THE SPREAD OF ISLAM IN GUINEA BISSAU*

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The land of Guinea Bissau is considered as an important region in western Africa that has been influenced by the Islamic Jihad, the merit of this is due to the peoples of Mandi or Almandingo who established a semi-independent kingdom inside the territories of Islamic state of Mali in the 14th Gregorian century.

Kaaba region was the main center of this Islamic state which expanded in the area between Gambia river and the region of FotaJaloon, even it expanded till it reached the Atlantic Ocean coast.

This Islamic kingdom became one of the largest political units, which occurred the region of Sangambia, the peoples of Mani had played the largest role in the life of this state, even it affected clearly in the life of the people politically and socially at the beginning of the 19th Gregorian centaury.

The peoples of the Mandi had settled out the western side of the continent, after they constituted an independent state after the fall of Mali state at the 14th Gregorian century. They started to dominate the life of the people.

The economic life was tinctured with the activity of this people that practiced in forming the commerce of salt that was one of the important commodities.

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They practiced also the hunting craft and trading in spices and wild herbs and other crops.

This state was expanded and annexed many small units that their interests were corrected and its performances were interlocked, and it was obligatory to constitute a governing system, especially all these forty small units were of the same origin. Accordingly the rulers were belonged to two branches (the seine) and the 2nd branch (the mine).

The people were gathered at Kaaba around their governor of either seine or Meine, as they thought that the governor was able to predict the future, give grants, to send down curses over his people if he desired. Despite the kingdom was constituted of Mandi’s people, due to its expansions it annexed some races which merged with the Mandi, some consolidation made with these groups, one of the important groups was the Folani the cattle-herders who played an important role in the destiny of this kingdom.

The Folani were cattle-herders who transferred from a place to another looking for subsistence resources for their cattle. Due to this grazing spirit, the Folani settled at the Mandi’s land for grazing, and they gain some lands for their cattle; in addition to the growth of some of the crops. the Mandi were collecting taxes from the Folani in order to permit their cattle to graze in the Mand’s lands, those taxes were augmented immensely for the Folani who were considered as citizens of a second category. You may say they were at the lowest social level among the Mandi. The Mandi were collecting the cattle taxes oppressively and the Folani citizens were not dare to object.
The submission and surrender of the Folani to the Mandi people during all this period was continued until a disagreement had risen between the Mandi groups, because of a conflict between the two branches: the seine and the meine because of the throne heritage, as the emperor of the Mandingi was died who was belonged to seine group. They covered the news of his death from the meine branch so as not to allow a legitimated emperor from the meine to tak over the throne but when the meine were informed of that; the conflict started between the two branches. This happened while the Folani groups entered into Islam. They limited themselves under the flag of the holy religion, and became a strong power at the region.

The seine branch asked for the assistance of the Folani at Fotatero region to help them against the seine branch. The Folani took the opportunity and helped these groups, their support was stopped at the defeat of the Meine, but they planned to spread the Islamic religion among all the pagained groups in the region, and to eradicate all sorts of discrimination and brutal treatment which the Folani was experienced from the Mandi. The first motive of the Murabiteen groups of the Folani muslims was the spread of the Islamic religion at the royal palace. The main obstacle that confronted the Muslim Murabiteen was the refusal of Mandi kings at the emperor of Kaaba to convert to Islam, but the religious revolution at the regions of sangambia was of strong effect, the trials of Mandis were in vain, but this revolution was the cause for the fall of emperor of Kaaba. Its people were entered Islam.

The Folani groups were dominated Sangambia region and expanded inside Guinea Bissau and Propagated Islam.
They founded an Islamic state at the mid of the 19th Gregorian century.

Before spreading about the domestic conflicts, which led to the establishment of the Islamic state and the Jihad, for the sake of Allah at Guinea Bissau, we shall highlight for this revolution and how it raised at Sangambia region and its effects on Kaaba empire.

