

CHAPTER ONE: GENERAL INTRODUCTION

This chapter endeavours to put into context the background to the research. It illuminates the statement of the problem, purpose of the study, objectives of the study, research questions, significance of the study, operational definitions, delimitations and limitations of the study. This study examined the variety of Islam found in Chibombo District, particularly Liteta area. It identified the types of people converting to Islam, established the reasons for conversion to Islam and the extent of Islamisation in Chibombo.

This dissertation consists of six chapters. The first chapter introduces the study by providing background information to the investigation, stating the problem under investigation and giving the rationale for the study. Furthermore, the chapter outlines the purpose and objectives of the study, the specific research questions addressed, and the research limitations as well as the delimitation.

The second chapter reviews some of the available literature that is considered to be of relevance to this study in order to place the investigation within the larger context of conversion in Africa.

The third chapter describes the methodology used to collect data in order to provide answers to the questions raised in chapter one of the study. It includes a brief summary of the methodological framework employed in data collection and analysis, the details relating to the research paradigm and research design employed in the study, the population and sample size, sampling techniques, the data collection instruments and procedures, data analysis, and reflections on ethical issues.

The fourth chapter presents the research findings under headings in line with the objectives and research questions.

The fifth chapter presents a discussion of the findings with the objectives that guided the study. It discusses the answers to the research questions as drawn from the data. Research questions and emerging themes provided headings under which the findings were discussed.

The final chapter presents a summary regarding Islamisation of Liteta. Based on the findings, the chapter draws conclusions and recommendation for further studies.

Background of the Study

The word 'Islam' means voluntary submission of one's own free will to Allah (Qur'an 96:1-2; 22:225 and Onyango, 2003). It is one of the major world religions which was founded by the Prophet Muhammad Bin Abdullah in the early seventh century A.D. near the western edge of the Arabian Peninsula in Mecca. This important and famous city is situated along the commercial route from Syria in the north to the Yemenite Kingdoms of South-western in the Middle East (Robinson and Rodrigues, 2006:116). Christians and Jews had already settled in different parts of Arabia and the existing religious atmosphere by then was in the form of animism; the worship of many spiritual beings thought to dwell in natural phenomena. After the fall of the Byzantine Empire in the seventh century, the spread of Islam from Saudi Arabia to North, West and East including Central Africa was by land and ocean. The land and the ocean became the means of transmitting religious and cultural influences of Islam. Egypt was the first African country to come under the influence of Islam in the early seventh century (Renard, 1999:12).

According to Levtzion and Pouwels (2000: 1), the progress of Islam in North and West was a result of the conquest of the Byzantine imperial forces in the middle of the seventh century which made Arabs to gain control over coastal North Africa. After the wars and defeats of other tribes, the word 'Islam' carried double meanings of submission and conversion. After Islam was established, in addition to material goods, Arab traders took with them their religion as they traded with Africans along the east coast. However, conversion to Islam was a slow process along the east coast of Africa.

From Egypt, the Islamic influences extended in three directions through the Red Sea to the eastern coastal areas up to the Nile Valley to the Sudan across the western desert to the Maghrib. Gradually, the Muslim seamen from Egypt and Arabia established trade centres along the Red Sea and later on they opened to the Indian Ocean Africa's east coast (Ronzani and Onyango, 2003:16-17).

As a result of trade, conversion to Islam became necessary for those who wished to join commercial networks. The conversion to Islam had become the work of men of religion who interconnected primarily with indigenous community leaders. Traders and other settlers on the east coast were part of the Indian Ocean Diaspora whose connections were with lands around the Indian Ocean rather than with the African interior.

Through their contact with these new trading partners, Islam was gradually introduced into some regions of the interior of East Africa. Progressively, Islam moved inland and penetrated into the interior of Central Africa. According to Phiri (2008), Islam penetrated the interior of the Southern Africa via Muslim traders from the coast of the Indian Ocean together with the Yao from around Lake Malawi at the beginning of the nineteenth century.

Currently, Islam's presence in Zambia has been long-drawn-out to this period by the remnant dotted communities of their earlier settlements in different parts inside Zambia. Such places are Chiwala (17 km east of Ndola), Kabuta, a marginal extension of the Nsama village, Nsumbu (60km and 100km from Mporokoso), and Kalonga (50km west of Petauke in Eastern Province) (Phiri, 2008:4).

According to the 2010 National Census Report, Chibombo District is divided into urban and rural with the total population of about 290,556. Chibombo rural which includes Liteta area where the study was conducted has a population of about 120,230. Despite the subsistence farming activities, the majority of residents in Liteta are poverty- stricken and Islam which claims to help the poor with social and religious obligations through alms giving has come to the area.

Chibombo District and Liteta, in particular, have previously been regarded as areas settled by Christians of the mainline Churches which include the Roman Catholic, United Church of Zambia (UCZ), Seventh Day Adventists (SDA), New Apostolic Churches. There are also followers of Baha'i faith, at Banani International School for many years. The sudden appearance of Islam in a Christian dominated society has been viewed as a relatively curious development in the study area. The study has revealed that Islam has recently made inroads in Chibombo District. This research, therefore, among other things, investigated reasons for the presence of Islam in Chibombo district in order to establish the process of islamisation in Liteta. Consequently, the study is an attempt to contribute to the history of Islam in Zambia.

Statement of the Problem

There has not been any research conducted in Liteta to determine reasons for conversion to Islam by Christians and non-Christians. This knowledge gap needs to be filled in the religious history of Zambia.

Purpose of the Study

The purpose of this study was to investigate why and how Islam has gained foothold in Liteta area of Chibombo District.

Objectives of the Study

The objectives of the study were to:

1. establish which variety of Islam has come to Liteta.
2. identify the categories of people converting to Islam.
3. establish reasons for conversion to Islam by the people of Liteta.
4. establish the extent of Islamization in Liteta.

Research Questions

The study sought to provide answers to the following research questions:

1. How has Islam found itself in Liteta?
2. Who are the people converting to Islam?
3. Why are people converting to Islam?
4. How wide has Islam spread in Liteta?

Significance of the Study

Research into Islam in Zambia has just begun. This study will contribute to the emerging knowledge on Islam in Zambia and the presence of Islam in Liteta area of Chibombo District.

Operational Definitions of terms

The following terms shall mean as defined below in this dissertation.

Allah : is the name of the One and Only God in Arabic for Muslims. Allah is the creator of all human beings. He is the God for the Jews, Muslims, Christians, Buddhists, Hindus, Atheists and all human beings whether they believe in God or not. However, Muslims do not believe that human beings are created in the image of God (Qur'an42:11)

Conversion: Changing religious affiliations.

Da'wah: Means active missionary-style proselytization or simply missionary propaganda (calling others to one's religion). It is the proactive announcement of the message of Allah.

'Eid: is an Arabic name to mean a festivity, a celebration, a habitual happiness and a feast.

'Eid Al-Fitr:The feast of Ramadan.

'Eid-Al-Adhha: The feast of the Sacrifice.

Hadith : Tradition or report of a saying or action of Muhammad. One of the four roots of Islamic law.

Hajj: The pilgrimage to Mecca undertaken by a Muslim. One of the five duties of a Muslim. Required once in a lifetime if means and health permit. The performance of pilgrimage to Mecca is required once in a lifetime, if means are available.

Halal: Lawful

Haram: Unlawful (prohibited)

Hijra : The flight of Muhammad from Mecca to Medina in 622 A.D. This is this first year of the Muslim calendar.

Imam: The prayer leader who stands in front and leads the daily prayers in the Mosque and the leader of the community.

Islam: Means total submission and obedience to the will of Allah.

Islamisation:is the gradual transmission of the Islamic religion as more conquered people converted to Islamic faith. It can be also defined as the process by which the religious tradition of Islam becomes a major factor within a culture or ethnic group or region confers its distinctive colours and textures of Islam.

Jumu'ah :The Friday Congregational prayer which is a must for Muslim men and optional for Muslim women.

Ka'aba : Cubic building in Mecca containing the Black Stone, which is believed by Muslims to be a fragment of the original temple of Abraham.

Kafir : Disbeliever or infidel who has rejected the message of the Qur'an.

Madrassa: A school, especially for religious instructions.

Mosque : The house of prayer (worship) of the Muslims .

Muezzin : The one who calls the faithful to prayer five times a day.

Mufti : An expert on the Shariah, qualified to make rulings on the questions of law.

Muslim: One who has submitted to God; a follower of religion revealed to Muhammad. The term 'Muslims' should not to be confused with **Arabs**. Muslims might be Arabs, Europeans, Americans, Indians, Chinese, Indonesians, Africans or from any other nationality.

Poverty : Scarcity of essential human needs.

Qur'an : The Holy Book of the Muslims.

Sadaqa : voluntary contribution of alms.

Salah : Ritual worship performed five times a day. Five obligatory prayers are: Dawn(Fajr), Noon (Zuhr),Afternoon(Asr),Sunset(Maghrib),Late Night (Isha).

Shahada: Profession of faith by which a Muslim declares his pillars of Islam.

Shariah: The name of the sacred law of Islam which governs all aspects of a Muslim's life

Shi'a : The group of Muslims who believed that the succession to rule of community ought to have followed the bloodline of Muhammad.

Sufism: A devotional movement in Islam seeking to supplement adherence to the law (Sharia) with interior prayer and asceticism.

Sunnah : Custom given weight by tradition, particularly that which the prophet enshrined in the Hadith.

Sunni : is another group of Muslims who did not vest leadership in Muhammad's Bloodline and are the majority in general.

Sawn: Fasting is the total abstinence from food and liquids from dawn to Sunset during the entire lunar month of Ramadan takes place during the ninth month of the lunar calendar called Ramadan. Fasting is the one of the pillars of Islam.

Umma : Community of Muslim believers.

Zakat: This is an annual payment of a certain percentage of a Muslim's property which distributed among the poor or other rightful beneficiaries exclusively named in the Qur'an. The recommendable fraction is 2.5% of the assets which exceed a certain minimum and have been owned for at least a lunar year.

Delimitations of the Study

The study was confined to Liteta in Chibombo District in Central Province.

Limitations of the Study

The challenges faced during the research included difficulties in getting hold of participants for interviews and suspicion from Muslims. Nevertheless, the researcher made maximum use of those who took part in the study to achieve the objectives of the study. Additionally, the findings of study may not be generalised to other areas as it was qualitative and cross sectional.

Theoretical Framework

This study was based on Horton's Intellectualist theory of conversion and resonated with Fisher's findings of conversion to Islam in West Africa.

Fisher's theory of Conversion

Theory of African Conversion

According to Horton's Intellectualist theory of African Conversion, the African cosmology comprises lesser spirits (microcosm) and the Supreme Being (macrocosm). He argues that Africans converted to either Christianity or Islam owing to the changes which came along with the colonial rule. These include commerce, schools, hospitals, effective communication just to name a few. He affirms that the social change facilitated the movement from the lesser spirits to the Supreme Being. He states that with the coming of foreigners to the African continent, the indigenous people experienced change at personal and community levels. In his final analysis, Horton reduced Christianity and Islam to the level of catalysts (Carmody, 2001:19-26).

Humphrey Fisher refuted Horton's Intellectualist theory and invented his own three stages of conversion based on his research of conversion to Islam in West Africa. According to Fisher (2001:27-38), conversion is a gradual process which goes into the Quarantine, the Mixing and the Reform stages. He argued that in the Quarantine stage there is no conversion as such since nothing much happens. Fisher's second stage of conversion is called the Mixing where the local people slowly start converting to the new religion. During the Mixing stage, the combination of the new faith and the old local religious traditions take place where the new religious elements are introduced. Hence, Fisher points out that it is during the Mixing stage

that potential converts question the new issues being introduced. When the potential converts accept the new faith and start living it, this becomes the Reform stage. At the Reform stage, the process of evaluation and criticisms which is enhanced through literacy comes in. By this time converts may have made thoughtful choice.

According to Rambo (2001:122-123), Fisher's reform phase often emerges in form of jihad or religious war movements, which demand exclusive loyalty to Islam. During this phase, elements of traditional indigenous cultures are enthusiastically denounced and dropped by the converts. As already pointed out, Fisher points out that literacy is the major factor which initiates the reform stage of religious conversion. He observes that as more Muslims became trained in the Qur'an and other Muslim texts, they discovered discrepancies between Islam in a mixed environment and the pure Islam of the past. Consequently the initial adhesion to Islam is replaced with a vigorous, pure Islamic conversion that demands movement from indifferent acceptance to deep commitment and purity.

In line with Fisher's three stages of conversion process, this study therefore, explored why and how Islam has gained foothold in Liteta in Chibombo district.

Conclusion

This chapter has introduced the study and has provided some background information on Islam in general, the statement of the problem, purpose of the study, objectives of the study, research questions, significance of the study, delimitation, limitation, operational definition, acronyms. The main feature of the chapter was the theoretical framework which will help in the researcher's attempt to understand what is going on in Liteta as far as conversion to Islam is concerned. The next chapter presents the literature review.

CHAPTER TWO: LITERATURE REVIEW

General Introduction

Chapter two presents studies that are of significance to the current study. It reviews studies on the rise of Islam from Saudi Arabia (Mecca), the internal divisions within Islam (Shiism and Sunnism) and the early Islamic movement in African countries and Zambia in particular. It further looks at strategies of conversion which have been used by Muslims during the propagation of Islam in Africa.

The Rise of Islam

As explained by Mvumbi (2006:7-8), Muhammad is not the only Prophet of Islam. There were many messengers that came before him. However, he is the greatest and the last, serving as the seal of the prophets. He was born in 570 A.D to Abdullah and Amina. In 590 A.D, he married Khadijah. In 610 AD, Muhammad received the divine revelation in the Cave of Hira in a nearby mountain during the meditation on the mysteries of the universe and the destiny of man on earth, in a nearby mountain which marked the beginning of Islam. Muhammad lived in Mecca until 622 A.D. According to Islamic tradition, Gabriel, an angel sent by Allah, appeared to the Prophet Muhammad. Through many revelations, Gabriel revealed to Muhammad what Islam teaches as the last of Allah's revelations to human-beings. The collection of these revelations is written in the Quran (Renard, 1999).

