

15. C.M.S/ Archives. G/35/0, No. 13. Eastern Sudan Evangelical Mission, 1912.
16. C.M.S. Archives. G/3/7/0, No. 174, 1911-12. A.B. Fisher, *Development and Expansion in Uganda*, November 1912.
17. *Ibid.*
18. Entebbe Archives. S.M.P. 21350 Annual Report, Northern Province, 1913-14.
19. C.M.S. Archives. G/3S/0, No. 1. Rev. Shaw to Manly, November 24, 1917. Wingate) had already pledged Gorst to complete secrecy and asked him to "... avoid any reference to the religious aspect..."
Durham Archives. 300/3. Wingate to Gorst (Private). March 1, 1911.
20. C.M.S. Archives. G/3S/0. Gordon Memorial Sudan Mission Report. April 13, 1918.
21. *Ibid.*, p. 2. Despite the Christian missionary concern, Rev. Fisher's barrier of elementary schools to stem the tide of Islam was proving effective in northern Acholi. Yet the mission worried about the newly established Government military training depot at Gulu, manned mainly by Nubian Muslim NCOs. Archdeacon Kitching also reported the threat of Islam in Lango, and its attraction to the West Nile people. C.M.S. Archives. G/3A1/0/10. Missionary Committee Minutes. September 4, 1913; C.M.S. Gleaner. May 1, 1919, p. 42.
22. C.N.S. Archives. G/3S/0. Gordon Memorial Sudan Mission Report. April 13, 1918.
23. A.B. Lloyd, one of the pioneer C.M.S. missionaries in Western Uganda, once described the Union Jack as "the emblem of a Christian Government, asserting that, "As I have said before, the spread of Christianity and the British Government official's work should always be most closely allied the result will be gratifying to both". A.B. Lloyd, *In Dwarf and cannibal Country* (London, 1897), pp. 116 and 175.

1. This article is a modified and an edited version of part of a chapter on Islam under Colonial rule in Uganda. For a full treatment of the Subject see the author's book entitled :
The Sudanese Muslim Factor In Uganda, Khartoum University Press (1881).
2. Col. Gordon to Early of Derby, Lardo, March 20, 1876. Zanzibar Archives, copy in Uganda Society Archives.
3. F.O. 84/1472. Memorandum. The Anti-Slavery and Aborigines Societies to the Lord of Derby, April 9, 1877.
4. F.O. 84/1472. Mr. Vivian to the Early of Derby. Cairo April 9, 1877.
5. F.O. 141/108. F.W. Chesson to the Early of Derby. March 22, 1877.
6. C.M.S. Archives. CA/6/022 and CA/6/MI. Shergold Smith to Wright. October 12, 1877.
7. C.M.S. Archives. CA/6/022 and CA/6/MI, No. 98. Colonel Gordon to M.W. Pearson and others. May 28, 1878.
8. C.M.S. Archives. CA/5/015. Kirk to Wright. December 12, 1877; also CA/5/M5 1877-8. Kirk to Wright, December 12, 1877.
9. C.M.S. Archives. CA/6/MI, No. 140. Wilson to Wright. September 23, 1878.
10. Entebbe Archives. A/23. Johnston to Tucker. December 1, 1900.
11. Entebbe Archives. Busoga Correspondence (inward), A11/1. Johnston to Sub-Commissioner. December 3, 1900.
12. J.J. Willis, "Christianity or Mohammedanism in the Uganda Diocese", in *Church Missionary Intelligencer*, (July, 1904), P. 488.
13. a. Durham Archives. Box 103/7/2 (Private). R. Wingate, G.G. Office, to Bou-Inois. February 3, 1904,
b. Box 103/7/2. Letter Gwyne to Wingate. December 27, 1910.
c. Box 103/7/2 (Private). Wingate to E.C. Miralai Feilden Bey. December 27, 1910.
d. Box 103/7/2 (Private). Wingate to E.C. Miralai Owen Bey. December 27, 1910.
14. F.O. 535/5. Governor General of the Sudan to Hight Commissioner of Uganda. November 30, 1905.

