

Senegal to Lagos, over two thousand miles, there is said to be hardly any town of importance in the seaboard in which there is not, at least, one mosque, with active propagandists of Islam.”¹

The two orders, the Kadiriya and the Tijaniya, the one by peaceful, the other by warlike means, have been the chief agents in the extensive propagation of Islam in the Western Sudan. The former order has also worked in the Eastern Sudan. Chatelier says: “The whole religious movement in the Eastern Sudan also has been directed by the Kadiriya Dervishes since the first half of the nineteenth century.”²

The Rahmaniya Order, founded A. H. 1208 (A. D. 1793), is one of the largest of the modern orders. It has great power in the Western Sudan. In Algeria it has seventy-seven monasteries, so that the agents available for propagandist work are very numerous.

The Darkaviya Order, founded at the end of the eighteenth century, is an extremely fanatical one and is in Northwest Africa what the Wahabis were in Arabia. So late as 1888, it proclaimed a *jihad* against the French. They do not appear to have spread southwards.

The Madaniya Order, founded in 1820, is equally intolerant. Its chief centre is in Tripoli. Sheikh Jafer, the son of the founder of the order, gradually adapted his teaching to the principles which underlie the pan-Islamic movement, of which he was one of the originators and afterwards the most ardent supporter. The deposed Sultan Abd ul Hamid thought very highly of him, and used him as an agent for the propagation of pan-Islamic views. He had quarters in the palace of Yildiz Kiosk and was then the confidential friend and adviser of the late Sultan. The Sheikh used to send forth his mission-

¹ Blyden, quoted by Arnold in “The Preaching of Islam,” p. 277.

² “L’Islam dans l’Afrique Occidentale,” p. 166.