Muslims and their religion have greatly impacted the political, economic and social, military conquest which cover all the dimensions of human life in the Muslim world especially the Middle East, where lie its roots. Though it is believed by non-Muslims to have originated in Mecca and Medina, Muslims believe that the religion of Islam has been there since the time of the prophet Adam (Mvumbi, 2006).

The Islamic world expanded to include people of the Islamic civilization and the inclusiveness of non-Muslims living in that civilization of the Byzantine Empire era. It is important to note that the process of Islamisation was well under way in the ancient urban commercial cities of west and central Asia (Renard, 1999).

Prophethood of the Prophet Muhammad

During Muhammad's era, polytheism reigned since his ancestors and contemporaries worshipped the multiple gods. It was at that time that Muhammad claimed to have seen a

vision from a 'Being' he perceived to be the Angel Gabriel from Allah (God). The message's Angel was: "There is only one God, His name is Allah, and worship Him." The Angel asked Muhammad to proclaim (recite) the message in the shape of the Holy Qur'an to mankind (Mvumbi, 2006). As a result of what was revealed, Muhammad started sharing the knowledge of his divine revelation with some of his closest relatives and friends who would eventually form the nucleus of a family community of converts. This marked the end of the jahiliya – "age of ignorance" (Renard 1999: 13).

When Muhammad was in his forties, he became increasingly withdrawn to a nearby mountain and sought refuge in solitude in the Cave Hill of Hira which is situated a few miles away from Mecca. There he mediated on the mysteries of the universe and the destiny of human beings on earth. It was in this Cave that Muhammad had his first revelation and the call to Prophethood. Muhammad shared with his wife, Khadijah and told her what had transpired in the cave of Hira and, she became the first convert, a believer in the Prophethood of Muhammad (Ronzani and Onyango, 2003:10), (Renard, 1999:15).

According to Islamic tradition, one day, Muhammad was sitting in the cave; he heard a voice and later identified the voice as that of the Angel Gabriel which ordered him to recite the name of Allah, the Lord of heavens, the creator of the earth and of all mankind. Muhammad actually recited the words of what are now the first five verses of the ninety-six Chapters of the Qur'an –Words which proclaim Allah to be the creator of man and the source of all knowledge (Qur'an 96:1-2). Muhammad received several divine revelations quite often and not only in the cave, but also even while in conversation or riding his camel (Ronzani and Onyango: 2003). Progressively, Muhammad slowly gathered a circle of "converts" who formed the nucleus of a faith community (Renard, 1999). Since then, Muslims still believe the divine revelations of Muhammad as being direct from Allah to his Prophethood through the Angel Gabriel (Ronzani and Onyango, 2003).

Not everyone accepted Allah's message transmitted through Muhammad. Even among his own Quraish tribal leaders, there were those who rejected his teachings and many merchants actively opposed the message. They felt threatened by the new teaching chiefly owing to the fact that the Quraish tribal leaders had wealth and worshiped various idols which Muhammad spoke against (Ronzani and Onyango, 2003).

Gradually, Muhammad shared more his divine revelations initially to those closest to him like his wife Khadijah, his cousin Ali and his friend Abu Bakr, who was to be his successor as the first Caliph. During the next several years, the message of the Prophet did not go much more advanced than to his inner circle and a few numbers of mostly youngsters, more independent-minded people who were also economically disadvantaged. Fundamentally, this group became the first to be known as “Muslims” on account of their total submission to Allah (Ronzani and Onyango, 2003).

The discussion on the prophethood of Muhammad is also useful to this study in that it provides a further understanding of Islam as a world religion thereby making it easier to understand the entry Islam in Liteta area.

Migration of the Muslims

As a result of persecutions and other troubles, the Prophet Muhammad and his companions encountered in Mecca in the early fall of 622 A.D, they migrated to Medina. It was in Medina that Muhammad consolidated the religion he founded and remained there until 632 AD, when he met his death. The conquering of Mecca and cleaning the *ka'aba*, (the centre and the holiest place of Islam), marked the beginning of the Islamic era for the Prophet Muhammad and the Muslims in general (Ronzani and Onyango, 2003:11). It was in Medina that Muhammad consolidated the religion of Islam. Muhammad died in 632 A.D.

Shiism and Sunnism

Disagreement about the succession of the Prophet Muhammad caused a division between the Shi'a and Sunni. This was because Muhammad appears to have made no provision for the succession in leadership of the Muslim community in the event of his death. In this lies the core of one of the earliest disputes within Islam which led to internal Islamic conflict and division that has persisted to the present. These succession disputes brought in internal divisions in Islam. According to Renard (1999), one group maintained that the Prophet Muhammad had chosen his son-in- law Ali to be his successor. The other was certain that the Prophet Muhammad did not appoint any successor from among a group of his companions. The group that supported Ali's candidature came to be known the Shi'a (party of Ali). The other group had chosen Muhammad's father- in- law Abu Bakr. Those who backed Abu Bakr were in the majority and formed the nucleus of what came to be called the Sunnis (people of the Sunnah and the assembly). According to Rodridgues (2006:118), the Sunni make up 80%

of Muslims and “the remainder is made up of the Shi’a Muslims”. In due course, these disagreements and arguments about the succession set ground for the numerous sects of Islam (Mvumbi, 2006). The vast majority of Muslims in Africa particularly in Zambia are Sunni - followers of Sunnah (Cheyeka, 2004 and 2007; Mvumbi, 2006 and Phiri, 2008).

This discussion on the divisions within Islam is important to this study as it will enable us to pin down which variety of Islam is found in Liteta area of Chibombo District in Zambia.

The Entry of Islam into Africa

Africa as a continent has been exposed to major world religions as far back as the first century. Baur cited by Carmody (2004:61) states that in 64 A.D, there was already the foundation of the first Christian community in Africa. Shortly afterwards, Muslims conquered the Maghrib region in 614 A.D leaving North Africa predominantly Islamic up to today. Millions of African peoples have abandoned their African Traditional Religions and converted to either Christianity or Islam.

As stated by Ronzani and Onyango (2003:16), in Africa, Islam came in through three routes. The first route was across the Sahara to West Africa reaching Mauritania in 1000 and River Niger a little later. In the second half of the fourth century, Islam reached Northern Nigeria. On the whole, in West Africa, Islamised Berber traders from the North ventured into lands south of the south of Sahara and introduced Islam among people of such states as Ghana, Mali, Songhay and Karem (Robinson, 2004). Some members of the notable Kunta family, such as the Kunta al-Sharq, in alliance with Arab clans, combined missionary work and teaching with commercial ventures which took them across the Sahara, from Tuwat in Algeria to Timbuktu, Agades, Borno, Gobir, Katsina and the Volta Basin in search of salt, grain and kola nuts (Clarke,1982:31 cited in Phiri, 2008:18).

The second penetration was into the coastal area of East Africa following the long established trader routes between the Arabian Peninsula, the Persian Gulf and the coast of East Africa. Christian Kingdoms in southern Egypt and Sudan prevented it from penetrating along the river Nile until towards the beginning of the sixteenth century. The third route for Islam was across the narrow neck of the Red Sea to the lowland of Somalia and Ethiopia (Ronzani and Onyango, 2003).

As noted above, the vast Sahara Desert, the Red Sea and Indian Ocean were not great barriers to the spread of Islam. Arabs had lived, travelled and traded in desert conditions for centuries before the founding of Islam. At the time of the arrival of the first Muslim traders, Egypt in the North was predominantly Christian. Christianity had become the main religion in Egypt hundreds of years earlier soon after the formation of Islam. It took several hundreds of years before the majority of Egyptians, including its new Arabic speaking rulers, became Muslims. However, a small minority of Egyptians remained Christian. These Coptic Christians continue to live in Egypt.

Later, Islam also spread southward out of Egypt along the Nile River valley into present day Sudan and Ethiopia. Christian populations in Nubia (North-east Sudan) were able to resist the expansion of Islam for many hundreds of years. However, by the fifteenth century most of northern Sudan and Eritrea had converted to Islam (Ronzani and Onyango, 2003).

In East Africa, conversion to Islam was a slow process. As a result of trade, conversion to Islam became necessary for those who wished to join commercial networks. The conversion to Islam also became the work of men of religion who interconnected primarily with indigenous community leaders. Until the nineteenth Century, Islam in East Africa remained confined to the coast, unlike in West Africa. Traders and other settlers on the east coast were part of the Indian Ocean Diaspora whose connections were with lands around the Indian Ocean rather than with the African interior (Phiri, 2008). Between the 17th and 19th centuries, a new vibrant culture developed as a result of the integration of Arabic and indigenous African peoples and cultures. The new culture and people developed a new language of Kiswahili, which is a mixture of Arabic and several African languages.

In spite of the political, economic and cultural success of the Arab-Swahili city states, Islam for many years did not spread into the interior of Central Africa. However, a change in the economy of the east coast in the nineteenth century resulted in the spread of Islam into the interior of Central Africa.

On the whole, trade stands out as the most important gateway of Islam into Sub-Saharan Africa. The Lake region of Malawi came into contact with Islam through Muslim traders from the coast beginning from the seventeenth century onwards (Phiri, 2008).

A number of scholars and researchers have used the word the 'gateways' in describing Islam's entry in different new places and states, (Levtzion and Pouwels 2000 and Phiri 2008). That Islam reached Africa through two 'gateways' from the east and the north gives the impression that there were gatekeepers to decide on behalf of the people which faith or religion should be allowed in. This is the lay man's understanding. However, the historical fact is that Islam went into new territories without asking for permission for the propagation of Islam from the gatekeepers.

Islam in Zambia

The arrival of Islam in Zambia dates back to the fourteenth century when Muslims established emirates on the coast of East Africa and later spread their religion to the interior of the continent. During that period, Muslim slave merchants extended their business to the interior regions reaching Zambia in the period of Omani dynasty under Al Bu Said. Arab slave traders entered Zambia from their trading bases on the coast of Tanzania, Malawi and Mozambique. In more recent times, some Muslims from Somalia and Kenya settled in Zambia, (<http://www.muslimpopulation.com/africa/zambia/>).

Despite the fact that Islam in Zambia today is a reality, not much has been written about it. According to Cheyeka (2007:76), the history of Muslims in Zambia is a subject largely ignored by historians of religion in Zambia despite the recognition that there are many Zambians who profess Islam. Levtzion and Pouwels (2000:7) have asserted that there are no Zambian Muslims and the only main Mosque in Lusaka is known locally as the 'Indian Church'. The two scholars went further to say that there is only a very small community of African Muslims composed of immigrants such as Malawians, Somalians, Congolese and Arabs and Persians from Iran, Lebanon, Saudi Arabia, Yemen and other such countries. However, Cheyeka (2007) argues that this is not true because there are many black Zambians professing Islam. In line with Cheyeka's argument, this study intends to contribute to the historical study of Islam in Zambia that shows how Islam was introduced in Liteta.

The study of Islam in Zambia is in its infancy. The initial attempt was made by a Muslim who wrote about secular education of Muslim children in Zambia in 1981 (Phiri, 2008:10). Fakir Mulla Ayub also a Muslim wrote about the islamization of the Tumbuka in Eastern Province (Phiri, 2008). Austin Cheyeka could be said to be the first indigenous Zambian to

have engaged Islam in Zambia purely from academic view point (Cheyeka 1998, 2004, 2007 2012). He was followed by Felix Phiri (Phiri, 2008).

The first encounter between the people of Zambia and Islam occurred in the 1840s when the Arabs and Swahili ivory and Slave traders made contact with the Tabwa and Bemba people of Muchinga Province. The Arabs came from the ports of Kilwa, Zanzibar and Sofala on the east coast. As Lewis (1976:196), cited by Cheyeka (2007) says, the leading Arabs and Swahili traders either set themselves as local Chiefs among the indigenous people or in some cases installed a Chief of their own choice from among the local people. Nevertheless, there was not a single ethnic group in Zambia which was islamised.

Arabs and Swahili traders came to Lubemba and Tabwa in the 1840s and the greatest of them was Tippoo Tib Hammed bin Muhammad who conquered Chief Nsama of the Bemba and later on, he overthrew Kazemba Chinkokole of the Lunda and replaced him with his own Kazemba. According to Cheyeka, Tippoo Tib is believed to have travelled with Sir Henry Stanley Morton and was given the position of governor of the upper Congo by King Leopold (Cheyeka, 2007).

In 1885-1895, during and after the partition of Africa, the Arabs were pushed out of the interior of Africa and left only small pockets of influence in some areas. The surviving pocket of the Arabs' influence was the Chiwala Muslim community on the Copper belt. This is so because of the early chiefs of the Lamba, Laban Chiwala is the descended from the slave trader who came to Chiwala to buy elephant tusks and slaves. Eventually, this slave trader settled in present day Chiwala to settle a score with Chief Milambwe of the local Lamba and he built the first Zambian Mosque in the country. This could prove that the first indigenous Zambian converts to Islam are the Lamba of Chief Mushili (Cheyeka, 2007).

Cheyeka (2004:132) observed that the Muslim community in Zambia is made up of indigenous Bantu speaking people and Zambian citizens of Indian, Pakistan Iranian Lebanese Senegalese, Malian, Tanzanian, Malawian, Congolese, Mozambican and Somalian origins.

Cheyeka's argument on the ethnic groups that have been Islamised in Zambia as well as the general history in the country is useful to this study because it brings out the fact that conversion to Islam has a rich history in the country.

Agents of Islamisation in Zambia

Hayness (1996:27) argued that Islamisation in Sub-Saharan Africa went through three stages, namely; converts accepted elements of Islamic culture and practice; accepted religio-scholars as the sole representatives of God on earth; and finally, the conversion marked by recognition of the principles of Islamic law; prayer, fasting, alms, and pilgrimage.