Between 1912 and early 1918, the Sudan Government and the Belgian Government took certain measures to check the advance of Islam in the Southern Sudan. Among them was the introduction of the Bangala language into the Lado Enclave, as well as into the Yei and Moru districts. The point of this was to minimise the use of Arabic as much as possible, thereby handicapping the spread of Islam. Rev. Shaw was cautious enough to add that the Sudan Government "Would deprecate any public mention of this policy(19)

The most important measure during the period, however, was the withdrawal of Sudaese troops, most of whom were Muslims from northern Sudan, from Mongalla Province, their duties being assumed by Equatorial companies composed of "pagans" recruited and trained locally. English replaced Turkish words of command both in these companies and in the police. At the same time, Sunday officially took the place of Friday as the day of rest throughout the province. According to a mission report in 1918, the policy of the Sudan Government was that English, rather than Arabic, should be taught to the "pagans" of the Southern provinces.(20) The Uganda Church joined hands with its Sudanese counterpart to minimise the advantages that Islam seemed to have in the Southern Sudan, and particularly among the border tribes of the two countries. The same report continued:

The school-master and teachers lent by the Uganda Church have been a distinct help. The two school-masters have carried on the Mongalla Boys School with credit amidst difficult surroundings the Moslem atmosphere being very marked. The scholars are being taught English(21)

Despite these measures, missionary sources reported that the influence of Islam had increased markedly. For example, Muslim traders were allowed into most of the Bahr el-Ghazal Province and in both Lau and Yambio their numbers had grown, as they had at most of the government posts in the districts which had been opened to them. As for the areas which now constitute the Northern and West Nile districts of Uganda, the report noted:

Within the C.M.S. sphere Moslem traders are already settled at fifteen centres. The prejudice is breaking down and instances are known of adoption of Moslem practices by pagans.(22)

In this article an attempt has been made to examine the joint efforts of British administrators and missionaries to combat the penetration of Islam into Uganda from the north in the years 1875-1919. As a result of the imposition of colonial rule in Uganda, Muslims became underdogs in the Christian state which was established. Supported by the colonial administration, the Uganda Christians' attitude towards the Muslims hardened for a long time. The colonial government and the Christian missions were equally united in their fear of Islam, with the Church Missionary Society acting as the British Government's spiritual arm in the struggle.(23)

that the members of the Sudan Mission may be fully acquainted with such instructions in case any of them are transferred to the Uganda Mission. 12-1 regret to have written at such length but the matter is of considerable importance in country like the Sudan which Government is a mainly a Mohammedan one(14)

The advancing tide of Islam convinced the Evangelical Mission of the Sudan that the situation was crucial to them. Although the Sudan Government encouraged their efforts, the Mission wrote this alarmist report :

The condition is especially critical. Mohammedanism is fast extending southwards, and when the tribes become Mohammedan, they are ten times harder to win for Christianity than before.

...suitable positions for Missionary operations are not available. The Government is not only favourable but urges the immediate sending out of Missionaries. Unless this is done at once the tribes will in a very short time become Mohammedan.(15)

Early in this century, the Nile Province of Uganda consisted of 34,111 square miles, extending from the Victoria Nile to Gondokoro, then the boundary of the Egyptian Sudan. Throughout this vast district there was not a single evangelical mission at work. Thus, if the expansion of Islam was to be checked there was no time to lose in this district.(15) Rev. A.B. Fisher outlined missionary aims and the means to achieve them.

If we would effectively occupy this Province and erect an irresistible barrier against Mohammedanism from the North, we must go forward adequately supported by earnest prayer and necessary equipment.. No half measures must be employed and no lukewarm interest evinced if we are to claim the land and its people for our God.(17)..

Until 1921 official sources show that Muslims in Uganda's Northern Province were better off than their fellow Christians, owing to the former's exposure to direct Muslim influence from the Sudan. British officials, in line with the policy of encouraging Christianity, requested the Church Missionary Society to establish a high school in the Northern Province. An additional reason for this request was the need to educate the children of Christian parents in the army. The acting Provincial Commissioner's 1813-14 Annual Report observed:

With view to further advancement of Christianity among these natives who engage in Government employment, and in particular to members of the military forces in the Protectorate, it would appear to me advisable to institute schools within easy reach of the lines for teaching and training the children in or near those lines.

