

**THE PILGRIMAGE ON FOOT, ON CAMELS AND ON  
DONKEY IN THE MUSGUM COUNTRY DURING THE SO-  
CALLED PRE-COLONIAL AND COLONIAL ERA: THE  
TESTIMONY OF ELHADJI MAMAT BARKA FIRST  
MUSGUM PILGRIM (105 YEARS OLD). ARAB CONTACT  
AND APPROXIMATION IN SAHARA-SAHEL TO THE 1472  
AT 1960**

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**ABSTRACT**

*This article presents the history of Islam and the pilgrimage on foot, on donkeys and on camels during the so-called pre-colonial and colonial times, among the Musgum people and the various changes that take place from the colonization period, associated with the arrival of Islam in musgum country. However, Islam notes that the Arab tradition is appeared in Sub-Saharan Africa seven years after the death of the prophet Mohamed in 639 in Mecca, the arrival of Islam in Africa is done very slowly, by what it borrows two paths: one to the east of the continent, passing through Egypt and the Maghreb, the other to the west of Africa where the Arabs set up trading posts. While knowing that it is impossible to conclude a question as rich and varied as that of the presence of Islam in Cameroon, we can nevertheless make some remarks starting from African Independence and with the different ethnic groups such as the kotoko and the musgum, the Arab Fulani, and guiziga. The Musgums formerly called Kird, are descendants of the Sao, located around the plain of Logone and are holders of several chiefdoms. These men with dark complexions, robust are a people of Central and West Africa, but bordering the Middle Logone. According to the Muslim traditional, the Hajj and Umrah pilgrimages have not always been granted to Muslims. It is reported in the Muslim traditional accounts that throughout Muhammad's era, the Muslims wanted to establish the right to*

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*perform Umrah and Hajj to Mecca since the latter had been prescribed by the Quran. During the colonial time, the Mecca was allegedly occupied by Arab Pagans who used to worship idols inside Mecca. These rituals complete the Umrah, and the pilgrim not a part of the ritual, but most pilgrims drink water from the Well of Zamzam. Various peoples perform these rituals with slightly different methods. The peak times of pilgrimage are the days before, during and after the Hajj and during the last ten days of Ramadan. During the colonial time early years of the Islamic Ummah, it is claimed that the musgum people have attempt this ritual with slightly different methods traveling with the animal to arrive in Mecca between colonial and precolonial time to perform pilgrimages inspired by a dream that Muhammad had while in Madinah, in which he was performing the ceremonies of Umrah, The musgum people in the Northern Cameroon have also already went to Mecca to perform the Muslim pilgrimage*

**Keywords:** *Musgum, Islam Kird Pilgrimage, Mecca.*

## INTRODUCTION

The pilgrimage in Mecca during the so-called pre-colonial and colonial times undoubtedly constituted among the Musgum people a formidable human gathering which was among the faithful and followers of ancient clothing who went on foot, on donkeys and on camels each year. In the holy place of Islam in this case in Saudi Arabia, cradle of Islam and pan-arabism which is characterized by the Wahhabism system. The Musgum people once considered the Kird group also carried out this Muslim right during the so-called pre-colonial and colonial time. This pilgrimage was made on the back of a donkey and on foot sometimes on the back of camels, which reflected the engagement of the musgum people in the practice of Islam from the 1880s. Today Every year Musgum believers and many other believers from the far west of the Muslim world as far as China, from the northern regions of countries traditionally classified as Arab and from Asia converge on Mecca, using all available means of transport. The central to the heart of sub-Saharan Africa and, closer to sacred territory, the Arab populations, until the beginning of the 19th century, this major annual event was of little interest to Muslims themselves. But with the arrival of the colonial powers on African territory, the pilgrimage entered the register of pan-arabism and pan-islamic context. The pilgrims who

went to the holy place of Islam at that time on donkeys and sometimes on foot on the backs of camels were of Muslim northerners from northern Cameroon and in all the African country.

