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typical form of a consultative body in Islamic times was, perhaps, the *shūrā* [q.v.].

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(U. RUBIN)

MALAWI, Muslims in.

Historical background.

Islam is not a recent phenomenon in the interior East African state of Malawi (the former British protectorate of Nyasaland), since traders from Arabia, the Persian Gulf, India and Indonesia had dealings with the East African Coast since time immemorial and Islam was carried into the interior by such traders. The name Malawi was first used by the Portuguese to denote a variety of distinct ethnic groups. Amongst these, the Marawi established a hegemony over a considerable area, including the Makua on the coast around Mozambique [q.v.]. The penetration of Islam took place from two directions, i.e. along the Rovuma after the Portuguese occupation of Kilwa [q.v.] in 1505, and from Angoche, which, although it declined after 1530, remained an important centre for the spread of Muslim-Swahili influence into the interior.

The political turbulence on the northern parts of the East African coast during the 16th century did not affect the coastal region of the Mozambique channel. This comparatively peaceful area became conducive to new economic developments, particularly that of ship building at Mozambique and the local production of textiles which had implications for the influence of Islam in Malawi, the one enabling the building of boats to ply on Lake Nyasa, the other as gifts to or for the purchase of slaves, ivory and other goods from the local rulers. In the wake of ever-widening commercial enterprises between the coast and the interior from the end of the 16th century onwards, the Makua and Yao [q.v.] were the main traders, although agents from the coast had already settled in the interior at this time.

During the early part of the 18th century, the struggle between the Portuguese and the 'Umānis on the one hand, and the 'Umānis and the local population on the other, undermined the place of Islam along the coast and along the trade routes. Mozambique displaced Kilwa as the main centre of relations with Malawi. During the early 1750s, the Portuguese were making common cause with the *shuyūkh* of Sanculo and Quitangonha against the Makua, penetrating deep into Makua country. At around this time also, Indian trading interests on the coast, centred on Mozambique, began to penetrate inland; thus in 1727 the Viceroy granted a special license to a number of wealthy Indian Muslims that allowed them to trade with the Makua.

The next development of Islam in Malawi is connected with Sayyid Sa'īd of the Bū Sa'īd [q.v.] dynasty of 'Umān (1806-56), who established himself as ruler of the coast in the early part of the 19th century and encouraged trade with the interior by establishing "forts" on the Kilwa-Lake Nyasa route. By 1861 Muslims had settled at the southern end of Lake Malawi and were operating west of the lake in 1863. In the 1870s Islamic influence could be seen in that petty chiefs were being addressed as *hakimu*. The first Yao chief to adopt Islam around 1870 was one Makanjila II Banali, who employed a Qur'an teacher, and children were taught to read the Qur'an and to write Swahili in Arabic script. Chief Mataka I Nyambi of Mwembe dressed like an Arab and built his houses in rectangular form representing a clear coastal influence.

The caravans from the coast usually had with them

what has been termed "Muslim teachers", who taught the Qur'an, instructing people in Islamic beliefs and practices and encouraging literacy in Arabic and Swahili in Arabic script. They are said to have disseminated commentaries and other literature dealing with the observance of customs connected with marriage, eating and drinking, the mode of killing animals, the efficacy of charms and the making of medicines, and encouraged the building of mosques. They also became involved in the training of young men, particularly the sons and nephews of the chiefs, as *walimu* on religious scholars. Some of them were sent to the coast for further training. Through such teachers, Swahili became the language predominantly spoken by Muslims in Malawi. Another spin-off of this work has been the number of Malawi Muslims acting as *imāms* and *muezzins* in South African mosques.

The anti-slavery campaign from 1873 onwards led to a revival of Islam, since Muslim slave traders who were suffering an economic recession, were as a consequence determined to extend their moral and religious influence. There was a growing self-consciousness and reaction to the colonial and mission presence.

When the British protectorate was established in 1889, the Muslim presence in Malawi can be said to have been represented by such chiefs as Mlozi, a half-caste Arab at the north end of the lake; by Salīm b. 'Abd Allāh in the central region, where Nkoto Kota had become an important centre; by Makanjila, who was established on the east side of the lake, where in 1891 an Arab said to have come from Aden originally owned a house at Saidi Mwazungu's town in the southern part of Makanjila's country; and by Mponda at the south end of the lake, where there were twelve *madāris* each with its own *mwalimu*.

The Islamic renaissance in Malawi in the early part of the 20th century was linked to the Maji-Maji disturbances in German East Africa in 1905-6. The so-called "Meccan Letter" purportedly sent by the head of the Uwaysiyya [q.v.] *ṭarīka* in Mecca giving instructions to the faithful to prepare for the final apocalyptic battle, played its part in the unrest in Muslim circles in Malawi in 1908. Rumours among the Yao were claiming that the Arabs would come and kill Europeans and Africans alike who refused to accept the Muslim faith. In Malawi, this was intensified by the appearance over Mua of Halley's Comet in 1910. The hostilities in East Africa connected with the First World War also played their part in deepening the commitment to Islam in Malawi. Letters from the German officer Count Falkenstein to Mwalimu Issa Chikoka at Losewa indicated to him that the Ottoman caliph, Sultan Mehemmed V (1909-18), was the enemy of the British, and called on Mwalimu Issa to lead a *djihād* against the British during Ramaḍān. The growth of Islam was also encouraged by the recruitment of Muslims for the Nyasaland Police and the King's African Rifles. The general impact of these trends can partly be seen in the establishment of a Muslim boarding school for boys at Malindi and the proliferation of mosques from 1911 onwards.

During the early years of the Protectorate, Qur'an schools offered the only education acceptable to Muslims. In 1918, the Governor recommended the establishment of Muslim schools in parallel to those run by various Christian mission societies. This development was encouraged by the Phelps-Stokes Commission and Ormsby-Gore reports of 1925 and led to the opening of a Muslim school in Liwonde

إلى المدن متوسطة الحجم مثل الرايات الست وكثير من المدن الصغيرة التي تملك طابعها الخاص، مثل أرض الألعاب التركيبية Legoland التي تأسست في الدنمارك وانتشرت إلى كل العالم، كما أن بعض الدول استفادت من فكرة المدن المتطبعة للترويج لأفكار بيئية أو ثقافية، ففي اليابان أنشئت مدن على الطراز المعماري الياباني القديم تقدم ألعاباً مستوحاة من الثقافة والتراث اليابانيين. وحالياً تقام في الصين مدينة لتجسيد حيوان الباندا Panda theme park الذي يعد رمزاً قومياً للصينيين، وهو من الحيوانات المحببة والمهددة بالانقراض، ولا أحد بإمكانه أن يخمن ما ستطور إليه هذه الصناعة في المستقبل.

وسيم شمس

الصناعة مزيداً إلى الأمام. وفي عام ١٩٦٨ افتتحت ثاني مدينة من هذا النوع في مدينة جورجيا Georgia وفي عام ١٩٧١ في مدينة سانت لويس بـميسوري St. Louis, Missouri كما افتتح في العام نفسه أكبر مجمع مدن الملاهي في العالم حتى اليوم، وهو عالم والت ديزني بفلوريدا Walt Disney World in Florida، واستمرت هذه الصناعة بالتطور والنضوج خلال عقد السبعينيات من القرن العشرين مع دخول مجموعات أخرى إلى المنافسة وإدخال ألعاب وأنشطة جديدة فيها، بعضها مقتبس من أفلام شهيرة مثل King Kong، مما جعل لاستوديوهات هوليوود دوراً كبيراً في هذه الصناعة. وفي الثمانينات أصبحت هذه الصناعة أكبر فأكبر: فمن المدن المتطبعة العالمية

وغالباً ما تتقاضى هذه المدن أجراً إضافياً يدفع عند الدخول، على عكس مدن الملاهي التقليدية التي يكون الدخول إليها مجاناً ويتم الدفع عند كل لعبة بمفردها.

وتعد مدن ديزني Disneyland المثال الأفضل عن المدن المتطبعة، ففي عام ١٩٥٥ استخدم ديزني [ر] نضوذه وشخصياته الكرتونية المحببة واستطاع برؤاه الفريدة أن يمهد لمرحلة جديدة من تاريخ الترفيه بولادة أول مدينة ديزني في كاليفورنيا California التي غيرت صناعة مدن الملاهي إلى الأبد. فافتتحت عام ١٩٦١ في تكساس بولاية دالاس Texas Dallas مدينة الرايات الست Six Flags الأولى عن رؤية لأنغس واين Angus Wynne التي مثلت المنافس الحقيقي لمدن ديزني، وهو ما دفع بهذه

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ملاوي

تقع جمهورية ملاوي Malawi في جنوب شرقي القارة الإفريقية إلى الجنوب من خط الاستواء بين درجتي عرض ٩ ٢١ و ١٣ ٧ جنوباً، وخطي الطول ٣٢ ٤٠ و ٣٥ ٥٤ شرقاً، بعيداً عن سواحل البحار والمحيطات العالمية. يحدها من الشمال والشمال الشرقي تنزانيا، ومن الشرق موزمبيق وبحيرة ملاوي (نياسا Nyasa)، ومن الجنوب موزمبيق ومن الغرب موزمبيق وزامبيا، وتبلغ مساحتها نحو ٤٨٤,١١٨ ألف كم^٢؛ تؤلف بحيرة ملاوي وثلاث بحيرات أصغر منها نحو ٢٠٪ منها وتمتد ملاوي بشكل متطاوّل من الشمال إلى الجنوب لمسافة ٨٣٥ كم، ويتفاوت العرض من الغرب إلى الشرق

بين ٦٠-١٨٠ كم.

لمحة تاريخية

يعتقد أن استيطان المنطقة المعروفة حالياً بملاوي يرجع إلى ١٠ آلاف عام تقريباً، حيث وجدت بقايا المجتمعات البدائية حول بحيرة ملاوي. وفي القرن السادس عشر الميلادي أسس شعب المارافي Maravi إمبراطورية تجارية واسعة، وكان أول من وصل من الأوربيين إلى هذه المنطقة المستكشف البرتغالي غاسبار بوكارو Gaspar Bocarro الذي أشار في مذكراته التي نشرت عام ١٤٩٢ إلى بحيرة كبيرة وسط القارة الإفريقية، وقد أعاققت تجارة الرقيق التي عانت منها معظم الدول الإفريقية التطور التاريخي لملاوي.

في عام ١٨٩١ أعلنت بريطانيا ملاوي محمية بريطانية، وفي عام ١٨٩٣ أصبحت ملاوي «محمية وسط إفريقيا البريطانية»، ثم تغير اسمها عام ١٩٠٧ إلى محمية نياسالاند Nyasaland، وبلغ الكفاح ضد الاحتلال البريطاني ذروته بانتفاضة عام ١٩١٥ بقيادة جون شيلمبوي Chilembwe الذي لقب بأبي الوطنية الملاوية. وفي عام ١٩٤٤ تشكل حزب مؤتمر نياسالاند، الذي تغير اسمه فيما بعد إلى حزب مؤتمر ملاوي، وقام بتعبئة الشعب وتحريضه على النضال لنيل الاستقلال عن بريطانيا، وفي عام ١٩٥٣ عملت بريطانيا على إنشاء اتحاد بين روديسيا ونياسالاند على الرغم من

The Muslim Minority in Malawi and Western Education

David S. Bone

Islam in Malawi

Malawi (formerly Nyasaland) is situated in eastern central Africa bounded by Tanzania to the northeast, Zambia to the northwest and by Mozambique to the south. Though small by African standards, it has a land area of 94,396 sq. km. Malawi is densely populated with over six million inhabitants, more than 90% of whom live in rural areas.