This research shall discuss the following themes:
Firstly: the Islamic Dawah at Sangambia.
Secondly: the spread of Islam and the fall of Kaaba Kingdom.
Thirdly: the role of the Foldani in spreading the Islamic Dawah.
Fourthly: the Islamic Dawah at the period of Mussa Molo.

The Islamic Dawah at Sangambia

The Islamic religion reached the region of Sangambia which is located at the western part of Africa between Gambia river and Senegal river since the 14th Gregorian century. Those who converted into Islam were limited. They were not able to play any role in the political life there. The Muslims were satisfied to live as citizens under the rule of non- Islamic-states. The Muslims during all those centers did not think in establishing an Islamic state despite some of the Muslims took charge of important posts at the throne of kings and rulers. Generally, the situations continued the same, till the beginning of 19th Gregorian century, the century of Jihad and Islamic Dawah in western Africa. The Islamic religion became the political theme for all the region of Gambia, the principle goal was to change the political.
situations and the economic structure in a way matching with the Islamic Saririah.

The western African region, was experienced at the 19th Gregorian century, a wave of Jihad revolutions of Muslims against their rulers. The Menes who are paganed or those who converted into Islam titularly. Honest men of sons of Folani people who led the religious revolution headed this Jihad. Sheikh Othman bin Foudi and Alhaj omer Alfouti Altakrouni were headed the Islamic Jihad movements in all Haoussa regions. Other Islamic leaderships that shook the thrones of the paganed rulers, they put the Jihad in front of their eyes and they struggled for the sake of spreading the Islamic Sharriah. They ere armed with piety and deliverance. They were blessed revolutions which created drastic changes in the structures of the society in western Africa. Despite the Jihad had taken a form of a religious war against the paganed but its goals not only converting into Islam, but it became a general movement tried to constitute an Islamic society even if it was necessary to use arms to fulfill this goal. The Muslims declared the Jihad against the paganed in most of the kingdoms and states western Africa and they imposed taxes and (jiziah) for all those who did not convert to Islam. The Jihad became a distinguished mark in western Africa at the 19th Gregorian century.

The revolution at Footajallon was one of the greatest revolutions which has effect on Guinea Bissau region, the merit for the raise this Islamic revolution was due to the immigration of the Folani groups to the region, those immigrations started at the 14th Gregorian century and continued up the 17th Gregorian century. The immigrants

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were herdsmen who knew nothing of Islam; they immigrated during this period for the sake of new pastures for their cattle. When the Folani immigrated to FolaJallon met the landowners of Dola groups who were farmers. There was an accord between the Folani "the herdsmen who knew nothing of Islam. They immigrated during this period for the sake of new pastures for their cattle, when the Folani immigrated to FolaJallow met the landowners of Diola groups who were farmers. There was an accord between the Folani "the herdsmen" and Diola groups, the Diola groups left the high plateau for the Folani, when time passed an intimacy occurred between the two groups and a system of commercial change occurred between them, each group export its surplus product to the other group.

However, the situations were not stable between the two parties as a competition raised because of the commerce with the Europeans, especially the hide commerce which was dominated by the Folani. This sort of commerce became as a principle source for income. The Folani groups claimed for equity with the Diola "the real owners of the land", this was a cause of conflict between those groups.

The previous immigration was of non-Muslim Folani but at the 18th. Gregorian century new immigrations of this people started to reach Folato, Bondo and Messina and it was not similar to the previous immigrations as their members aware Muslims who practiced the religious rites secretly and cautiously, but they succeeded despite of the secrecy in their treatments in convincing some of the Diola people to convert to Islam.
The number of Muslims augmented rapidly and they started the public praying and learning the Quoran by heart widely. Those Islamic deeds exasperated the Diola and non-Muslims Folani.

A strong counter action occurred against those Muslims who faced that harm by mercy and the hostile procedures by clemency and good treatment. The Diola multiplied the taxes for the Muslim Folani.

The Muslims endured those new burdens, but when the Muslims were not able to stand those burdens and when the Diola aggravated their awful deeds against them, the counter action which is enforced by the Sharriah, the Folani declared the Jihad to spread the religion and to limit the regions of the unbelievers.