Those musgum pilgrims who went on foot, on donkeys and sometimes on camels in Mecca and who not only fulfilled this islamic right were also for the most part, colonial subjects as the musgum people during the colonial conquest faced to the Germans who owed them several heads of sheep and cattle under the Zigla era. The Europeans will conclude that this pilgrimage to Mecca could be a place favorable to the emergence and dissemination of an allegorical-religious context, questioning the colonial power over the colonized countries. But these events appear to be few in number compared to the fear that the European powers felt in the face of the supposed political activities of the pilgrimage. Yet this analysis has continued, including in some scientific work where Hamadou Adama writings referred to as an accumulation strategy. This assertion is taken up, in very similar terms, from the same author who has been involved in all aspects of the creation panarabism and panislamic work, including research, design, analysis, and final presentation of his work on Islam in Cameroon. Likewise, in the Islamic article devoted to the hajj, Bernard Lewis argues that the pilgrimage “provided the entire Muslim world with a center and a forum which greatly contributed the formation and maintenance of the Islamic tradition towards with the African Unity. With regard to the representations of the european powers, through the external context that they brought there, and the suggestions which prompted the establishment of an important administrative and health control system, and on the other hand, from within of sacred territory, the reality experienced by pilgrims, reflected in particular in the pilgrimage stories (rihlât), we would like to focus here on measuring what the political role of it really was and whether it was well at the origin of the emergence of a Muslim public opinion (Sylvia, p. 131-163). The musgum people living in the Middle Logone who were at that time present in the plains of northern Cameroon and southwestern Chad, and also in eastern Nigeria which was part of the Kirdis group with a very important traditional architectural, had also grasped this context of adherence to Islam. According to Christian Seignobos, this people having multiple variants and the ethnonym traditionally classified musgum in this case the Magabouss clan and the Ziba clan with a Chadic language, also had an old conception of the pre-islamic years on which the practice of Islam depended directly from its traditional elite. These men with dark complexions, robust who lived mainly from agriculture and fishing whose Arab culture was favorable to

them also had to carry out this Islamic right. Today, the musgum people is divided between the Islamic and Christian religion but also animist. They coexist with other peoples such as the Kotoko (Seignobos and Fabien). The Kotoko also come from Sudan. After several migrations, they occupied several territories in Mayo-Danay subdivisional, established mainly in Maga and in Logone, they have their own culture.

They are hardy and have a dark complexion. The main activity is fishing. In Pouss, they are a minority and are located in urban areas. They live in perfect harmony with the Musgum people and other peoples. Several peoples have settled and made their home there among the indigenous Musgums. The latter maintain relations of harmony with the Musgum people. They are made up of Kanuri from Mayo Sava and Nigeria, Baguirmi from neighboring Chad, arab-chao, Fulani and many others. This people lived mainly from trade, agriculture and breeding and they are subject to the authority of the traditional chief.

## **THE ORIGIN OF ISLAM**

Arabia's position at the crossroads of Asia, Africa and Europe has enabled many Arabs to build fortunes through trade. Most Arab tribes worshiped their own idols, while Jews and Christians had only one God, when Muhammad announced to them that he had the revelation of the religion of one God, and finally they had a message, the quran, in their own language, and a religion called Islam, some reacted enthusiastically. Islam was revealed by God to the Prophet Muhammad, through the Archangel Gabriel, over a period of over 22 years, starting in the year 610. For Muslims, the quran is the ultimate revelation of God addressed to mankind. It's complements the Jewish and Christian scriptures, but is considered to be different from them, in that they are the direct words of God, memorized and preserved through the centuries to the present day. According to the precepts of the quran, is a resource for anyone looking to understand the sacred text of islam to the will of God.

## **THE ARRIVAL OF ISLAM IN AFRICA**

Black Africans traveled to Asia long before the time of Islam as slaves. Slaves served as eunuchs, soldiers and concubines. Three famous pre-islamic poets - Antar, Khufaf, and

Sulayk - were born to Arab fathers and African mothers. Black Africans did not come to Asia only as slaves, but also as conquerors. In the second century, and again in the fourth century, the Ethiopian armies invaded southern Arabia. The 4th century occupation lasted from 335 to 370. In 524 Ethiopia invaded Yemen yet again. In 532, Abraham, one of the Ethiopian generals who had led the invasion, seized the South Arabian throne with the support of Ethiopian soldiers who wanted to settle in Yemen. During the time of Prophet Muhammad, Mecca relied on a mercenary army of Ethiopians, other sub-Saharan Africans and nomadic Arabs to protect its caravan routes and escort the city's important families. Among Mahomed's companions were black Africans. Umm (mother) Ayman Baraka, a freed former black slave woman, raised the Prophet during her childhood. Later he was accompanied by Bilal. Rabah - mentioned above - an Ethiopian who had become the first Mu'adhhdhin who calls to prayer muslim. Another Muslim convert, Ammar ibn Yassir, son of a black slave Sumayya, accompanied the Prophet in all his military campaigns. The title of Faris-al-Islam (Night of Islam) was given to a black convert named al-Mikado b Amr al-Aswad, the only Muslim to fight on horseback during the Battle of Badr. Several other black men and Africans who accompanied the Prophet's family supported the Prophet's work and passed on his teachings.