Islam first arrived in the area now known as Malawi about 140 years ago brought initially by traders from the Swahili coast of East Africa. It has been adopted with enthusiasm by a large proportion of one of the country's main tribal groups, the Yao, who form the majority of Malawian Muslims. In certain areas around the southeastern end of Lake Malawi, Muslims are in the majority but their fellow believers are to be found scattered throughout the country. It has been estimated that there are over 600 Friday mosques in Malawi¹ and at least one is to be found in almost every town. About two thirds of Malawi's 6,000 Asians are Muslims² though they are confined to the three main urban areas. As no census since 1931 has inquired about the religious affiliation of Malawi's African population it is extremely difficult to estimate what the proportions are. The most informed and reliable sources seem to indicate that between 40 and 50 percent are Christians and between 10 and 15 percent are Muslims.³ The remainder follow traditional religious beliefs and practices. All Malawi's Muslims are Sunni, the Asian Muslims belong to the Hanafite school, Malawian Muslims to the Shafiite. Islam amongst many Malawians is to some extent influenced by traditional custom and belief.⁴

Until the mid-1970s Malawi was very much cut off from the mainstream of the Islamic world with few contacts with the wider *Umma*.⁵ This is now rapidly changing. Significant numbers of young Malawians are going abroad for advanced Islamic studies and some of the richer Muslim countries have given generous support to educational and mosque building projects within Malawi. Increased numbers of Muslim scholars and speakers have visited the country in recent years and regional Islamic conferences have been hosted.

In Malawi freedom of worship is constitutionally guaranteed and Muslims are free to propagate and practice their religion. There are no restrictions on the building of mosques and *madrassas*. Not much is known about Islam by the wider Malawian society and this ignorance can in some circumstances breed a certain amount of suspicion. However this has not led to any active intolerance and relations between religious groups tend to be fairly relaxed and harmonious.

Muslims and Education: The Colonial Legacy

Traditional Islamic education antedates Western style schooling in Malawi.

The caravans of the traders through whom Islam first arrived in the region were conspicuous for the boards they carried for the teaching of the Qur'an. Indeed some of the attractions of Islam for the first Malawian chiefs to be converted was the literacy in Swahili that its missionaries offered.⁶ By the time of their entry to Malawi in the last quarter of the nineteenth century pioneer Christian missionaries found the Qur'an being taught in *madrassas* in certain towns round the lake. By 1891 one of these towns, Moonda's, was discovered to have twelve *madrassas* each with its own *mwalimu*.⁷

The setting up of a system of *madrassa* education was a feature of the spread and consolidation of Islam among the Yao in south-eastern Malawi. The driving force behind this movement were sheikhs⁸ who, with enthusiastic backing from the chiefs, set about propagating and establishing Islam by building mosques, teaching basic literacy in Swahili, disseminating literature, giving instruction in Islamic belief and practice and, perhaps most significantly, training up promising young men as *Amwalimu* and even sheikhs in their own right.⁹ Indeed advancement in Islamic studies became a recognised avenue to status within Muslim communities in Malawi. Young men eagerly sought out sheikhs in order to study under them and receive their signed certificates of competence which enabled them to set up their own *madrassas*. In this manner traditional Islamic education became widely available in Muslim areas though in the majority of *madrassas* thus established this education seems to have been of a fairly rudimentary nature consisting for the most part of elementary instruction in Islamic observances and the ability to transliterate and recite the Qur'an.

When the Christian missionaries established themselves in Malawi the education system that they set up offered skills of a very different nature. Basic as their schooling generally was it offered literacy (sometimes in English), numeracy and skills in technical subjects. This sort of education had a wide currency and offered people access to advancement not only as teachers and clergymen within the mission set up, but also as minor government officials, clerks, foremen and technicians in the wage earning sector of the colonial economy. As a result, the Western system of schooling came to dominate the educational scene in all but the Muslim areas of the country.

In the pre-independence era Western education was very heavily dominated by the Christian missions, in fact for the first fifty years of the missions' presence in the region it was their exclusive preserve. Though their strategies differed from denomination to denomination the missionaries were united in regarding education as the servant of their religion and used it as a means of trying to raise up Christian people. The mission schools tended to be sectarian in character often refusing to allow entry to children of other Christian denominations, far less Muslims. Many schools insisted on conversion to Christianity as a prerequisite for entry or advancement. The establishing of schools was judged by many Christian missionaries to be one of the most effective ways of preventing the spread of Islam into new areas and they used it as a tactic for stopping their rival religion's advance.¹⁰

With Western education so much under the control of Christian missionaries who so actively used it as a means of proselytisation it is not surprising that the reaction of the Islamic communities was negative. There was a tendency for Muslim chiefs to refuse permission for the building of schools in their areas.

tensions and conflicts that race, class, and language create in Martinique. In his attempt to incorporate elements from oral Creole into his French prose, Chamoiseau has developed a complex rhythmic and lyrical style often filled with ironic humor.

Chamoiseau collaborated with Caribbean writers Raphaël CONFIAnt and Jean Bernabé on the essay *Éloge de la Créolité* (1989; in *Praise of Creoleness*, bilingual edition, 1993), one of the most influential theoretical pieces produced in the region in recent times. This essay is an affirmation of a Creole identity influenced by, but also different from the ideas of, Martinican writer and cultural theorist Édouard Glissant. The essay, which is also a manifesto, proclaims the heterogeneous character of the Caribbean and rejects all aspirations to a pure identity. Chamoiseau rejects not only the racist inheritance of French colonialism, but also the nostalgia for pure African roots that some Créolité writers associate with Aimé CÉSaire and his Négritude movement.

Chamoiseau's novel *Texaco* (1992) won the prestigious Prix Goncourt, France's most important literary prize, and received wide critical acclaim when it was translated into English in 1997. It tells the story of Marie-Sophie Laborieux, a working-class woman who lives in Texaco, a community outside Fort-de-France named after the neighboring oil tanks. The novel traces her family roots back 150 years, exploring the legacy of slavery, colonialism, and memory interpreted through oral history.

Chamoiseau has also written autobiographical narratives, *Antan d'enfance* (1990) and *Chemin-d'école* (1994), and coauthored, again with Raphaël Confiant, *Lettres créoles: Traces antillaises et continentales de la littérature, 1635-1975* (1991). Among his more recent work is *Creole Folktales* (1997), *School Days* (1998), *Childhood* (1999), *Biblique des derniers gestes* (2002), and *Un dimanche au cachot* (2007). He remains one of the most innovative voices in contemporary Caribbean writing.

VICTOR FIGUEROA

Chari

River in Chad and the Central African Republic.

The 950-kilometer (590-mile) long Chari River drains a 650,000 square kilometer (250,000 square mile) basin in CHAD and the CENTRAL AFRICAN REPUBLIC before it flows into Lake Chad, a drainage basin with no outlet to the sea. The Bamingui River is its true headwater, though the Ouham River provides it with the most water, and a number of other tributaries feed the Chari. At N'DJAMENA the Chari divides into several branches that flow to Lake Chad.

For hundreds of years the Chari was used as a commercial waterway, especially by slave raiders from the north. In 1823, British explorers became the first Europeans to find

the river, and in the early twentieth century it became a major transport route for French colonizers. Today, SARA and BANDA people live along the banks of the Chari. River sediments provide fertile soil for foodstuffs as well as cotton, the main export crop, and river fishing supplements local diets. During the summer rainy season, large steam-driven barges navigate the lower 800 kilometers (500 miles) of the river to transport trade goods between N'Djamena, Sarh, and other towns.

ERIC YOUNG

Malawi (132844)

Chewa

Ethnic group of some three million people who live predominantly in Malawi.

The Chewa are the single largest ethnic group in MALAWI, comprising about a quarter of the population. Many Chewa also live in eastern ZAMBIA and northwestern ZIMBABWE. Their ancestors were a splinter group of the Maravi, BANTU speakers who had migrated to the region from Katanga (in the present-day DEMOCRATIC REPUBLIC OF THE CONGO), perhaps in the thirteenth century.

The Chewa broke away from the Maravi confederacy in the eighteenth century, and settled to the west along the Bua, Luangwa, and Dwangwa rivers. Maravi who moved into the interior savanna became the Chipeta ("savanna dwellers"). The remaining Maravi came to be called the Nyanja ("lakeside people"), a large group whose population in Malawi is second in size only to the Chewa. The Chewa language, Chichewa or Chinyanja, is one of Malawi's two national languages, and is spoken by approximately six million people.

In the nineteenth century NGONI groups emigrated north into Chewa territory, fleeing Zulu expansion into their lands. YAO and SWAHILI slave traders also arrived. These more recent immigrants adopted the Chichewa language, and often gained control over Chewa and Nyanja settlements. Politically decentralized, their communities proved vulnerable to slave raiders, and during the height of the INDIAN OCEAN SLAVE TRADE in the late eighteenth and early nineteenth centuries, large numbers of Chewa were captured and sold. But slaves also figured significantly within Chewa society.

Most rural Chewa grow sorghum and maize (corn) as staple food crops, relying on cash crops such as tobacco for income. Hunting and fishing are also important activities. Chewa society has traditionally been relatively egalitarian, and its matrilineal villages are governed by chiefs who rule as much by consensus as through decree. Clan exogamy is the rule; members of the Banda clan, for example, marry Phiri or Mwale. Although traditionally maternal uncles arranged marriages, young men and women today actively court one

second reason for her relative obscurity is the resolutely African focus of her work. Unlike the more popular Cameroonian writer Calixthe Beyala, whose works are principally concerned with the experience of African immigrants in France, Liking's theater and fiction strive to represent local problems. Much of her work focuses on delicate subjects, such as the conflict between traditional and modern culture and the place of women in modern Africa. In addition, she is not afraid to offer solutions. As she herself put it in her 1996 speech, "the theater in Africa today is progressively assuming the crucial role it played in traditional life—that of an essential, urgent, and direct voice, necessary to the social and spiritual order."

See also **BASSA OF CAMEROON**; **LITERATURE, FRENCH-LANGUAGE, IN AFRICA**; **THEATER, AFRICAN**; **WOMEN WRITERS IN FRENCH-SPEAKING AFRICA**.

Lilongwe, Malawi (132844) Capital of Malawi.

In 1904 the colonial administration of **NYASALAND** built an administrative office and police post in the Bwalia region. Originally referred to as both Bwalia and Lilongwe, the post was strategically located at the crossroads of two of the colony's most important roadways. In 1921 it became the capital of the larger Central Province. The following year a hospital was built, just before an influenza epidemic that resulted in thousands of deaths.

Early on an Indian community developed, mostly traders whose families had come to southern Africa as indentured laborers. The east bank of the Lilongwe River became known as the city's Indian Quarter, and by 1932 Lilongwe was home to more than twenty Indian-owned stores and a mosque.

With the opening of the Imperial Tobacco Company plant in 1930, Lilongwe became a major tobacco producing region, producing dark-fired tobacco, an American variety. By 1931 the commercial activity warranted the opening of a Standard Bank branch.

