

PalArch's Journal of Archaeology  
of Egypt / Egyptology

**THE WORSHIP OF THE FORCES OF NATURE UNDER ISLAM  
AND ITS IMPACT ON AFRICAN SOCIETY FROM THE FIFTH  
CENTURY AH UNTIL THE END OF THE TENTH CENTURY AH**

**Farah Mustafa Qassem Al-Moussawi and Prof. Dr. Karim AtiAl-Khuzai**

**Mustansiriya University, Faculty of Education, Department of History**

**[mfrh91910@gmail.com](mailto:mfrh91910@gmail.com), [dr.karrem@uomustansiriyah.edu.iq](mailto:dr.karrem@uomustansiriyah.edu.iq)**

**Farah Mustafa Qassem Al-Moussawi and Prof. Dr. Karim AtiAl-Khuzai , The  
Worship Of The Forces Of Nature Under Islam And Its Impact On African  
Society From The Fifth Century Ah Until The End Of The Tenth Century Ah ,  
PalArch's Journal Of Archaeology Of Egypt/Egyptology 18(10), 3488-3500.  
ISSN 1567-214x.**

### **Summary**

Nature worship is a religious and spiritual practice that focuses on the worship of spirits that exist in nature, and this worship is the main source of knowledge of the mythology of African peoples. They are firmly established despite their entry to Islam, and here it does not mean the weakness of religion in the African, but Islam has spread gradually, as there were neighboring tribes, Muslims with pagans, in addition to the rapprochement between the Islamic religion and African beliefs .

### **Introduction**

In writing the research, he faced difficulties, the most important of which was that the Arab sources did not speak clearly about African myths, but rather simple references here in the stomachs of books, and the references were the ones that had the greatest reliance in writing the research. Water, earth, and the sun god. In the second point, I spoke about the sanctification of animals and their great interest in them. They consider them to be the protective spirit of the individual and the tribe that must be defended and not touched. As for the latter, it spoke of spirits and jinn that prevailed around them, many myths describing their forms and types, some of them are what is good for people to offer them Benefit and some of them are harmful, so their nightly sessions were not devoid of mentioning them and mentioning their connection to their

superheroes, then a conclusion and the most important sources and references that you used in writing the research .

### **First : Spirituality(1)**

It is the worship of natural phenomena and their appeasement by offering them offerings because he believed that they provide assistance to overcome the difficulties of life, so he asked for help from them and told about myths (2)

#### **- 1 God of water**

The focus of these superstitions goes back to pagan origins. We find in the Hottentot tribe, who are many tribes, organized by herders who raise long-horned cows and practice iron industry, worship the forces of nature, especially the one who sends rain to several gods, the most important of which is ) Cui Jawab .(TsuiGoabAnd he is the one who they go to in groups and they hope for when the rain does not fall, and he represents the power of goodness and he has another god opposite him ) Jonab. ( Gounab (It represents the power of evil destructive as their religious rites performed by members of the tribe wrestling this God in the form of movements translated in certain dances , which is opposed to God , good and continue to fight to Baronh their land and erase the evil forces of existence and then life returns and prosperity after the descent of rain0 (3)

In addition to this deity, the Hottentots and the Beshmans, one of the tribes of eastern Sudan, are worshiped. The moon is named after him Eibib -Heitsi They represent him with a great mythical hero who descends to the earth from time to time, telling people about his supernatural heroism and making miracles, and that he dies and comes back to life again with graves.

---

(1) Animism : a term used in the field of African studies to denote African beliefs that had no connection with the heavenly religions. They had multiple forms of worship and local deities. They worshiped stones, trees, the living and the dead of human beings according to specific devotional rituals through which they were approached to a huge number of gods through Offering human, animal and plant sacrifices, and the worship of fire and planets was not absent from spiritism in Africa. The sun had a special status in it, especially the city of Aughst and the shores of the Gulf of Guinea, and the people of Musa sanctify the sun, the earth and the ancestors , . Krboukhal, Marmol, Africa, translation : Mohamed Haji and others, d . I, Knowledge Publishing House, Rabat 1984 ,AD . c, 3 p ; 243 .Ben Ramadan, Zulakhh, society, religion and power in West Africa between centuries 5 and 10 AH / 11and 16 m , the Ministry of Awqaf and Islamic Affairs, Kingdom of Morocco 2015 ,m , c , 1 p .37 .