In 1726 a.d. an Islamic revolution was occurred which affected drastically the political and the social structure of the regime, and destroyed all forces which objected the Muslims.

The only way for the people of the region was either to convert to Islam or to flee to the exile or to fall into captivity.

The transference process continued inside the society while the Muslims revolution did not quartered against the paganed who refused to convert Islam. Now societies appeared into Footajallon that became as a foundation of the directorates of the new Folani Union.

The new union was comprised of nine regions at Footjaloone: Timbo, Foodi Haji, Fojomba, Ikballi, Bouria, Labi, Timbi, Kolied, coiene (15).
The leaders of the nine directorates selected their chief (Imam) and they called him Alfa who was responsible for orienting war affairs against the external paganed regions. He also organizes the commercial affairs outside the union, he plays also a role of a broker between the nine regions (small states). The chief (Imam) at Footatoro in his decisions was under the control of the council of old expert people who had the right in dismissing the chief (Imam) if he failed in performing his duties or if the council noticed that the chief does not achieve his functions towards the federal union.

After the Jihad was declared especially along the Senegal river and Muritanie; sheikh Abdulgadir became the first chief (Imam) in the new state. The leaders of that region declared war against the Moroccans and the Mandi rulers.

Secondly: the spread of Islam and the fall of Kaaba kingdom:

Due to Folani expansion at the mid of 19th century in Guinea Bissau and its impact in the fall of the largest Mandis’ empire in that region. The religious motive was the main reason for the Folani expansion towards Kaaba kingdom. Despite there was commercial and economic motives which forced the Folani towards that kingdom; the Folani forces started to launch raids against Kaaba because of those economic and agricultural motives.

Those raids enabled the oppressed Folani groups inside the paganed Kaaba kingdom to take up arms against their masters (the Mandi) which arrested them largely to broke up the kingdom and rapidly fell down.
Strong battles were occurred between the Muslims and those papganed groups, the most important of which was the battle of Bero Kolang and the battle of Sandkolo, the fortress of Bero Koling was the most important fortress of Kaaba. It was necessary to overtake it before entering the heart of the kingdom, they forced Alpha Ibrahim who had prepared a force of strong warriors to attack that fortress and asked the governor of the fortress either to accept Islam or war shall be declared, the governor preferred the war.

The war started between the Muslims and the fortress of Bero Kolang, the Muslim faced many difficulties during their attack of the Sonlere, but after 5 days of strong war, the forces of the Mujahideen were able to achieve a final victor.

The Muslims were acquired many captivities among whom were princes of Kaaba. That battle was the beginning of an end of Kaaba Empire, but it was a decisive factor in spreading of Islam in this part of western Africa.

This was not the final battle between Muslims and peoples of Kaaba Many battles were occurred during the pest of 185 up to 1857.

The Muslim warrior achieved splendid victories, many people transferred to Islam. That period was ended by the battle of cancel (1867-1868).

In this battle there was brotherhood between Muslim and cooperation between Muslim states, which all asked to participate in that battle.

The Islamic states at Footajoloon had sent a joint forces, the Foolani participated in Frdo and guided by the leader Molo Eigo who acquired later the title of Alpha Molo. Abd Albik Saada the leader of Fardo had participated in this battle. The numbers of warriors in the Islamic army were about 3000
warriors. The collective effort, which Footajaloon forces participated in great numbers, was decisive factor in the fall of Kaaba Empire that continued in assessing politics in the region for 6 centuries. Despite the Foolana has achieved victory in this battle; they lost many of their forces. The Three forces of the Imam were diminished up to 4000, arrested of 12000 warriors, but this loss was considered little compared with the loss of the enemy victims. The Muslims also captured more than 10000 worriers in Kaaba Empire.

