The Challenge of Islam in Africa

Islam presents a huge challenge for the world. Almost every day something comes up in the international news that has a connection with Islam or with Muslim countries. This challenge is also very real in Africa.

1. Islam as a comprehensive ideology

At the centre of Islam is the belief that there is only one God (*tawhid*). For Muslims the oneness of God is not only a theological concept, according to their understanding this oneness of God needs to be reflected in the life of the Muslim community, the *Ummah*. Ideally there should be oneness of values and eventually oneness of behaviour. Particularly fundamentalist Muslims emphasize this point. For them anyone who deviates from their particular interpretation of Islam and behaves differently has to be brought back to the "proper" behaviour or needs to be "removed" from the society. Sayyid Qutb, one of the founders of the Muslim Brotherhood in Egypt, wrote about "rooting up the weeds", which in the understanding of radical Muslims justifies the killing of Muslims who do not conform to the mainstream of Islam and of non-Muslims.[1] Not all Muslims will go to this extent, but there is clearly a tendency towards conformity in Muslim societies.

The emphasis on the oneness of God has important implications on how Islam relates to the world. Islam is not only a world religion, but it is a comprehensive ideology that affects the areas of faith, politics, economics, society – in short, all areas of life. Therefore we cannot only look at the religious challenge Islam presents, but we need to look at the challenges in regard to the society, to politics and to economics as well.

As the concept of the oneness of God aims at oneness of values and behaviour, it takes precedence over the individual, because individuals are diverse. This focus on the community in Islam looks attractive to Africans, because the African communal life can easily identify with this, which can open the way to Islam.

The attempt of Muslims to create a uniform society can also be seen in their attempt to introduce one language, Arabic. Many societies that came under the influence of Islam lost their original language as a result, like the areas of North Africa.

2. Development and tension within Islam

Since the end of World War II there has been a total upheaval and dramatic change in the 'world order'. The colonial systems collapsed and gave way to independent nations, liberal humanistic thinking dominated over former perceptions of justice and ecology. There was a new interpretation of socialism, democracy and freedom that led to many changes in traditional societies. The East-West conflict shifted more and more to a North-South one. Nationalism has, in many cases, not kept its promises to facilitate the so much needed and wanted economic improvement. The population explosion, the AIDS threat, massive unemployment and the soaring of criminal activities have led to an unpredicted pessimism and hopelessness in many areas of the world.

At the same time, the industrial development has led to an ever-increasing appetite for energy that brought the countries of the Middle East with their large oil fields to the centre of world economy and politics. The economic boom of these countries was seen as a blessing from Allah, the international attention bolstered

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[1] *Ayandeh dar Qalamrau Islam* (The Future of Islam). Teheran 1979, page 33. Quoted in Amir Taheri, *Holy Terror,* London 1987 and *Morden fuer Allah*, Muenchen 1993, page 58.

the self-consciousness of Muslims worldwide, and the new wealth was and is still being used to spread Islam globally.

The most important turning point in the resurgence of worldwide Islam was the Iranian Revolution in 1979. Ayatollah Khomeini's ideology of a fundamentalist version of Islam was enthusiastically received by millions of Muslims not only in Iran, but worldwide. To reverse the Western influence in the Muslim World and to go back to the roots of Islam was seen as the solution to the many problems that faced the societies in Muslim countries. Even though the Iranian Revolution was taking place among Shiites, it gave a big boost to the self-consciousness of Sunni Muslims as well.

In most countries with a majority of Muslims there has been an intense struggle ever since between moderate or secular governments and fundamentalist groups that want to change their countries into Islamic states as well. The Sudan was certainly inspired by the Iranians when it introduced the *Shariah* in 1983, a movement that led to the terrible civil war that lasted till 2005. After the military coup in 1989 the Sudan proudly claimed to be the first true Islamic country in Africa. The collapse of the Soviet Union at the beginning of the 1990s further increased the influence of Islam because a number of the former republics now have a growing Islamic identity, like Turkmenistan, Tajikistan, Kazakhstan and Uzbekistan.

Despite the desire of Muslims to be united and to appear as one community (*ummah*), Muslims are very much fragmented and there are strong tensions between various groups. There are the divisions along religious lines, mainly between Shiites and Sunnites, a division that leads to intense fighting e.g. in Iraq. In countries like Lebanon and Palestine it is political divisions that lead to fighting. Then there are divisions and fights along ethnic lines like in Afghanistan. The conflict in Darfur in Western Sudan has much to do with ethnic superiority feelings and discrimination even though all groups involved are Muslims. Finally there is the ideological struggle that goes on worldwide between militant Muslims and moderate Muslims. It remains to be seen which version of Islam will prove to gain the upper hand.