The history of Islam in Zambia is connected with the coming of Malawian Muslims as Islam was the first world religion to be introduced in Malawi. The Yao first introduced Islam to the Eastern Province of Zambia among the Chewa. On the Copper belt and other towns in the midlands, the migrant Yao workers brought Islam. In the course of social interactions, some Malawian Muslims married Zambian women and islamised them together with the children (Cheyeka 2007 and Phiri 2008)

According to Phiri (2008:72-73), other Muslims came from West Africa usually identified with particular Mosques that they frequent for business networking and for religious purposes. These Muslims who are mainly from Senegal and Mali as well as those from Somalia in East Africa are connected with those on the Copper belt Province although some of them are said to have migrated to Lusaka and are found in Chawama, Chaisa and other Townships.

It is important to point out that taking Zambia as a whole, Islam has been slow to penetrate Western, North-Western and Luapula Provinces generally for the reason that the two regions had little contact with the key agents of Islamisation, the Asians and the Yao. The Southern and Central Provinces have had some Muslim presence boosted mostly by the Yao. Towns such as Choma, Monze and Mazabuka comprised about the three quarters of the Muslims in Southern Province during the National Census of the 2000 (Phiri 2008). Phiri also observed that most of Yao Muslims have been self-employed tailors or traders while others work on the farms, and others do fishing along the Kafue River and in Namwala (2008:74). In rural areas, they are more concentrated in townships known as Zambia compounds.

It is the Asian Indians who are a significant agent of islamisation. Each group of Indians that came to settle in Southern Africa was homogeneous in terms of origin and was largely of the same religious identity. The majority of the Indians came mostly from the narrow strip of Western India between Mumbai and Ahmadabad and were generally Gujarati speaking. These Indian Muslims are generally described as orthodox Sunni Muslims who believe in

Hanafi ritual practice. They thereby contrast sharply with most of the Indian Muslims of east Africa, where Ishaeli 'Khojas' and Shi'a Bohras are the majority (Phiri, 2008)

According to Cheyeka (2007), the history of Asian Indians and Islam in Zambia, begins with the establishment of Fort Jameson (Chipata) in 1899 as an administrative town for the British South African Company (BSAC.). Within ten years of its establishment, an influx of Indian traders began. Almost all the Indians in colonial Zambia came from Gurajarati Province, a Muslim dominated region. By 1979, there were 11,000 Indians in Zambia and close to a quarter of the number were Muslim. Conversion of the people of Eastern Province to Islam began with the employees of the Indian traders. Unlike Arabs, the Indian traders did not consider themselves missionaries of the Islamic religion. As a result, they converted their black Zambian workers first and then other ordinary people.

As Cheyeka (2007) and Phiri (2008) noted that West Africans also aided the propagation of Islam in Zambia more especially on the Copper belt Province. West Africans made their fortunes by engaging in mining and selling of precious stones, ivory, crocodile and leopard skins and foreign currencies. Some of traders ended up marrying Zambian women who eventually were islamized together with their offspring. West African Muslims have substantially contributed to the construction of Mosques like Twatasha and Kitwe Mosques on the Copperbelt.

The above discussion on the agents of Islamisation in Zambia is also useful to this study in that it provides examples of people who brought Islam in Zambia. It helps to clarify who brought Islam to Liteta.

Types of people converting to Islam in Zambia

According to Phiri (2008:86-87), there are four major types of people who have been converting to Islam in Zambia. These include adult males and females, the youth and children. Members of these categories are converted to Islam on individual basis using different channels but applicable to the general conversion patterns. Furthermore, Phiri (2008) observes that male adults have a tendency to join Islam within their professional context, more so if they work for Muslim employers.

Employees of Asian Muslim businessmen have converted to Islam partly through indirect compulsion and partly through contact with Muslims who manifest their desire to see them

enter the fold of Islam. Shops, factories and schools run by Muslims have been the most fertile ground for the propagation of Islam among the male working class. In general, these men would confess to friends their conversion to Islam and in due course try to convince other friends or family members to do the same. In such circumstances the risk of materially stimulated conversions is high as a replacement for spiritual aspect.

Generally, women are considered as another category of those converting to Islam in that marriage has been a typical way for women to embrace Islam. The Yao men not often brought women from their native country and instead they married indigenous women and so did West African Muslims. The Somali and the Asians rarely marry outside their own ethnic groups. It is not an absolute pre-requisite of Islam for non-Muslim women to join Islam upon marriage though, the majority indigenous women married to Muslim spouses end up becoming Muslims, whether by indirect pressure or for the sake of family unity (Phiri, 2008).

There are various reasons which have motivated the youth without any Islamic background to convert to Islam. Scholarships being offered by the Muslim associations to the youth wanting to go and study in Muslim countries, mostly in Saudi Arabia, Pakistan, Egypt, Libya, Sudan and other Islamic countries, encouraged the entry of hundreds of young men into the fold of Islam in the 1980s (Mertens, 1980:12). These young men have now come back to Zambia as graduates of Islamic universities and are actively inserted into the Muslim community, generally in Lusaka. In cases where the entire family has converted to Islam, it has often been a progressive process usually initiated by one member of the family who may have embraced Islam outside the family context. The impact of an individual on the rest of the family varies according to circumstances. The motivations of conversion to Islam mentioned so far include the inherent appeal of Islam for some potential converts.

In general, what has emerged is that the Zambian Muslim community is an entity distinguishable from the more conspicuous settler communities of Somalis and Asians, largely dominated by later Yao generations. For that reason, the new converts are more easily absorbed by already existing Yao-dominated indigenous communities and are yet to forge their proper identity. There is no real reason for tension between the two groups, in that, the modern generation of Yao descendants are now fully integrated in Zambia and the influence of the Yao elders on the Mosque-based community is increasingly giving way to the trained mu'allim-s some of whom are not Yao (Phiri, 2008).

The concept of conversion has of late generated heated discussions among some scholars in relation to 'African Conversion'. The process of conversion takes a lot of different dimensions in the lives of people. Within the community, one group of people may quickly accept the new faith without much discernment while the other group may take a lot of scrutiny of that religion. This might be so due to people having different motivations which make them change from their former affiliations to a newly introduced religion (Phiri, 2008).

The above discussion on the types of people converting to Islam in Zambia is important to this study in that will make comparisons with the types of people converting to Islam in Liteta possible.

Conversion Strategies of Islam

The spread of Islam in post-colonial Africa is basically a peaceful process of persuasion and consent. A number of factors have been identified as aiding the spread of Islam in Africa and these factors are twofold; there is the conversion strategies used by Muslims and there is the context of poverty, disease and moral decay (Cheyeka, 2007). Oil wealth in Saudi Arabia, Iran, Libya and other parts of the world has helped the cause of Islam in Africa through the support of substantial projects in Africa. Schools and Mosques have been built, clinics subsidised and scholarship offered. There is more in store for Africa, Zambia included, in the 21st century (Cheyeka, 2007).

The success of Islam in Africa is partially as a result of its ability to respect and absorb other traditions. In other words, African converts have often continued to practice some aspects of African traditional religions at the same time that they adopt the core principles and teachings of Islam. While Islam requires obedience to the five pillars, the religion is tolerant of other beliefs and practices as long as they don't contradict these basic principles. Of course, the spread of Islam was also facilitated by the fact that many traditional African religions are also flexible and adaptable (Phiri, 2008).

From its beginning, Islam taught the importance of education. In Zambia, Cheyeka (2007) argues that Islam has only realised the importance of education, not quranic education late. In any case, everywhere in the world Islam has spread and has fostered education. Early in its expansion in Africa, Muslim scholars built libraries, and opened schools and libraries. Cairo, with a number of Islamic universities, became a centre of learning and scholarship.

In West Africa, Muslim scholars developed an impressive library and university at Timbuktu in Mali. Islamic scholars from Africa and other areas of the world travelled extensively in the Islamic world debating and sharing ideas (Mertens, 1980 and Phiri, 2008).

The propagation of Islamic literature has offered opportunity for religious ‘seekers’ to embrace Islam following knowledge gained through reading and personal research. In contrast with Christian teachings, Islam seems to offer pragmatic religious and moral principles readily accessible to common believers (Phiri, 2008:88-89).

According to Mertens (1980), Islam in Africa used a number of methods to convert people with greater or lesser intensity according to local needs and possibilities. He identified the following: schools, building of mosques, training of Muslim missionaries, proselytisation, mass media, control of political and economic power, subsidising pilgrims to Mecca (a practice in Islamic states) and setting up National Islamic Associations (NIA). Taking a careful examination of these methods in the Zambian context particularly Liteta in Chibombo district would be of a great help in this current study. The aim would be to see if Muslims in Liteta have employed the strategies that Mertens encountered in his research. In most black African countries, the first strategy is that of opening up of new Qur’an Schools where the young and old alike are taught the Qur’an by heart together with the basics of Arab writing. From the building of schools, the Muslims have introduced academic bursaries to enable African students to study in Islamic countries such as Tunisia, Libya, Egypt and Saudi Arabia (Mertens, 1980).

For the purpose of clarity, it is important to discuss the strategies used to convert people to Islam in some African countries. These countries will be Malawi, Angola, Botswana, Zimbabwe and of course Zambia.

Conversion Strategies of Islam in Malawi

Matiki (2012) provides a brief history of Islam in Malawi and looks at some strategies used by Muslims to convert people to their religion. He reveals that Islam was introduced in Malawi more than one and a half centuries ago by Arab traders from the Swahili coast of East Africa. Although the traders’ primary reason for being in Malawi was to sell various goods, they brought with them writing boards for the teaching of the Qur’an and Swahili language. According to Matiki, many people of Malawi converted to Islam because of the literacy in Swahili that the traders offered. He points out that when Christian missionaries and western

secular education arrived in Malawi towards the end of the 19th century, Islam and Islamic education were already firmly established. For example, by 1891, Mponda, one of the earliest centres of Islam in Malawi, had 12 madrassahs or to seek further education on the East African coast. In the madrassahs, Pupils were taught Islamic practices such as reciting the Qur'an. Therefore the Islamic education system attracted many people, as competence in Islamic studies became a popular avenue to high status within the Muslim communities. Matiki (2012:124) adds that the provision of bursaries and scholarships has also contributed to conversion to Islam. For example, he points out that some of the successful students of Muslim Association of Malawi (MAM) have been awarded scholarships to undertake advanced studies in North Africa and the Middle East. He further reveals that currently, there are a number of medical doctors, university professors and accountants who are products of Islamic scholarships.

Just like in other countries, Matiki (2012) argues that Islamic work in Malawi has been done by and through the Muslim Association of Malawi (MAM) and its main affiliate, the Muslim Students Association of Malawi (MSAM). The self-perception of Malawian Muslims changed considerably through the work of Muslim Association of Malawi and the various other organisations. He explains that previously many Muslims, particularly the youth, were reluctant to identify themselves as Muslims in public because Islam was generally misunderstood and usually stigmatised as a religion of a backward people. He points out that after 1994, when Malawi changed to a multiparty democracy, the country witnessed a proliferation of Muslim organisations engaged in various activities, such as African Muslim Agency of Malawi, Central Islamic society, Lilongwe Alumni Society, Muslim Welfare Organisation, Muslim Women's Organisation, Muslim Youth Assembly, Muslim Youth Propagation, Al Barakah Charity Trust, Munazzamat Al Da'wah Al Islmia, etc. Matiki explains that Muslims in Malawi have been able to establish Muslim centres, which run madrassahs and act as community centres where Muslims in general gather for various their functions including prayers. He further points out that the collection and distribution of zakat (money), provision of bursaries to needy students, constructing and maintaining of mosques, understand and provision of relief work during natural disasters as well as running of health centres all contribute in converting the people of Malawi to Islam.

Matiki (2012) also argues that the social political system in Malawi has contributed to the spread of Islam in the country. He argues that the election of Bakili Muluzi as Malawi's first

democratically in 1994 brought a lot of changes and various freedoms. Mr. Muluzi brought into political leadership quite a number of Muslims, who, in their various ways, have helped improve the status of Muslims in Malawi. Matiki singles out Cassim Chilumpha, a Muslim who served in Muluzi's cabinet for ten years and then became the state Vice President during the late Mutharika's first term of office, as influential and a role model to other Muslims. A number of Muslims entered parliament and ascended to other positions of power within government and in the private sector and a number of Muslim organisations involved in various social and educational activities increased considerably. Matiki (2012) also identifies the use of media as a conversion strategy to Islam in Malawi and reveals that Radio Islam was established during the reign of Bakili Muluzi.

Conversion Strategies of Islam in Angola

Viegas (2012) discusses Islam in Angola and points out that the religion, has no roots in colonial Angola which was under the Portuguese rule from the 15th century up to 11 November, 1975. She argues that after Angola's independence, there was increasing contact with people from other regions of the continent. Fatima further observes that since the 1990s, new cultural and religious Islamic practices became quite important in Angola, due to the migratory movements of Muslims coming from parts of central and west Africa such as Zaire (Democratic Republic of Congo), Mali, Senegal, Ivory coast, Egypt and Lebanon (Viegas, 2012). It was only in 1982 that the first mosque was built in Angola. Like in other countries, Fatima reports that there was development of Islamic Associations and organisations that helped to spread Islam in Angola. For example, the organisation for the Propagation of Religious of Angola (OPRIA), the Community for the Divulgateion of Islamic Religion in Angola (CDRIA), the Angolan Muslim Alliance (AMUA), the Beneficiary Association of Angola (BAA), the Islamic Development Association of Angola (IDAA), the Angola Community of Muslim Believers (ACMB). Additionally, several attempts have been carried out in Angola to unify the Islamic Community. Fatima observes that in urban centres of Angola, one observes not only the qualitative progress of the mosques, but also the extraordinary capacity of adaption of emigrant Muslims, and the conversion of many people to Islam (Viegas, 2012).

Conversion Strategies of Islam in Botswana

Ebrahim (2012) provides a brief history of Islam in Botswana and states that Islam in Botswana was brought about by the Indian Muslims who first arrived either as labourers in the gold mine fields in Francistown or from the original of the descendants of the labourers brought in to work in mine fields in Natal. He points out that upon ending their work at the mines, these labourers travelled into the hinterland and some arrived into Botswana. He also explains that even before colonialism, there was a trade route where traders including Muslims, travelled down to Central and southern Africa through Tanzania, Malawi, Zimbabwe and Botswana.