The victory of Foolani Muslims in Kansalla battle was due to the successful besiege, the military facilities which executed by the Muslim leaders in that attack. The Islamic expansion were not ended by the fall of the empire and the defect of the Mandi but the victory encouraged other Foolani groups in forming an entrant to destroy all the Mandi rulers, starting form Bondo to the Atlantic Ocean. But the ruler simoto kinmo gathered the Mandi force in Gambia states and attacked the Foolani and ended their entrant.

Despite that the Follani had destroyed the Kaaba Empire and they expanded their leverage at the heart of Guinea Bissau land, this expansion means the spread of Islam and constitution of Islamic state under the leader Alpha Molo and his son Mussa Molo.

We shall try to highlight the procedure through which the Islamic Jihad reached this part of the continent. This leads us to speak about Alpho Molo and Moussa Molo.

On the fifties of the 19th century, the Foolani at Fonia region, which is one of Guinea Bissau lands, was unified under the leadership of Molo Eigo and they constituted state
belonged to the Follani which constituted from 1867 up to 1903, this Footani state and its joining with Foota jaloob and Bondo was a cause of the fall of Kaaba Empire as we mentioned before.

The Foolani started an expansion campaign headed by (Molo Eigo), its main goal was the propagation of Islam in Gambia, Senegal, Guinea Bissau. He founded the Foolani state, at Foolani land.

The accosting of this religious leader was belonged to Foolani Diina, his mother Eigo Boia whom married by his father Malat when he arrived to Foolado region, he has two sons from her (Molo Eigo) and Bola Eigo. (22).

The role of Alpha Molo in spreading Islamic Dawah:

Before Alpha Molo take over the state, hunting was a principle craft in those regions, and it acts as an economic resource for hides and ivory. The hunters train young ones, especially during days of war.

The hunters know well the forests and their passages, which was an important factor of war during that time. The rulers depend on those hunters.

Alpha Molo ended practicing hunting before the attack of Kassala fortress in 1868. some sources indicated that the well known leader Al-Haj Omer during his travels in that region he arrived to Kaaba kingdom and entered Foolado region. In many of those areas that he travelled through, the people feared him; they refused to give him accommodation lodgment. When he arrived to Jalaba village, the village where alpha Molo and his wife Komba were living, the people refused to accommodate him, but one of the vittizeno told him to go to the house of Alpha
Molo outside the village. Haj Omer went to the Molo’s house. He found Molo’s wife who told him that Molo went for hunting, he will, return after some days. She insisted in accommodating him in her house. Alhaj Omer accepted the offer, the next day her husband arrived, when she asked him of the reason of his early arrival, he told her that he dreamt that a fire attacked their house, therefore he returned quickly, and the husband praised his wife for the accommodation of the Muslim murabit who seems that he is of piety & righteousness.

During the sojourn (stay) of Alhaj Omer with Alpha Molo and his wife, Molo converted to Islam. Before the departure of Alhaj Omer he told Alpha that he will be a great man. Lastly, he asked him to declare Jihad to propagate Islamic Dawa in that region of the paganed Mandi.

Alpha depended on the support of Toukolor Muslims at the region of Kabada which was an Islamic state within the empire of Mandi.(27)

He held an accord with them that each side should support the other and they should not declare war between them, the Kabada people presented to Alpha Molo a number of warriors to form his army, that army became main support to Alpha Molo in is war against the Mandi Empire at Kaaba. (28)

Alpha declared his Jihad movement at the same time while the Muslims at Foota Joallon launched raids against Kassala fortress form 1865 up to 1867, Alpha Molo achieved goals in destroying the unity of Mandi, his success was due to three reasons:
1st Most of the Mandi were living in a small independent village which has no centralized administration. Therefore, it was easily to be attached and controlled in the contrary to the centralized systems, which was founded on strong bases. 2nd: The Muslim people of Kabada presented a strong enormous force which assisted Alpha Molo in declaring war, beside some of Folani groups which assisted in the attack.

3rd: The start of Imama at FootaJallon which part of western Africa in offering spiritual assistance to Alpha Molo and presenting him the political leadership and giving him the title of Alpha which helped him too much in executing his plans of Jihad. The Imama at Foota-Jaloon presented him military forces to assist him (29).