### **THE FIVE PILLARS OF ISLAM**

Islam has five basic requirements, the five pillars of Islam. They demand that Muslims make a profession of faith, give alms, fast, pray and go on pilgrimage to Mecca. In Islam, prayer expresses faith through personal communication with Allah. Prayer can be done in private or in public. Each Muslim must perform five daily prayers towards Mecca. These prayers are punctuated according to the natural location, at dawn, midday, afternoon, sunset and evening. However, the texts are uproar according to the constraints of the practitioners to perform the five prayers outside of this rhythm. The common Friday midday prayer - salat al-juma'a - is a duty for every Muslim. It is led by an imam, literally "the one standing in front", and who can be any respected member of the community.

On this occasion he pronounces a khutba, a sermon. The salât, salâh or namaz, refers to Islamic prayer, the second of the five pillars of Islam. Each Muslim is required to perform five obligatory daily prayers (farâ'idh), facing the qibla, which is the direction of the Kaaba in

Mecca. Prayer consists of rakaat unit of prayer depending on the prayer performed (Fajr, Dohr, 'Asr, Maghreb or even' Icha) this number varies from 2 to 4 rakaat. A rakaat consists of Sura Al-Fatiha and another sura of one's choice of a bow and two prostrations.

The first and most important is the profession of faith. Islam which means submission and comes from the word "peace" is seen by Muslims as a reaffirmation of the same truth that was revealed to Christians and Jews: belief in one God. The faith was revealed through the prophets of God, among whom were Moses and Jesus, or Musa and 'Isa as they are called in Arabic. Muslims believe that God's last and most universal message was revealed to the last of the prophets, the Prophet Muhammad. The belief in this one God is the basis of the Islamic religion.

## **THE PILGRIMAGE**

The last of the pillars of Islam is the pilgrimage, hajdj. All Muslims aim to achieve once in a lifetime if their finances and health permit. Hajj has a series of rites that take place every year at the sacred mosque in Mecca and in the neighboring regions of Mina, Muzdalifa and Arafat. A shorter pilgrimage to Mecca, called an umra, is part of the hajdj, but it can be done depending on the time of year. The community then elected Abu Bakr, who received the title of caliph, a word which simply means "successor" and which is the origin of the word "caliph". Some believed that the natural candidate was Ali, the cousin of the Prophet and 4th Caliph, who had married Fatima, the daughter of the Prophet. Those who wanted Ali to become caliph are the Shia Muslims. He eventually became Caliph, but the Muslim community was divided between Sunni Muslims who believed that the Caliph should be elected, and Shia Muslims for whom the Caliphate should go to the descendants of Ali and Fatima. The first three caliphs, Abu Bakr, Omar and Othman, rapidly expanded their territory, creating an empire that eventually extended from the Arabian Peninsula to Spain. Most of this land was forcibly conquered, but Islam also spread peacefully to areas where local rulers made alliances with the caliphs. Members of other religions who lived in these areas - Jews, Christians and Zoroastrians - took on the nickname dhimmis (protected people) because they received protection in exchange for paying a tax. Later, other peoples, such as the Hindus of West India, also became dhimmis. Arab societies in Arab states. It presents a great diversity in landscapes, populations, lifestyles

and cultures. Classical Arabic is the official language of these countries even if other languages are used in daily life such as Berber, Kurdish and Wolof. Islam has established itself as the majority religion in what is now the Arab world. However, Arabs make up only a quarter of Muslims in the world. The Arab world is not populated by Arabs, and not all Arabs are Muslims.