(2)Al-Bakri Abu Obaid Abdullah bin Abdul Aziz bin Muhammad ) died 487 AH , ( Paths and Kingdoms, investigation by : Jamal Tolba, Dar Al-Gharb Al-Islami 1992 ,AD , Vol , 1 .p ; 322 .Al-Dali, Al-Hadi Al-Mabrouk, The Civilized History of Africa Beyond the Sahara1 ,st Edition, Academy of Jamahiriya Thought, Benghazi 1988 ,AD, p ; 59 .Al-Fitouri, Attia Makhzoom, Studies in the History of Eastern and Sub-Saharan Africa) The Stage of the Spread of Islam , ( i , 1 National Book House, Benghazi 1998 ,AD, p ; 240 .Muhammad, Muhammad Awad, African

peoples and dynasties , d . I, The Egyptian House of Writing and Translation, Cairo , d . T, pg.40 .

(3)Ben Ramadan, society, religion and power in Africa , c , 1 p ; 27 . Bankiar, Madhu, Paganism and Islam, translated by : Ahmed Fouad Balbaa2 ,nd Edition , The National Project for Translation, Cairo , 1998 ,p.100 .

They are spread in the form of heaps of stones, and hardly anyone of the Hountot passes by one of the graves without sitting and whispering some words and adding a stone or a piece of wood to the shrine(1)

As for the Ngolo tribe) the pygmies ( distributed between the southeastern edge of the eastern Sudan ) Kenya, Uganda and Tanzania ( they glorify a god they attribute to the sky, they see it connected to the creation of the universe, and they call this heavenly being the Lord of storms, lightning, thunder and rain, and some call him the grandfather and offer him sacrifices from time to time in order to appease him and obtain On the blessing of rain, they come to Him

Part of the heart of the prey when slaughtered or a portion of honey and there is a group of dwarves called Efe Ivy lives in the forest called this celestial object in the name of Tori and say that he created all things , and to him interpret everything before setting off for hunting prayed to him and say " , they gave us food Latory " They see that Wilson is returning to the dead who kills Besegah evil 0 (2)

And the Bolala Sultanate, which appeared in the central Sudan, had a special place called ) Zjidam ( near Lake Fitri ) Fitri in central Chad . ( For them, this work is sacred, usually called the country, and they believe that if they do not do this, their crops and trade will be destroyed and lost, and that the sultans of Al-Bulala were also doing this work and for the sake of belief .(3)

The tribes such as Aldjrn and Bambara give special importance to water and rivers if the river burst its banks hastened the tribe to make offerings to him and have a fairy tale wonderful that the high rock is the water God and if they want to prove the validity of the words of a man anointed these rocks Balafawih ) spices ( Harragas and made it licks this stone and oversees this weather A person of religious rank in the tribe, who is often the sheikh of the land

---

(1)Muhammad, African Peoples and Dynasties, p ; 41 .Bulme, African Civilizations, p.130 .

(2)Al -Fitouri, Studies in the History of East Africa, p ; 240 .Muhammad, African Peoples and Dynasties, p ; 44 .Ali, Ismail Hamid, History of the Kingdoms of Sub-Saharan Africa in the Middle Ages, I ,1 African International Publisher, Cairo 2020 ,p.192 .

(3) Abdel Halim, Rajab Muhammad, The Islamic Sultanate of Al-Bolalah in the Lake Chad Basin, Cairo 2019 ,AD, p ; 12 .Al-Husseini, Ibrahim Saleh bin Younis, Islam and the life of the Arabs in the empire ) Kanem - Borno , ( i , 1 Mustafa Al-Halabi Library, Egypt 1976 ,AD ,p.99.