After the victory against the Kaaba Empire, Alpha Molo became the ruler of Foolani state or the Folado which became under the control of Foota-Jaloon he started to pay taxes yearly to the Imama there in addition to what he collects from plundering and prisoners of wars, he was also offering military assistance to Imama when necessary.

Alpha Molo started to support his state based on Islamic bases, he constructed the mosques and he paid attention to scholars and juries consults for propagation of Islam among those papaigned groups. He tried to ameliorate his relations with the Imama at Foota-Jaloon, but those relations started to deteriorate after the Foolani announced their independent sate. The Imam of Foota-Jaloon sent his son Mohammed Salif as a leader of the forces that had been sent to assist Alpha Molo, after the victory of the Foolani, the Imam denied the leadership of Alpho Molo and assigned his son Mohammed Salif as a ruler of the region. Despite
that the issue was settled quickly and Alpha Molo returned as a ruler and a leader for the new state but the assignment of the Imam’s son left a sort of conflict between the Imam in Foota-Jaloo and Alpha Molo and his son Moussa Molo, later on.

Despite that the relations was weakened but Alpha Molo Continued in paying the annual taxes to the Imam. He preserved the amicable relations with the Imam looking for its support when required. He encourage the people in the regions where he opened to accept Islam as a secured frame to enforce his state and for continuing the Jihad, consequently the Murabiteen, the Islamic scholars, juries consult (Fagih) acted as distinguished elements in the new society.

Alpha Molo continued his Islamic movement (the Jihad), he expanded in various parts of Empire.

He defeated areas of Kaaba Guinea Bissau during the seventies of the nineteenth century. People converted into Islam in groups. The status of the Islamic scholars (oulama) was advanced. The people during that time were calm and settled, periods were passed and the relations with the Imam at Foota-Jaloone were improved.

The main problem, which confronted Alpha Molo while he was settling the foundations of his new state, was the process of building his country. It was known that the Follani system depends upon the family units, in which the old male should take the responsibility of leadership; therefore, Alpha Molo strengthened that system. He rewarded the men who supported him by assigning them as governors in different parts of the state as what has done before, at the beginning of the 19th century, by the Mojahid
Otheman bin Foudi when he founded an Islamic state at the place of the paganed Haoussa emirates at the northern part of Nigeria. He gave the men who headed the Jihad the responsibility of governing the areas that he conquered; it became hereditary under the flags of the Foolani Islamic Empire.

Alpha Molo tried to unify the groups under the Islamic flag. That religion which became the principle factor in uniting and regrouping all Muslims in western Africa, but the Islam, which was propagated in the new state, was not similar to the actual Islam, which performed in other parts of Fouta-Jaloon, the religion was not deep in the performance of the people. Alopha Molo tried to construct his state in a form which the religion should be the principle tie that unites all tribes which were under the control of the Foolani. The Islamic Mojahid continued in propagating Islam and encourage the Islamic scholars and the juries consults (fogaha) to simplify the religious issues in a way that accepted by the Follani society. He succeeded in solving many problems, which confronted the state. Like the conflicts between the paganed groups and his relations with the Imama at Fouta-Jaloon and the method of paying taxes to the Imama. He also tried not to be in conflicts with the imama in addition to the propagation of Islamic Dawah and the problems accompanying the achievement of that. He struggled for the propagation of Islam and its civilization at that land.

The fact is that the great preference for the existence of the large number of Muslims in Guinea Bissau is for the efforts of Alpha Molo who continued the mission of Dawah
and Jihad propagation for the sake of Allah (Gold) until he died on 1881.

Briefly, the state which he founded in Guinea Bissau, despite its short period, due to the expansion of the European in the region, he founded a frame of Islamic rule, he applied the respectable Sharriah, as a system for his scholars. Cherish became the ruling class, they held responsible for the application of the Sharriah, and solving the existing problems and constructing the Islamic society.