### **THE PILGRIMAGE ON FOOT, ON DONKEYS AND ON THE BACK OF CAMELS: THE TESTIMONY OF ELHADJI MAMAT BARKA FIRST MUSGUM PILGRIM (105 YEARS OLD).**

Since 1950, he was forty years old, married since ancient times, cards and the like were not asked for, there were no planes, there were at least boats. According to Elhadji Mamat, the borders were not clearly demarcated, only the cement bricks were lined up to indicate the roads. Elhadji Mamat for his pilgrimage to Mecca on foot, on donkeys and on camels passed through Domo in Chad, covering 800km to reach Sudan, he spent a month three days on the road. At that time, cotton was cultivated as an economical product. We speak of Medina in Sudan instead of franc in Cameroon. Arriving in Mecca, you have to dress in white, women including men, you have to spend seven days around the Kaaba. To get to Sudan, you have to travel on foot, others set off on camel and on the back of a donkey and sometimes with the coal train which today works with diesel. Arriving in Sudan, we injected each other for access to the boat and we would need a card provided by the doctor who injects otherwise you will not pass.

Elhadji Mamat left for Chad on foot and on the back of a donkey to take the car to Sudan, from Sudan to Saudi Arabia it is necessary to travel 1002km of water which bypasses until the lake which is in Douala. From Ndjamenä to Beché Wadaï 800km ago, he left by car to stop at Loubaïd ( sub-prefectural of Sudan). He is now taking the coal train to the capital Khartoum; to arrive at Bar Sudan, one would have to take the boat to reach Saudi Arabia. The water was purely black stretching 1002km to Lake Douala which is there now, although the water we have here is colored white. Elhadji Mamat during his trip settled in Khartoum in 1950, he worked with the England military at the camp. At that time, Cameroon was not demarcated, there was the name Cameroon but in Chad there was a governor. Elhadji Mamat worked with

England's soldiers and he got his salary. He arrived in Saudi Arabia in 1952 where the Indies were gathered, the Turks who had the red colors (race), the Turks are those who commanded each other, they built a house for the Islamists which was broken. There was so much thirst that threatened people so much, Ibrahim Soumaïla also a pilgrim said to his wife Hadjira that where the birds cry there is water, they went to drink water and Ibrahim was doing a damn thing while pronouncing "Zam, Zam !!! ". By mistake, a well appears. At that time, there were four tribes (Gresh, Banashoum, Shourouk) whose capital was Riyadh but having Bedouin tradition. They ate the meat, the beware otherwise called soybeans and there was a little fish. From Jeddah to Al-Madinah, it is 334km there. At that time, Elhadji Mamat was 52 years old, King of Arabia Saoudi. At the time, Elhadji Mamat was 52 years old, the king of Saudi Arabia in 1924 was called Abdelaziz ibn Saoud who was funded in 1938. Arriving in Medina, you have to make seven tours of the house called "house of God" dressed in white, then you have to take off your clothes to wait eight days in order to wear them. There was a mountain where we lived, during the Zouhr, we would have to make Allah Houwakbar go up the mountain, after four days, we come back to Mecca to do seven tours of the Kaaba wearing our white clothes. We left for Umrah where there was a mountain to go and say our prayers on this mountain and on foot, we go to Medina by doing forty days on the road. When we return from Medina to Saudi Arabia, we make seven tours of the house of God or Kaaba. There was a place called Babarkouda where we used to go and now make our way home. There is a big difference between the journey of antiquity and that of today as now people leave for trade and money whose faith in God is no longer competitive. At that time the woman was not allowed to speak in front of the crowd, in the car the man sat among the men and the woman among the women, a woman could not sit among the men also for the men.

According to Elhadji Mamat, the women come from Hawa and the men from Adam who was the only son of God who said to Adam that "Adam, Hawa is your wife" and nowadays it is said that the woman is the queen of man since Hawa was taken out through Adam's kidney. Among the Arabs, a woman could not have sex with a man, even when she speaks, her voice cannot be heard well since she could only approach her husband and with great respect. There were eight tribes of Arabs namely: Djouboudji who had the red race, Sudan, Egyptian Mashr, Djasahir, Tunisia, Libya, Morocco, Mauritania who were commanded by the only king of Morocco. It