Although Lilongwe was located at the center of a major tobacco producing region, most of the colony's economic activity was centered in the city of Blantyre, and Zomba was the administrative capital. In 1964 the Prime Minister of newly independent **MALAWI**, Kamuzu BANDA, decided to make Lilongwe the nation's official capital, partially in an effort to stimulate the regional economy. Pursuing plans he developed while in prison for his anticolonial protests years earlier, he sought funds to construct the University of Malawi in Lilongwe, and eventually obtained them from the South African government.

Lilongwe became the official capital in 1975. The new and modern "Capital Hill" district, home to the Parliament, Supreme Court, and other government buildings, contrasted

sharply with "Old Lilongwe." Although Banda also constructed an enormous state house in Lilongwe, he continued to reside in the presidential palace in Blantyre. With a population of 922,894 (2009 estimate), Lilongwe is the second largest city in Malawi after Blantyre. In the 2000s, Lilongwe has been a center for the HIV/AIDS epidemic, with an estimated 20 percent of the population considered HIV-positive.

See also **INDIAN COMMUNITIES IN AFRICA**; **URBANISM AND URBANIZATION IN AFRICA**.

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ARI NAVE

Lilse

Ethnic group of Burkina Faso; also known as the Lyela.

The Lilse primarily inhabit west-central **BURKINA FASO**. They speak a Niger-Congo language and belong to the **GRUSI** cultural and linguistic group. Approximately 200,000 people consider themselves Lilse.

See also **LANGUAGES, AFRICAN: AN OVERVIEW**.

Limba

Ethnic group of Sierra Leone.

The Limba primarily inhabit northwestern **SIERRA LEONE**. Others live in **GUINEA**. According to traditional Limba beliefs, ancestor spirits can affect the living, and adherents show extreme care in lengthy funerary rituals to ensure protection. In the early twenty-first century, 65 percent of Limba are Christian. They speak a Niger-Congo language and are related to the neighboring **TEMNE** people. Approximately 9.5 percent of Sierra Leone's population—about 566,000 people—is Limba.

See also **LANGUAGES, AFRICAN: AN OVERVIEW**.

Limpopo Province

See **NORTHERN PROVINCE**.

Lissouba, Pascal

1931–

Former president of the Republic of the Congo.

Pascal Lissouba, a member of the Nibolek ethnic group, was born in Tsingidi, in the southern part of the country. Trained in **TUNISIA** and France as an agronomist, he received a doctoral degree in biology from the University of Paris. After the **REPUBLIC OF THE CONGO** became independent in 1960, Lissouba served simultaneously as prime minister and minister of trade, industry, and agriculture (1963–1966). Between 1966 and 1977, Lissouba held various professional and ministerial positions in



EXPERIMENTAL VACCINE. A health care worker in Bagamoyo, Tanzania, administers a trial malaria vaccine to a child in 2007. Malaria kills nearly 1 million people annually. (John-Michael Maas, Darby Communications/AP Images)

it may be possible to develop a malaria drug, an effective vaccine is still years away. In 1998 Roll Back Malaria, a multinational partnership founded by the World Health Organization and the United Nations, announced its goal of halving the number of world malaria cases by 2010. To succeed, global antimalarial efforts will require adequate funding, as much as \$2 to \$3 billion dollars a year; however, several leaders of African nations have been criticized about misuse or misappropriation of funds meant for antimalaria programs. Distribution and proper use of prevention measures and drug treatments is very difficult to achieve, especially without government assistance. Malaria will remain one of the greatest threats to public health for the foreseeable future.

See also DISEASE AND AFRICAN HISTORY; DISEASES, INFECTIOUS, IN AFRICA.

Malawi

Densely populated, landlocked country in east southern Africa, bordering Tanzania, Mozambique, and Zambia.

Surrounded by countries rich in diamonds and gold, Malawi is known for humbler resources: fertile albeit densely populated land, a vast lake, and an abundant labor supply. Historically, the fortunes of Malawi's primarily agrarian societies have been shaped by regional patterns of trade, warfare, and conquest but also marked by the careers of ambitious, if paternalistic, "saviors." In precolonial times,

years of violent slave raids were followed by the arrival of the Scottish missionary David Livingstone, determined to rescue the region's peasants from enslavement and paganism. British colonialists followed, taking away farmland and imposing high taxes, but they were eventually pushed out by Malawian nationalists, led by the Western-educated physician Hastings Kamuzu BANDA. During the three decades' rule of this self-proclaimed "paternal despot," the chasms between rich and poor, ruler and ruled, grew wider than anywhere else on the continent. Multiparty elections in 1994 finally replaced the ailing Banda, but Malawi still suffers from economic inequality and poverty.

EARLY HISTORY

Archaeological evidence suggests that Malawi has been inhabited for over 50,000 years. The earliest human remains—dated to between 4,000 and 10,000 years ago—together with linguistic evidence, suggest that these early residents were foragers and the ancestors of TWA, Fula, and perhaps contemporary KHOISAN speakers, such as the SAN of southern Africa. Bantu-speaking immigrants settled in the area of present-day Malawi approximately between the first and fourth centuries C.E., probably displacing the existing populations. The Bantu migrants relied primarily on shifting (or "swidden") agriculture and are thought to have introduced ironworking as they spread throughout the region during the following centuries. Sometime between the thirteenth and fifteenth centuries

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Yamoussoukro's most extravagant constructions followed the National Assembly's decision to move the national capital there in 1983, to honor Houphouët-Boigny. One of these is a huge, marble presidential palace surrounded by a lake of crocodiles, the totem animals of Houphouët-Boigny's family. The daily feeding of live chickens to the crocodiles has since become one of the town's few tourist attractions. The other extravaganza is Our Lady of Peace of Yamoussoukro Basilica. Estimated to have cost between 150 and 800 million dollars, at least some of which came from government coffers, it is the world's largest church, surpassing even St. Peter's Basilica in Rome. Although the pope once visited the basilica, most Ivoirian Catholics live nowhere near Yamoussoukro and thus do not attend services there.

The decision to move the capital to Yamoussoukro has been widely criticized as a waste of money, given that Abidjan remains the country's economic and cultural center, and that Yamoussoukro's remote location holds little appeal to foreign diplomats or businesspeople. One group to benefit from this move was Houphouët-Boigny's own family, who at the time of the decision owned vast tracts of land in the town and surrounding region. Fishing, forestry, and a perfume industry play important roles in the economy.

Malawi! (132844) ELIZABETH HEATH

Yao

Ethnic group numbering approximately two million people living in Malawi, Tanzania, and Mozambique; also known as waYao.

The Yao migrated from northeastern MOZAMBIQUE to MALAWI in the mid-nineteenth century, when Aलो and Makwangala people began to infringe upon Yao lands. There the Yao became middlemen between the slave and ivory suppliers and the Arab traders from the coast. A large percentage of Yao adopted ISLAM as a consequence of their close association with Arab and Swahili traders; however, their traditional religion is still incorporated, resulting in a folk Islam practice. While the Yao sold many slaves to Arab caravans, they also integrated many of the slaves into their own communities in order to increase the size, power, and prestige of their particular villages. Yao men were permitted to marry slave women. Unlike children born to Yao women who remained within their mother's lineage, children from unions between Yao men and slave women remained tied to the man, increasing the size of his lineage and the number of his allies. Thus by acquiring slaves, villages could grow in size and military strength. European efforts to abolish slavery in the late nineteenth century, therefore, met with strong resistance from the Yao men.

The Yao have historically lived in settlements of seventy-five to 100 people. Clusters of Yao villages, each with a headman, are grouped under the political authority of a hereditary chief. Among the chief's responsibilities is the resolution of disputes, with the help of assemblies of village elders and headmen. The matrilineal Yao are also matrilocal: men, upon marriage, move to the village of their wives. When girls are about five years of age, they move in with their maternal grandmothers; boys move to communal dwellings.

Most Yao have historically practiced swidden (or "slash-and-burn") agriculture, whereby fields are cleared of vegetation through burning, and the ash is worked into the soil as a natural fertilizer. Maize and sorghum are among their staple foods. Since the colonial era the Yao have also produced tobacco as a cash crop. Fishing is an important economic activity among other Yao who live along rivers and lakes.

See also ETHNICITY AND IDENTITY IN AFRICA: AN INTERPRETATION; ISLAM IN AFRICA; IVORY TRADE; SLAVERY IN AFRICA; SWAHILI PEOPLE.

ARI NAVE

Yaoundé, Cameroon

Capital of Cameroon.

In 1888 German explorer and scientist Georg Zenker founded the settlement of Yaoundé in the hilly Ewondo region between the Nyong and Sanaga rivers. Although dense forests separated it from the coast, in 1909 Yaoundé was made the capital of German Kamerun. After a brief Belgian occupation, Yaoundé became the capital of French Cameroun and, later, independent CAMEROON. During the colonial period, road and rail projects established links to the port city of Douala, as well as to the northern regions of Cameroon.

Yaoundé's population has grown rapidly, from 100,000 at independence in 1960 to 1.4 million in 2004, to 1,743,482, in 2009. Its population is diverse; especially after the 1972 centralization of government functions, it has come to include many FULANI and BAMILÉKÉ employed in the large civil service. The cost of living is high, and many public services are not able to meet demand. Perennially under construction, the city has seen many of its historic buildings replaced by modern architecture.

After Douala, Yaoundé is Cameroon's second largest city. Although not highly industrialized, Yaoundé does have a cigarette factory, a plywood-manufacturing plant, a quarry, and a sugar refinery. It is also home to the national university, established in 1962, and several research centers, and serves as the center of a rich agricultural region.

ERIC YOUNG

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ISLAM IN MALAWI¹

BY

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Though Islam has a longer history in Malawi than Christianity and though perhaps one tenth of all Malawians are Muslims the study of Islam in Malawi has been rather neglected. As indicated in the bibliography below there is a certain amount of published material on various aspects of the subject though much of it does not have Islam in Malawi as its focus. One deficiency in the published material is any attempt to give an overview of the whole subject. This article tries to begin to fill this gap. Much interesting and relevant material is to be found in unpublished sources, particularly seminar papers, oral historical texts and research notes produced or recorded by staff and students of the History, Religious Studies and Sociology Departments of the University of Malawi and of St Peter's Major Seminary, Zomba and Zomba Theological College. This account draws freely on these sources.

THE ORIGINS AND THE PRESENT DISTRIBUTION OF ISLAM IN MALAWI

The origins of Islam in Malawi can be traced to four sources, a knowledge of which helps to explain the present distribution of Muslims in the country.

Two of these sources spring from attempts by Swahili Arabs from the East African coast to establish petty sultanates on the shores of Lake Malawi. The better known of these coastalists was a trader in slaves and ivory, Salim bin Abdullah, who arrived on the Western shores of Lake Malawi near Nkhotakota around 1840². He asked the local Chewa chiefs for land on which to set up a trading post and then, by virtue of his success as a trader and by clever diplomacy, attracted such a large personal following that he was able to establish them in villages under his own headmen. To secure further the loyalty of these followers, predominantly Yao traders and Chewa refugees, he insisted on their conversion to his own Islamic faith³.

Eventually Salim bin Abdullah usurped the powers of the local paramount chief and set himself up as Sultan of Marimba. Ruling from Nkhotakota he and his successors (known to history as the Jumbes⁴ of Nkhotakota) followed a policy of indirect rule with regard to the local Chewa chiefs leaving much of their power intact as long as they remained loyal and making no attempt to convert their subjects. However, to promote the chiefs' loyalty they encouraged them to send their sons and nephews to Zanzibar where they underwent Islamic rites and instruction⁵.