It is important to keep in mind that Muslims do not see Islam only as an option, but as the one way that all people on earth should accept. In Surah 8:39 it says: "And fight them until there is no more *Fitna* (disbelief or polytheism) and the religion will be for Allah alone." The issue here is not just that all people believe in God, but that they submit to Islam and its law. Islam has divided the world into two parts: the *Dar al-Islam* and *Dar al-Harb*, or the 'territory of Islam' and the 'territory of war'. This may not necessarily constitute armed conflict, though this was very much the case during the early history of Islam, but it is quite clear that those countries that are not as yet under the *Shariah* are still to be 'conquered'. Many Muslims understand this to mean that the *Shariah* should be established in these countries, even though Muslims might not constitute the majority.

3. Islam and Christianity in Africa
First we need to see what the statistics say about the presence of Islam in Africa. The World Christian Encyclopedia gives the following figures[2]:

Region	Total Population	Muslim Total	Christians Total	% Muslims	% Christians
Central Africa	72,558,000	5,781,239	62,272,181	7.97 %	85.82 %
East Africa	168,096,400	43,621,245	104,724,620	25.95 %	62.30 %
North Africa	175,513,000	154,204,560	15,766,744	87,86 %	8.98 %
Southern Africa	128,305,000	17,623,917	78,410,931	13.74 %	61.11 %
West Africa	234,879,000	105,151,267	85,076,096	44.77 %	36.22 %
TOTAL	**779,351,400**	**326,382,228**	**346,250,572**	**41.88 %**	**44.43 %**

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[2] David B. Barrett, George T. Kurian & Todd M. Johnson 2001. *World Christian Encyclopedia: A comparative survey of churches and religions in the modern world*. Oxford: Oxford University Press. The details given in this table are combined from the data of the individual countries in the regions.

These figures are based on the situation in 2000. In the meantime the population in Africa has grown to about 932 Million.[3] But the percentage of Muslims and Christians in Africa will still be about the same. The number of Muslims in Africa represents about 27 % of Muslims worldwide. Islam is a significant religion on the African continent with Muslims being present in every country. But the proportion of Muslims to the general population differs very much[4]:

- In 12 countries Muslims are under 10 % of the population
- In 17 countries Muslims are between 10 and 44 % of the population
- In 9 countries Muslims are between 45 and 89 % of the population
- In 12 countries Muslims are more than 90 % of the population

4. Islamic Da'wah

Islamic *Da'wah* is happening in various ways. *Da'wah* is the activity of propagating and spreading Islam. The word itself means 'call', which refers to 'the call to Islam,' the activities to spread Islam. One organization that is particularly involved in *Da'wah* activities in Africa is *The Islam in Africa Organization* (IAO). This organization was founded as a result of a conference that took place in 1989 in Abuja, Nigeria, attended by delegates from most African nations.[5] At that conference a declaration was issued which became known as the "Abuja Declaration." This document refers to "Africa's historic role as the first *Darul Hijra*," alluding to the fact that Muhammad sought refuge in Ethiopia at one time. The document further expresses its determination "to sustain the momentum of global Islamic resurgence" and "to rediscover and reinstate Africa's glorious Islamic past."[6] The IAO has been working these past two decades in accordance with its objectives which are published on the website of the organization (www.islaminafrica.org):

- Promote unity and solidarity of the *Ummah* in Africa
- Promote peace, harmony and human development
- Support, enhance and coordinate *Da'wah* work
- Promote *Shariah* and its application

On the basis of the principles of religious freedom we understand and respect the efforts to establish Islamic *Da'wah* centres and to promote *Da'wah* work all over Africa. But the efforts to 'promote *Shariah* and its application' are highly problematic because it is being done even in countries where Muslims are a minority. Usually such a development leads to Christians being disadvantaged, which experiences in Nigeria and the Sudan clearly show.

The website of the IAO claims that of all continents, Africa is the only one with an absolute Muslim majority which makes it the only continent that can be said to be Islamic. This statement is not true, as reliable statistics show (c.f. the statistics above). The IAO sees itself as following in the footsteps of some African Muslim leaders in the past who had waged *Jihad* in the 18th and 19th century in various places: The Mahdi in the Sudan, Umar al-Futi and Shehu Usman Dan Fodio in West Africa, and others. To refer to these leaders who were all involved in violent military campaigns against all who did not accept their version of Islam makes one wonder what the intent of the IAO really is.[7]

In many countries in Africa, Muslims often build mosques even in areas where they are a minority. One famous example is the new impressive and huge mosque in Kampala, Uganda. The mosque was built as a gift of "the Muslims in Libya to the Muslims in Uganda," as the sign at the entrance declares. The location at a very prominent and visible spot on the hill of Old Kampala makes it obvious that this is not simply a religious prayer house, but a symbol of growing Islamic influence in a country where Muslims are a minority. Another example comes from Malawi, where the Kuwaiti-based *African Muslim Agency* (AMA) was involved in establishing mosques. On the website of the Government of Dubai it says that by 1989 the number of mosques in Malawi had reached 600.[8]

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[3] CIA World Fact Book www.cia.gov [viewed on 09.03.2008].

[4] According to the statistics for the individual countries in the CIA World Fact Book www.cia.gov [viewed on 09.03.2008].

[5] Alkali Nura a.o (edts). *Islam in Africa: Proceedings of the Islam in Africa Conference*. Ibadan: Spectrum Books, 1993.