4th: Islamic propagation (Dawah) during the period of Mussa Molo

The Islamic propagation (Dawah) confronted a big problem in western Africa after the death of Alpha Molo. Conflict raised because of succession of the reign in addition to more foreign problems which influenced the Islamic Jihad in this region of Africa. The system which was used for the reign succession in this region was that the brother became the ruler. Therefore Barky Dimba became the sponsee who was the brother of Alpha Molo from his mother, for the position of Al-Alpha (Imam). But Molo the founder of the state, before his death, declared that his desire that his son Moussa Molo should succeed him. He gave to his brother all is wives and his animal wealth in condition that his son should attain the rest of the properties and should be the ruler. That means Alpha Molo had changed the system of the reign succession which recessive that the brother should be the ruler not the son(32).

To avoid conflict between Moussa and his uncle Bakry, Dimba, Moussa made an accord with his uncle. His uncle to be the ruler of the state in condition that he should
conserve for the sake and its system as the founder had laid (Alpha Molo) which limited too much the authorities of the governor as the regions governors were semi-independent. They were responsible directly to manage their regions and the king or the General Ruler only supervises the state condition (33).

The cordiality between Moussa and his uncle was not continued. Bakry Dimba tried to change the governance systems which laid by Alpha Molo. That change nullifies the accord between the two men, also Bakry intended to return the people to the religion of their successors, he intended to nullify all the Islamic rules in addition to expulsion of the clerics and the Murabiteen, he retreated from the Islamic religion.

Due to the importance of the role of the Murabiteen in this developing State; and as they did many things concerning ruling and political encumbrance; Moussa Molo, considered the humiliation of his uncle to the clerics as a humiliation to scholarship and scholars. It acts as an indication that he does not abuse the Islamic Sharriah which became mainstay of like and the source of unity and strength in this state. In addition to that when Dimba retreated from Islam allowed the importing of alcoholic drinks to the state as he thought that alcohol gives courage and strength, all these things are against the basis which founded by Alpha Molo.

The conditions were worsened between Mussa and his uncle Bakry Dimba because Bakry dismissed the governors who were already assigned by Alpha Molo, and he brought to trial some of them, he executed the others without mentioning the causes. The two men disagreed for
the relations with the Europeans who were infiltrated into the region, the point of view of Bakry was to ousted the Europeans and to keep only those who work in commerce. That point of view was not accepted by the Europeans, because, at that period the Europeans were interested in political concerns. Bakry Dimba started to use force against them while at the same time Moussa Molo preferred to keep the relations with them for cordiality and to Mala use of this phase.

Due to all those contradictions between Moussa Molao and his uncle Bakery Dimba, there was no way but to come into conflict. (34).

This conflict between them continued from 1883 up to 1892. The acuteness was differing from time to time. This prolonged conflict between them interrupted the course of progress and the conditions were aggravated, the Islamic Jihad movement was subjected to some risks.

Moussa Molo insisted in putting an end to all these problems, he asked his uncle to give up the power, not only that but he launched an attack against him at Korop region near Jimarah and was succeeded in forcing him to retreat declared himself as the formal ruler of the Foulani state in Guinea Bissau (35).

Despite the moving away of Bakry Dimba to the area of the British influence and he withdrew from the political life and lived in a village which he founded there. Moussa confronted other problems from the son of his uncle who called Dinssa Dimba and his brother Dikoori Komba. Moussa Molo realized that he could not enforce his power to propagate his Dawah unless he destroys his two opponents (36).
Mlussa Molo was scared of the strength of his cousin Dinssa Dimba who was popular and of great courage, he must confront him at Koroba and his brother Dikory who started to join in alliance the enemy of Mousa Molo, especially Foudy Kaba, one of the neighbouring regional governors. Moussa was no longer scared of the significance of the women because he depended upon the French while at the same time, Dinsssa and Dibony depended upon them, consequently his brother Dikory will find a response form Fudi Kaba the ally of the french(37).

Moussa attacked his brother Dikory by the end of 1893 and Killed him, and he ended the last competition for the reign from inside his family.