Although the rule of the Jumbes ended in 1895 when the fourth Jumbe was deposed by the British authorities Nkhotakota town today (population 10,000) is one of the foremost centres of Islam in Malawi. In the surrounding littoral there is a mosque in the village of every chiefly family which is said to have sent its sons to the coast in the Jumbes' time⁶. The last census in which the religious affiliation of Malawians was recorded was in 1931 and therefore it is very difficult to compute the numbers of Muslims in this or any other district. However it is likely that there are between 20,000 and 30,000 Muslims, the large majority of whom are Chewa, in Nkhotakota district (population 100,000).

The other coastal entrepreneur to bring Islam to Malawi was a Swahili Arab called Mlozi. A junior partner of big ivory traders in the Lwangwa valley, he set up a trading base near Karonga at the Northern end of the lake around 1880⁷ and by 1887 there are European records of the existence of a Swahili-speaking community comprising a mixed group of Mlozi's followers⁸. In 1887 Mlozi declared himself Sultan of the Ngonde but his attempts to claim sovereignty over the area brought him into armed conflict with the British-owned African Lakes Company and Mlozi was eventually defeated and killed. However to this day to the North of Karonga there are still several villages of 'Swahili'. Numbering less than 1,000, these people are Muslims though in general they do not proselytize and have attracted few new adherents to their faith.

By far the most important source of Islam in Malawi stems from the conversion of large numbers of the Yao people⁹. By 1860 many groups of Yao had migrated south from their original home in Rovuma region and had moved into the southern part of Malawi. The Yao had had trade contacts with the Swahili coast since the late seventeenth century¹⁰ and from the early decades of the nineteenth century had entertained Swahili traders in their villages. Though

dual soul to lean naturally towards the Absolute, in order to realize the love of God - was being steadily eroded in the wake of Western learning and civilization. Not only that, but Iqbal is critical of the mode of Western knowledge which in his view, lacks the warmth and glow of life, and the privation of a spiritual dynamism that would transform the personality of man by penetrating into, and affecting the very kernel beneath his exterior husk.

In the end, Iqbal has been universally regarded as a great poet and thinker because of his acute sense of justice [and conversely, his revulsion - so explicit in his poems - of injustice]. He was one of a rare order of Western educated Indian Muslims who stood up both against medievalism and an unmitigated modernism whilst urging inculcation of the dynamic fervour that is characteristic of primordial Islam. He remains one of the few men of his age who, whilst having participated in the cultural ambience of the West, had the courage to spell out its weaknesses. Recognizing as he did, whatever he noted to be positive in an alien civilization, he nevertheless stopped short of conceding all obsession with mundanity - or to permit mundaneness to supercede the Spirit which lies at the very essence of man.

THE MUSLIM POPULATION IN MALAWI

A P H Thorold

THIS article is partly a response to a useful and interesting contribution to a previous volume of this journal - the table entitled 'Muslim population in Africa' compiled by E M Mahida.¹ The table has been compiled from several sources and it lists all the countries in Africa along with the total population of each, as well as the Muslim population of those which have a significant number of Muslims. The Muslim population is also expressed as a percentage of the total population of each country, and finally the cumulative Muslim population is found to be 56% of the entire population of Africa. Before proceeding I should make it clear that I have no training in population statistics or demography and that it is not my intention to either confirm or disconfirm the accuracy of Mahida's figures, or to comment on the reliability of the sources he has used. However, having done extensive anthropological and historical research on the Muslim minority in Malawi, I was surprised to notice that a figure of 40% is given for the proportion of Muslims in that country. Since my own research has led me to use a somewhat different estimate of the size of the Muslim population in Malawi I thought it would be useful to explore some of the problems involved in arriving at such an estimate.

The purpose of raising this issue is not simply to quibble about a figure in a table, but rather to suggest that there are some interesting questions and also some major difficulties which are likely to be encountered when working from primary sources to discover the size of Muslim populations in various parts of Africa. Malawi is certainly not unique in having very unsatisfactory statistical data on religious affiliation, and there are many countries which spring readily to mind where any sort of adequate population census has been impossible in recent years. This is not to say that the exercise attempted by Mahida is not worthwhile; on the contrary, it is a valuable and necessary contribution. The size of Muslim populations in Africa and the changes in the size of these populations in different parts of

1. Mahida, E M, 'Muslim population in Africa' in *Al-'Ilm*, vol 12, January 1992, pp 50-51.

Muslims in Malawi

Problems and Requirements

Malawi is a land-locked country south of the Equator, having an area of 45,747 sq. miles and a population of over six million. It is bounded by Zambia, Tanzania and Mozambique. Agriculture is the backbone of the country's economy. The main cash crops are tobacco, tea, sugar, groundnuts, cotton, rice and maize. The population comprises of Africans, Indians and Europeans of which the former have an overwhelming majority. The census information does not provide a breakdown of the population according to religions. Special statistics collected by Muslim researchers estimate the number of Muslims to be two million. The Christian Churches also claim to have two million followers and the last two million are regarded as pagans or animists, worshipping the spirits of their ancestors.

Historically, the Muslims in Malawi, being of the Yao and Chewa tribes, were well off before the coming of the Christian missionaries and the colonial government. They were the main agents of first the Arabs and later the Portuguese. They were the rulers of the country's other tribes and were very successful as businessmen. They were educated in Swahili and Arabic which were respected. This situation continued until the advent of British colonialism towards the end of the 19th century when a new educational system and a new language were introduced. Education was now restricted to only those who accepted Christianity. A similar thing happened with all economic activities. The Chiefs were offered commodities for the purchase of their lands. Mus-

lim elders accepted the goods and gave large tracts of land to the missionaries. The land was then cleared of all the villagers, who had to find other places to live in. Many of the villagers who were displaced by the land deals accepted petty jobs as labourers and watchmen.

When the demand for labour in Zambia, Rhodesia and South Africa increased, thousands of able-bodied Muslim male workers left the country. This movement from the villages created a vacuum in the villages, as mostly women and children were left to fend for themselves. People came into the villages from Mozambique and other areas of the country, who were not Muslims. Some came with their families, while others came as single males and sought the hands of the maidens in mar-

riage in the Muslim villages.

With the predominance of females, the parents had no choice but to welcome these strangers, some of whom were very staunch Christians, who offered high bride prices and with their superior education and greater economic prosperity soon became influential and managed to convert not only their wives and children but others as well to Christianity. This process went on for many years and hundreds of Muslim villages became Christian. The Muslims became lethargic and socially lost their prestige because they knew neither their own faith nor received modern education as all education remained in the hands of the Christian missionaries and Muslims were excluded from it. Muslim parents did not want their

MUSLIMS IN EAST AFRICA

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Muslim East Africa : An Over-View

M. Ali Kettani

ZANZAN
 Uganda, Malawi,
 Mozambique,
 Burundi

Introduction

East Africa consists today of seven states: Kenya, Uganda, Rwanda, Burundi, Tanzania, Malawi and Mozambique. These states vary in population area and percentage of Muslims as shown in Table I. In terms of population, Tanzania is the largest with 18,570,000 inhabitants whereas Burundi is the smallest with 4,300,000 people. In terms of area, Tanzania is also the largest with 945,087 square kilometers and Rwanda is the smallest with 26,330 square kilometers. Tanzania has the largest Muslim population (10,210,000 Muslims) while Rwanda contains the smallest number of Muslims (140,000 Muslims). The total area of East Africa is 2,722,156 square kilometers, i.e., an area equal to that of the Arabian Peninsula. The total population of East Africa in 1979 was 74,350,000 people of which 28,960,000 were Muslims, i.e., 39% of the total population.

TABLE I

Area, Population and Number of Muslims.

State	Area in sq. kms.	Total Population	Muslim Population	Muslim Percentage
Kenya	582,600	15,820,000	4,750,000	30
Uganda	236,860	13,460,000	6,060,000	45
Rwanda	26,330	4,670,000	140,000	3
Burundi	27,834	4,300,000	210,000	5
Tanzania	945,087	18,570,000	10,210,000	55
Malawi	118,484	5,860,000	2,340,000	40
Mozambique	784,961	11,670,000	5,250,000	45
Total	2,722,156	74,350,000	28,960,000	39

The region is limited in the north by Somalia, Ethiopia and Sudan; in the west by Zaire, Zambia and Zimbabwe; in the south by South Africa and Swaziland and in the east by the Indian Ocean, giving access to the south of the Arabian Peninsula and India. The region is formed by a mountainous area with the highest peak (Kilimanjaro) reaching 8,895 meters above sea-level. Towards the west, the region ends on a low-land known as the "Rift Valley" which contains a series of large lakes: Lake Albert, Lake Edward, Lake Kivu, Lake Tanganyika and Lake Nyasa. Figure 1 gives the map of East Africa, with its states and the most important cities.

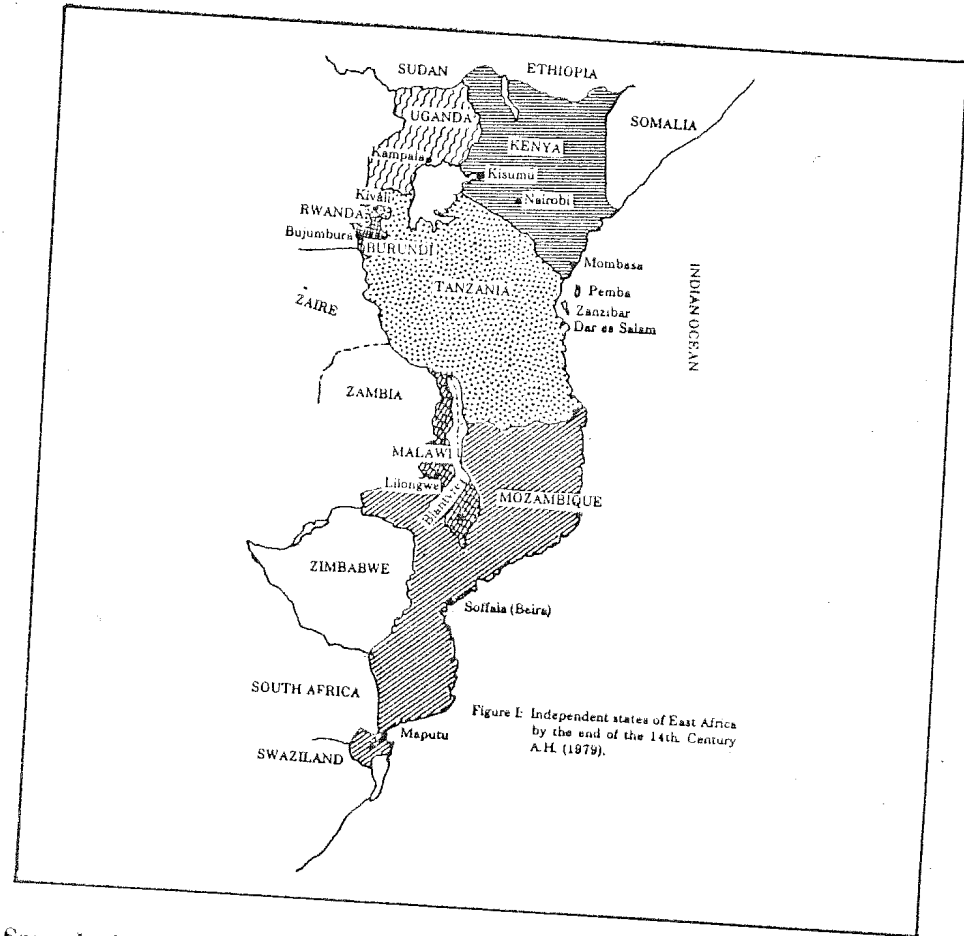


Figure 1: Independent states of East Africa by the end of the 14th Century A.H. (1979).