Kealotswe (2012) also discusses Islam in Botswana and states that the social history of Botswana's Muslims is traced to South Africa and that Muslims were discriminated against by the colonial government as they were not allowed to settle in the towns of Botswana but in the remote villages. Kealotswe (2012) reports that after independence, Botswana became a secular state and allowed religious pluralism. Muslims slowly started to proselytise and became evangelical. He points out that Islam in Botswana, in many instances gives goods and commodities to people as a way of proselytising which was common even at high political level. The government's appeal to Muslims to help the nation in alleviating poverty by helping the poor with some goods and even building them houses can also be seen as a strategy that helped people to convert to Islam in Botswana. According to Kealotswe (2012:132), the highest contributors to this call were the Muslims who own big business and multi- million companies such as Chop pies.

Conversion Strategies of Islam in Zimbabwe

Mapuranga (2012) discusses Islam in Zimbabwe and brings out some strategies used by Muslims to spread their religion in Zimbabwe. According to him, Islamic marriages and polygamy contribute to the spread of Islam in Zimbabwe. Mapuranga reports that Muslim women are only allowed to marry within their tradition while men are not so much restricted to marry from within Islam. Additionally, polygamy is permissible in Zimbabwean culture which suits well with the Islamic custom as it also allows polygamy as long as one is able to provide for the wives of up to four. Mapuranga (2012) also reports that the Islamic dress code is another incentive for conversion of people to Islam in Zimbabwe. He points out that in Zimbabwe, women are always supposed to wear dresses that cover the whole body, except the hands and the faces. This fits the Hijab and the veiling. Furthermore, education for both

male and female is embedded within the tenets of the ideology of Islam. According to Mapuranga (2012:98) children orphaned by HIV/AIDS, as well as widows and widowers are catered for within the welfare provisions of the Muslim community. This is because most of them receive assistance in their family homes, though there are a number of children's homes that have been established for them.

This discussion by Mpuranga (2012) is useful in this study as it brings out Islamic marriage polygamy, dress code and alms giving as incentives for conversion Islam in Zimbabwe. In the same way in this study, these incentives will be explored in the context of Liteta.

Conversion Strategies of Islam in Zambia

In Zambia, Muslims have been late to realise the importance of school as a strategy of conversion (Cheyeka 2007). With schooling comes the component of bursaries for new converts to study in some Arabic countries. The next means of conversion is building of mosques. At times a Cultural Centre is built beside the mosque (Mertens 1980:13). Most monetary assistance for building mosques mainly comes from Islamic countries. In the case of Zambia, most Mosques are built with some funds from India and Pakistan. Mosques need Imams who become sort of Muslim missionaries. Although Mertens points out to Al- Azhar University in Cairo as the place of training for Imams in Africa, Some Zambian Imams are trained locally at Makeni, Chipata in Eastern Province and a few in Sudan at Khartoum, Wau and Malakal (Phiri, 2008).

Another element working powerfully in favour of the propagation of Islam is the actual proselytism carried by many Muslims. Cheyeka (2007) found out that unlike the Jehovah Witnesses who roaming about, handing out pamphlets and talking to people about Jehovah and His message in the Bible, Muslims use the mass media as one of the means of communication and Islamic Propagation Centres like the one in Lusaka. Muslims try to make known Islam to the public through radio. They have programmes on Hone FM, Radio Phoenix and occasionally on Zambia National Broadcasting Corporation (ZNBC). For example, at the Propagation Centres, one finds brochures on Islam, the Qur'an, cassettes and religious records.

Muslims also compel people by persuading them that if they want to go ahead in their business careers, they should become Muslims. Moreover, Muslims encourage mixed

marriages where the Muslim men would prefer to marry Christian women so as to increase the membership (Mertens 1980:16).

The other means used to convert people to Islam is that of the setting up of National Islamic Associations (NIA) country by country. In the case of Zambia, the National Islamic Association through the secretariat is the only one representing the whole Muslim community the country. This secretariat coordinates the activities of the various associations and promotes religious-cultural aspects and organizations of pilgrimages for the new members in their religion and among other things (Phiri 2008). Moreover, it is through this same secretariat that the funds of the World Islamic League (WIL) are being channelled into the country. In Zambia, the two important organisations for Muslims are; the United Islamic Organisation (UIO) and the Islamic Council of Zambia (ICZ). Sunni Muslims head the two organizations and it is these two organisations that run the Islamic Propagation Centre. The centre has a director and a few workers as well as volunteers (Cheyeka, 2007).

Zambia is also a member of the Organisation of Islamic Conference (OIC). This is a grouping of forty-six member states spread over Africa, the Middle East and Asia. Heads of state and government who gathered in Rabat, Kingdom of Morocco, decided on 21st August, 1969 to set up the Organisation of Islamic Conference. The prime objective of the Organisation of Islamic Conference was to face the challenge of arson, to safeguard the holy places and support the struggle of the people of Palestine. As a result, the Organisation of Islamic Conference has set up institutions and centres to develop activities in economic, social, cultural, scientific and other vital fields. The headquarters of the Organisation of Islamic Conference is Djeddah in Saudi Arabia (Mertens 1980). Other major Islamic organisations include the World Conference (WC), which was founded in Mecca in 1926 and whose headquarters is in Karachi in Pakistan; Muslim World League (MWL) founded in Mecca and its headquarters still in Mecca and the World Council for Islamic Da'wa (WCID) founded in 1971 with headquarters in Tripoli in Libya (Mertens 1980)

In some instances, the conversion strategy employed by Muslims in the country is that of acquiring control of the political and economic power of the country and; the main aim being increasing Islamisation of the public life. To control power means that Islam tries to place its own men in key positions in the government, the administration, the army and the police (Mertens 1980).

Felix Phiri's work on Muslim Associations in Zambia is worth reviewing. Despite the fact that Phiri has not focusing on conversion especially this study address Associations to see their role in attempts to Islamise Liteta. Phiri (2008) observes that apart from the Islamic Propagation Centre (IPC) there is no association in Zambia that is only committed to spreading Islam (Da'wa). However, he alludes that the functions of associations in the propagation of Islam has become significant mainly due to the need for a more adapted response to the challenges of modern social, political realities within the context of modern nation-states.

Phiri (2008) asserts that the phenomenon of local Muslim associations held the key to understanding and presenting the contemporary reality of Islam not only in Zambia but also worldwide. Consequently, the increase of local Muslim associations has given a new impetus to the spread of Islam into virgin territories and has also drastically contributed to the strengthening of already existing Muslim identities.

Cheyeka (2012) also points out that the national Muslim Associations are the secretariat that represents the whole or some sections of Zambia's Muslim community and they coordinate various activities (cultural, religious, organisation of pilgrimages etc). He argues that it is through associations such as the Chipata Islamic Association, Lundazi Islamic Association and the Lusaka Islamic Association that funds from overseas are channelled into the country. He further alludes that these associations have acted as agents of social control, sources of funding, areas for political activity as well as sponsors of education, orphanages and clinics.

Institutions

Concerning Muslim infrastructure as a conversion strategies, Phiri points out that institutions in Lusaka range from a whole architectural variety of mosques, schools and orphanages to educational and religious institutions (2008). According to Cheyeka (2012), From 1970s, Muslims have become involved in the provision of education and health care. He explains that with the advent of HIV/AIDS, Muslims have also joined the Zambia Interfaith Networking group on HIV and AIDS (ZINGO). Cheyeka (2012) concludes that Muslims in Zambia were using similar strategies used by early Christian missionaries to win converts as he points out that Muslims have now adopted the Christian strategy of school, clinic and mosque to convert non-Muslims to Islam and continue to employ the three institutions as

tools of conversion. He points out that since 2008 the Islamic Association of Lusaka has been refurbishing, expanding and building new mosques in Lusaka's Kamwala area.

The living physical testimony of Islamic social involvement in the lives of Zambians is a number of institutions which are fully involved in charitable works. For example, the Makeni Islamic Society Trust (MIST) which was established and officially opened on 25th June 1972 has been involved in activities such as religious, health, educational and vocational facilities to the Lusaka community in line with the mission statement of the Makeni Islamic Society Trust. Makeni Islamic Social Trust (MIST) is a complete charitable institution. Its operations include a Masjid , nursery primary, primary and secondary schools, teachers' and vocational training colleges, day clinic and welfare programmes and among other institutions. It is through these activities that which the Makeni Islamic society Trust aims to propagate the message of Islam within the local indigenous Zambian community at large where the religious, social, cultural, moral, educational and physical aspects are developed. The mission statement reads: "To develop the individual that is morally right with quality education based on the Qur'an and Sunnah." Other facilities include Wa'wa Mosque, the citadel of Islamic propagation; Library; Schools to help underprivileged families whose children come to school with the help of zakat (charity) money; a Secondary school which follows the Zambian syllabuses and employs non-Muslims twenty-five per cent of the teaching staff; Teacher Training College where the first year is dedicated to learning Islam while the next two years are for teacher training; Vocational Training College that was opened in 2003 and offers computer literacy, design and tailoring, plumbing, electronics and carpentry courses; Clinic rendering services such as under- five, ante-natal, laboratory, pharmacy, X-ray, dental, eye clinic and a maternity ward; Recreation: facilities as soccer, cricket, volley ball, netball and basketball; Darul-ul-loom Islamic school an institution where lessons in moral values, advanced religious and technical skills are being offered for national development (Cheyeka, 2007 and Phiri, 2008).

According to Cheyeka (2012), one other strategy used to covert people to Islam in Zambia is by targeting students at higher learning Institutions. He observes that University students were targeted because the Muslim Young Movement (MYM) had come to the conclusion that if Islam was to blossom in Zambia, the educated needed to be attracted to the religion and may help to bring new converts after joining Islam. The movement believed that the educated would genuinely convert to Islam because they would intelligently accept the religion

without being coerced. It was felt that the educated would genuinely convert to Islam and they would be a multiplier effect. Hence the idea of Muslim Young Movement (MYM's) was to target the University of Zambia where young intellectuals would be converted to Islam and sponsored to study in Egypt, Saudi Arabia, South Africa, Iran, Yemen, Lebanon and other countries. In this regard, Cheyeka (2012) reveals that in 2007, the University of Zambia had the highest number of Muslim students since its opening in 1966. He points out that twenty students were registered in different faculties and five had monetary assistance from the Muslim community adding that one had a certificate in journalism obtained in Saudi Arabia and was studying Education.

Other institutions have sprung up mainly in relation to the promotion of Islamic knowledge and social engagement. The Jami'a Islamiyya "Islamic University" in Thorn Park in Lusaka and Faez-e-Abrar had enrolled children from all over the country to offer them "pre-Islamic University" studies. Equally, all the mosque-based communities have a *Madrasa* program on a regular basis for Muslim children attending government schools within their neighbourhoods (Phiri, 2008).

The founding of Islamic schools has been motivated not only by the desire to preserve the religious formation of Muslim children but also by the need to provide equality secular education enabling young Muslims to attain a respectable social status and high professional standards. The majority of the Yao Muslims still prefer religious education to secular education, owing to their longstanding resistance to western education introduced by Christian missionaries in collaboration with colonizers. Non-Muslim parents with limited resources send their children to Muslim schools chiefly to benefit from free education, whereas others do so because of the reputable quality of education in such Muslim private schools as Lusaka Islamic Cultural and Education Foundation and Makeni (Phiri, 2008: 109).

In addition, the Zambia Teacher Education Course (ZATEC), a government programme for training teachers, was introduced in 1996 with the intention of Islamizing the Makeni Islamic Society Trust (MIST) educational institution by way of employing Islamic teachers (Phiri 2008 :116). The students are awarded a one hundred percent scholarship from the scholarship funds. They lodge on the premises and upon completion the teachers teach in Islamic, private and government schools while others pursue higher studies both locally and abroad especially in Islamic sciences, before they are integrated into the teaching profession.

Da'wah

The major activities of the Da'wah revolve around mosques, libraries, and redistribution of zakat, publicity and support of affiliated mosque-based communities. Libraries contain not only material to be consulted on site but also Islamic literature for free distribution. This is an important tool not only for scholarly activity but also for the spread of Islamic knowledge. Makeni Islamic Society Trust (MIST) has played a key role in founding and sustaining smaller mosque-based communities such as Nakambala, Lubombo, Nega-Nega, Liteta, Lyalema, Ngwenya, Solwezi (Phiri, 2008). The Makeni Islamic Society Trust (MIST) assists these outstations in setting up Mosques, Madrassa and in sourcing qualified manpower to run these institutions and also pays staff who are involved in da'wa work at these institutions. Such assistance is rendered possible mainly by the zakat funds obtained from different Muslim conditions both local and foreign. Part of the zakat fund is administered to poor and destitute families in form of relief aid by the Da'wa Department. The fund also assists indigent students pursuing religious as well as professional studies in different institutions within the country (Phiri: 2008:120).

Halal

In Islam, prescriptions not only of the purity of foodstuffs but also of the slaughtering procedures of live stocks are objects of scrupulous religious observation. "Consumption of clean, hygienic, wholesome food is only essential for the physical well-being, but also a prerequisite for the sound spiritual health and eternal salvation" (Phiri, 2008). Composed of 'ulama' (religious scholars) from three different local associations namely; Lusaka Muslim Society (LMS), Makeni Islamic Society Trust (MIST), Jami'a Islamiyya Trust (JIT), Zambia Halal Authority (ZAMHA), has established itself as an Islamic representative authority that has a twofold objective. Firstly, the monitoring of the food industry by way of issuing certification of halal food and other related products in accordance with the Quranic injunctions and the Glorious Shari'a, provision of guidance and directives to the Muslim community with regards to acceptability and non-acceptability of food items (Phiri,2008:124-125).