The followers of the Islamic faith, I know, have their schools for their children in or near their lines, but as far as I am aware the Christian members who are in comparative minority have no schools. Considering the advance that Mohammedanism has made in recent years all over Africa, I am of the opinion that this matter should have earnest and early consideration.(18)

Finally, let me assure you that if there is one thing towards which I am doggedly opposed on political grounds (putting aside) religious it is the Mohammedising of Busoga. For this country to become a focus of Mohammedanism

would be one of the most dangerous threats to the future prosperity of the Protectorate. In fact it would bring Islam down from the Nile to the Victoria Nyanza and what we aim at politically is to thrust Islam as much as possible into the Sudan.(10)

Johnston advised his officials to help the spread of Christianity in order to forestall Islam. When he heard of a Muslim upheaval in Busoga district, he wrote to the Sub-Commissioner outlining British policy on the extension of Islam in Uganda.

It is not in the interests of the British Government that Mohammedanism should receive any more adherents than we can help in Uganda as Muslims are proverbially difficult to manage and are always in their hearts opposed to the administration of a Christian power. In Uganda itself, we are obliged to put up with the existence of the people of this faith because they were here before we came; but I can see that it is decidedly not in the interests of the British Government that we should actually assist the spread of this religion...It is particularly necessary at this time that we should have no Mohammedan nonsense...(11)

Meanwhile, efforts to stem Muslim influence coming from the Sudanese border became an integral part of Uganda Protectorate policy. Missionary and government sources cooperated closely to further Christianity at the expense of Islam. Since the northern tribes of Uganda had already come into contact with Muslim influences from the Sudan, some substantial efforts had to be made to save Uganda from this menace. Rev. J.J. Willis had earlier reported that

A more serious danger looms in the *North*, from Mohammedanism advancing slowly from Egypt southward through the Sudan. Every year is bringing Egypt nearer to us, as communication by river and road is perfected, and travel from North to South facilitated. The future of the Nile tribes will not be long undecided, and much will depend on whether Christianity or Mohammedanism is first in the field. Many of the Nile tribes farther North are already nominally Mohammedan.21

The Sudan Government seems to have been in harmony with Uganda Protectorate authorities in matters concerning the encouragement of Christian missionary activity in the southern provinces.(13) In a letter to the High Commissioner of Uganda, Sir Reginald Wingate, the Governor-General of the Sudan, explained his policy regarding the general lines on which missionary work was permitted in the Southern Sudan, especially in view of the Church Missionary Society having been given a country which, along its southern limits touched Uganda.

11—in view of the establishment of the new Mission Station at Mongalla, I shall be glad if I can be informed of any rules or conditions concerning Missionary enterprise which may be in force in the Protectorate in order

... it would come very well from a special correspondent, but does not sound honest from the lips of the "Governor-General of Equatorial Africa", that is, supposing he really desired his independence. One thing I am thankful to say, it (the charge) is not true, for Mutesa owes no allegiance to Egypt nor do I anticipate that he ever will. It will be a bad day for Christian Missionaries when the waning moon is substituted for the light of the sun.⁶

Gordon, however, was prompt to show his good intentions towards Christianity, and missionaries in general :

Mr. Wright has, I dare say told you my views about Missionaries; they must hate father and mother and their own lives also. You are sure to succeed if you entirely trust them.

Shut your eyes to Stanley, to Egyptian Government, to all things, and nothing will go wrong, and you must succeed, though it may not be, as you would think, the best way. You have counted the cost, and embarked in this work, for His sake. . . . you must go through with it. Are you Missionaries? So am I:

... I enclose a letter to the Mudir of Berber, to give you a home when you arrive.

I have told him to telegraph me your arrival.⁽⁷⁾

Dr. Kirk, the British Consul-General in Zanzibar, was even more in harmony with the Church Missionary Society party in Uganda, and nowhere was his policy towards Islam better illustrated than in an 1877 letter.