was raining gold, silver, from Todji in Saudi Arabia in the days of the Nibis, and Saudi Arabia was a wealthy country compared to others. The inhabitants of Saudi Arabia numbered 40 million. In Saudi Arabia, a child cannot be a king even when he grows up, he can be a Minister; their regime is monarchical. It is only a family member who could come to power (The Testimony of Elhadji Mamat Barka, 2010). There were only four ethnicities in Saudi Arabia namely: (Gresh, Bedouins, Shourouk and Banashoum). There was no check that the police did not exist; where people were buried was about 1008km away from Medina. They had attached a rock which represents Satan; in a place, arrived at this place it would be necessary to throw twenty-one stone for the devil, his wife and his child, this lance was obligatory. After throwing the stones, we went to have our hair done so that the curses that were on our hair disappear. Currently Elhadji Mamat at 105 years old. The England had 55 million inhabitants more than France which had 40 million inhabitants. Tunisia and Algeria were commanded by France which was attached to the England. There was a problem, the French and the English got together to oppose the Germans in order to share some territories. Libya was ruled by the Italians, most African countries were ruled by France and England. China had asked the English to give them part of Sudan as China was more populated compared to the England. At that time, we were doing what Nibi Mamat did; admittedly today people take it for something else, the space was vast we slept where we wanted. There was no theft, we always found our things left somewhere. The little beard used to be called Sounah Mamat beard but today each other grows tall beards that are useless.

### **PILGRIMAGE IN THE PRECOLONIAL ERA**

It should be noted that the pilgrimage to Mecca is a ritual that some cameroonians performed well before Cameroon's accession to independence. This is what Hamadou Adama, reveals for whom “long before the arrival of the first Europeans in the Lake Chad Basin at the end of the 19th century, relations were established between the Chadian basin and the Arabian Peninsula and the roads to Mecca”. During this pre-colonial and despite the rudimentary means available to travelers, Saudi Arabia welcomed a few people from Cameroon. This pilgrimage reports the same author in the Muslim pilgrimage and accumulation strategy in Cameroon like "a communal rite which takes place once a year in the holy places of Islam extremely

concentrated in the Saudi hijaz (H. Adama, p.119-130). According to the author this pilgrimage is also an Abrahamic rite in accordance with the Islamic tradition "sunna", there are two types of Muslim pilgrimage namely: the hajj which is considered the great and which takes place between the 8th and the 13th. of the month of dhù al-hijja and the little "umra", which is also an Abrahamic rite which is generally done throughout the year". It is an Islamo-Abrahamic rite recommended by Abraham, founder of monotheism which also has its origins in Bedouin traditions. The Bedouin women of the time, those of the jahiliyya, also used to meet in the last month of the lunar year in Mecca. The trip was long and expensive; the pilgrims traveled on foot or on donkeys. It's a trip that lasts between 3 and 7 years, depending on whether you are on a donkey or on foot.

During the colonial period the administration paid for stays (plane, hotels, restaurants etc.). To the traditional authorities for the remains of believers, only a small minority had the means to provide for the displacement. The land routes led pilgrims organized in caravans, from North Cameroon to Chad, then Sudan. We reached Jeddah after crossing the Red Sea through Port Sudan. According to the report of the World Health Organization (WHO) produced in 1954, 90 pilgrims from French Equatorial Africa went to Mecca by air, including 36 Cameroonians. But the improvement of the transport network and the development of air transport have changed the problem data. Despite this improvement, the number of pilgrims varies each year depending on the price of transport, according to the Ministry of Territorial Administration and Decentralization. The number of Cameroonians going to the pilgrimage has been growing in recent years. Thus, in 2010, there were 2,020 pilgrims and in 2011, the number rose to 2,960 pilgrims. The expansion of Islam in Africa south of the Sahara has often been equated with the spread of Sufi brotherhoods (tariqa). Nevertheless, such an observation must be qualified depending on whether one places oneself in the west or the east of the continent.

In East Africa, the brotherhoods remained insular or coastal, not spreading inland until the 19th century. In Sudan and in the Horn of Africa, in addition to a first wave in the 15th and 16th centuries which brought Qadiriyya and Shadelliya (Schmitz, 2000), it was in the 19th century that, in addition to Tijaniyya from the West, reformist movements appeared Sufis from the Arabian Peninsula. The existence of the highlands of Christian Ethiopia functioned as a

dam, unlike the Sahara. In West Africa, by contrast, the arrival of Islam has followed meridian trade routes taken by rival camel tribes.

These axes, which appear and then disappear, supplanting each other over the centuries, obey a system of opposition between dual leagues or military alliances which are also networks of exchange, as Jean Schmitz's text shows. The maraboutic groups that one meets at both ends of these trade axes take several forms (Kane, J-L. Triaud, p. 6-20). In the north, on the border between the Maghreb and the Sahara, these groups are organized in zawiyya, "houses" or markets associated with a place of brotherly pilgrimage, like those located in the foothills of the Moroccan anti-atlas and which control crossing points for caravans, reinvesting the benefits of trans-Saharan trade in surrounding oases. In the Sahara itself, appear maraboutic tribes dispersed over long distances (J. Schmitz, 2000), who are protected by Bedouins or "warrior tribes".