The task of Zambia Halal Authority (ZAMHA) goes beyond the issuing of halal Certificates and presupposes deep knowledge of the domain of food production and catering. Its collaboration with South African National Halal Authority (SANHA) and the Muslim Food

Guide in England (MFGE) has helped it to gain the required competence (Harum, 2004) (Phiri, 2008). Halal has become in its own capacity a distinctive mark of Islam offering a guarantee of food hygiene. Zambia halal Authority (ZAMHA) has to remain vigilant against any abuse of the halal mark as this will undermine its own credibility. Non-Muslim entrepreneurs engaged in the food industry such as ZAMBEEF, for instance, have gained by having their products branded halal in that such a certification wins them not only Muslim consumers but also non-Muslims who wish to be assured of the quality of the food they consume. This presupposes that the society at large has a favourable attitude towards Islam which is not yet the case in Zambia, as can be shown by the debate provoked by the newspaper article, “Strictly halal in Zambia” contesting the grounds on which regulations in matters of alimentation set by Islam should impose themselves as the norm (Phiri, 2008:126).

Islamic Centre of Zambia (ICZ)

Islamic Centre of Zambia (ICZ) was formed with the help of the Iranian embassy in Lusaka. The Razavi Centre was established with the intention of introducing Islam to the people of Zambia by inviting those interested to join the community. It meant to get involved in the development of educational and cultural activities both in urban and rural areas; to promote mutual cooperation with educational and cultural centres through regular religious and cultural activities involving a different range of organisations. To this effect a great deal of investment was made for modernisation of the library at Razavi Centre. The key objectives of the Razavi Centre are outlined as follows: promotion of peace in society, mutual understanding between Muslims and Christians, introduction of Islam and the Prophet Muhammad into the Zambian society and promotion of people’s religious conception and encouraging a reading culture among the people (Phiri, 2008:92-93).

To a certain extent representing the initiative of the local *Shi’a* community, it has become an outpost of the international *Shi’a* community. The centre contributes to education by offering library services within the grounds of its own property placed opposite the University of Zambia, the Great East Road Campus; its collection of books is pretty limited and hardly corresponds to the requirement of the University students across the road. The majority of the books in the library in fact concern *Shi’a* Islamic literature. Therefore, circulation of such literature being one way of propagating the *Shi’a* Islam. As a reason, the centre is on the lookout for other possible outlets (Phiri, 2008).

Ahmadiyya Muslim Mission

In spite of having been registered for at least thirty years ago, it is simply within the last years that Ahmadiyya Muslim Mission (AMM) has gained genuine potential for expansion. Currently, it has not developed any elaborate institutions, apart from some activities around the Mosque situated in Kanyama Site and Services a township west of Lusaka, where a property big enough to accommodate an average size Mosque, the residence for trainee Ahmadiyya missionaries, was secured in 1982. Ahmadiyya Muslim Mission (AMM) has also initiated a community school in Kanyama Site and Services. However, it is hoped the most recently trained missionaries would ultimately, come to the liberation of this situation and become competent agents of Islamization for the Ahmadiyya Muslim Mission (AMM) (Phiri, 2008).

In concluding all that we have said above, it is important to note, as Phiri (2008) has said, that a great deal of what constitutes the existing image of Islam in Zambia clearly indicates the convergence of what is primarily attributable to both local initiative and the external influence exerted by Muslims outside the country

Theories of African Conversion

According to Robin Horton's theory of African Conversion, African cosmology comprises lesser spirits (microcosm) and the Supreme Being (macrocosm). He argues that Africans have converted to either Christianity or Islam due to the changes which came along with the colonial rule such as commerce, schools, hospitals, and communication. He affirms that the social changes facilitated the movement from the lesser spirits to the Supreme Being. He further states that with the coming of foreigners in African, the indigenous people experienced change be it at personal and at community and he reduced Christianity and Islam to mere catalysts in the process of religious change (Carmody, 2001:19-26).

Carmody (2001:85-96) tested Horton's intellectualist theory using the Tonga people of Chikuni mission. He observed that the primary motivation of African conversion to Christianity at Chikuni mission was centred on the benefits of modernisation which the mission offered. He cites education, health services, wage employment and introduction of new farming methods as the main factors that led the Tonga people to convert to Christianity

at Chikuni. He further points out that the religious message of the missionaries in itself appeared unattractive, foreign, paradoxical and demanded a period for assimilation.

Ifeka-Moller (2001:99-110) equally emphasises social-structural incentives as the main factors that led to religious change among the Aladura churches. Ifeka-Moller demonstrates how, in Eastern Nigeria, social, rather than intellectual factors explain conversion to Christianity and the Aladura churches.

In his critique of Horton's theory, Fisher (2001:19-26; 40-53; 56-58) centred on the fact that Horton was chiefly concerned with Christian conversion and had only slight interest in conversion to Islam in Africa. Fisher also believes that Horton downplayed the role of 'pure' Islam and Christianity in the lives of Africans. He rejects Horton's rather simple scheme of explanation of differential response. The major point of Fisher's critique is that Horton fails to recognise the distinctively religious dimension of Christianity and Islam. Fisher refutes Horton's Intellectualist theory and comes up with his own three stages of conversion. According to Fisher (2001: 27-38; 59-78), conversion is a gradual process which goes into the Quarantine, the Mixing and the Reform stages. Many things take place during Quarantine. These may include trading, building, preaching and education. In all these activities, the local people just help the newcomers and no conversion takes place at this stage. During the quarantine period, converts are numerically few because one must break with traditional society in order to become a Muslim. In the quarantine phase, which can last hundreds of years, Muslim traders, merchants, and religious teachers or ritualists move into an area but are more or less isolated from the wider society. In the mixing stage, the local people slowly start to adopt the new religion. Mixing stage begins when there is a breakdown of barriers to conversion. Fisher notes that conversion during the mixing phase requires a less radical break with the past. Fisher points out that in the mixing stage Africans combine the old faith with the new faith and converting to Islam becomes easier adding that this is very common in Africa.

A reform phase often emerges in the form of jihad (or religious war) movements, which demand exclusive loyalty to Islam and the doctrinal and behavioural purity of "high" Islam. During this phase, syncretistic (mixing stage) elements of traditional indigenous cultures are vigorously denounced and purged. Fisher believes that a major factor initiating the reform phase is literacy. As more Muslims become trained in the Qur'an and other Muslim texts,

they discover discrepancies between Islam in a mixed environment and the pure Islam of the past. The initial adhesion to Islam is replaced with a vigorous, pure Islamic conversion that demands movement from indifferent acceptance to deep commitment and purity (Carmody, 2001: 122-123).

Conclusion

The reviewed literature is useful to this study as it brings out important aspects that may be used to investigate why and how Islam has gained foothold in Liteta area of Chibombo District in Zambia. The next chapter will discuss the research methodology and techniques used in the study.

CHAPTER THREE: METHODOLOGY

General Introduction

The central aim of this research was to explore the Islamisation of Liteta in Chibombo district in Central Province of Zambia. This study investigated why and how Islam has gained access to Liteta in Chibombo district.

This chapter outlines the methodology that was selected and used in the study. The methodology includes the research design, study site, target population, sample size, sampling procedures, research instruments, data collection procedures, data analysis and ethical considerations.

Research design

A research design is an outline or a plan that is used to generate answers to the research problems. Arising from the objectives indicated in chapter one, the methodological scheme that was employed was the qualitative research. According to Kombo and Tromp (2006:70) a research design “is an arrangement of conditions for collection and analysis of data in a manner that aims to combine relevance with the research purpose.”

Qualitative research is a means of exploring and understanding the meaning the individual or group ascribe to a social or human problem (Creswell 2009:4). In this research, this was done through interviewing participants on their attitudes, opinions and relationships with Christianity, Traditional Religions and Islam. The research problem was to investigate how Islam has spread rapidly in the shortest period of time in the area where both Christianity and Traditional Religions used to dominate in the recent past, and the means the Muslims are using to convert people to Islam. The purpose of using the qualitative research design was, therefore, to help the researcher seek a better understanding of a complex situation and to write an in-depth description and interpretation of what the researcher observed in the natural setting. The researcher tried to understand and describe the phenomenon from the participants’ point of view. Apart from that, the researcher entered the setting with an open mind and collected extensive amount of verbal data from a number of participants, organized them into some form that gave coherence, and used verbal description to portray the situation in my site.

Methods of data collection

In collecting data for the study, qualitative methods of data were mainly used because they usually stress words more than quantification in the collection and analysis of data (Best and Khan, 2008). The researcher employed two methods, namely semi-structured interviews and observations.

Methods of data collection are the techniques that are used in data collection and they also involve analysis and interpretation (Creswell 2009). This means that data analysis begins at data collection stage.

Research instruments

The researcher used the Semi- structured Interview guide and also the observation schedule.

Semi- structured interviews guide

An interview provides access to what is inside a person's head, makes it possible to measure what a person knows (knowledge or information), what a person likes or dislikes (values and preferences) and what a person thinks (attitudes and beliefs). Interviews are time consuming but they help to obtain in-depth supplementary data, feelings or expressions from respondents which could have not been captured by the semi-structured Interview guide prior to the exercise.

According to Feustein (1986), an interview guide entails designing a set of questions that are to be looked at in advance, before the interviews starts. Face-to- face interviews were conducted with participants in eight villages in order to explore how and why Islam has made inroads in Chibombo district.

The Observation schedule

According to Bryman (2008:256), one of the ways of investigating a problem identified in research such as mine is to observe peoples' behaviour patterns directly rather than to depend on interviews alone in order to extract information. The observation schedule was also used for the purpose of triangulation.

Data collection procedures

The first set of data to be collected was from the Imam through interviews followed interviews with the Muslims and then traditional leaders, teachers, Christian churches' leaders and finally the non-Muslims (ordinary people) were interviewed. Observations were

done simultaneously and while carrying out interviews but other observation were done according to the schooled time at the Mosque.

Study site

Liteta rural is 60 Kilometres away from Lusaka and lies along the Great North Road between Lusaka City and Kabwe in Central Province. Liteta being rural was purposefully selected as the study location to establish whether or not the general assumption that Islam only flourishes in commercial areas applies to Liteta since this study area is one of the least developed and poverty stricken areas in Chibombo district.

Targeted population

Population is a group of individuals, objects or items from which samples are taken for measurement (Kombo and Tromp, 2006). The targeted population included the all Imams, all Muslim converts, all traditional leaders, teachers, all Christian churches' leaders and all non-Muslims (ordinary members) within Liteta areas.

Sample size

In this study, the sample size was thirty (30) participants. These comprised: one (1) Imam; one (1) chief; three (3) headmen and two (2) headwomen; five (5) teachers; five (5) Christian churches' leaders; eight (8) new converts to Islam; six (5) non-Muslims.

Sampling techniques

According to Kombo and Tromp, (2006), Sampling is the procedure a researcher uses to gather people, places or things to study. While sampling design is referred to that part of the research plan that indicates how cases are to be selected for the observation (Kombo and Tromp, 2006:77).

It is important in research for the researcher to select appropriate participants so as get the desired information. To select the respondents, the researcher used purposive sampling particularly snowballing which helped to pick on people who have specific information, experience to answer questions and are reliable for the study. Feustein (1986) explains that purposive sampling helps researchers to pick on people who have information and experience to answer questions regarding the study under investigation. Moreover, in purposive sampling the researcher deliberately picked the people who are believed reliable for the study. The credibility of this sampling method depends on the ability of the researcher to

select information of rich cases of suitable for in-depth analysis connected to issues under investigation (Bryman, 2008).

Data analysis

Qualitative data which was obtained through interview guide for Muslim converts and non-Muslim respondents and observation schedule was analysed by coding and grouping the emerging themes. In other words, the data was arranged according to emerging themes and descriptively analysed.

Ethical considerations

All the way through the research, research ethical issues were seriously observed. Informants were assured to express themselves freely and their views were only to be used for this study and that their names were not going to be disclosed to anyone.

Conclusion

The chapter has described the road-map of the research that is being reported in this dissertation. The chapter aimed at creating a mental picture in the reader of the design. Population, sampling, sampling procedure, data elicitation strategies and finally a note about ethical considerations was given. In the next chapter the findings or the raw data of the research will be presented.

CHAPTER FOUR: PRESENTATION OF THE FINDINGS

General Introduction

This chapter presents the findings of the Islamisation of Liteta area of Chibombo District in Central Province of Zambia. The objectives of the study were to, establish which variety of Islam has come to Liteta, identify the type of people converting to Islam, establish reasons for conversion to Islam by the people of Liteta and establish the extent of Islamisation in Liteta area of Chibombo district.

The variety of Islam found in Liteta

The Imam of the Liteta Mosque reported that there are three varieties of Islam in general but the variety found in Liteta is Sunni and has been in this area since the early 1990s. The Imam explained that the major divisions in Islam are the Sunni and Shi'a which came after the death of the Prophet Muhammad. He stated that a division in belief arose where the Shi'a Muslims believed that Islam should be led by close relative to the Prophet Muhammad such as Ali, the cousin to Muhammad. The Imam explained that Sunni Muslims who are also found in Liteta believed that Islam should be led by early convert, such as Abu Bakr. He further explained that in Liteta, Sunni Islam was brought by two indigenous Lenje men (the late Mr Muyuni George and his compatriot, Mr Mumba) who had been converted to Islam while working in an Indian shop in Lusaka's Makeni area in the earlier 1990s. Some Muslims interviewed confirmed that they belonged to the Sunni Islam and have their Headquarters' in Lusaka's Makeni area.

The categories of people converting to Islam in Liteta

From what was observed during research and from participants' responses during interviews, it is clear that Islam embraces different targets of people for conversion. The following are the five distinctive categories of people who were identified to have been converted to Islam. The responses from interviews and the researcher's observations showed clearly that Islam embraces different categories/classes of people for conversion in Liteta. The following were the types of people who were revealed by the respondents and identified to have been converted to Islam: 1) The Aged people and Poor;) The Retirees ; 2) The Widows and Widowers; 3) The Youth and the Orphans ; 4) and; 5) The Subsistence farmers.

The Aged and Poor

The findings from both the Imam and the Muslim converts interviewed showed that Islam in Liteta embraced people of any class including the aged and the poor. The traditional leaders interviewed also confirmed that the aged and the poor people of Liteta were joining Islam. Furthermore, some teachers interviewed and the five Christian Churches' leaders indicated that Islam in Liteta has attracted the aged and the poor in general. This was also confirmed by all the five non-Muslims and the researcher's observations. Moreover, during observations at the Mosque the researcher noticed that there were a lot of old people at the mosque especially on the Friday afternoon Muslim Prayers known as Jumu'ah. According to the researcher's observation, some of the Muslims at the mosque appeared vulnerable.