Spread of Islam Prior to 1785 (13th Century AH)

The coast of East Africa and the Zambezi basin were known to Muslims as the Swahil. Even before Islam, this area had strong commercial links with Southern Arabia. The introduction of Islam further strengthened these links as waves of persecuted Muslims took refuge in the Swahil from the very first century AH.

Muslims in Malawi

Ibrahim A. G. Panjwani

Introduction

The Republic of Malawi is a landlocked country, south of the Equator, covering an area of 45,747 square miles. It is bounded by Zambia, Tanzania and Mozambique. Its population, according to the 1977 Census, is 5,671,567 and it is one of the most densely populated countries in Africa.

The earliest groups of people living in Malawi were the Nyanja in the south, now estimated at 500,000; the Chewa in the central parts of the country, now numbering 850,000; and Tumbuka in the north, now numbering 150,000. Later, the Ngoni came to Malawi from South Africa around 1845 and settled in three groups near Mzimba, Dowa and Dedza; these number about 300,000. The Yao followed around 1850s and settled mainly between Mangochi and Blantyre, some of them settling in Mulanja and Salima Districts and still others in Dedza and Ntcheu Districts. The Yao population is estimated at about 500,000. Later still, in the present century, beginning from about 1903, came the Lomwe from Mozambique and settled in Mulanje, Thyolo, Chiradzulu and Zomba Districts. The Yao and the Lomwe both came from Mozambique, east of the Lake and the Shire River. The Lomwe number about 600,000. In northern Malawi other groups include the Nkhonde and Tonga (about 100,000 and 75,000 respectively according to 1966 census), the Hewe and Sukwa.

There is a large number of people of mixed blood. These Malawians of mixed tribal affiliations are increasing in number and in the years to come may become the majority.

Besides the Africans, there are Indians and Europeans who started coming into Malawi in 1880s, but mainly after 1920s when they came in large numbers. In the 1966 Census, the Indians numbered 11,299, and the Europeans 7,395. The Census figures for 1977 pertaining to the total number of these two groups have not yet been released. It is estimated that about half of the Indian population has left the country, while the number of Europeans remains at about the same figure or has slightly increased. About 60 per cent of the Indians are Muslim, the rest being Hindus and Christians.

The Census information does not provide a breakdown of population according to religion. Special statistics collected in 1928 showed that there were 105,000 Muslims in the country, 95 per cent of whom were Yao and 4,000 were Chewa from Nkhotakota. But it seems that many areas were not covered and the underestimation may be in excess of 50 per cent. These statistics covered mostly the areas of Chiefs Kawinga, Jalasi, Kukalanga, Makanjira and Malenga Chanzi of Nkhotakota. The purpose of the survey was to meet a request by the Muslim Chiefs for schools for Muslim children. Projecting these figures at the growth rate of 3 per cent per annum the present Muslim population would be about 500,000. But according to a private survey

undertaken by a Muslim leader through District Administration Officials, it was found that the Muslim population was 1,500,000 in 1973. The same survey carried out in 1977 revealed a population of 1,006,400. These figures show a reduction of almost half a million in four years, instead of a normal increase of 100,000 at the rate of 3 per cent per annum.

The Christian Services Committee of the Churches claims to have 2 million followers out of a total population of over 5.5 million. If we take this figure as accurate, then it leaves a balance of 3.25 million, of which it is estimated that a little over a million are Muslims, the rest are animists or others. If a comprehensive survey were to be carried out, the population of Muslims may turn out to be double the present estimates.

Among others, there are also present people of the Bahai faith who number perhaps less than a thousand.

Beginnings of Islam

After the early Muslim conquests in history, European traffic down the East African Coast was cut off and the main competitors for exploration and commerce in the region surrounding Malawi were the Arabs, Persians and Indians. Muslim peoples became well established along the Coast, with numerous posts at Malindi, Mombasa, Pemba, Zanzibar, Quelimane, Sofala and on the Island of Madagascar. According to Al-Masudi (916), Muslims had already reached the ports of Quelimane and Sofala and had even penetrated the interior of the country within one century of the rise of Islam.

It has now been established that between 850 and 1250 the proto-Vakaranga settled south of the Zambezi in what later became Matabeleland; also, that as far south as this area and as early as this period, Muslim traders called at Zimbabwe to trade in gold and ivory. Trade with the Kingdom of Mwenemutapa (Monomotapa) in the 15th Century increased in the Zambezi Region and Waterways at the hands of the Moors or Arabs who were largely Bantuized Berse-Arabs and Indo-Arabs. The number of these traders in the Kingdom in the early years of the 15th Century was estimated to be in the region of 10,000.

This fact has been further proved since 1974 when a tribe in Rhodesia began accepting Islam in their thousands. This tribe, the Waremba, bears customs that appear Islamic in origin. All their boys are circumcised, wine is prohibited, and marriages are confined within the tribe. They consume only meat slaughtered by themselves and their tribal groupings still bear Arabic names.

Arab ships were known to have sailed up the Zambezi long before the coming of the Portuguese. Muslims trading in ivory were active north and south of the Zambezi, including the Shire, which flows from Lake Malawi. It was possible for Arab traders to reach the Zambezi through any of its mouths, excluding Quelimane which was in Portuguese hands, and to journey up the Shire to Lundu's headquarters at Mbewe-we-Mitengo, some fifteen miles south of the present Chikwawa. This happened between 1580 and 1630.

Muslim influence was still strong and Muslim rulers and traders controlled much of the Coast, when Vasco de Gama arrived with the first Portuguese expedition in 1498. Vasco de Gama after spending Christmas of 1497 in Natal continued his voyage up the coast of Mozambique and encountered first

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MALAWI TO METRO

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General Background

Malawi is a landlocked country situated in east-central Africa, some 520 miles long, varying in width from 50 to 100 miles, and covering an area of 45,747 square miles of which 36,100 square miles is land. It shares borders with Tanzania in the north and north-east, Mozambique in the east, south and south-west, and Zambia in the west and north-west.

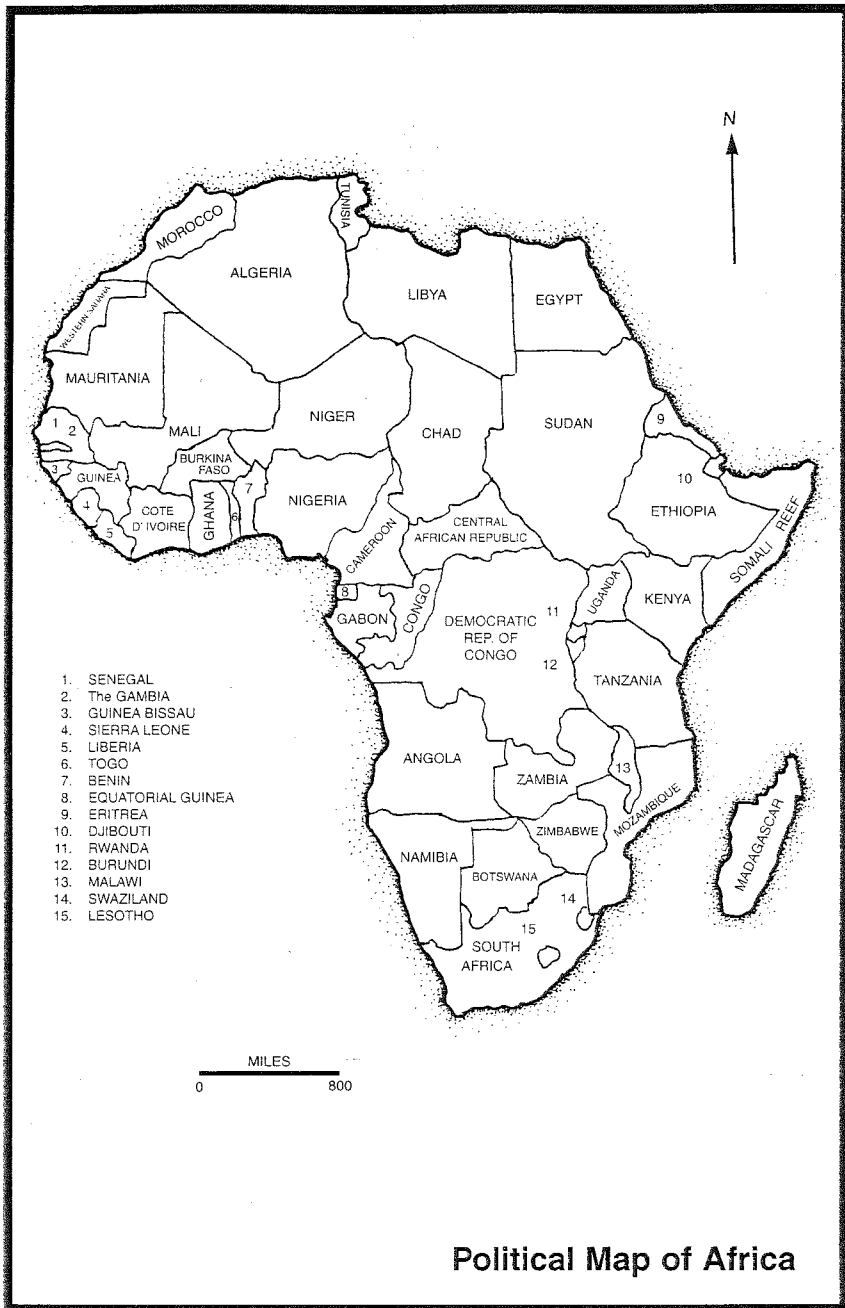
In 1966 a census showed that the de facto population of Malawi was 4,039,583, including 11,299 Asians and 7,395 Whites. The annual growth rate is 2.5% and the estimated population by mid-1972 was 4,666,000. The population is unevenly distributed, the density decreasing northwards. The average population density in 1966 was 111 persons per square mile. The majority of people live in rural areas and agriculture is the mainstay of the country's economy.

The earliest Bantu inhabitants of Malawi were the Maravi peoples. The Ayao came to the country from the mid-eighteenth century while the Ngoni about a century later. About this time, Dr. David Livingstone's exploits began to put the country on the international map. European missionaries started arriving in the 1860's to give practical effect to Livingstone's plea at University of Cambridge on December 4, 1857 for evangelic and commercial operations as weapons against slavery and bring civilization to Central and East Africa. The Universities Mission to Central Africa led the way in 1861. The Livingstonia Mission of the Free Church of Scotland and the Blantyre Mission of the Established Church of Scotland followed suit in 1875 and 1876 respectively, and when the twentieth century dawned the country had Anglican Missions, Scottish Missions, Dutch Reformed Church Missions, Baptist Missions, the South African General Mission, and Catholic Missions (the White Fathers and the Marist Fathers).