As soon as Mussa Molo finalized the heritage problems with his family he faced a new problem with the people of Bigni which represents one of Mandi’s settlements at Badora region near Jiba.

This region was of great religious importance at Kaaba empire, as its inhabitants were of Murabiteen and distinguished clerics at sangambia which the people came to it from everywhere to get benefit from the clerics and to consult them in all religious matters. After the death of Alpha Molo, his son Moussa confronted those strong religious groups starting from 1881. Moussa accused them for their interference in his internal affairs and asked them not to intervene in his state affairs and he will not offend them, but the clerics of Bigini went too far in their temptation, depending on their force and religious influence. They were not afraid of Moussa Mol’s threats.

Moussa Molo sent them one of his famous religious men in his state to negotiate with them and to
discuss many religious problems, he thought that they will listen to him because he is a famous religious man, but the people of Jini and its scholars thought that the religious man came to control them they killed him. Moussa Molo was obliged to attack Bijin people for the revenge of the death of his envoy. (38).

The forces of Mussa Molo besieged Bijni people’s region during the rainy season of 1843. The forces isolated the city from the external resources; they deprived the city form rations till it was forced to surrender. Moussa took too many prisoners; he spoiled the citizens’ properties. He assigned a Mandi governor, he took the prisoners with him to his state, he brought them closer to him, he even organized marriage of some of the prisoners with some of his daughters. He refused to consider them as slaves or to give them any title of lowness (39).

After the destruction of Bigni people, Moussa Molo concentrated in solving the problems in Kando and other revolting regions inside Guinea Bissau.

Moussa Molo succeeded in crushing those revolting communities. He founded a Foulani state for the Muslims depending upon the Foulani Dijabi race. (40).

The Islamic religion became the source of life in this new state. The Islamic Jihad became the prevailing sign for Moussa Moló and his sons’ missions. The Muslims lived in stability in the shadow of Islamic law (sharriah). The Foulani Dijabi practiced the authority and power over their fowage of other foulani race, but this status could not solve all the problems which he was faced because of its diversity, the contradiction for the reign heritage and in addition to that the emergence of the Europeans who tried to

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impose their sovereignty and power over the region. The contradiction is natural between the interests of the Europeans and this developing Islamic state.

Moussa Molo realized that the best method for avoiding friction with the Europeans is to ally with them and to depend upon them to achieve his ambitions and interests. He realized that France was the best to assist and to support him. He allied with it and fought beside her against the other political entities at Sangambia region.

Moussa Molo did not think that the French and the other Europeans were not ready to accept the continuity of his state. He concluded lastly that, these European powers used his power to destroy the other entities in order to weaken them and easily can be controlled.

It was a fact that his friendship with the Europeans was the cause for his end. Despite his people respected him but the final word was for the French who had the real power in all principle matters.

In fact, the colonialism expansion in Africa by the end of the 19th century was not commending the improvement of Islamic entities that obstruct its expansion. Those European powers tried to gain beside them the new entities, and later on, use them in wars against the near powers until they became weak and easy to be overwhelmed. The policy of the Europeans became (divide and rule) the Foulani rulers became as dolls in the hand of the European powers that started to conspire against the region.

The Portugal used the Foulani groups to achieve its greediness until think that the situation is suitable to spread its sovereignty. It destroyed the local leaderships, it
expanded its sovereignty over the entire region as happened for Guinean Bissau as they used Moussa Molo in their wars against their enemies and after that, they exiled him, and they imposed their sovereignty over Guinea Bissou.

The dependence of the Portuguese upon the Foulani groups made it easy for these to perform expeditions against other powers such as (Balant groups), (Babil groups), (Bram groups), Bijahou groups (41).

Despite the fall of Moussa Molo, and being exiled externally. During the period of his rule, after the death of his father Alpha Molo, who founded an Islamic state with the Foulani of Guinea Bissau, and he destroyed the paganed Kaaba empire. He made the Islam the base for the life in the new state by the application of Islamic law (Shariaah). He made the directives and the prohibitions by the Islamic clerics. After famous Karrala battle, Moussa Molo was able to multiply the number of Muslims at the region. The Islamic religion became the only official religion for the new state (42).