These rocks have the power to move from one place to another when it gets dark 0(1)

We also find among the Nuba people a strange myth that the world under the sea is a sister world with the world that lives on land. They believe in the transmigration of souls and do not consider fish as a wealth that can be used in their food despite the fact that their homes overlook the Nile because the Nubian believes that the fish his sister cannot eat. There is also in the Nubian language the word ) anime ( and) my brother ( the first means my sister and the second is a fish and he used to store fish in cans called ) narkin ( as if it was a rare thing. Also, the fish in the tales is not mentioned as a fish, but rather a magical power. The Nubian explains the cracked lip) the lip rabbit ( that this happened from eating fish.(2)

As for the Kikuyu tribes, who are from the tribes of East Africa, they are divided into clans, their parents work in agriculture, their land is fertile ,they buy a lot of livestock ,they worship “ lamb ” and he has many temples, and he is the rain god they pray to him when the season of planting and harvest comes in order to obtain abundant water that ensures good cultivation for them 0(3 .

As for the Nilotic people, who live in eastern Sudan, they worship the rain god and they have a special ritual called bringing rain. They dance with it in a dance known as ) DesBarma ,( which is a special dance on special instruments with singing, supervised by a special priest and using stones in his rituals called rain stones, but the strange thing is that these They live in heavy rains (4) and this indicates the survival of the pagan legacies of Africans and the continuation of the myths they acquired.

As for the evenings, if the rain stopped falling and the drought became severe, they had a ritual called bringing rain

---

(1)Thabet, Muhammad, a tour of Africa between Egypt and the Cape of Good Hope, d . I , Hendawy Foundation, Cairo , 2012 ,p ; 61 .Dechian, Huppert, religions in black Africa, Translated by : Ahmad Sadiq Hamdi, the National Center for Translation, Cairo 2011 ,m , p ; 42 . Al-Zanati, Mahmoud Salam, Islam and Tribal Traditions in Africa, d . I , Dar Arab Renaissance, Beirut , 1969 p ; 205 . there is in Mali Caves Death to Aadvin Dead in the ground for fear rain pollution water which pass on the graves of the dead as hanging dead with a rope until it reaches the nozzle of the cave swings even if it entered the body of the cave pieces The rope and the corpse settled in the cave . Al-Kandaliji, Sabah, The Road to Sanka, I, 1 Dar Jia for Printing and Publishing, Baghdad 2006 ,AD, pg ; 99 .Al-Hussaini Islam and the Arabs’ Life in the Empire ) Kanem - Borno , ( p .101 .

(3)Muhammad, African Peoples and Dynasties, p.85 .

(4)Ibn Ramadan, Society, Religion and Power in Africa , vol , 1 .p ; 45 .Ibrahim, Muhammad Awad, the land of Nubia, the land of civilizations, d . I , Sudan Press, Khartoum , 2018 ,p ; 111 .Shaarawy, Ibrahim, myth and legend in the country of Nubia, d . I, The Egyptian Book Organization, Cairo 1986 ,A.D., p ; 132 .Al-Dali, The Hausa Tribes, p ; 99 .Bulme, African Civilizations, p ; 128 .Nian, Jibril Tamsir, Songnata, the epic of the Manding people , translated by : Tawheeda Ali Tawfiq, i , 1 the National Center for Translation, Cairo , 2010 ,vol , 4 .p .278 .

The clan chiefs gather, go under a large quilt made of cowhide, recite incantations and supplications for rain(1)

As for the myths of the Bari people, they divide them according to the importance of the first myth, which concerns the rain-bringer. This is the chief of the water, and he is the highest position. They attribute rain, lightning, and thunder to him for help with the stars and ancestors. He has a special priest, a hereditary position in the Bekat clan, the most powerful clan of the Bari people, and they give him gifts regularly, most of which are agricultural yields. And maybe some beasts, but the second myth belongs to the leader of the earth Moneykak Monicak is a specialist in cultivating the land and crops. They return to him in holding religious parties related to agriculture. Before the season of planting and harvesting, each tribe performs a religious rite in which drums are played. The men dance a special dance called the Earth Dance with the blessing of Monyak. They make supplications and sacrifices for agriculture and fertility, and they believe that he is the younger brother of the sky god. And in every village there is its own monyak, and it is in a relationship with the rain-bringer, as they agree with them on the dates of sowing and harvesting 0(2)