The country has had many names in its history: The Shire Highlands Protectorate (1889); the Nyasaland Protectorate (1891); the British Central African Protectorate (1893); Nyasaland Protectorate again in 1907; and finally its present name, Malawi, from July 6, 1964. It was a British colony from 1891 with Sir Harry Johnston as its first commissioner and consul-general, Sir Alfred Sharpe as its first Governor in 1907, and Sir Glyn Jones as its first Governor-General from July 1964. Ngwazi Dr. H. Kamuzu Banda was the country's first Prime Minister from July 6, 1964 after breaking the Federation of Rhodesia and Nyasaland. He became the first President when Malawi achieved Republican status within the Commonwealth on July 6, 1966.

For administrative purposes the country is divided into three regions which in turn are divided into districts. There are twenty-four districts. Zomba was the seat of government up to January 1, 1975. A new capital city is at an advanced

07 EYLOI 2007



The History of Islam in Africa

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CHAPTER 14

East Central Africa

Edward A. Alpers

Historically, East Central Africa stands at the margin of the Islamic world. Although Arab traders probably introduced Islam to the coast of modern Mozambique no later than the thirteenth century and a small community of Muslims existed in the Zambezi valley during the fifteenth and sixteenth centuries, Islam did not begin to take root in the interior of East Central Africa until the nineteenth century. In the last hundred years, however, Islam has steadily increased the number of its adherents in the region, (precise numbers are not available and estimates vary widely, depending on the source). Moreover, while Muslims remain a minority, they are a distinct grouping that is increasingly becoming a force to be reckoned with on the national level in Malawi and Mozambique. How and why this has come about is the focus of this chapter.

Specifically, the chapter explores the history of Islamic expansion and the development of Islamic communities in East Central Africa from the end of the fifteenth century to the present. At the same time, however, it analyzes the way in which the attitudes and policies of both the colonial regimes and independent governments of Malawi and Mozambique, as well as the wider Islamic world, have affected and continue to affect these Muslim communities; it also connects this history to the wider experience of Islam in eastern and southern Africa. The scope of the chapter includes northern Mozambique and Malawi, with brief reference to Zambia and Zimbabwe, whose much smaller Muslim communities are closely bound up with those of, in particular, Malawi.

Early History

The early history of Islam in East Central Africa is intimately linked to the extension of Muslim trading communities along the coast and offshore islands of the

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RIDDLES AND THE RECONSTRUCTION OF REALITY

Steve Chimombo

When David Livingstone, the missionary-explorer, pleaded in the Senate House in Cambridge on 4 December 1857:

I go back to Africa to try to make an open path for commerce and Christianity. Do you carry on the work which I have begun. I leave it with you. [Winspear, 1956: 11]

little did he realise that whereas his compatriots were busily engaged in commercial and evangelical enterprises the local folk artist in Central Africa was also constructing, refashioning or recreating riddles inspired by the white man, his culture and his other activities.

This article examines the emergence of a number of riddles which seem to have come into existence or been reconstructed or modified from older ones paralleling the advent, settlement and progress of the white man in Malawi. As the discussion reveals, the creations or re-creations of the new riddles could not have been independent of the foreign culture, its influence and penetration into not only the indigenous people's lives and fortunes but also the folk artist's imagination. The riddles discussed here cover very specific aspects of Malawi's colonial and post-colonial history. For example, the riddler based some of his artistry on the white man's penchant for renaming the places he explored, visited or in which he settled. Christian evangelisation also resulted in the renaming of the personal names of converts. The armed forces very often stepped in where peaceful annexation or evangelisation had failed, hence the advent of military riddles. Western education went hand in hand with evangelisation under the Christian missionaries before the colonial administration stepped in. Riddles related to literacy and numeracy were constructed. Western trade and industry required an extensive network of roads, rails and waterways where few or none existed before. This inspired riddles pertaining to transport and communications. The opening up of the country led also to an influx of Western commercial artefacts which the riddler incorporated into his repertoire. These historical points need fleshing out briefly before embarking on a discussion of the riddles themselves.

HISTORICAL BACKGROUND

British Central Africa, as Malawi was known in the 1870s, is a landlocked country south-west and west of Mozambique, south of Tanzania and east of Zambia. From the 1870s to the 1890s there was no central government, the land being occupied by different ethnic groups like the Chewa in the central, the Yao in the southern or the Tumbuka in the northern region. Prior to the advent of the white man the land had been ravaged by the immigrating Ngonis and was still being depopulated by the slave raiders,

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John Chilembwe missionnaire et précurseur du nationalisme malawi

Robert I. Rotberg

Au début 1915, John Chilembwe, un pasteur d'éducation américaine, prend la tête d'une révolte contre le pouvoir blanc au Nyassaland. Ses partisans tuent trois Blancs et en blessent deux autres. Un moment, la population coloniale de ce qui est alors un protectorat britannique connaît la peur. Bien des années plus tard, lorsque le nationalisme africain triomphera et que le Nyassaland deviendra la République indépendante du Malawi, Chilembwe fera figure de premier héros de la patrie. Son fait d'armes est célébré comme la première tentative d'importance pour assurer la liberté indigène.

Chilembwe, toutefois, ne cadre pas avec l'image traditionnelle du libérateur. Né au temps de David Livingstone — dans les années 1860 ou au début des années soixante-dix — d'un père Yao et d'une mère Cewa (peut-être Mang'ja), Chilembwe affirmait que son père était un « roi », mais ce n'était sans doute là que vantardise d'étudiant à l'étranger. Sa mère, par contre, avait d'abord été mariée à un Yao qui avait quelque lien avec la chefferie et elle-même portait un nom rappelant l'ancienne royauté. Elle inspira à son fils de l'ambition, peut-être par ses conseils, peut-être aussi en lui rappelant un héritage réel ou présumé. Parce qu'il s'était beaucoup agité dans son ventre, s'était retourné et était né les pieds en avant, sa mère augurait pour lui d'un brillant avenir.

Quelques années après sa naissance, Chilembwe et sa famille quittent Sangano, village de la région de Chiradzulu pour s'établir aux environs de ce qui deviendra Blantyre, capitale commerciale du Nyassaland. Le hasard d'un déplacement fait donc de Chilembwe un écolier et un catéchumène de la mission de l'Eglise écossaise à Blantyre. Cela se situe vers 1890 et

témoigne peut-être du désir de Chilembwe ou de ses parents de mieux connaître les manières des Blancs qui viennent de s'établir parmi eux : les missionnaires d'abord en 1876, puis les colons et enfin l'administration britannique à partir de 1889, présence étrangère qui a commencé à modifier les rapports habituels entre les indigènes et les intrus.

Un évangile égalitaire

L'église de Blantyre donne une éducation moyenne sur le mode occidental. Moins théocratique que jadis, l'Eglise a encore une grande autorité sur les Africains qu'elle ne manque pas d'impressionner. Comme véhicule du modernisme, elle effectue par le biais de son enseignement des changements profonds, sur le plan tant spirituel que temporel. Les difficultés qui se font sentir dans le sud du Nyassaland au début des années 1890 sont le résultat d'une mutation sociale accélérée due à la fois à l'action de l'Eglise, active dans de nombreux domaines, à la présence des colons planteurs de café et à la présence des administrateurs anglais.

En 1892, dans une situation en pleine évolution, apparaît un missionnaire d'une croyance peu orthodoxe, qui remet ainsi en cause la primauté de l'Eglise de Blantyre : Joseph Booth, un Britannique aux visions apocalyptiques. Après avoir mené une carrière de commerçant et d'agriculteur en Angleterre et ailleurs, il a reçu une mission divine d'évangélisation et, peu après, est arrivé au Nyassaland fermement décidé à y fonder une église baptiste capable de se suffire à elle-même. C'est ainsi qu'il fonde, non loin de Blantyre, la Zambezi Industrial Mission et commence à prêcher un évangile égalitaire. Son approche et sa doctrine

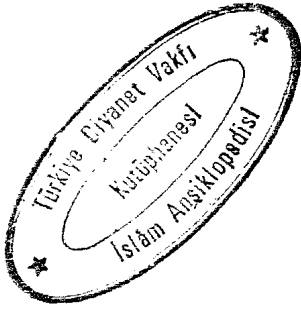
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Malawi
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John Chilembwe jeune.
Photographie prise vers 1898,
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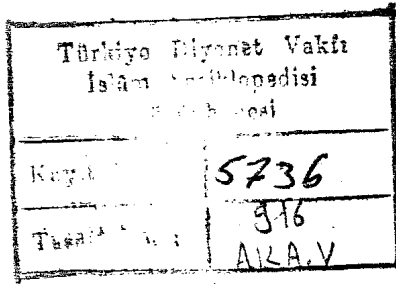
الوجيز في إقليمية القارة الإفريقية



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تأليف

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الأستاذ بجامعة الإمام محمد بن سعود



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ومركز منطقة تعدين الذهب و(كوي كوي) التي تشتهر بمصانع الحديد والفولاذ وقد سبق ذكرها.

٣ - ملاوي : Malawi

تمتد هذه البلاد على أرض ضيقة متطاولة تضم الهضاب الواقعة إلى الغرب من بحيرة ملاوي (سابقا بحيرة نياسا Nyasa) ووادي الغور الأوسط الذي تحتله بحيرة ونهر (شيرى Shire) ومرتفعات (شيرى) مع جبال (ملانجي Malanje) في الجنوب الشرقى. والمنطقة الغربية من البلاد ليست إلا امتدادا لهضبة زامبيا، وهنا يعتدل المناخ المدارى ويصبح منعشا بسبب الارتفاع. أما وادي شيرى فهو ذو مظهر أكثر مدارية، ولكن جبال (ملانجي) تتمتع بمناخ أكثر اعتدالا.

ومعظم الزراعة التي يقوم بها الافريقيون هي من نوع زراعة الاكتفاء، ومن بين أهم المحاصيل نجد الكسافا، والذرة البيضاء والرز والبطاطا الحلوة، والذرة الصفراء والفول السوداني في حين يجرى إنتاج التبغ والشاي والفول السوداني لغرض التصدير.

ويعتبر التبغ والشاي أهم صادرات ملاوي. ومرتفعات (شيرى) هي أهم مناطق زراعة التبغ حيث يزداد إنتاج هذا المحصول في حين يزرع الشاي بصورة خاصة في مزارع الأوربيين الواسعة على منحدرات جبال (ملانجي) وفي البقعة الغربية من (شولو Cholo). ولقد أسهم انحدار الأرض البطيء وارتفاع كمية الأمطار في هذه البقاع الجنوبية في تأمين الشروط الملائمة لهذه الزراعة، كذلك فقد بدأت زراعته حديثا فوق أرض الشاطئ الغربي لبحيرة ملاوي قرب خليج (نكاتا Nkata).

و(شيرى) هو النهر الرئيسى في ملاوي، ولكنه لا يصلح للملاحة قبل (بورت هيرالد)، من ناحية بسبب تغير حجم المياه، ومن ناحية أخرى بسبب المعوقات العديدة التي تعترض مجراه (خاصة الضفاف الرملية والنباتات الطافية)، ومن ناحية ثالثة بسبب الشلالات ومناطق الجنادل.

رطوبة من البلاد، ولو أن زراعة الذرة البيضاء تنتشر بصورة خاصة فوق أرض الغرب الأكثر جفافا بسبب قلة حاجتها للماء.