Along with the spread of Islamic religion emerged new social classes. The clinics took charge of for mal legal opinions (Fatuah) and Tashrieh in the state, also emerged schools for learning the coron by heart.

The clerics and Murabiteen propagated widely the Islamic religion instructions. A class of educated Muslim Funlani emerged; they dressed the Islamic uniform that consists of the turban for men and veil for women.

They performed ritual reaching circles. Some of them made amulets and incantations to the people who beehive in that at that part of west Africa. Briefly the Islamic religion became the care of the social economical life in Guinea

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Bissau. The great Islamic preference was due to the fouldani leaders headed by Alpha Molo and his son Moussa Molo.

Even after the exile of Moussa Molo, the Islamic religion propagated under the shadow of colonial epoch; because the Portuguese imposed large taxes against palm oil tress while they exempted the Muslims from paying that. Thus, to change into Islam is a procedure and a way for not paying the high taxes, which led that many people joined Islam during the first years of Portuguese colonization. This quick propagation of Islam by the end of the 19th century and the beginning of the 20th century was the reason for more than one third of people of Guinea Bissau now are Muslims. The great preference for that number of Muslims was due to the efforts of the Foulani and their Jihad for propagation of Islam in that region.

The most important thing concerning that the Portuguese tried to impose the European culture to this region with the support of the peoples of cape verte, as the Portuguese were few.

The Portuguese tried to assign the rulers of Guinea from Campe Verrte. The imposed the Portuguese culture in that region after they propagated Christianity among a number of the inhabitants, but the Muslims confronted them and they fought all trials of Christianization or to gain any thing from the Muslims. The Foulani united with the other inhabitants of Guinea Bissau and they acted as a strong barrier against these colonialism movements, which tried to eradicate the Islam and the Muslims after they planted antagonism among the Africans, they used these combated groups against each other. Lastly it imposed its political and military control, the Foulani were obliged to
abandon form their sovereignty and their state to this Portuguese expansion which controlled the entire region at the beginning of the 20th Century, but the Islamic basis continued deep-rooted. Still the Muslims are practicing their religious rites; still the Quranic schools are feeding the intellectual life with good numbers of religious people who conserved the Islamic instruction in this part of the African continent.

Conclusion:

The Islamic propagation in Guinea Bissau land was flourished, due to the efforts of Alpha Molo and his son Moussa Molo. They strived intensively for the propagation of Islam in this region. They were enabled to construct a strong, Islamic foundation, they succeeded in putting an end to all obstacles, and they confronted the local challenges that obstructed to some extent the continuity of Jihad.

These two Mujahiden added great efforts for the propagation of Islam; they confronted the local powers that denied the submission to this Jihad movement that spoilt their effort and reduced their great deeds for making the Islam as an intellectual source. The local power did not understand that the European enemy was lurking for it and was trying to destroy it. If those local powers comprehended the goal of the Europeans, joined the Islamic Jihad banners, and united with the Islamic leaders would be better than resisting.

Alpha Molo declared the Jihad, and founded an Islamic state and eradicated the pagan in that part of Africa, he founded a state where the religious people were respected and were having a remarkable status. His son
followed him and continued performing the Jihad for making Guinea Bissau one of the regions that its people enjoy Islam similarly to the regions of West Africa, which declared the Jihad and achieved for Islam a clear position up to now.

Alpha Molo and Moussa Molo confronted christianization movements, which came with the Portuguese colonization. Despite the attempts of the Portuguese to impose their culture, but the Islamic statues was able to persist and prevailed over. The Muslims conserved what the Jihad leaders achieved thus Islam demoted a large part of the inhabitants of the region.

The Muslims after the independence of Guinea Bissau were practicing, under the shadow of Islamic law (Sarriah), and under the supervision of the religious men and the faithful Muslims. The favor for that was because of Alpha Molo and his son Moussa Molo.