[6] Ibid, Appendix 6 "The Communique", 432-434.

[7] For details about these African Muslim leaders see Mervyn Hiskett, *The course of Islam in Africa.* Edinburgh: Edinburgh University Press, 1994.

[8] www.dicd.gov.ae/vEnglish/detailnewspage.jsp?articleID=6474&pageFlag=0&newsType=4 [viewed on 09.03.2008].

Education is another way through which Muslims spread their influence and propagate the teachings of Islam. Often free education is offered in contrast to government schools, which makes it very attractive for parents. Of course the children and youth will have to attend the Islamic religious education classes as well and gradually become Muslims. Islamic educational facilities are being set up at all levels, from kindergarten to university. Uganda, Kenya, Tanzania, Nigeria, Niger, South Africa, and many others claim at least the presence of one Islamic sponsored university. There are also professional institutions set in place. The *Bilal Foundation* in Tanzania, for example, has a Teachers Training College and Nursing School in Dodoma. Many of these institutions are sponsored by Islamic organizations like the *Muslim World League*, *Organization of Islamic Conference*, *Islamic Solidarity Fund*, *World Islamic Propagation Organization*, *Islamic Development Bank*, *World Islamic Call Society*, *Al Maktoum Foundation*; or the *Islamic Development Foundation*.[9]

The *Islamic University in Uganda* in Mbale has been established by the *Organization of Islamic Conference* (OIC) in 1988 to serve the English speaking African Muslim community in Southern and Eastern Africa (www.iuiu.ac.ug). Its mission is "producing morally upright graduates with international recognition, who cherish the core values of Islam."

The *International University of Africa* (IUA) in Khartoum, Sudan, is an important centre for training Muslims from many African countries. Their website claims that IUA draws students from over 50 countries and is perhaps the most unique pan African institution of learning. It says:

> "The University has been founded as a development of the Islamic African Centre to provide opportunities for higher education particularly to Africans, to correlate modern knowledge of science with the needs of the spirit and to offer advanced and balanced education aimed at meeting the needs of our fast growing African community." [10]

The university offers *Shariah* and Islamic Studies, has an Institute for Arabic Language, a Centre for *Daʿwah* and Community Development and other faculties. The faculty of *Shariah* and Islamic Studies "concentrates on studying *Shariah*, contemporary legal systems, *Daʿwah* and modern mass media and Islamic studies. It aims at qualifying judges, legal professionals, propagators and scholars to meet the needs of Muslims in these fields. It awards Bachelor degrees in *Shariah* and Law, Islamic Studies, *Daʿwah* and Information."

Often scholarships are awarded to students to go abroad. Non-Muslims who have been studying in Islamic related institutions in their home-countries are enticed with such scholarships with the sole condition of changing their religion. *Mutuelle des Jeunes Musulmans* (Young Muslims Mutuality – MUJEM) has, since its inception in 1986 in the DR Congo, sent many young men to the Arab world for studies. In the city of Uvira e.g. scholarships have been given even to non-Muslims who ended up by changing their religion.

There is also the issue of financial investment in African countries by Islamic states. Libya's leader Muammar Gaddafi e.g. had developed a new passion for Sub-Saharan Africa when he fell out with his fellow Arab leaders in the early 90s. Consequently, Libyan businesses are thriving all over West Africa, thanks to his petrodollars. The International Saharao Sahelian Bank is the strong financial arm of the Community of Saharo-Sahelian States, created by Libya.[11] In East Africa financial investment of Islamic organizations and individual Muslim businesspeople are also on the rise. Hotels, factories and real estate projects are financed and welcomed by governments and the private sectors with much appreciation. Of course every country is eager to attract investors, who cares whether there is an Islamic influence attached or not?

Finally, humanitarian and development activities are also a part of the Islamic *Daʿwah* activities. Water projects, clinics, dispensaries and hospitals are set up next to mosques. In Burundi e.g. the *Hopital Roi Khaled* (King Khaled Hospital) is one of the best hospitals in the capital city Bujumbura. In Kenya, cities like Nairobi, Mombasa, and Kisumu all have an *Aga Khan Hospital*. The *Islamic Development Association* in Mali is key in water projects in many villages of the country. In health centres non-Muslims are

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[9] Sources: Alkali Nura a.o. *Islam in Africa,* pp 306+313; http://www.islamkenya.com
http://www.cfr.org/publication/7989/islam_in_africa.html
http://www.oic-oci.org/oicnew/ [all websites viewed on 09.03.2008].
[10] http://www.iua.edu.sd/indexeng.htm [viewed on 09.03.2008].
[11] "Queries as Gaddafi attends talks." Saturday Nation, Nairobi, 19.01.2008.

sometimes offered free treatment if they convert to Islam.[12] Relief work after a war or natural disasters is also used to encourage people to convert to Islam, as the case of Rwanda after the 1994 genocide and the DR Congo conflict show. The *World Islamic Call Society* (WICS) whose headquarters is in Libya, *Al Maktoum Foundation* based in the United Arab Emirates, *World Islamic Propagation Organization* (WIPO), and the *Islamic Development Bank* (IDB) were key in relief aid and food distribution and through them, many were enticed to convert to Islam. In Rwanda the two last mentioned Islamic agencies and others were working in connection with the local *Association des Musulmans du Rwanda* (Association of Rwandese Muslims). According to an article posted on the Internet, Rwandese Imams receive their salaries from the *World Islamic Call Society*.[13]

Together, all this begins to have an impact on the population, nominal Christians not except. The charity displayed, together with the sincerity that can easily be noticed in Muslims, plus the social and material benefits are convincing. And so Islam grows.

