaja ethnic group and the general Berber societies with the Dyula and Mande speaking communities of the Western Sudan. But what is yet not certain is the period upon which these trading and commercial relations began. However, it is evident that the discovery of camel around the first century AD¹ facilitated a serious breakthrough in the traffic of the caravans and its criss-crossings along the Saharan marches southwards to the ancient states of the Western Sudan and vice versa. To that effect, trade has been seen as one of the dominant themes in the history of Western Sudanic region.² It resulted in the opening of persistent and dominant but dynamic relations that transformed the socio-political and economic features and structures of these states and their inhabitants.

Principal among the most important of these transformations in the Western Sudan has to do with the development of a complex system of trade with all its attendant consequences: the introduction and spread of Islam (which formed the subject matter of this study) as well as the rise and development of cities and states in the region. This buttresses the fact that African social formations have indeed been into relations with one another even before common era, hence influ-

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¹ Nehemia Levtzion, *Ancient Ghana and Mali*, London: Matheun and Co., 1973, p. 6.

² Nehemia Levtzion, "The Early States of the Western Sudan", in J. F. A. Ajayi and M. Crowder (eds.), *History of West Africa*, vol. I, London: Longman, 1975.

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MADDE YAYIMLANDIKTAN
SONRA GELEN DOKÜMANLa propagation de l'Islam au Bilad as-Sudan
900-1500, Ghana, Mali et Songhaï

Sadibou Seydi*

Introduction

L'Islam désignant en arabe « la soumission », la religion des musulmans, monothéiste et universelle, a suscité la curiosité de plusieurs penseurs. En effet, il a occupé une place prépondérante dans les écrits d'intellectuels, d'historiens, de linguistes et d'ethnologues à travers le monde. En Afrique occidentale subsaharienne, plus précisément dans le pays des Noirs, appelé par les Arabes « le Bilād as-Sūdān »,¹ la religion musulmane révélée par le Prophète Muhammad (SAW) en 610 après J.C, a connu, au Moyen-Âge,² une expansion fulgurante sur fond de succès éclatant dans tous les domaines de la vie religieuse, politique, économique, sociale, culturelle etc.

En fait, l'Islam fut la toile de fond de la naissance ou de l'émergence de grands empires médiévaux et historiques à l'image du

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- 1 Suivant les historiens et géographes arabes du Moyen-Âge, le Bilād as-Sūdān, le pays des Noirs s'étend de la Nubie (le Nil) à l'Atlantique au Sud du Sahara. Sa population est composée essentiellement de quatre principales familles ou ethnies : les Zanj, les Habaša, les Nūba et les Sūdān. Cf. Cuoq, Joseph M., *Recueil des sources arabes*, E.C.N.R.S, Paris, 1975, p.115.
- 2 Moyen-Âge, période de l'histoire européenne s'étendant de 476, date de la chute de l'Empire romain d'Occident, et se termine avec la découverte de l'Amérique par Christophe Colomb (1492). Le Moyen-Âge est situé entre l'Antiquité et la Renaissance.