ومن الجدير بالذكر أن حمى البحث عن الذهب هي التي أتت بأوائل المهاجرين البيض إلى زيمبابوى، وحتى اليوم نجد العديد من مناجم الذهب بالقرب من خط سكة الحديد بين (بولوايو) وحدود موزامبيق، خاصة قرب (أومتالي Umtali).

ويعدن الاسبستوس الذي يعتبر أهم الصادرات اليوم من المنطقة الواقعة بين (بولوايو) و(فورت فيكتوريا)، وخاصة قرب (شاباني Shabani) و(ماشابا)، في حين أخذ إنتاج النحاس بالازدياد، وأهم مراكز إنتاجه هي (سينوا Sinoia).

ويجرى استخراج خام الحديد قرب (كوي كوي Que Que) وهو يؤمن حاجة مصانع الحديد والفولاذ الواسعة المقامة بقرب مناطق الاستخراج. ويدل تصدير المواد النسيجية على أن زيمبابوى قد عمدت إلى تطوير صناعتها الخاصة.

ويعدن (الكرومايت) على طول حزام يقع بين (سينوا) و(ويست نكلوسن West Nicholson) ويجرى استحصال معظم الكمية بالقرب من (سلوكوى Selukwe) وسينوا.

ومما يدعو للاستغراب حقا وجود ما لا يقل عن أربعة عشر حقلا للفحم الحجري في زيمبابوى، ولو أن معظمها لم يجر استغلاله بعد. والحقول الوحيد المستغل الآن يقع بالقرب من (وانكى Wanki)، التي قامت بتأمين فحم الكوك الجيد منذ سنوات للصناعات في زيمبابوى كما يوزع فحم وانكى حتى إلى حزام النحاس في كل من زامبيا وكاتنغا.

وأهم مدن زيمبابوى هي سالزبورى العاصمة و(بولوايو)، وهي عقدة مواصلات هامة للسكة الحديد وللطرق البرية، و(غويلو) وهي مدينة تجارية

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“Uqbah bin Nafi' stopped by the furious waves of the Atlantic, on the West Coast of Morocco”

ISLAM IN AFRICA

by
PROFESSOR MAHMUD BRELVI

Foreword by
PROFESSOR M. M. SHARIF

Introduction by
DR. ISHTIAQ HUSAIN QURESHI

Türkiye Diyanet Vakfı İslâm Araştırmaları Merkezi Kütüphanesi	
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INSTITUTE OF ISLAMIC CULTURE
CLUB ROAD, LAHORE

1964

Malavi

(19)

Nyasaland

BRITISH Central Africa is situated in Southern Central Africa, between 8°S. and 22°S. latitude, and 22°E. and 36°E. longitude. It is bounded on the south by the South African Republic, on the south-west and west by the Bechuanaland Protectorate and Angola, on the north-west and north by the Republic of the Congo, on the north-east by Tanganyika, and on the east by Mozambique. Salisbury (in Southern Rhodesia) is the capital of the doomed Federation of Nyasaland and Rhodesias. The total area of the unwanted Federation is 487,640 square miles, made up as follows:

	sq. miles
Nyasaland	49,177
Northern Rhodesia	288,130
Southern Rhodesia	150,333

The so-called Federation is, thus, larger than the Republic of South Africa, and more than five times the size of Britain. The country is landlocked, is for the most part at a relatively high altitude, and lies entirely within the tropics. A fair portion of Southern Rhodesia is over 4,000 ft. above sea-level. A central plateau traverses the territory in a north-easterly direction with a narrow strip of low land in the Zambezi valley and a broader tract in the basin of the Limpopo and Sabi rivers. The Zambezi forms the boundary between Northern and Southern Rhodesia. The greater part of Northern Rhodesia is flat or undulating, with elevations varying from 3,000 to 8,000 ft.—the peaks of the Muchinga mountains, forming part of the Great Escarpment running down the western edge of the Luangwa river valley. There are many lakes, of which the largest are Bangweulu, Mweru and Tanganyika. The main geographical feature of Nyasaland is the deep depression forming part of the Great Rift valley, which traverses it from end to end. The greater part of this depression is occupied by Lake Nyasa and the Shire river valley. The southern highlands are dominated by the Mlanje mountains, rising to nearly 10,000 ft. Nearly one-quarter of the total area of Nyasaland is water—Lake Nyasa.

Over much of the area, climatic conditions favour European settlement.

مالاوي

والموزامبيق من الجنوب ، وزامبيا من الغرب . يسودها مناخ قاري ، يتميز بالجفاف صيفاً ، وهطول الأمطار في باقي أشهر السنة .

المساحة : تبلغ مساحة مالاوي 36,325 ميلاً مربعاً وهي مقسمة الى 3 مناطق و24 مقاطعة .

عدد السكان : بلغ عدد السكان وفق احصاء عام 1985 7,1 مليون نسمة . اكثر من 90% من السكان يقطن المناطق الريفية .

العاصمة : ليلونجو Lilongwe وعدد سكانها 186,800 نسمة .

اهم المدن : بلانتير Blantyre ، مزوزو Mzuzu ، زومبا Zomba .

اللغة الرسمية هي تشيتشوا Chichewa وكذلك يتكلم السكان اللغة الانجليزية .

نبذة تاريخية :

كانت مالاوي تعرف سابقاً بمحمية نياسلاند (أي حتى عام 1907 افريقيا البريطانية الوسطى) . وفي عام 1963 نالت نياسلاند استقلالها وفي 6 تموز- يوليو 1964 أصبحت عضواً مستقلاً في دول الكومنولث وفي 6 تموز- يوليو 1966 أصبحت جمهورية مالاوي .

الدستور والحكومة : رئيس الجمهورية هو أيضاً رئيس الحكومة ورئيس حزب الكونغرس ، وهو

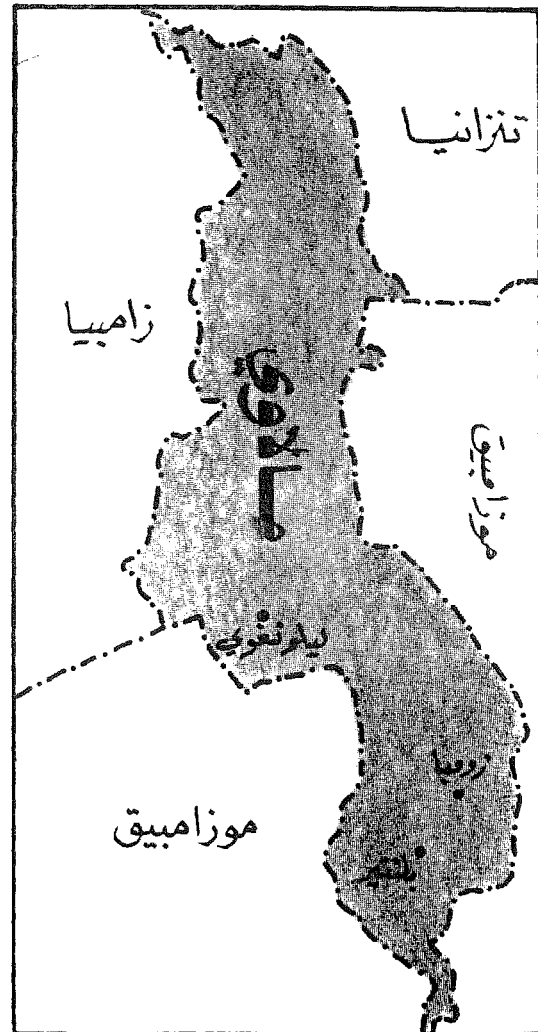


وكان يدير مجلة « الفكر والارادة » . وضع تحت المراقبة منذ العام 1926 وأجبر على العودة الى مزاوله مهنته القديمة في ميكانيك الكهرباء . والتزم الصمت منذ ذلك التاريخ وحتى وفاته . (راجع ايضاً مادة : الفوضوية)

مالاوي

Malawi

الموقع والمناخ : تقع على الشواطئ الجنوبية والغربية لبحيرة مالاوي ، تحدها تنزانيا من الشمال ،



Makala -- ZAMBIA POSKINDIDIR

MALAWI

REVIEWS

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broad approval in the US Congress. Since the position of the United Kingdom Government now looks increasingly isolated and vulnerable, the very least they could do is to consider the albeit limited programmes of action suggested by the authors of this volume.

BARRY MUNSLOW

University of Liverpool

MARTIN CHANOCK, *Law, Custom and Social Order: the colonial experience in Malawi and Zambia*. African Studies Series 45. Cambridge: Cambridge University Press, 1985. xi + 286 pp., 0 521 30137 8.

The image of itself as lawbringer was one of British imperialism's proudest, and the servants of colonialism left ample record of their preoccupation with the establishment of judicial institutions and procedures. Perhaps the repetitious correspondence on judicial ordinances and the amateur anthropology of bemused district officers have not seemed the most promising of archival materials, for historical understanding of the development of legal forms in Africa is little developed, and accounts which go beyond institutional histories of colonial legal systems rare. Thus one of the most pervasive myths of colonial rule, that of 'customary law', has remained largely intact.

Chanock's excellent book explores the emergence of this myth in colonial Zambia and Malawi. His main sources are colonial archives, court records and secondary sources - in particular the rich legacy to social history of the Rhodes-Livingstone Institute. The introductory chapters of the book consider the works of earlier writers on African law - historians, anthropologists and lawyers. These traditions have evolved largely independently and the mere counterposition of their different perspectives on African law is rare. Chanock's extremely illuminating account of the preoccupations of these literatures also provides the elements of an analytic framework for the material which follows.

The main part of the book consists of two sections. The first of these considers the changing modes of social control which were implied by and reflected in the emergence of the legal apparatus of the colonial state. The second describes the impact of these and other changes wrought by colonialism on relations between men and women. The early vision of colonial justice was one in which all cases were tried by colonial officers. With the exception of the Lozi *khotla*, no legal recognition was granted to African tribunals. African law was held to apply in cases between Africans except where 'repugnant to justice and morality' - a clause which was used creatively by colonial officers, few of whom had any legal training. The reality of the courts was, of course, far from their image as founts of justice and, as Chanock documents, procedures were uncertain, unsympathetic and arbitrary. With the onset of indirect rule, the administration retreated from its ambitions of direct judicial control and gave official recognition to the African tribunals which had been adjudicating all along. To this work was added the burden of the enforcement of the rules and ordinances of the colonial administration - on tax registration, sanitation, road-making, forestry and numerous other matters.