5. Growth in influence

In those countries in Africa where Muslims are not in a majority, they usually organize themselves through a national body that tries to co-ordinate their activities. In Congo-Brazzaville e.g. there is the *Congolese Muslim Council*. In Togo there is *The Togolese Islamic Council*. The name might change to comply with the constitution of the country, but the purpose of such a body is to enhance the well-fare of the Muslim brotherhood and also to propagate Islam. The mandate of the different Islamic councils is to make sure that Islam is taking root in their respective countries by all means and at all cost and that Muslims can gain more influence in the social-political sphere.[14] These bodies are the ones that invite missionaries from other Islamic countries to come and teach in their schools or undertake missionary activities in particular areas. They also sent out indigenes for Islamic studies out of their respective countries.

In various countries in Sub-Saharan Africa Muslims demand Islamic religious education and the teaching of Arabic for Muslim students in public schools. In Uganda this request has been granted recently. Muslims in several countries have sought, with various degrees of success, to have the *Shariah* law run alongside the secular laws. In Nigeria a number of states have adapted *Shariah* law as their supreme law in recent years. A more subtle way of introducing Islamic law into a country is through *Kadhi* courts or *Shariah*-courts, special courts for Muslims where they can deal with family and other matters according to Islamic legislation. When Muslims attempted this in Kenya a few years ago, Christians furiously protested claiming that this was a back-door introduction of *Shariah* law in the country or having two parallel judicial systems in the same country. In 2008 Tanzanian Muslims requested *Kadhi* courts as well, a move that again Christians strongly resisted.[15] The *Kadhi* courts issue remains a very delicate matter between Christians and Muslims.

In regard to this growing influence of Muslims in many African countries, it needs to be noted that these are not only issues of religious freedom. Of course there is no question of Muslims having the same rights as everybody else to freely gather and worship, to live according to the principles of their religion, and to propagate their faith. But Islam is different from any other religion. It is the only one that teaches its followers to gain political power and then impose a law that governs every aspect of life, discriminating against women and non-believers alike.[16]

Media have power to influence people's opinions and beliefs. Muslims have understood this and they are doing their best to propagate Islam. One Muslim commentator put it in this way on the Islamic radio station *Iqra FM* in Nairobi (on 29.3.2008): "Christians outclass us in government positions because their missionaries came with schools and educated their adherents. We cannot afford to let them leave us behind again in the area of private media ownership. Come what may, we need to own as many radio and TV stations, news papers, and magazines as possible and buy time on public and if possible even Christian Medias to air our programs." Then he concluded: "Villages in Kenya will not turn to Islam by first erecting

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[12] http://www.e- prism.org/images/PRISM_African_Papers_vol_1_no__2_islamization_and_dawah_-july_2007.pdf [viewed on 09.03.2008].

[13] http://religion.info/french/articles/article_86.shtml [viewed on 09.03.2008].

[14] http://www.islamicvoice.com/april2006/AsliceofAfrica
http://www.islamherald.com/asp/explore/dawah/dawah_to_non_muslims2.asp [viewed on 09.03.2008].

[15] Ernest Mpinganira, "Religious Intolerance grips East Africa." The Standard. Nov. 18. 2007. http://www.eaststandard.net/news/ [viewed on 09.03.2008].

[16] Patrick Sookhdeo, "The Schools that divide." Article published in the Evening Standard Newspaper, London, 04.09.2006.

mosques everywhere, but rather the message of the Qur'an must be heard, once believed it will necessitate the building of mosques, and this can be achieved by media."

Journalists are seen as role models by many, they capture the mind of young and old. E.g. in Kenya there is a number of Muslim journalists who work in secular media houses. They do not publicly propagate Islam, but their work is still geared towards enhancing the position of Islam in the country. They include Islamic phrases in their presentations, like "*bismillahi ar-rahman ar-rahim*" (In the name of Allah, the Most Gracious, the Most Merciful) or "*subhanahu at-ta'ala*" (Praise be to the Most High), encouraging people "to give thanks to Allah" and other phrases that condition the minds of the listeners and make them feel attracted to Islam.

The challenge of Islam in Africa sometimes takes on a violent face. East Africa e.g. was the target of several terrorist attacks perpetrated by Muslims. In 1998 it was the US embassies in Nairobi and Dar Elsalam, in 2002 the attack on a hotel in Mombasa and an attempted attack on an Israeli airplane. In various countries there is a strong tension between Muslims and non-Muslims or among Muslims that occasionally leads to violence and unrest, as in Nigeria, Sudan, Ethiopia, or Somalia.