As for the myth of rain-fetching parties and agriculture are of two types, general and private, specific to a particular person. The owner of the field performs it during the farming season, he slaughters a goat and cooks its meat with cowpeas. The harvest party is called the cattle party in which a cow is slaughtered to thank for the abundance and health of the harvest. As for the public parties, they are the most important parties in order to bring rain. They are held in private places. They are usually held in the month of April, and it was in the interest of the rain bringer to delay it until the rainy season has really approached and clouds began to appear(1)

In these parties, black-colored animals and chickens are used to sacrifice one of these animals to the rain-maker. The rain-maker and his assistants use its meat using a large number of rock crystal pebbles or small granite stones that are painted with oil after being washed next to these.

---

(1) Muhammad, African Peoples and Dynasties, p ; 100 .Al-Fitouri, Studies in the History of East Africa, p ; 236 .Ibrahim, Nubia, the Land of Civilizations, p ; 133 . Muhammad, African Peoples and Dynasties, p , 108 .Niani, General History of Africa, Vol , 4 .p ; 280 .Seligman, Charles Gabriel, African Races, translated by Youssef Khalil, revised : Muhammad Mahmoud Al-Sayyad, I , 1 Library of the Arab World, Cairo 1959 ,AD, p ; 87 .Thabet, A tour of Africa, p ; 58 .Bulme, African Civilizations, p.48 .

(2) Muhammad, African Peoples and Dynasties, p ; 132 .Al-Fitouri, Studies in History, p ; 241 .Seligman, African Races, p.167 .

(1) Muhammad, African Peoples and Dynasties, p ; 142 .Al-Kandalji, The Road to Sanka, p.91 .

The four elements are supplications, sacrifices, and supplications. In the event that the rain-maker fails despite what he has done, the people take the initiative to kill him, and that the purpose of killing him is not only that the man received a price and did not deliver the goods, but because he has proven that the sacred secret has disappeared and he no longer has the sanctity that a bringer enjoys. Rain and the heavenly powers are not satisfied with him, so he is killed in order to vacate his place to another leader who may be one of his relatives. Sometimes he resists those who

want to kill him, claiming that he did not fail in his work and that he did not give enough opportunity and a battle rages in which he may win or be killed (1)

As for the myths of the Nuba, when their homes were located on the River Nile, they were his sons, and he was the maker of the Nubian and colored to his conscience, and they were with him in a permanent meeting, and from here their myths, legends and beliefs were affected by him, and there was an eternal connection between them with weddings and birthday parties and the accompanying religious rituals. The Nubians are in the first week of marriage, where the couple and their midwife go to the Nile for a week at dawn every day. The groom holds a branch of the worship tree, which is a special tree for the Nile River, from which the branches are taken. The groom raises his hands close to each other and slightly below his hands the bride raises her hands as a position of supplication. The midwife comes With a quantity of wheat and with the leaves of the branch, you pour it on the hand of the groom, then it flows over the hand of the bride, and then it descends on the ground in the form of a heap.

At death, we notice that the Nile accompanies the Nubian being in its continuous rituals until the hour of death, and taking water from the Nile and its evil on the grave of the deceased and making a dish ) a wide yard in the middle of a house ( of clay in the cemetery for the deceased, in which water from the Nile is placed every time he is visited(3)

Muhammad Bello (1) mentioned to us, saying" ,And they do to the sea as the Copts did to the Nile in the days of ignorance ... They claim that these are alms that they use to bring benefits and ward off evil " .

## **- 2God of the Earth**

We find many African tribes that worshiped the earth, and it is often a subject of sanctification for the tribes, which does not mean a sanctification of the entire planet, but rather it is the sanctification of the small homeland that inhabits in

---

(1)Khader, Abdel Alim Abdel-Rahman, The Cultural Heritage of Human Races in Africa Between Renewal and Authenticity, Dar Al-Bilad Press, Jeddah 1985 ,AD, p ; 170 .Seligman, African Races, p.182 .