As par as Regarding the latter, let us note the importance of the pilgrimage in the constitution of the most African of brotherhoods. Until the 19th century, the Tijaniyya identified with the Idawali settled in Shingitti, in the Mauritanian Adrâr, a city famous throughout the Muslim world for being the starting point of an annual caravan of pilgrims who went to Mecca. and brought back books on camels. Pierre Bonte analyzes the transformation of these Muslim scholars into businessmen (, P. Bonte 1998). Further east, between Libya and Chad, on the Kufra-Abéché axis which was, during the second half of the 19th century, the most important of the trans-Saharan routes, the Majabra traders linked their fate to that of the brotherhood. Sanusiyya (Triaud, 1995) using their zawiyya networks.

Finally, further south, landlord / broker relations between Saharans and Negro Africans as well as alliances between sahel-sudanian's clans continued these systems of alliances which, in the absence of formal state control, were able to ensure security. essential to this type of trade, developing at the same time brotherhood affiliations. Among the various branches of the Tijaniyya, that of the Niass of Kaolack, in Senegal, best illustrates the articulation between the two axes of expansion followed. the brotherhoods of West Africa, that of meridians and that of parallels, as described in the article by (J. Schmitz, 2000) since currently, its followers are recruited as well in Mauritania and Senegal as in Nigeria. This expansion continues beyond the borders of the continent, towards the Middle East on the one hand and the United States on

the other. Around the Second World War, the pilgrims returning from Hijaz, al-Azhar University in Cairo and the Arab-Muslim world convey “reformist” ideas inspired by the Wahhabism movements in the Hijaz or Salafi in Egypt, advocating a return to texts, criticizing the “innovations” of the Sufi brotherhoods and modernizing the teaching of Islam and the Arabic language in the framework of medersas and Franco-Arab schools. More recently, a second type of reformism close to Islamism benefited from direct aid from Arab countries, resulting from the oil manna of the 1970s, which re-established direct links between the Arab world - Saudi Arabia, Iran, Libya and black Africa, relations which colonization had tried to contain.

Islamism advocates three returns to tradition. Must be achieved purification of Islam by exclusive reference to the Quran and Sunnah. Likewise, at the social level, all innovations operated by brotherhoods are rejected. Finally, at the state level, the Shari'a must be applied, resulting in the creation of an Islamic state like that created by the Prophet in Medina. The oil manna was mainly used to pay for stays outside Arabists (J. Schmitz, 2000), to acquire higher education, whether at al-Azhar in Cairo, Medina or Jeddah, before the creation, in the countries themselves, of Islamic centers in Sudan, Nigeria. In addition to Islamic institutes and conference funding, particularly from Saudi Arabia and Kuwait, has helped build mosques.

Slightly out of step with the Middle East or the Maghreb, south of the Sahara we are witnessing an explosion in the construction of mosques with all the personnel linked to them, mosques financed not only by oil manna but also by money from the international migration, from Sudan to Mali or to the Senegal valley. The appearance of these places of speech is accompanied by that of preachers using the national language and modern media. Contrary to the personalization of “traditional” master-discipleship relationships, we are witnessing a materialization of the means of transmission of Islam, whether in the form of a teaching of the Koran which integrates, in a modern framework, that of Arabic, English, science..., or in the form of audio cassettes of preachers who speak the national languages (Hausa, Swahili, Hassaniyya...). Thus the dawa movement - calling for a return to Islam - in Ivory Coast aims not only to modernize Islam in the manner of the reformists, but to Islamize modernity, to use the terms of the article by Marie Miran, by being active in the field of social action and by borrowing the methods of proselytism of the evangelists - conferences, audio cassettes, use of French as a lingua franca

The pilgrimage according to Alain Gresh has not only strengthened spiritual ties. It also allowed "an intense Saudi propaganda" on Islam, of which the Wahhabi Kingdom claims to be the main power. Gresh also mentions that "the willingness to use Islam to bring together political forces and conservative countries is an old idea of Saudi diplomacy." Indeed, this Saudi desire to use Islam for political ends is as old as the very birth of the Kingdom. In 1956, Prince and future King Faisal declared that "Islam should be at the center of the kingdom's foreign policy." The Saud monarchy fought for a long time to establish itself as a guide to the world Islamic community. This is why Rigoulet-Rose believes that: "Saudi Arabia has in fact always preferred to emphasize the unity of the Muslim" Ummah "subsumed by a" Hakamiya "(sovereignty) founded directly by the Koran and promote an unprecedented form of Pan-Islamism induced by the guardianship of holy places". The search for Islamic unity materialized to the relief of the Saudi kingdom in 1969 with the creation in Rabat of the Organization of the Islamic Conference (OIC), of which Cameroon was to be a member in 1974.