6. Spiritual challenges
Islam does not only present a challenge through the *Da'wah* activities, actively trying to convince non-Muslims to convert to Islam, there is also a spiritual challenge. The spiritual side of this challenge is twofold. First there are the rhetoric attacks against the content of the Gospel, particularly about the person, nature and work of Jesus Christ. Muslims deny vehemently the authority of the Bible, they ridicule the doctrine of the Trinity, they reject the teaching that Jesus is more than a prophet and that he died on a cross. Each person stands alone by himself or herself before God the Creator and Judge and there is nothing like a 'Saviour of the World.'

This discussion is often carried out in a disrespectful and mocking manner, ridiculing the Christian position. There is a flood of publications, newspaper articles, TV-series and videos that carry this message across Africa.[17] In recent years the Internet has become one of the main media for this propaganda.

This approach of Muslims presents a serious spiritual challenge for the Christian faith, because it questions our core beliefs. It is absolutely necessary that the Church in Africa addresses these allegations and sometimes serious questions which Muslims have. If no answers are given, more Christians will eventually be convinced to become Muslims and many Muslims who are seriously seeking for a spiritual answer will not find the truth in Jesus Christ.

The other side of this spiritual challenge is the fact that there are still so many Muslim people groups in Africa without a Christian witness and without their own indigenous church. As Christians we need to see each individual Muslim as a person that is deeply loved by God and not as a representative of an Islamic organization. And this leads us to the important question of how we respond to all these challenges.

7. How does the Church respond to the challenges of Islam in Africa?
As the Church is faced with the various challenges that Islam represents in Africa, Christians may react in different ways:
- Some are getting angry.
- Some are gripped with fear.
- Some feel overwhelmed and helpless.
- Some try to avoid Muslims wherever they might meet them.

These reactions are understandable, but they do not reflect an attitude shaped by the Gospel. For Christians who understand themselves to be followers of Jesus Christ there is a more suitable response:
- They want to love Muslims because God loves Muslims as well.
- They want to share the love of Jesus Christ with Muslims because HE died for Muslims as well.
- They want to pray for Muslims in their neighbourhood and worldwide, asking God to bless them.

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[17] One particularly famous Muslim author was the late Ahmad Dedat from South Africa, who published many booklets against the Christian faith, e.g. *Is the Bible God's Word?* and *Crucifixion or Crucifiction?*

There is a need to differentiate between the religion of Islam, the system which does not offer salvation, assurance of forgiveness or peace with God, and the people, Muslims, who grow up under such a teaching. It is part of the Christian understanding that the Gospel needs to be shared with all people. There is, however, an important question that many Christians have. Why are Muslims apparently hesitant to accept the Gospel and believe in Christ as Saviour and Lord? An honest answer to this question will also take into account that many Muslims are not attracted to the message of God's love in Christ because they have not sufficiently, effectively and convincingly heard and understood the Gospel. That is certainly not their fault. To some degree it is the fault of Christians. Often their sharing of the Gospel excludes the Muslims that live around them. In other situations Christians do not take into consideration the altogether different mind-set and understanding of a Muslim.

The main challenge of Islam for the Church in Africa is for Christians to live an authentic life according to the principles that Jesus Christ taught his disciples and to take serious efforts to reach out in love to Muslims. Not to be too occupied with their own concerns and church buildings but to get to know their Muslim neighbours, to understand their faith, convictions and fears in order to bring the Gospel to them in such a way that they not only hear, but also understand the biblical message.

MUSLIMS AND CHRISTIANS IN AFRICA

	MUSLIMS AND CHRISTIANS IN AFRICA									
	(CIA - 2008)[1]					(WCE)[4]				
REGION	POPULATION	MUSLIMS TOTAL	CHRISTIANS TOTAL	% MUSLIM IN REGION	% CHRISTIAN IN REGION	POPULATION	MUSLIMS TOTAL	CHRISTIANS TOTAL	% MUSLIM IN REGION	% CHRISTIAN IN REGION
Central Africa	92,197,326	13,384,970	59,123,302	14.52%	64.13%	72,558,000	5,781,239	62,272,181	7.97%	85.82%
East Africa	208,294,994	59,613,162	122,151,367	28.62%	58.64%	168,096,400	43,621,245	104,724,620	25.95%	62.30%
North Africa	206,387,922	185,381,805	10,996,234	89.82%	5.33%	175,513,000	154,204,560	15,766,744	87.86%	8.98%
Southern Africa	142,387,393	8,173,904	85,179,157	5.74%	59.82%	128,305,000	17,623,917	78,410,931	13.74%	61.11%
West Africa	283,458,781	139,663,971	95,245,229	49.27%	33.60%	234,879,000	105,151,267	85,076,096	44.77%	36.22%
TOTAL	**932,726,416**	**406,217,812**	**372,695,289**	**43.55%**	**39.96%**	**779,351,400**	**326,382,228**	**346,250,572**	**41.88%**	**44.43%**

This information presents the summary of the individual countries in the regions according to the CIA World Fact Book and the World Christian Encyclopedia.