Most of the time of the colonial courts was taken up with cases arising from conflict between men and women. Marriage and family law are fields above all in which customary law is often regarded as having 'survived', and Chanock devotes the second substantive section of the book to an analysis of the impact of the multifarious changes of the colonial period on relations between the genders. The 'customary law' of the family is shown to be far from a vestigial remnant of earlier times, but rather the product of the political and economic forces which followed from the imposition of colonial rule on the unstable situation which preceded it. The non-recognition of slavery on the part of the colonial authorities threw local ideas about status and rights in property and persons into disarray. The conflicts which surfaced in the courts as litigation about marriage and its incidents were, at base, struggles over the labour and reproductive capacities of women. In addition, a more general ability to accumulate wealth changed the nature of marriage payments and the rights demanded in exchange. The administration's response, in this as in other fields,



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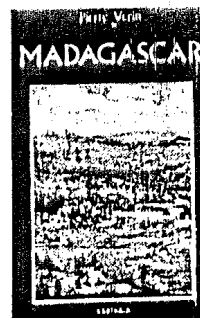
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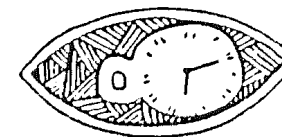
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Les Comores
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MUSLIMS IN EAST AFRICA

Journal Institute of Muslim Minority Affairs

v. IV (s. 1-2) s. 104-119, 1982 (LONDON)

Muslim East Africa : An Over-View

M. Ali Kettani

TANZANIA
 Uganda Malawi
 Mozambique
 Burundi

Introduction

East Africa consists today of seven states: Kenya, Uganda, Rwanda, Burundi, Tanzania, Malawi and Mozambique. These states vary in population area and percentage of Muslims as shown in Table I. In terms of population, Tanzania is the largest with 18,570,000 inhabitants whereas Burundi is the smallest with 4,300,000 people. In terms of area, Tanzania is also the largest with 945,087 square kilometers and Rwanda is the smallest with 26,330 square kilometers. Tanzania has the largest Muslim population (10,210,000 Muslims) while Rwanda contains the smallest number of Muslims (140,000 Muslims). The total area of East Africa is 2,722,156 square kilometers, i.e., an area equal to that of the Arabian Peninsula. The total population of East Africa in 1979 was 74,350,000 people of which 28,960,000 were Muslims, i.e., 39% of the total population.

TABLE I

Area, Population and Number of Muslims.

State	Area in sq. kms.	Total Population	Muslim Population	Muslim Percentage
Kenya	582,600	15,820,000	4,750,000	30
Uganda	236,860	13,460,000	6,060,000	45
Rwanda	26,330	4,670,000	140,000	3
Burundi	27,834	4,300,000	210,000	5
Tanzania	945,087	18,570,000	10,210,000	55
Malawi	118,484	5,860,000	2,340,000	40
Mozambique	784,961	11,670,000	5,250,000	45
Total	2,722,156	74,350,000	28,960,000	39

Note: Malawi Tanzania population

Islam in Malawi

S v Sicard

Introduction

Islam in Malawi has a long history. This paper is an attempt to trace the development of Islamic faith and practice in Malawi against the historical data which seem to indicate early contacts between the Muslim communities on the East-African Coast and the people around Lake Malawi. It also seeks to analyse the factors which have contributed to the spread of Islamic faith and to outline, albeit briefly, the nature and present status of Islam in the country.

The Early History

Traders from Arabia, the Gulf, India and Indonesia have had dealings with the East African Coast since times immemorial. Aromatics, incense and foodstuffs were exchanged for ivory, timber, skins, gold and slaves.¹

In the coastal settlements these foreign traders intermingled with the local people and influenced their culture, language and religion. As these new influences spread into the interior so did Islam, the religion of these foreign traders.²

The name Malawi was first used by the Portuguese to denote a variety of distinct groups including the Nsenga, Chikunda, Chewa, Zimba, Chipeta, Ntumba, Mbo, Manganja, Nyanja and Nyasa. It has been suggested that these groups were immigrants who originally came from the Congo basin. It is quite clear that the Marawi established a hegemony over a considerable area including the Makua on the coast around Mozambique and were involved in the ivory trade. It is unlikely that contacts and influence were limited to material goods.³

Duarte Barbosa recorded around 1517-18 that at the mouth of the Cuama (Zambezi) there was a Moorish town and that from the Cuama there is another river which goes to a town called Angoya where "the Moors have many *almadias* (canoes) to convey cloth and other merchandise from Anyoga (sic) and others to take abundance of gold and ivory thither".⁴ Theal notes that a small community of Muslims had existed for several centuries at the mouth of the Pungwe, where Beira now stands. They had been involved in trade with the interior.⁵

Although the records speak of a considerable Muslim presence along the Zambezi and in the Mwenemutapa Kingdom in what today is Zimbabwe during the

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WOR.S

MALAWI

by

Augustine Msiska

1992

25 MART 1995

Religion and the State in Tanzania and Malawi

PETER G. FORSTER*

ABSTRACT

Relations between religion and the state can be particularly problematic in Africa, and recent events in Tanzania and Malawi confirm this. The first post-independence governments of both countries expected religious values to support state ideology more or less uncritically, in return for religious freedom. More recent events in both countries have led to lessening of identity between state and religious values. Broader issues of rivalry of religion and state for ultimate support; the political dimension of moral concern; and the lack of identity between religious and political boundaries are all seen to be relevant.

THE POTENTIAL for conflict between religion and the state is particularly apparent in Africa. Throughout that continent, religion remains a major social force. There is no tendency to secularization,² even among elites; and those influenced by Marxism tend to see criticism of religion as applying merely to historical deviations.³ Most modern African states have had to endeavour to develop a national identity in the context of religious as well as ethnic diversity: and the move towards multi-partyism has been a further complicating factor. As a consequence, political leaders have usually needed to articulate a policy statement on the relationship between religion and the state. On the other hand, however, local kinship and community ties can override religious diversity, thus providing a counterbalancing factor.⁴

Characteristically in modern Africa, what Apter has described as "political religion" has tended to develop.⁵ This is a response to a situation where the state needs to develop a sense of the sacred for itself, so as to promote political legitimacy and to mobilise the community for secular ends. "Personal rule," as Jackson and Rosberg describe it,⁶ is a related phenomenon: personalities and power become important, rather than institutions. In such a situation, religious and other social allegiances are necessarily seen as subordinate.

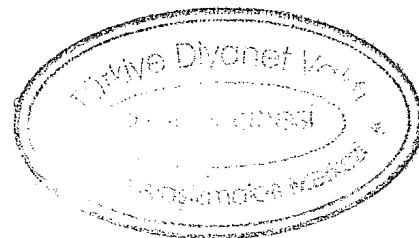
None the less, the issue of religion in political life has to be confronted. In the two nation-states considered here, Tanzania and Malawi, religion has become an

* Department of Sociology and Anthropology, University of Hull, England.¹

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s. 163-184. D. 280



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Malawi

الأقليات الإسلامية - أفريقيا - ملاوي

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عبد الجبار الرفاعي، موسوعة مصادر النظام الاسلامي، ج. السابع،
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This notion demonstrates an important idea that bears constant repetition; there is no single, normative Islam, anymore than any other religious tradition. Rather there are many faces and visions of Islam, and this particular Chinese manifestation is just one of those – one with many facets.

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4. Jim Yardley, "A Spectator's Role for China's Muslims", *New York Times*, 19 Feb. 2006, available online at: <http://nytimes.com/2006/02/19/weekinreview/19yardley.html?_r=1&pagewanted=all&oref=slogin>
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24. Ben Blanchard, "Religion, Politics Mix Awkwardly for China's Muslims", *News.Yahoo.com*, May 2006, available online at: <http://news.yahoo.com/s/nm/20060526/lf_nm/religion_china_muslims_dc>.
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Ummah in Zomba: Transnational Influences on Reformist Muslims in Malawi

WILLEMJIN VAN KOL

Abstract

This paper aims to explore the transnational aspects that have influenced ideological and organizational changes of Islam within Malawi. It is impossible to review these changes from an isolated position, like the national context. In order to truly understand the reasons and elements of change, the national situation of Islamic reformation in Malawi has to be placed within the context of worldwide Islamic reformation. Changes within the transnational arena have affected and influenced financial, social, political, ideological and cultural processes and organization in local situations. This paper presents an analysis of the Muslim community in Malawi beginning from a historical perspective working towards the economical, social and political situation of Muslims in Malawi today. It focuses on the transnational influences that have affected these changes in religious and social identification of a small group of reformist Muslims in Malawi.

Introduction

It is the beginning of February, sticky and hot in the minibus. The slumbering heat at the end of the rainy season is still in the air. The driver skillfully maneuvers his vehicle over the road between Monkey Bay and Zomba. With a childlike excitement I enjoy the first time I travel this route. Squeezed in between two people I manage to look outside over my neighbor's shoulder through the broken plastic window. Every couple of kilometers, small mosques, built in a particular standard format, catch my attention. The simple, yet impressive buildings in between the cornfields have a certain loneliness about them. I am thinking to myself. "That is odd; I only see mosques and no churches, while the large majority of Malawian citizens are Christians". During my research I discovered that a lot of these mosques were built between 1994 and 2004, Bakili Muluzi's presidential period. After the fall of Dr Banda's regime, Muluzi was Malawi's first Muslim president in the multiparty system.¹ It is not accidental that these mosques are built on prominent places next to one of the most important roads in Malawi. They are positioned with a purpose, namely to show that the presence of Muslims in the country can no longer be ignored. Muslims, after a long period of being socially, economically and politically marginalized in their national environment, now finally have the feeling they really are part of society. The visibility of this religious minority within the physical organization of the state plays an important role in this feeling.

For an extended period of time Muslims have been a relatively invisible group within the religious organization of life in Malawi. Not only on an ideological level were they isolated from the wider Islamic world, but also socially, economically and politically marginalized within their national community. This situation has its roots in the arrival and settlement of Islam in the area we now call Malawi. Although Islam was

The Arrival of Islam in Malawi and the Muslim Contribution to Development

S. v. SICARD

Introduction

The election of Bakili Muluzi as president of Malawi on 17 May 1994 and his re-election on 15 June 1999 is the culmination of Muslim contributions over centuries to the development of Malawi. Some of the materials pertaining to these contributions in any systematic form have only begun to appear in the last two decades. The present paper seeks to place the development of Islam in Malawi against the historical data which seem to indicate early contacts between the Muslim communities on the East African coast and the area around Lake Malawi. It also seeks to analyse the factors which have contributed to the development of the faith in the country and to outline, albeit briefly, the nature and present status of Islam in the country. A fuller analysis will have to await a more extensive project based on local studies throughout the country.

Historical Background

Traders from Arabia, the Persian Gulf, India and Indonesia have had dealings with the East African Coast since time immemorial. Aromatics, incense and foodstuffs were exchanged for ivory, timber, skins, gold and slaves.¹

In the coastal settlements the Arabs, Indians, Indonesians and Persians intermingled with the local people and influenced local culture, language and religion. As coastal trading influences spread into the interior, so did these new traits including Islam.²

Joao de Castro claimed that shortly before the Portuguese occupation of Kilwa in 1505 a large army set off from Kilwa inland to conquer 'Coffalla', which had risen in rebellion.³ The question here is how one is to understand 'Coffalla'. Why should the text speak of inland if *Sofala* down the coast was meant? Although Schebesta's derivation of *sofala* from the Arabic *sophur* is untenable, the suggestion that the word means foothills may point to the hinterland, e.g. the Makonde Plateau.⁴ The Arabic root *safala*, however, conveys the meaning of 'low' and is also found in the meaning of 'the leeward side', 'the direction the wind is blowing'. By implication *sofala* in this context may simply indicate the 'low country towards the west of Kilwa'.⁵

The name Malawi was first used by the Portuguese to denote a variety of distinct groups, including the Nsenga, Chikunda, Chewa, Zimba, Chipeta, Ntumba, Mbo, Manganja, Nyanja and Nyasa. It has been suggested that these groups were immigrants who originally came from the Congo basin. It is quite clear that the Marawi established a hegemony over a considerable area including the Makua on the coast around Mozambique and were involved in the ivory trade. It is unlikely that contacts and influence were limited to material goods.⁶

Duarte Barbosa recorded around 1517-1518 that at the mouth of the Cuama