The Retirees

The findings from the teachers and the five Christian churches' leaders interviewed indicated that majority of the retirees in Liteta were joining the religion of Islam. This was further confirmed by the Imam and all the Muslim converts interviewed as they indicated that there were some retirees converting to Islam. One man who had retired from the mines on the Copper belt Province and came to settle in Liteta area complained that he did not receive all the money for his retirement but was only rescued by the Muslim community. He said, "I was not given a full package of my retirement and I faced many problems when I left employment, but now I am comfortable because the Muslim community has been helping me".

The Widows and Widowers

Both the Imam and Muslim converts interviewed indicated that widows and widowers were among the people who embraced Islam in Liteta. This was as well confirmed by some teachers, Christian churches' leaders and non-Muslims interviewed. The researcher also interacted with six widows and four widowers. The windows and widowers indicated that they benefited greatly from Islam in Liteta. For example, one widow said, "My husband died a long time ago and since then I have been depending so much on the help from the Islamic community in our area (Liteta) as they give me and my children, food and clothes."

The Youth and the Orphans

The findings from the Imam and the Muslim converts interviewed revealed that there were many young people and a good number of orphans converting to Islam in Liteta. The

traditional leaders including the Chief Liteta of the Lenje speaking people, all the three headmen and the two headwomen interviewed disclosed that most of young people and orphans were joining the religion of Islam there in Liteta. The researcher also observed that there were a lot of youth, attending the mosque prayers, some of whom were proved to be orphans after interviewing them.

The Subsistence farmers

The Imam stated that some of the people who converted to Islam in Liteta were subsistence farmers. The Muslim converts interviewed also confirmed that they were subsistence farmers who only grew crops for their own home consumption. Furthermore, the traditional leaders interviewed indicated that Liteta was a rural set up with a lot of subsistence farmers, some of whom were converting to Islam. This was also confirmed by the teachers interviewed and the Christian churches' leaders who indicated that many subsistence farmers in Liteta were embracing Islam. According to four out of five non-Muslims interviewed, some subsistence farmers of Liteta joined Islam because of mainly material benefits from the Islamic leadership of Makeni Islamic Society Trust in Lusaka.

Reasons for conversion to Islam by the people of Liteta

In the interviews, majority of respondents both from the Muslim converts and non-Muslims reported that there are various reasons why Islam was attracting followers in Liteta. The following were the reasons for conversion to Islam revealed in interviews and observations; poverty, Islamic type of marriages, belief extended family systems, free distribution of Islamic literature in selected schools, Islamic dress code, promotion of good diet and good healthy, Islamic religious festivals.

Poverty

The findings from the key informants; the Imam, Muslim converts, teachers, Christian churches' leaders, traditional leaders and the non-Muslims interviewed indicated poverty as a driving factor to Islam in Liteta area. The classes of people who were in different levels of poverty according to the findings were; the aged and the poor, the widows and widowers, the youths and the orphans, the subsistence farmers as well as the retirees. The interviews indicated that the aged and the poor people were attracted to Islam because of material incentives such as blankets, clothes, and foodstuffs provided through almsgiving. However,

the Imam and Muslim converts indicated that according to the Qur'an and the Hadith, the aged and the poor were supposed to be helped materially.

The findings from the Imam and teachers showed that some orphaned youths joined Islam because they were helped in terms of sponsorship of school fees, uniforms and other school related materials. This was also confirmed by four out of the seven Muslim converts interviewed, who said that they embraced Islam owing to a various types of assistance that the Muslims provided to the young people in Liteta. The Imam and Muslim converts also revealed that widows and widowers were part of the vulnerable people who were helped according to the Islamic beliefs and traditions. Additionally, non-Muslims interviewed said that they admired the assistance their Muslim friends and colleagues were receiving.

The interviews and observations showed that subsistence farmers had also joined Islam in Liteta. This was because the subsistence farmers converted to Islam revealed that they were helped in terms of fertilizers and seeds which supplemented on their farming inputs. This was also confirmed by all the five traditional leaders interviewed.

The findings from the teachers showed that retirees in Liteta also convert to Islam as they were out of formal employment and had finished their retirement money. The teachers emphasised that some retirees in Liteta were in poverty because they had misused their retirement money. In this regard, one teacher said, "Most of these retirees find refuge in Islam because of the almsgiving which sometimes include giving of money and they are not used to farming, which is the main commercial activity here in Liteta". One of the retirees also confirmed that he joined Islam due to the fertiliser the Muslim society gives him and disclosed that he had not yet been given his retirement money.

Islam's tolerance of Polygamy

The findings revealed that Islam in Liteta suited the African belief of polygamy and hence people who believed in polygamy joined Islam as opposed to Christianity, which preached against polygamy.

For example, both the Imam and the Muslim converts revealed that only Muslim men were allowed to marry a non- Muslim woman on condition that she would definitely become a Muslim convert.

Therefore, some women converted due to Islam's approval of polygamy. During the interviews, men expressed happiness with polygamy. One of the Muslim converts who found refuge in Islam where he was advised to bring back his wife he had divorced reported that he was told to divorce one of his wives in the Methodist church because they did not believe in polygamy. He said that in Liteta, he found that Islam allows polygamous marriages and went back to Ndola to bring back his wife he had divorced.

The traditional leaders interviewed also confirmed that polygamy was part of African tradition which made some people of Liteta comfortable with Islam. They further stated that it was in line with the Lenje traditional practice of polygamy. One traditional leader said, "I am married to two wives right now although I am not yet a Muslim convert."

Belief in extended family system

The findings also revealed that the people of Liteta were converting to Islam because it acknowledged extended family system. The Imam explained that Muslims believed in every member of Islam as a member of one Muslim community (Umma) where they placed value in extended families. In this regard, the Imam said, "All members of Islam are brothers and sisters who should be united in the Islamic brotherhood which embraces extended families." He further stated that Islam follows almsgiving as one of its Five Pillars of Islam which supports extended families because it does not allow discrimination in its material support for the needy.

Similarly, most Muslim converts interviewed claimed that they converted to Islam partly because it embraced their extended families which beneficial in terms of almsgiving and warm relationships among members. One Muslim convert said, "We are happy because our brothers and sisters in the large Islamic family help us greatly in the time of sickness and funerals." He further stated that assistance in terms of emotional support, transport, and monetary support is provided to any community member found with a problem.

Furthermore, the traditional leaders interviewed stated that the extended family system is valued in African tradition greatly. Chief Liteta of the Lenje speaking people said that the traditional culture of the Lenje Speaking people in Liteta is such that orphans are taken care of within the extended families, he confirmed that Islam in Liteta also promoted the extended family system.

Furthermore, the researcher observed that some orphans with their grand fathers and mothers were receiving alms at the Mosque. In this regard, one Muslim convert explained that she got her two grandchildren from Lusaka after their parents died and appreciated help provided to her by the Islamic Leadership in Liteta.

Influence of the mass media and free distribution of Islamic literature to selected Schools in Liteta

During the interviews, the Imam indicated that there is free distribution of Islamic books to some schools in Liteta area.

The youths who were converted to Islam revealed that literature which they received at schools within Liteta provided them with more knowledge about the religion and hence converted to Islam. One youth also confirmed that he listened to the Islamic Propagation Centre Programme (IPCP) on Zambia National Broadcasting Corporation (ZNBC) Radio Two adding that he benefited a lot from it. Additionally, non-Muslims interviewed explained that they listened to the Islamic Propagation Centre Programme (IPCP) and learnt something about Islamic beliefs.

During interviews, for instance, the teachers also pointed out that the free distribution of literature to the youth in schools contributed to the spread of Islam in Liteta because they shared what they read with the people around in Liteta Community. Some examples of literature donated by Islamic leadership to selected schools in Liteta are magazines, booklets and newsletters and other related books. books include: 'The Prophet of Islam' (a blessing to mankind), by Qutbuddin Aziz; 'Escape from Turmoil, Ordeal and Allure' by Mustafa al Adavi, 'Towards understanding Islam' by Abul A'la Mawdudi; 'A model for a Muslim Youth in the story of Joseph' (Yusuf), by Dr. Mahmood Shakir Saeed; 'Muhammad's Prophethood, An analytical view' by Dr. Jamal A. Badawi; 'Muslim's character' by M. Alghazali; 'Pillars of Islam' by Muhammad Nizar Abd al Jawad and Ahmad Abd al Jawad and among other books.

Islamic dress

Both the Imam and the Muslim converts revealed that the Islamic dress code in Liteta promoted identity and decency among Muslims. This type of dressing included the long garments worn by men and veiling for women. The converts confirmed that they admired the

decent Islamic dressing and they were happy that they were now part of Liteta Muslim community.

Furthermore, the Christian churches' leaders and the ordinary non-Muslims said that some people who were converting to Islam in Liteta were just attracted by the dress code which was a new phenomenon in the area.

Promotion of good diet and good health

As one of the key informants in the study, the Liteta Mosque Imam during interviews revealed that in Islam, all living creatures have been divided into two types of clean foods known as halal and unclean foods known as haram. He further stated that the Muslims are forbidden to eat pork, dog meat, blood, birds of prey, and the meat of strangled animals or beaten to death as well as the meat offered to idols. He also explained that alcoholic drinks and intoxicants are also forbidden as there is a linkage between physical and mental health in every human being. The idea is to keep the human body health and human mind sound.

Additionally, both the Imam and all the eight Muslim converts stated that Islam in Liteta promoted good diet and good health. For example, the Muslim converts, especially women explained that they went the Mosque to learn about good diet and good health which they shared with other women in the community at large.

Islamic religious festivals

The Imam said that in Islam there are two important feasts, which are also celebrated in Liteta area. According to him, these feasts included the Feast of Fast Breaking of the month of Ramadan ('Eid Al-Fitr) which marks the end of the pilgrimage to Mecca and the Feast of Sacrifice('Eid Al-Adha)- recalls Abraham's sacrifice of Ishmael. The second festival called the Feast of Fast Breaking which marks the end of the month long fast of Ramadhan. He explained that during these occasions, all Muslims throughout the whole world including Liteta offer sacrifices and part of the meat is given to the needy. The researcher's interview with the Imam coincided with the feast of fast breaking known in Arabic as 'Eid Al-Fitr', celebrated after fasting in the month of Ramadan. Therefore, the researcher was also given a parcel of goat meat to take home during observations of the Feast of Sacrifice.

The Feast of Breaking the Fast is The findings from the Imam, converts, traditional leaders, teachers, Christian churches' leaders and non-Muslims interviewed revealed that many

people of Liteta were attracted to the Islamic festivals especially during the month of the Ramadhan. They also reported that a lot of people including non-Muslims attended the Islamic feasts during which occasions they received different material goods after the festivals. One of the new converts said, “Yes, we receive parcels of foodstuffs during the month of Ramadhan and during feasts.”

The extent of Islamisation in Liteta

According to the Imam of Liteta Mosque, the Muslim population is estimated to be between three hundred and fifty and four hundred and fifty (350 - 450). This population is mainly found in the western part of Liteta area of Chibombo district, covering areas such as Landless Corner, Lyalema, Malambanyama and some parts of Lukanga Swamps. He reported that each of these places has at least a mosque. Furthermore, the Imam indicated that Muslims had plans to build another mosque in Chibombo district within the Liteta area called New Boma.

Muslim converts of Liteta also reported that there were many Muslim converts in Chibombo. They pointed out that during their visits (jama’at) to other places of Chibombo when carrying out their da’wa; they came across other converts. These new converts did not know the precise number of Muslims in Chibombo, and this was expected because they were mere numbers. The five traditional leaders interviewed stated that Islam had spread as far as Chiyuni and Lukanga Swamps and surrounding areas, almost the entire Keembe constituency.

Conclusion

This chapter has presented the findings of the study that sought to establish the variety of Islam in Liteta, the categories of people converting to Islam in Liteta, the reasons for converting to Islam and the extent to which Islam has been islamised because of many converts mentioned in the areas found within Chibombo District. The next chapter will discuss the findings of the study.

CHAPTER FIVE: DISCUSSION OF THE FINDINGS

General Introduction

This chapter analyses the findings of the study which sought to establish why the local people of Liteta were converting to Islam. During the discussion, responses to the questions will be subjected to analyses from the literature that was reviewed as well as Robin Horton's and Humphrey Fisher's theories of African conversion.

The variety of Islam found in Liteta

The findings of the study revealed that of the two major varieties in Islam. Liteta has been islamised by the Sunni brought by two indigenous Lenje men who once worked in one of the Indian shops in Lusaka's Makeni area in the earlier 1990s. Unlike Shi'a Islam, Sunni Islam is a liberal variety of Islam which does not vest leadership in Muhammad's lineage as they believe that anyone can become a Leader (Rodrigues, 2006). Phiri (2008: 20) also describes Sunni Islam as a liberal variety which has no hierarchical priestly system and has a simple and free method of worship as well as less demands for the outlook of converts.

According to the findings of the study Sunni is the variety of Islam found in Liteta. This is in line with Cheyeka (2004, 2007 and 2012), asserts that the majority of Muslims in Zambia are Sunnis and their headquarters and propagating centre is Makeni Islamic Centre adding that the Muslim community is made up of the indigenous Bantu speaking people, the Yao and Asians of Indian and Pakistan origins. Furthermore, Cheyeka (2007 and 2012) observes in line with the findings in Liteta as he points out that there are very small numbers of Shi'ites in Zambia. Similarly, Phiri (2008) states that Sunni Muslims are the majority in Zambia as the Shi'a Muslims are only about four hundred in the whole country.

The categories of people converting to Islam

The findings in chapter four showed the following categories of people that are converting to Islam in Liteta: the aged and the poor; the retirees; the widows and widowers; the youth and the orphans as well as the subsistence farmers.