If Mutesa embraces Christianity and introduces it among his people, this seems the only and the last chance we have of saving Central Africa from the hopeless influence of Mohammedanism. For this reason, if for no other, the Egyptians should be kept back. If Gordon takes Egyptian rule further south, he will be the greatest obstacle that Christianity has met with here. Uganda should be free, and so should Abyssinia, and we are making a fatal mistake, in allowing the present encroachment of Mohammedans on either.⁸

Colonel Gordon abandoned the policy of southern expansion, while Dr. Kirk served the Anglican Church well by sending a letter to Mutesa thanking him for the reception he had given to the Christian Mission and hoping that he would continue to treat them well. He added that they would be his best friends and warned Mutesa to "listen to none of the lying Mohammedans, Turks or Arabs". When the bearer of this letter, Rev. Wilson, finished reading it to Mutesa in court, "Mutesa and his chiefs were delighted and the Arabs furious"⁽⁹⁾

The last two decades of the nineteenth century witnessed the imposition of colonial rule on Uganda. Sir Harry Johnston, Her Majesty's Special Commissioner, held certain views concerning checking any future Islamic progress in Uganda. While Governor of Uganda Protectorate (1899-1901), he assured Bishop Tucker that the government supported him in obstructing the spread of Islam in Uganda.

**ISLAM IN UGANDA : EARLY COLONIAL POLICY TOWARDS THE
INFILTRATION OF ISLAM FROM EGYPT AND THE SUDAN
1875-1919(1)**

*Dr. Ibrahim el-Zein Soghayroun
Department of History, Faculty of Arts
University of Khartoum*

The penetration of Islam into Uganda occurred around the middle of the nineteenth century, thus preceding the arrival of the Europeans in eastern and central Africa. The spread of Islam into the East African interior coincided with the crucial period of European rivalry over the area, thereby creating a situation with considerable political ramifications. Muslim influence, represented by Zanzibari traders on the east coast and Egyptians and Sudanese from the north, had become a factor and to enforce their supremacy the Europeans had to diminish it.

The first indications of their resolve to do so can be seen in the joint efforts of missionaries and government officials to limit the political and commercial activities of both Egyptians and Zanzibaris in the area. European, rather than Muslim, influence was to become paramount in the lake regions of central Africa. Colonel Gordon wrote :

I felt sure unless European trade springs
up in the interior, viz., the Lake districts,
no progress of any import would take place
either by the efforts of Egypt or Zanzibarites(2).

British public opinion further intensified this campaign against Muslim commercial influence, as a memorandum presented to Lord Derby by the Anti-Slavery and Aborigines Societies reveals. Both societies were protesting the extension of Egyptian jurisdiction south to Lake Victoria and interference with the independence of King Mutesa(3). In compliance with instructions conveyed to him by Lord Derby, Mr. Vivian, the Consul-General in Cairo, brought pressure to bear on Colonel Gordon and the Egyptian government agreed to the neutrality of Lake Victoria and the recognition of Mutesa's independence.4 In the opinion of the societies, the Lake districts were discovered chiefly by the enterprise of Captain Speke, Sir Samuel Baker, and other British travellers who had acquired in them an influence which should legitimately accrue to England, not to Egypt.5

In addition, the Church Missionary Society Mission in Uganda continued to campaign against the extension of Egyptian influence to the Lake regions. When Lieutenant Shergold Smith heard about Gordon's comment that "Mutesa has annexed himself" he disliked it and considered it unfair. Rev. Smith saw, as an implication of such a statement, the eventual success of Islam, rather than Christianity. Criticising Colonel Gordon, he went on to say that:

DIRASSAT IFRIQUIYA
(**Journal d'études africaines**)

Tres nombreux sont les chercheurs musulmans en Afrique qui eprouvent le besoin pressant d'un journal qui puisse jeter un pont sur le fosse academique separant l'Afrique du reste du monde musulman et qui serve de forum ou les chercheurs peuvent echanger les opinions et developper des liens de recherche. Le projet est maintenant pris par Le Centre Islamique Africain de Khartoum. C'est l'institution academique specialement fondee dans le but de renforcer la culture islamique en "Afrique au Sud du Sahara". Parmi les defis auxquels nous devons faire face est le manque d'information exactes sur cette region ainsi que les multiples mal-entendus concernant son histoire et sa societe. Ces domaines d'etudes etaient, dans le passe, le monopole de quelques chercheurs occidentaux qui n'etaient pas toujours neutres vis-a-vis l'Islam et des musulmans Africains.