MUSLIMS AND CHRISTIANS IN NORTH AFRICA

	(CIA - 2008)[1]					(Operation World)[2]		(Wikipedia)[3]	(WCE)[4]		(Islamicweb)[5]
COUNTRIES	POPULATION	MUSLIM TOTAL	CHRISTIAN TOTAL	% MUSLIM	% CHRISTIAN	% MUSLIM	% CHRISTIAN	% MUSLIM	% MUSLIM	% CHRISTIAN	% MUSLIM
Algeria	33,333,216	32,999,884	333,332	99.00%	1.00%	96.68%	0.29%	99.00%	96.70%	0.30%	99.00%
Egypt	80,335,036	72,301,532	8,033,504	90.00%	10.00%	86.52%	12.98%	93.00%	84.40%	15.10%	94.00%
Libya	6,036,914	5,855,807	181,107	97.00%	3.00%	96.50%	3.00%	97.00%	96.10%	3.10%	100.00%
Mauritania	3,270,065	3,270,065	5,232	100.00%	0.16%	99.84%	0.16%	100.00%	99.10%	0.30%	100.00%
Morocco	33,757,175	33,318,332	371,329	98.70%	1.10%	99.85%	0.10%	98.70%	98.30%	0.60%	98.70%
Sudan	39,379,358	27,565,551	1,968,968	70.00%	5.00%	65.00%	23.19%	81.00%	70.30%	16.70%	85.00%
Tunisia	10,276,158	10,070,635	102,762	98.00%	1.00%	99.66%	0.22%	98.00%	98.90%	0.50%	98.00%
TOTAL	206,387,922	185,381,805	10,996,234								

(WCE)[4]			
COUNTRIES	POPULATION	MUSLIM TOTAL	CHRISTIAN TOTAL
Algeria	31,471,000	30,441,669	90,952
Egypt	68,470,000	57,779,805	10,345,789
Libya	5,605,000	5,384,964	175,478
Mauritania	2,670,000	2,646,306	6,569
Morocco	28,221,000	27,735,853	175,435
Sudan	29,490,000	20,731,161	4,920,955
Tunisia	9,586,000	9,484,802	51,566
TOTAL	175,513,000	154,204,560	15,766,744
PERCENTAGE		87.86%	8.98%

MUSLIMS IN WEST AFRICA

COUNTRIES	(CIA - 2008)[1]					(Operation World)[2]		(Wikipedia)[3]	(WCE)[4]		(Islamicweb)[5]
	POPULATION	MUSLIM TOTAL	CHRISTIAN TOTAL	% MUSLIM	% CHRISTIAN	% MUSLIM	% CHRISTIAN	% MUSLIM	% MUSLIM	% CHRISTIAN	% MUSLIM
Benin	8,078,314	1,971,109	3,457,518	24.40%	42.80%	20.03%	31.78%	24.00%	20.00%	28.00%	15.00%
Burkina Faso	14,326,203	7,163,102	1,432,620	50.00%	10.00%	50.00%	18.36%	65.00%	48.60%	16.70%	50.00%
Cameroon	18,060,382	3,612,076	7,224,153	20.00%	40.00%	25.00%	68.96%	22.00%	21.20%	54.20%	55.00%
Cote d'Ivoire	18,013,409	6,755,028	4,503,352	37.50%	25.00%	38.60%	31.78%	40.00%	30.10%	31.80%	60.00%
Gabon	1,454,867	14,549	945,664	1.00%	65.00%	6.50%	77.93%	12.00%	4.60%	90.60%	1.00%
Gambia	1,688,359	1,519,523	151,952	90.00%	9.00%	88.80%	4.10%	90.00%	86.90%	3.90%	90.00%
Ghana	22,931,299	3,646,077	15,776,734	15.90%	68.80%	21.00%	63.55%	16.00%	19.70%	55.40%	30.00%
Guinea	9,947,814	8,455,642	795,825	85.00%	8.00%	85.41%	4.72%	92.00%	67.30%	4.00%	95.00%
Guinea-Bissau	1,472,780	662,751	73,639	45.00%	5.00%	43.00%	14.32%	50.00%	39.90%	13.20%	70.00%
Liberia	3,195,931	639,186	1,278,372	20.00%	40.00%	13.00%	38.33%	20.00%	16.00%	39.30%	30.00%
Mali	11,995,402	10,795,862	119,954	90.00%	1.00%	87.00%	1.92%	94.00%	81.90%	2.00%	90.00%
Niger	12,894,865	10,315,892	2,578,973	80.00%	20.00%	97.59%	0.40%	96.00%	90.70%	0.60%	91.00%
Nigeria	135,031,164	67,515,582	54,012,466	50.00%	40.00%	41.00%	52.61%	50.00%	43.90%	45.90%	75.00%
Senegal	12,521,851	11,770,540	626,093	94.00%	5.00%	92.07%	4.76%	95.00%	87.60%	5.50%	95.00%
Sierra Leone	6,144,562	3,686,737	614,456	60.00%	10.00%	70.00%	11.72%	65.00%	45.90%	11.50%	65.00%
Togo	5,701,579	1,140,316	1,653,458	20.00%	29.00%	24.00%	50.66%	13.00%	18.90%	42.60%	55.00%
TOTAL	**283,458,781**	**139,663,971**	**95,245,229**								