The Aged and Poor

The findings from interviews and observations in chapter four showed that Islam in Liteta has embraced the aged and the poor people. It is evident therefore that the aged and the poor converted to Islam owing to the care which they receive in terms of food, clothes, fertilisers

and other things. This is in line with Phiri (2008: 86-89) who categorises the people converting to Islam in Zambia into; male adults, female adults, the youth and the children. In this regard, male and female adults described by Phiri may fall under the aged people who were converted to Islam in Liteta. The youth and the orphans may fall under the poor people converted to Islam in Liteta as evident in the findings.

The Retirees

The findings in chapter four show that some people who had retired from formal employment also formed another category of people who are converting to Islam in Liteta. According to the findings, some retirees who had spent all their retirement money and those who were still waiting to be paid their retirement benefits are being helped by the Islamic community. Therefore, it is clear that through almsgiving, the Islamic community in Liteta takes advantage of the retirees and convert them to Islam. The retirees have no option but to start attending the Mosque and take part in different Muslim activities due to the different benefits they receive.

The Widows and Widowers

From the findings of the study, it is clear that Islam gives importance to the widows and widowers as they are taken care of. This is because the findings showed that when a woman loses a husband or when a man loses a wife, they are provided with care and support by the Muslim community in order to meet their needs. It should be noted that according to the Qur'an in (*Sura, 90: Ayat, 12-17*), Muslims have the duty to attend to the needs of society's marginalised, disadvantaged and encourage each other to be compassionate as well as to non-Muslims in a socially acceptable and righteous manner. Therefore, the presence of many widows and widowers who convert to Islam in Liteta should not be strange, as the Muslim tradition issues a challenging call for awareness to issues of social morality (Renard, 1999). It should be noted that targeting vulnerable people such as the widows and widowers by Muslims is a strategy of converting them to Islam.

The Youth and the Orphans

The youth and the orphans is yet another category of people which is converting to Islam in Liteta. The findings show that the youth and the orphans who attend school in Liteta embrace Islam because of sponsorship in form of school fees; ball point pens; books; mathematical sets and other human needs. Clearly, the conversion of the youth and orphans in Liteta is skin

deep or superficial as it may not last long especially when they are exposed to different privileges or better environments than a rural area such as Liteta. It is clear that the Islamic community in Liteta takes advantage of the youth and orphans by targeting to convert them to Islam through the provision of sponsorship and other material things mentioned above as well as praying for them. Therefore, it seems that the Islamic community in Liteta aims at indoctrinating the youth and orphans with their Islamic religious teachings and beliefs without realising that the conversion could be superficial.

The above discussion is in line with Phiri (2008) who contends that sponsorship offered by Muslim associations assists the youths willing to undertake studies in Islamic countries such as Pakistan, Saudi Arabia, Egypt, Sudan and other Islamic institutions. Phiri further explains that such sponsorship encouraged many youth to join Islam in the 1980s.

The Subsistence farmers

According to the findings in chapter four, the subsistence farmers were another category of people converting to Islam in Liteta area of Chibombo district. They benefit from the distribution of free farming inputs which include fertilisers (two basal and two top dresses for each farmer) and a variety of maize seeds. This is in line with Phiri (2008:146) who explains the help provided by Islam for developmental projects in Petauke which includes the digging of wells, distribution of relief food during drought, distribution of free fertilisers and seeds as well as provision of agricultural advice to farmers.

This shows that Muslims seem to be targeting the needs of a particular society in their Islamisation. For example, the needs of an urban area may be employment or involving people in businesses while the needs of rural communities such as Liteta include fertilisers and seeds revealed in the findings. It is also clear from the findings that the Muslim community would wish to empower the local people to tackle hunger and fight poverty in Liteta through food production.

Generally, it is clear that through almsgiving, the Islamic community in Liteta take advantage of the different categories of the less privileged people and convert them to Islam. Similarly, Qur'an (Sura 9, Ayat 58-60) identifies different categories of people who should receive almsgiving including *the poor, the needy, the sympathisers, the captives, the debtors, the cause of Allah and the wayfarers*. Therefore, it should be noted that the Islamic community in Liteta uses a subtle aim of converting the people of Liteta as they appear to be generous by

providing different material incentives to different categories of less privileged people but their primary objective is to convert them to Islam.

This fits well with Carmody's theory of religious conversion to Christianity at Chikuni mission among the Tonga Speaking people in southern Zambia. In reaction to Horton's intellectualist theory of African conversion, Carmody (2001) demonstrates that the primary motivation of African conversion at Chikuni centred on the benefits of modernisation which the mission offered such as wage employment, schooling, health services and introduction of the plough. While the youth were attracted by schooling and employment, the older generation converted to Catholicism due to the new farming methods introduced by Christian missionaries. Although religious conversion at Chikuni mission involved Christianity, it is similar to the conversion of the indigenous Lenje Speaking people to Islam in Liteta as Muslims also targeted different categories of people and used similar strategies to convert people to Islam. In the next theme, the reasons for converting of people to Islam in Liteta will be discussed in much detail.

Reasons for conversion to Islam by the people of Liteta

According to the findings of the study, there are seven factors that lead the people of Liteta to convert to Islam. These factors include: poverty, polygamy, belief in extended family system, free distribution of Islamic literature, Islamic dress code, promotion of good diet and good healthy as well as Islamic religious festivals.

Under this major theme, these factors will be discussed in line with the literature in chapter two and Fisher's theory of religious conversion, who tested Horton's intellectualist theory among the Hausa people of Nigeria and inverted his own of threefold stages: Quarantine, Mixing and Reform. Horton's intellectualist theory of conversion has stimulated extensive debate on conversion among scholars. Therefore, Horton's theory of conversion was also tested by Carmody among the Tonga people of Chikuni in Zambia and by Ifeka- Moller among the Aladura churches in Eastern Nigeria.

Poverty

As explained in chapter one, poverty is defined as scarcity of essential human needs. Therefore, the aged and the poor, the retirees, the widows and widowers, the youth and the orphans as well as the subsistence farmers are at different levels of poverty. The care and material goods such as second cloths, blankets and foodstuffs given to the aged people and

the poor people show that poverty is a driving force to joining Islam in Liteta. Similarly, the kind of care and support given to the retirees, the widows and widowers, by the Muslim community in Liteta, show that Muslims use poverty alleviation as a means of converting people to their religion through almsgiving.

Furthermore, the provision of sponsorship to the school going youth and farming inputs to the subsistence farmers by Muslims in Liteta indicate poverty as a strategy for conversion to Islam. Therefore, like in other areas, almsgiving is used to convert people to Islam in Liteta area owing to the poverty of the different categories of people discussed above.

This is in line with Rodriques (2006) who asserts that Islam in other areas including Arabia arose owing to the economic inequality and stress. In the same regard Ronzani and Onyango (2003) contend that the Islamic message did not go far in the early days of Islam apart from spreading to Prophet Muhammad's closer relatives and to the economically disadvantaged. The help given to these different categories of people is also in agreement with one of the pillars of Islam which promotes charitable work by supporting the poor (Rodriques, 2006). This is also supported by the Qur'an (9: 58-60) which explains that less privileged people such as the aged and the poor were supposed to be helped materially. The provision of sponsorship to school going children in Liteta is justified as a strategy of conversion to Islam and in line with Mertens (1980) and Cheyeka (2007) who point out that thousands of bursaries are being offered to African students to enable them to study in Arabic countries such as Libya, Egypt, Saudi Arabia, Tunisia and others. Likewise, Matiki (2012) reveals that in Malawi, the Islamic community has realised the empowerment of people through education such as primary and secondary schools that offer secular education have been established adding that some of the successful students have been awarded scholarships to undertake advanced studies in North Africa and the Middle East. In the case of Zimbabwe, Mapuranga (2012) points out that Islam has outstanding goals for education in Zimbabwe without any discrimination between male and female. Therefore, the provision of bursaries by the Islamic community and the massive response among the pupils of Liteta justifies poverty as a factor that makes people to convert to Islam.

This fits well with Cheyeka (2007) who observes that the school, clinic or hospital has now become part of the Islamic propaganda and concludes that the growth of Islam in Zambia will certainly be aided by the situation of poverty, disease, death and ignorance.

Phiri (2008) equally observes that the Zambian Islamic communities has embraced activities concerned not only with the propagation of Islam but also with addressing problems of social character such as education, health, development, street children, orphans and HIV/AIDS pandemic. Mapuranga (2012) equally points out that the Muslim organisations in Zimbabwe help the orphans whose parents died from HIV/AIDS as well as widows and widowers. This shows that the conversion of orphans widows and widowers in Liteta area of Zambia also takes place in other areas like Zimbabwe. This justifies poverty which comes due to different circumstances, as a factor that makes people to convert to Islam. Mvumbi (2006) reveals that the building of big Mosques in an area is not a sure sign of Islamic growth. This shows that other factors like poverty lead people to be converted to Islam like in the case of Liteta in Chibombo district of Zambia.

The above discussion suits with Camody's theory of African conversion to Christianity at Chikuni mission in southern Zambia, who argues that the Tonga people at Chikuni mission were converted to Christianity due to the benefits of modernisation which the mission offered. According to Carmody (2001), these benefits of modernisation include the provision of education, wage employment, health services and introduction of new farming methods such as the use of oxen and plough (Camody, 2001). The findings on poverty as a driving force to Islam in Liteta is also in agreement with Ifeka-Moller (2001) who emphasises on social-structural incentives as the main factors that led to religious change among the Aladura churches in Eastern Nigeria. Therefore, it should be noted that Christianity and Islam use similar strategies in converting people to their religions. This is because different levels of poverty were identified as a driving force of people to Islam in Liteta area as well as to Christianity among the Tonga people of Chikuni and also in the Aladura churches of east-Nigeria.

Applying Fisher's theory of religious change to Islam, the people of Liteta can be said to be in the mixing stage where the old (African cultural traditions) are combined with the values of the new region (Islam). This is because the people of Liteta who are in different levels of poverty may not be fully converted to Islam as they combine their African cultural traditions with the Islamic beliefs. Such Muslim convert may continue showing commitment to Islamic activities due to the material benefits they receive from the religion. But it is most likely that when the provision of such material incentives is removed, the converts may reduce their commitment or simply withdraw their involvement in Islamic religious activities.

These findings in Liteta are also in line with Fisher's argument that conversion is a slow process because there is not yet a new Islamic movement advocating for pure Islamic faith in Liteta as the new converts seem not to have abandoned their African traditions to show that they have reached Fisher's reform stage of religious conversion. The *Daily Nation Newspaper* of June 22, 2014 and the *Post Newspaper* of May 20, 2014 provided the recently most well known and fascinating New Religious Muslim Movements emerged in Africa. However, notable is the fact that these New Religious Muslim Movements namely the Islamist Al-Shabab of Somalia and the Islamist Boko Haram of Nigeria groups advocate for 'pure' Islamic faith in those countries. What needs to be established is whether such movements offer an opportunity for converts to Islam to reach the reform stage.

Islam's tolerance of polygamy

According to the findings of the study, polygamy which is permitted in Islam attracted the people of Liteta area of Chibombo District to join Islam. Traditional Lenje society of Liteta allows polygamy and hence it is clear that they found it easier to embrace polygamous marriages than Christianity which did not allow polygamy. Therefore, the people of Liteta seem to be more comfortable in Islam because they come in the open of having multiple wives as opposed to Christianity which does not allow polygamy.

The justification of polygamy is also elaborated by Robinson and Rodrigues (2006) who explain that multiple marriage partners are acceptable among Muslims. They further state that only men are permitted to marry up to four wives. This is also justified in the Qur'an (*Sura*, 4 *Ayat*, 3) which allows Muslim men to marry two, three or four wives as long as they are able to treat them justly. The finding on polygamy in Liteta is also in line with Mapuranga's (2012) findings in Zimbabwe to the effect that the culture of polygamy there encouraged conversion to Islam. Hence it is possible to argue that polygamy is a reason for converting to Islam by the people of Liteta because it fits well in the African traditional culture.

Belief in extend family system

Life in the Zambian traditional society is lived in a community of kinship. The extended family system is still strong in Zambia. The point to make is that communal life among the Lenje is prized for what it is and what it does to the people. The lesser privileged members of kinship are helped by those who are privileged. Orphans are not abandoned but taken in by

others, living together, helping one another and living close to one another and observing the clan's and tribe's taboos and rituals or rites.

Islam is a community, the Umma. So, the Lenje extended family system is also justified in the concept of Islamic brotherhood as elaborated in the Qur'an (Sura, 49 *Ayat*, 10) and in the writings of the Prophet Muhammad, the Hadiths. Muslims believe that they belong to the Umma, the community of all believers where the believers are a single brotherhood. In Islam therefore, those who embrace the fold are regarded as brothers and sisters in their uniting faith in Allah and in the Prophet Muhammad as well. The Umma, therefore resonates with the African traditional community life. Perhaps Islam is riding on the precepts of African community. This is in line with Mvumbi (2006) who observes that although Muslims are scattered throughout the world today, they are still united through their membership to the same Umma (community of believers) professing a common creed and sharing common pillars of faith as they are keenly aware that they belong to a mother community of Islam. He adds that Islamic community forms, permeates, surrounds and exalts the Muslims from all over the world.

Influence of the mass media and free distribution of Islamic literature

The media and Islamic literature are also used as tools of converting people to Islam in Liteta. This is because the findings showed that a radio programme about Islamic beliefs called Islamic Corner is broadcasted in English on Zambia National Broadcasting Corporation (ZNBC) Radio Two, every Thursday of which some converts and non-Muslims who have access to radio in Liteta confirmed that they listened to the programme and learnt a lot from it.

The Islamic literature distributed to schools in Liteta also helps pupils to read and learn about Islamic beliefs which they also share with other members of the community. Despite the fact that both the media and literature are committed to literate people, it is clear from the findings that they help in disseminating the teachings of Islam that position some in the process of conversion.