Il est temps que les chercheurs musulmans specialises dans ce domaine se montrent et etablissent un certain equilibre dans le domaine de la recherche.

Nous vous ecrivons maintenant pour vous inviter, en tant que chercheur accompli, a nous donner la main pour relancer ce projet. Nous esperons que vous pouvez y participer en envoyant des etudes consacrees aux sujets mentionnes ci-dessous :—

Il serait tres utile si vous pouviez faire circuler cette lettre parmi vos colleges et/ou nous signaler les chercheurs qui vous paraissent capables d'aider a la realisation de ce projet.

Les domaines de specialisation du journal sont les suivants :—

- 1—L'Education Islamique en Afrique.
- 2—La langue arabe en Afrique.
- 3—L'expansion de l'Islam en Afrique (perspectives historiques et sociales).
- 4—La Da'wah Islamique et les activites missionnaires chretiennes en Afrique.
- 5—Les relations sociales, economiques et politiques entre l'Afrique et le reste du monde musulman.
- 6—Un arriere-plan culturel des societes musulmanes africaines et leurs influences sur la pratique de l'Islam en Afrique.
- 7—Les etablissements de Bourses en Afrique et/ou en rapport avec l'Afrique.
- 8—La cooperation afro-arabe.

Titre : "Dirassat Ifriquiya" (Etudes africaines).

Langue: Les articles doivent etre rediges en arabe en anglais ou en francais.

Duree : Le journal sera publie, au debut, deux fois par an.

Sélection des articles :

Les articles acceptes par le Comite de la redaction seront publies et leurs auteurs seront remuneres en guise de remerciements.

Dans l'attente de vous lire bientot nous vous remercions d'avance et nous vous prions d'agreer l'expression de nos sentiments distingues.

DIRASAT IFRIQIYYA

Dirasat Ifriqiyya (African Studies) is a bi-annual Journal published by the department of Research & Publications in the Islamic African Centre.

The journal invites academic papers in the field of African studies with special emphasis on Islamic Culture and Religion. The following are guiding notes to the contributors.

- (*) Papers should range between 3000/5000 words.
- (*) Typing should be clear, double spaced & on one side of the paper.
- (*) A margin of 1 1/4 inches should be left on the right in case of Arabic but on the left in the case of papers in either English or French.
- (*) Sources and footnotes should be typed on a separate paper on the end of the research paper, but reference to them should be indicated by numerical figures throughout the paper. The figures must also be between brackets.
- (*) Maps, figures and tables should include all necessary explanation, they should not exceed the size of one page.
- (*) The author should mention his qualifications, previous publications, his present occupation and address.
- (*) The author should enclose with his paper a signed letter to certify that the paper has not been published in part or whole before. He should also undertake not to pass it to any other publisher before the journal decides on it. On the other hand the editors will decide whether or not the paper is accepted for publication not more than three months after it has received it.
- (*) The author will receive 20 monograph copies of his published paper.
- (*) The author will be offered an honourarium of £200 if the paper is accepted for publication.
- (*) The journal welcomes reviews of books recently published and in case the reviews are accepted the reviewers will be offered £100. Documentation work such as bibliographies will be treated as reviews if they include less than 3000 words but will be considered full papers if they contain 3000 words or more.
- (*) All papers, reviews & documentary material should be mailed to the Editor-in-Chief of "Dirasat Ifriqiyya", the I.A.C., P.O. Box 2469, KHARTOUM, SUDAN.
- (*) When using transliteration, it is preferable to follow the system of the Encyclopaedia of Islam (new Edition).

DIRASSAT. IFRIQIYYA

Assalamu Alaykum Wa Rahmatullah.