MUSLIMS IN WEST AFRICA			
(WCE)[4]			
COUNTRIES	POPULATION	MUSLIM TOTAL	CHRISTIAN TOTAL
Benin	6,097,000	1,221,003	1,704,817
Burkina Faso	11,937,000	5,796,106	1,988,446
Cameroon	15,085,000	3,202,235	8,173,659
Cote d'Ivoire	14,786,000	4,444,589	4,701,854
Gabon	1,226,000	56,699	1,110,893
Gambia	1,305,000	1,133,639	50,467
Ghana	20,212,000	3,974,212	11,195,095
Guinea	7,430,000	4,998,824	295,229
Guinea-Bissau	1,213,000	484,307	159,930
Liberia	3,154,000	504,087	1,238,721
Mali	11,234,000	9,194,893	225,440
Niger	10,730,000	9,731,745	58,577
Nigeria	111,506,000	48,999,663	51,123,167
Senegal	9,481,000	8,306,748	522,518
Sierra Leone	4,854,000	2,229,768	555,673
Togo	4,629,000	872,749	1,971,610
TOTAL	**234,879,000**	**105,151,267**	**85,076,096**

Muslims and Christians in Central Africa

COUNTRIES	(CIA - 2008)[1] POPULATION	MUSLIM TOTAL	CHRISTIAN TOTAL	% MUSLIM	% CHRISTIAN	(Operation World)[2] % MUSLIM	% CHRISTIAN	(Wikipedia)[3] % MUSLIM	(WCE)[4] % MUSLIM	% CHRISTIAN	(Islamicweb)[5] % MUSLIM
Burundi	8,390,505	839,051	5,621,638	10.00%	67.00%	3.00%	90.06%	10.00%	1.40%	91.70%	20.00%
Central African Republic	4,369,038	655,356	2,184,519	15.00%	50.00%	15.60%	70.38%	22.00%	15.60%	67.80%	55.00%
Chad	9,885,661	5,249,286	3,390,782	53.10%	34.30%	55.00%	27.78%	70.00%	59.10%	22.80%	85.00%
Republic of Congo	3,800,610	76,012	1,900,305	2.00%	50.00%	1.30%	91.27%	2.00%	1.30%	91.20%	2.00%
Democratic Republic of Congo	65,751,512	6,575,151	46,026,058	10.00%	70.00%	1.10%	95.29%	10.00%	1.10%	95.40%	15.00%
TOTAL	**92,197,326**	**13,394,856**	**59,123,302**								

(WCE)[4] COUNTRIES	POPULATION	MUSLIM TOTAL	CHRISTIAN TOTAL
Burundi	6,695,000	92,274	6,137,639
Central African Republic	3,615,000	564,040	2,450,244
Chad	7,651,000	4,519,198	1,745,795
Republic of Congo	2,943,000	37,071	2,682,602
Democratic Republic of Congo	51,654,000	568,656	49,255,901
TOTAL	**72,558,000**	**5,781,239**	**62,272,181**
PERCENTAGE		**7.97%**	**85.82%**

MUSLIMS IN EAST AFRICA

	(CIA - 2008)[1]					(Operation World)[2]		(Wikipedia)[3]	(WCE)[4]		(Islamicweb)[5]
COUNTRIES	POPULATION	MUSLIM TOTAL	CHRISTIAN TOTAL	% MUSLIM	% CHRISTIAN	% MUSLIM	% CHRISTIAN	% MUSLIM	% MUSLIM	% CHRISTIAN	% MUSLIM
Comoros	711,417	697,189	14,228	98.00%	2.00%	98.07%	0.84%	98.00%	98.00%	1.20%	86.00%
Djibouti	496,374	466,592	29,782	94.00%	6.00%	93.90%	4.67%	99.00%	94.10%	4.50%	94.00%
Eritrea	4,906,585	2,649,556	235,516	54.00%	4.80%	47.97%	47.43%	50.00%	44.70%	50.50%	80.00%
Ethiopia	76,511,887	25,095,899	46,519,227	32.80%	60.80%	31.00%	65.02%	33.00%	30.40%	57.70%	65.00%
Kenya	36,913,721	3,691,372	28,792,702	10.00%	78.00%	8.00%	78.64%	10.00%	7.30%	79.30%	29.50%
Rwanda	9,907,509	455,745	9,273,428	4.60%	93.60%	10.50%	80.83%	10.00%	7.90%	82.70%	1.00%
Seychelles	81,895	901	76,326	1.10%	93.20%	0.21%	96.89%	1.10%	0.20%	96.90%	1.10%
Somalia	9,118,773	9,109,654	4,559	99.90%	0.05%	99.95%	0.05%	100.00%	98.30%	1.40%	100.00%
Tanzania	39,384,223	13,784,478	11,815,267	35.00%	30.00%	31.80%	51.42%	35.00%	31.80%	50.40%	65.00%
Uganda	30,262,610	3,661,776	25,390,330	12.10%	83.90%	6.00%	88.65%	12.00%	5.20%	88.70%	36.00%
TOTAL	208,294,994	59,613,162	122,151,367								