The use of media in converting people to Islam in Zambia is also reported by Cheyeka (2007), who states that Muslims in Zambia try to make Islam known to the public through radio stations such as Hone FM, Radio Phoenix and Zambia National Broadcasting Corporation (ZNBC). It is clear therefore that the people of Liteta also get information about

Islamic beliefs from the media such as Zambia National Broadcasting Corporation as revealed in the findings. In the same regard, Matiki (2012: 125) identifies use of media as a conversion strategy to Islam in Malawi and reveals that a radio station called Radio Islam was established specially during the reign of Bakili Muluzi. Distribution of free Islamic literature in the process of converting people to Islam in Liteta is also supported by Cheyeka (2007) who asserts that in Zambia most of the Islamic literature is donated by Saudi Arabia is found at the propagating centres such as Makeni Islamic Centre in Lusaka.

Islamic dress

Islamic dress considered being decent and modest dressing is another factor that draws the people of Liteta to join Islam. According to the findings, the people of Liteta are attracted by the long garments worn by Muslim men and veils worn by Muslim women in Liteta community on Fridays when going to and coming from the Mosque.

The type of dressing by Muslims is different from modern ways of dressing that include short skirts which are mainly associated with indecent dressing. It is also possible to suggest in line with the findings that since Liteta is a rural set up with traditional beliefs including promotion of decent and modest dressing, the people of Liteta find it appropriate to join Islam which promotes the same value.

This is in line with Cheyeka (2004) who observes that it is very common to see indigenous Zambians wearing the jarabiya (cassock) and the fez (head cap) as well as the women veiled in the traditional *citenge*. In this regard, it can be argued that Africans love the Islamic dress and are comfortable with it as it enhances their typical way of African dressing. The wearing of long Islamic dress by Muslim women which is also found in Liteta is also justified as modest dressing in the Quran (Sura, 59 and 30: 31) which explains that women should wear Hijab (long dress) in order to prevent themselves from the evil looks of promiscuous men. According to the Quran, the more chaste a woman is, the more will she be respected, and the more safely and securely will she be in society.

Promotion of good diet and good health

Promotion of good diet and good health by Islam in Liteta also leads the local Lenje Speaking people to convert to Islam. The findings showed that the Muslim converts usually have lessons about good diet and good healthy which they disseminate in Liteta community. It emerged that those lessons about good diet and good health make people to convert to Islam.

The findings showed that even those non-Muslims including traditional leaders, teachers and ordinary people appreciated the information given to them about the promotion of good diet and good health. This promotion of good health among the Muslim community in Liteta suits well with the traditional teachings on morality and hygiene. For example, the findings revealed that both Islam and traditional teachings in Liteta discourages bear drinking as it leads to irresponsible behaviour.

Islamic religious festivals

Islamic religious festivals are also used to convert people to Islam in Liteta area. This is because the findings revealed that during the two Islamic important feasts; the Feast of Sacrifice and the Festival of Fast Breaking, various incentives are given to those who attend. It is during these festivals that Muslims give out alms to the poor as they greatly value those who are generous givers of alms and food to the needy through works of charity. According to the findings, many local people attend the Ramadhan for almost the whole month because they appreciate the spirit of sharing promoted through the gifts they receive. The attitudes of people who attend these Islamic festivals seem to suggest that they do that with a view of receiving gifts. This strategy became clearer when the researcher was also given a parcel of goat meat after the Feast of Sacrifice during observation. Little did he know that da'wa was at work in Liteta. Additionally, it should be noted that alms giving is one of the pillars of Islam which Muslims use to convert people to their religion. Therefore, the Muslim community in Liteta take advantage of religious festivals to help the poor so that they can be attracted to their religion.

It is therefore clear that the Islamic religious festivals in Liteta lead to the process of conversion by placing the people in both the Quarantine and Mixing stages advocated by Fisher (2001). Hence it should be noted that the local people of Liteta who attend the Islamic religious festivals for the first time are in the Quarantine stage of conversion where nothing much happens as they still observe the dissemination of the new faith.

The extent of Islamisation in Liteta

The study also established the extent to which Islam has spread in Liteta area of Chibombo District. Just like in other places, it is clear from the findings that Islam is widely spreading in Liteta with the total population of between three hundred and fifty to four hundred and fifty converts though some Muslims claim that Islam in Liteta area is more than 450 people.

The study also established that the Islamic population is mainly concentrated in the Western part of Liteta around Landless Corner because it is occupied by the indigenous Lenje speaking people with a lower economic status as opposed to the eastern part of Liteta which is occupied by settlers from Zimbabwe who have a higher economic status. The western part where Islam has gained foothold covers Lyalema, Malambanyima, Ngwenya and some parts of Lukanga Swamps. In each of these areas, there is at least a Mosque which acts as propagating centres where Islam is spreading to surrounding communities. It is also clear from the findings that Islam in Liteta is still expanding as Muslims are in the process of building more mosques in the district as confirmed by new converts including Liteta Muslim Leadership.

The expansion of Islam in Liteta area of Chibombo district is in line with the general spread of Islam in Zambia observed by many scholars. For example, Cheyeka (2004) asserts that Islam in Zambia is a well organised and fast growing religion with an aggressive conversion campaign through almsgiving especially in the capital city, Lusaka.

Conclusion

This chapter has discussed the findings of the study in five sections. These sections include; the variety of Islam found in Liteta; the categories of people converting to Islam in Liteta; the reasons for converting to Islam in Liteta and finally, the extent of the Islamisation in Liteta. The findings of the study revealed that there are five categories of people that are converting to Islam, namely: the Aged and the Poor; the Retirees; the Widows and Widowers; the Youths and the Orphans as well as the Subsistence farmers. Furthermore, the findings indicate that there are seven major reasons that lead the people of Liteta to convert to Islam. These include: poverty; polygamy, belief in extended family system; use of media and free distribution of Islamic literature; Islamic dress code; promotion of good diet and good health and Islamic religious festivals. Finally, the finding in this chapter shows that Islam in Liteta is mainly concentrated in the western part where there are many indigenous Lenje Speaking people with a lower economic status. The next chapter provides the conclusion and recommendations of the study.

CHAPTER SIX: CONCLUSION AND RECOMMENDATION

General Introduction

This chapter concludes the study and makes recommendations based on the findings from the research questions derived from the objectives of the study which were; to establish which variety of Islam is found in Liteta, to identify the category of people who are converting to Islam in Liteta, to establish reasons for conversion to Islam by the people of Liteta and finally, to establish the extent of Islamisation in Liteta area of Chibombo District.

Conclusion

In the First objective, the study established that the variety of Islam found in Liteta is Sunni as opposed to Sh'ia Islam. This is because historically, the majority of Muslims in the world in general and Zambia in particular belong to Sunni Islam, which is a liberal variety of Islam and does not vest leadership in Muhammad's lineage.

In the second objective, the findings of the study show that there are five categories of people that are converting to Islam in Liteta area mainly due to the incentive of almsgiving. These categories include: the aged and poor; the retirees; the widows and widowers; the youth and the orphans and lastly the subsistence farmers. The study has shown that all these categories are less privileged in society and hence the Muslim community takes advantage of them and use different alms giving as a strategy of converting them to Islam.

The study has discussed that all these categories of people that convert to Islam in Liteta are at the mixing stage of Fisher's stages of conversion. This is because the study revealed that the Muslim converts in Liteta seem to be following their old traditional beliefs while they are also actively involved in various Islamic activities. Additionally, it should be noted that the Muslim converts in Liteta are the same people who were earlier converted to Christianity as it was the main religion in the area before the coming of Islam in the early 1990s. This study calls this conversion as 'triple conversion' because there are three religions involved as the indigenous people first belonged to African Traditional Religion then claimed to be converted to Christianity and finally to Islam.

The findings for the third objective show seven reasons that cause the people of Liteta to be converting to Islam. These reasons include; poverty, Islam's tolerance of polygamy, extended family system, the influence of media and Islamic literature, Islamic dress, promotion of

dietary restrictions and Islamic religious festivals. The study has established poverty as the major factor that lead to the conversion of different categories of people in Liteta to Islam as they are less privileged and are easily attracted to the material inducements. The study has also revealed that the traditional Lenje culture is similar to some of the Islamic beliefs and practices such as polygamy, decent dressing, extended family system and other moral teachings. Therefore, the Lenje Speaking people in Liteta convert easily to Islam as it suits well their traditional cultural beliefs and cosmology.

Finally, the findings for the fourth objective show that the people converting to Islam in Liteta are mainly concentrated in the western part of the area where there are many indigenous Lenje Speaking people with a lower economic status, which enables the Muslim community to practice one of their central beliefs of almsgiving.

Recommendation

From the findings of the study, the following recommendation was made:

Other scholars should research more on Islam found in other Districts or Provinces of Zambia, the categories of people converting to Islam together with causal factors for converting to Islam in order to establish spread of Islam in Zambia.

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Appendix I: Interview guide for the Imam

I am a Postgraduate student from the University of Zambia carrying out a research on the Islamisation of Liteta in Chibombo District. As a leader of Muslim community here in Liteta, I believe you have the information that will help me achieve my objectives of the research. I assure you that the information you will provide will be dealt with high confidentiality and used for academic purposes. Therefore, I will appreciate if you spared sometime to answer the following questions.

1. As a leader of Muslim community within Liteta, would you explain how Islam came to Liteta?

Kindly explain your answers.

2. How many varieties of Islam do you have?

Please explain your answers.

3. Would you be in the position to mention the categories of people converting to Islam here in Liteta?

Kindly explain your answers.

4. Would you explain more about the categories of people you have just mentioned?

5. What do you think are some of the reasons as to why some people of Liteta are converting to Islam?

Kindly explain your answers

6. How wide has Islam spread here in this part of Chibombo District?

Please explain your answers.

Appendix II: Interview guide for the Muslim Converts

I am a Postgraduate student from the University of Zambia carrying out a research on the Islamisation of Liteta in Chibombo District. As a member of Muslim community here in Liteta, I believe you have the information that will help me achieve my objectives of the research. I assure you that the information you will provide will be dealt with high confidentiality and used for academic purposes. Therefore, I will appreciate if you spared sometime to answer the following questions.

1. As a member of Muslim community, would you explain how Islam came to Liteta?

Kindly explain your answers.

2. How many varieties of Islam do you have?

3. Would you be in the position to mention the categories of people converting to Islam here in Liteta?

Please explain your answers.

4. Would you be in the position to explain what attracted you to join Islam?

Kindly explain your reasons you have mentioned.

5. How wide has Islam spread here in this part of Chibombo District?

Please explain your answers.

Appendix III: Interview guide for the Traditional leaders

I am a Postgraduate student from the University of Zambia carrying out a research on the Islamisation of Liteta in Chibombo District. As a traditional leader within Liteta community, I believe you have the information that will help me achieve my objectives of the research. I assure you that the information you will provide will be dealt with high confidentiality and used for academic purposes. Therefore, I will appreciate if you spared sometime to answer the following questions.

1. As a traditional leader here in Liteta, would you kindly explain how Islam found itself here in Liteta?

Kindly explain your answers.

2. Would you be in the position to mention the categories of people here in Liteta converting to Islam?

Please explain more about the categories of people you have just mentioned in your answers.

3. What do you think are some of the reasons as to why some people of Liteta community are converting to Islam?

Kindly explain more about the reasons you have just stated in your answers.

4. How wide has Islam spread here in this part of Chibombo District?

Please explain your answers

Appendix IV: Interview guide for the Teachers

I am a Postgraduate student from the University of Zambia carrying out a research on the Islamisation of Liteta in Chibombo District. As a teacher within Liteta community, I believe you have the information that will help me achieve my objectives of the research. I assure you that the information you will provide will be dealt with high confidentiality and used for academic purposes. Therefore, I will appreciate if you spared sometime to answer the following questions.

1. As a teacher within Liteta community, would you kindly explain how Islam came to this area ?

2. Would you be in the position to mention the categories of people here in Liteta converting to Islam?

Please explain more about the categories you just have mentioned.

3. What do you think are some of the reasons as to why some people of Liteta community are converting to Islam?

Kindly explain your answers.

4. How wide has Islam spread here in this part of Chibombo District?

Please explain your answers

Appendix V: Interview guide for the Christian Churches' Leaders

I am a Postgraduate student from the University of Zambia carrying out a research on the Islamisation of Liteta in Chibombo District. As a Christian church leader within Liteta community, I believe you have the information that will help me achieve my objectives of the research. I assure you that the information you will provide will be dealt with high confidentiality and used for academic purposes. Therefore, I will appreciate if you spared sometime to answer the following questions.

1. As a Christian church leader within Liteta community, would you kindly explain how Islam came to Liteta?

Kindly explain your answers.

2. Would you be in the position to mention the categories of people here in Liteta converting to Islam?

Please explain more about the categories of people you have just mentioned in your answers.

3. What do you think are some of the reasons as to why some people of Liteta are converting to Islam?

Kindly explain your answers.

4. How wide has Islam spread here in this part of Chibombo District?

Please explain your answers

Appendix VI: Interview guide for the Non-Muslims

I am a Postgraduate student from the University of Zambia carrying out a research on the Islamisation of Liteta in Chibombo District. As a resident of Liteta community, I believe you have the information that will help me achieve my objectives of the research. I assure you that the information you will provide will be dealt with high confidentiality and used for academic purposes. Therefore, I will appreciate if you spared sometime to answer the following questions.

1. As a resident of Liteta community, would you explain how Islam found itself to Liteta?

Kindly explain your answers

2. Would you be in the position to mention the categories of people converting to Islam?

Please explain answers.

3. What do you think are some of the reasons as to why some people of Liteta are converting to Islam?

Kindly explain your answers.

4. How wide has Islam spread here in this part of Chibombo District?

Please explain your answers.

Appendix VII: Observation schedule

The following aspects of listed in the observations schedule were used indicator elements to identify the categories of people converting to Islam as well as establishing some causal factors for converting to Islam by the people of Liteta.

ASPECTS OBSERVED (AREAS OF INTEREST)	INDICATOR ELEMENTS	COMMENT
IDENTIFYING THE CATEGORIES OF PEOPLE CONVERTING TO ISLAM		
SOME CAUSAL FACTORS FOR CONVERTING TO ISLAM BY THE PEOPLE OF LITETA		