Many Muslim scholars in African feel that there is a pressing need for a journal to bridge the academic gap between Africa and the rest of the Muslim world, and also to serve as a forum through which scholars can exchange ideas and develop research ties. This project is being taken by the Islamic African Centre in Khartoum. This is an academic institution set-up for the purpose of strengthening Islamic culture in "Africa South of Sahara." One of the challenges which we have to face is the lack of accurate information about this area, the many misunderstandings about its history and society. Such areas of study have in the past been the monopoly of a few western scholars who have not always been unbiased vis-a-vis Islam and African Muslims.

The time is now ripe for Muslim scholars, who specialize in this area, to come forward and bring some balance to the world of research.

We are writing to invite you, as an accomplished scholar, to join hands with us, so that we may set this project moving. We hope that you will be able to participate by sending papers on any of the subjects mentioned below. It will also help if you would kindly circulate this journal among your colleagues and (or) draw our attention to any scholars whom you feel will be able to help in realizing this project.

Areas of Specialization of the Journal :

- 1— Islamic education in Africa.
- 2— The Arabic language in Africa.
- 3— The spread of Islam in Africa (historical as well as the social perspectives).
- 4— Islamic Da'wah and christian missionary activities in Africa.
- 5— The cultural background to African Muslim societies and their impact on African practice of Islam.
- 6— Social, economic and political relation between Africa and the rest of the Muslim World.
- 7— Institutions of scholarship in and (or) having to do with Africa.

Title :

Dirasat Ifriqiyya (African Studies).

Language. the journal will publish essays in either Arabic, English or French

Duration :

The journal will initially be published twice annually.

The Selection of papers :

Papers which are accepted by the editorial board will be published and the authors will be offered an honourarin appreciation.

INTRODUCTION

In the name of ALLAH, the all knowing, the Glorious the Wise, DIRASAT IFRIQIYYA Starts to be published, this publication is embarked upon in answer to the urgent need which is being felt by Africanist Scholars for a free cultural platform wherein ideas and research findings may be exchanged, whereby links between scholars are established and knowledge is enriched of this centrally situated continent and its old civilizations.

Dirasat IFRIQIYYA IS PUBLISHED BY THE ISLAMIC AFRICAN CENTRE in Khartoum and focusses on that large part of Africa, East, West, Centre and South which is non Arabic speaking - since most of the students in the Centre come from that area. Nevertheless, the journal is open to contributions on all African aspects particularly, thought, culture, history, Sociology, political and economics.

Various factors have been operative in obstructing cultural communication between Africans, despite the bonds of relation ship and neighbourhood between them and inspite of their common goals. We still depend, in what we read about Africa and its communities, on what we receive from non African Sources, No matter how objective, scholarly and unbiased, these sources might be, they, still reflect, to say the least, the views of certain societies and their particular social and historical background. What these scholars write is, often, a reflection of their own interests, whether declare or covered Dirasat Afriqiyya, therefore, emerges to fill this gap, partially at least, urging the African scholars and research students to come forward and contribute to this African field which they know best a and are most able to illucidate.

The journal's edilorial board has been keen that it must right from the beginning achieve world academic standards, and maintain such standards thereafter. Thanks to Allah, a sufficient number of essays and reviews have been received for the first issue; inevitably all these essays had to be by Sudanese writers despite our efforts to invite contributors from other African countries and elsewhere. We trust that our future issues will be more versatile in source and subject, in a manner which will inspire thought and enrich dialougue. The journal will publish essays in either Arabic, English or French.

Thanks are due to the Islamic African Centre for undertaking the publication, of the journal, after it has initiated and planned it. Many thanks to the contributors and the printers too.

Finally, comments, criticism, and or contributions are most welcome.