(WCE)[4]

COUNTRIES	POPULATION	MUSLIM TOTAL	CHRISTIAN TOTAL
Comoros	593,000	581,000	7,192
Djibouti	638,000	600,110	28,516
Eritrea	3,850,000	1,721,691	1,943,516
Ethiopia	62,565,000	18,992,727	36,108,040
Kenya	30,080,000	2,187,002	23,859,839
Rwanda	7,733,000	613,083	6,396,966
Seychelles	77,400	166	74,996
Somalia	7,265,000	7,144,028	101,881
Tanzania	33,517,000	10,644,033	16,882,561
Uganda	21,778,000	1,137,405	19,321,113
TOTAL	168,096,400	43,621,245	104,724,620
PERCENTAGE		25.95%	62.30%

MUSLIMS IN SOUTHERN AFRICA

	(CIA - 2008)[1]					(Operation World)[2]		(Wikipedia)[3]	(WCE)[4]		(Islamicweb)[5]
COUNTRIES	POPULATION	MUSLIM TOTAL	CHRISTIAN TOTAL	% MUSLIM	% CHRISTIAN	% MUSLIM	% CHRISTIAN	% MUSLIM	% MUSLIM	% CHRISTIAN	% MUSLIM
Angola	12,263,596	85,845	6,499,706	0.70%	53.00%	0.70%	94.07%	2.00%	N/A	94.10%	25.00%
Botswana	1,815,508	25,417	1,299,904	1.40%	71.60%	0.20%	66.89%	3.00%	0.20%	59.90%	5.00%
Lesotho	2,125,262	21,253	1,700,210	1.00%	80.00%	0.01%	71.85%	1.00%	0.10%	91.00%	10.00%
Madagascar	19,448,815	1,361,417	7,974,014	7.00%	41.00%	7.00%	47.63%	7.00%	2.00%	49.50%	20.00%
Malawi	13,603,181	1,741,207	10,868,942	12.80%	79.90%	13.00%	79.98%	12.00%	14.80%	76.80%	35.00%
Mauritius	1,250,882	207,646	390,275	16.60%	31.20%	16.30%	32.86%	16.00%	16.90%	32.60%	19.50%
Mozambique	20,905,585	3,721,194	8,634,007	17.80%	41.30%	18.10%	57.65%	18.00%	10.50%	38.40%	29.00%
Namibia	2,055,080	20,551	1,746,818	1.00%	85.00%	1.00%	79.55%	3.00%	0.00%	92.30%	5.00%
South Africa	43,997,828	659,967	35,066,269	1.50%	79.70%	1.45%	73.52%	2.00%	2.40%	83.10%	2.00%
Swaziland	1,133,066	113,307	747,824	10.00%	66.00%	0.95%	82.70%	1.00%	0.70%	86.90%	10.00%
Zambia	11,477,447	4,189,268	7,173,404	36.50%	62.50%	1.40%	85.04%	5.00%	1.10%	82.40%	15.00%
Zimbambwe	12,311,143	123,111	3,077,786	1.00%	25.00%	1.00%	71.71%	1.00%	0.70%	67.50%	15.00%
TOTAL	142,387,393	12,270,184	85,179,157								

(WCE)[4]

COUNTRIES	POPULATION	MUSLIM TOTAL	CHRISTIAN TOTAL
Angola	12,878,000	12,115,308	N/A
Botswana	1,622,000	3,264	972,191
Lesotho	2,153,000	992	1,959,972
Madagascar	15,942,000	310,187	7,890,359
Malawi	10,925,000	1,611,040	8,388,107
Mauritius	1,156,000	377,154	194,822
Mozambique	19,680,000	2,068,491	7,552,177
Namibia	1,726,000	377	1,592,308
South Africa	40,377,000	947,148	33,563,902
Swaziland	1,008,000	6,574	875,308
Zambia	9,169,000	97,949	7,551,406
Zimbambwe	11,669,000	85,433	7,870,379
TOTAL	128,305,000	17,623,917	78,410,931
PERCENTAGE		13.74%	61.11%

Sources: - Viewed on 3rd October 2008.

[1] CIA World Fact Book (www.cia.gov) - 2008

[2] Operation World (www.24-7prayer.com/ow) - based on 2001 edition

[3] Wikipedia Online Encyclopaedia (www.en.wikipedia.org/wiki/Islam_by_country) - 2008

[4] World Christian Encyclopedia Vol.1 (Barrett, Kurian, Johnson) - 2001

[5] Islamic Web (www.islamicweb.com) - 1998

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