The phenomenon of da'wa recorded a new development and takes on a growing importance throughout the contemporary Muslim world. An Arabic term, da'wa literally means "call" and, in Islamic theology, "invitation to Islam": it is a notion that has come to refer explicitly to an ideology of Islamic propaganda and proselytism. A classic Qur'anic concept to which dynasties and Muslim societies of the past resorted to in various places and circumstances, the da'wa was substantially redefined in its conception and practice during the twentieth century. The initiative to renew the call to Islam first came from thinkers from Shiism and other Islamic "sects" such as Ahmadiyya. For two decades, Sunni theologians and major Pan-Islamic organizations, foremost among them the Islamic World League, have contributed to the revival of the concept and have become the spearhead of its dissemination at the international level. This is how da'wa, in its modern formulation, has recently appeared in various Muslim regions of black Africa, some of which are Islamized.

According to modern historians, relations between East Africa and the Arabian Peninsula date back at least two thousand years. According to Greek historians of the second century, Ethiopia and southern Arabia fell under the same Himyarite rulers. The Greek Periplus of the Erythrean Sea also mentions the close cultural and commercial ties that existed between

East Africa and southern Arabia. These contacts were at the origin of the presence of Arab settlers in the regions of North-East and East Africa even before the birth of Christ. Likewise, Arabic literature mentions, in connection with the Among the great poets of African origin is Antarah Ibn Chaddad (525-615), whose great ode is one of the seven famous odes engraved in gold letters on the Kâaba, the great Muslim shrine in Mecca. Another prominent figure in Arabic literature of African origin is Al-Shanfara, who was considered an accomplished Arab poet. We should also mention Bilal, the companion and confidant of the prophet and the first muezzin of Islam, known for his remarkable eloquence in Arabic. Al-Mutanabi (born 915), one of the greatest Arab literary figures of all time, was patronized by Kafour, who ruled Egypt in the mid-tenth century. Kafour was a black African, a Nubian slave by birth. Likewise, some of the greatest literary figures who spoke in African languages like Swahili were of direct Arab descent. Thus, Sayyid Abdullah bin Ali bin Nassir (1720-1820), author of the famous classical poems Al-Inkîshaf Mashairi ya Liyongo (the songs of the "Swahili prince" Liyongo), was of hadhrami descent (southern Arabia), all like Aidarus (circa 1749), author of the Hamziyya, the famous interlinear Swahili translation of Al-Busiry's Qasida Umm-al-Qura. (Talib and Samir, p.708)

## CONCLUSION

Appeared in musgum country seven years after the death of the prophet Mohamed in 639 in Mecca, the penetration of Islam in musgum country is done very slowly, by what it takes in Africa two paths: one to the East of the continent passing through Egypt and the Maghreb, the other to West Africa where the Arabs set up trading posts. While knowing that it is impossible to conclude a question as rich and varied as that of the presence of Islam in Cameroon, we can nevertheless make a few remarks: the pilgrimage to Mecca becomes the oldest network of penetration of the Islam in musgum country. For Elhadji Mamat, since antiquity we did not ask for maps and the like, there were no planes, there were at least boats and also telephones first invented by Inglise. The borders were not clearly demarcated, only the cement bricks were lined up to indicate the roads. Elhadji Mamat explains that the Musgums for their pilgrimage, passed through Domo in Chad, traveling 800km to arrive in Sudan, it takes a month and three days on the way. At that time, cotton was cultivated as an economical product. We speak of

Medina in Sudan instead of franc in Cameroon. But the black Africans traveled to Asia long before the time of Islam as slaves and also as a conqueror. During the time of Prophet Muhammad, Mecca relied on a mercenary army of Ethiopians, other sub-Saharan Africans and nomadic Arabs to protect its caravan routes and escort important families in the city. Among Mohamed's companions were exist a black Africans like Bilal and other Africans.

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