Osman Sid Ahmed Ismaeil
CHIEF EDITOR

DIRASAT IFRIQIYYA
BI-ANNUALLY RESERSH JOURNAL

PUBLISHED BY THE ISLAMIC AFRICAN CENTRE
DEPARTMENT OF RESERCH AND PUBLICATION

P.O. BOX 2469 KHARTOUM — SUDAN

DIRASAT IFRIQIYYA IS PUBLISH BY THE ISLAMIC
AFRICAN CENTRE BUT THE VIEWS EXPRESSED
IN THE ARTICLES PUBLISHED ARE TOTALLY
THE RESPONSIBILITY OF THE AUTHORS

CHIEF EDITOR

PROF. OSMAN SID AHMED ISMAIL

EDITORIAL SECRETORY

ABDAL RAHMAN AHMED OSMAN

EDITORIAL BOARD

PROF. ABBAS AL-JARRARY
PROF. ALI MAZRO'I
PROF. MAHDI ADAMU
PROF. ABD ALLA AL-TAYYIB
PROF. MUDDATHIR ABDAL-RAHIM
PROF. YOSIF FADL HASAN
PROF. MUHAMMAD IBRAHIM
ABU SALEEM

D. YOUSIF AL-KHALIFA ABU BAKR
D. ALTYYIB ZAIN AL-ABDIN
D. ABD AL-RAHIM ALI
D. AHMED MUHMMAD ALI HAKIM
D. ALI AL-KHATIM
MR. MUBARAK ADAM

THE ISLAMIC AFRICAN CENTRE — KHARTOUM.

The Islamic African Centre was founded in 1972. Khartoum has been chosen as the headquarters for the Centre which is sponsored by seven Muslim countries : The Kingdom of Saudi Arabia, Kuwait, The Emirates, Qatar, Egypt, Morocco and the Sudan.

The main objectives of the Centre focus on the dissemination and the consolidation of Islamic culture in Africa, South of the Sahara. The following means are adopted :—

Firstly : Education :

Five types of education have been established, Three of these are at secondary level and the other two are post-secondary. The Centre receives students from more than thirty African Countries. These students study different branches of knowledge. After graduation, some of these students are accepted in the Islamic universities and some of them join technical colleges such as agriculture, medicine and commerce. Others attend courses in education and "Da'wa" and graduate with a diploma in either of these two spheres. the value of all this work is already being felt in the important and beneficial Islamic work the graduates are now doing in their home countries.

Secondly "Da'wa":

The Centre aims at strengthening the relationship between itself and the other active Muslim societies in Africa. The Centre holds seminars, group studies, and also sends delegations for this purpose. On the other hand, this Centre extends technical help to some educational and religious institutions. Furthermore, the Centre convenes courses for the training of teachers, "Imams" and guides to promote the performance in those vital institutions.

Thirdly, Research and Publications:

The Centre aims at bridging the cultural gap between the various parts of the Muslim world including the African countries, in which there is more than one quarter of the number of Muslims in the world. The Centre's circulars and researches are primarily meant to acquaint the Muslims with this part of the Muslim world.

The ignorance of the state of affairs of muslim societies and the Unawareness of their problems have led to the unfortunate lack of co-operation and solidarity among Muslims, which have been enjoined by almighty Alla," Verity believers are but brothers"

Therefore, This Centre is keen of conducting researches and scientific enquiries aimed at imparting the bare facts about the affairs and the problems of muslims in Africa. The Centre also aims at establishing a cultural bridge between the Muslim societies which can't contact each other except indirectly through Europe.

For all the above mentioned objectives the Centre has been founded. It has so far achieved some of its aims. Now, four batches of students have graduated at this Centre. Moreover, the Centre has organised eleven training courses in different African Countries in addition to some "Da'wa" Camps and the publishing of some research papers. Hundreds of students from various parts of Africa have met and become acquainted with one another in its premises. So did many workers in the field of Islamic "Da'wa". Nevertheless. this is but the beginning, the Centre is striving hard to achieve more.



PUBLISHED BY

I.A.C.

ISSUE NO. 1

RAJAB 1405

APRIL 1985

DIRASAT IFRIQIYYA

BI-ANNUALLY RESEARCH JOURNAL

ISLAM IN UGANDA :

**EARLY COLONIAL POLICY TOWARDS
THE INFILTRATION OF ISLAM FROM EGYPT
AND THE SUDAN**

1875-1919

Dr. Ibrahim el-Zein Soghayroun

THE ISLAMIC AFRICAN CENTRE KRT