(2) Mohammed, African peoples and dynasties, p ; 144 143 . Seligman, African Races, p ; 183 .Shaarawy, Myth and Legend in Nubia , p .54 .

(3)Al-Maqrizi, Ahmed bin Ali bin Abdul Qadir ) d 845 .AH , ( familiarity with the news of the kings of Abyssinia from Islam, investigated by : Abdul Naeem Dhaifi, d . I, Al-Azhar Heritage Library, Cairo 2006 ,AD, p; 78 .Seligman, African Races, p .93

(1)Muhammad Bello, Muhammad bin Othman bin Fouda ) d 1253 .AH , ( The Spending of the Mayor in the History of the Country of Takrou, London Edition 1957 ,AD, p.34 .

Throughout the tribe and not for the land itself, but the spirit that inhabit this place appointed and surrounding him if the displaced tribe from their land and occupied the place another tribe For the new tribe to offer a sacrifice of human beings Sheikh land they claim , head of the tribe in order to allow them to the residence of the land and cultivated(1)

They consider the earth to be the main deity, and that the earth disgusts with bloodshed on it. If a person is killed, they hurry to establish religious rituals, such as supplication and prayer to the gods of the earth, to avoid her wrath and to attract her consent and to avoid the disasters that occur as a result of her anger. Therefore, the sheikh of the earth, who is assigned by the earth to resolve disputes between people and offers The sacrifices are made to the land in honor of it on the festival of seeds and the festival of harvest. As for their neighbors from the tribes of Luby, they offer an offering of wine, sweets, and the love of corn in front of the sanctuary of the gods of the earth, which is in the form of a cone of clay. He deviates from the Sharia, such as murder, theft, and adultery.

As for the myth of the Aibo tribe in central Sudan, we find that the land is the owner of everything on its surface or its interior, whether dead or living, and that murder, theft, adultery, the birth of twins, or the birth of an abnormally born child are considered an insult to the earth. Creation is a sacrifice to the earth So we find the myth of the spirit of the power of Iphor Ever It comes to a person from the earth. It can be a good or evil spirit, and not every human can win it. If you are born with a child, the evidence of its solutions is the weight of his weight at his birth, and a person may obtain it during his life. As for a quote from an old person, or while performing certain worldly rituals, the ephor is a moving spirit that can be separated. away from the body and live alone or gather with like-spirits in harmony or strife, and the priests of the tribe claim that they can prolong their lives by using the ivory of their enemies by killing them, so the ephor will move to them0(3)

---

(1)Deshien, Religions in Black Africa, p , 41 .Zabada, Abdul Qadir, The Kingdom of Singay during the Era of Al-Asqayyin, d . I, the National Foundation, Algeria, d . T, p ; 57 .Tarkhan, Ibrahim Ali, The Islamic Bornu Empire, d . I, Egyptian Authority, Cairo, 1975 ,p ; 37 . Nuri, Duraid Abdul Qadir, the history of Islam in sub - Saharan Africa from the Horn of 10 4 AH 16 10 / AD, Faculty of Arts, University of Mosul 1985 ,m.52 ,

(2)Idrissi, Mohammed bin Mohammed bin Abdullah ) T 560 e , (Tabula Rogeriana , i , 1 the book world, Beirut 1989 ,m, c , 1 p ; 23 . Zenati, Islam and Tribal Traditions in Africa, p , 204 .p.53 .

(4)Al-Qalqashandi ,Ahmed bin Ali bin Ahmed Al-Fazari ) T 821 :: AH ( Subh Al-Asha in the construction industry, I , 1 Dar Al-Kutub Al-Ilmiyya, Beirut 1987 , AD , vol , 5 .p ; 204 .Seligman, African races, p .90 .

### **3The sun god**

They revere the sun and their people are intermediaries between the people and the sun inherit their service and call the people of the Sun House and their descendants marry their kings came in the history of the manuscript date of Sennar (1) "comes have a new king Azojouna of the descendants of the sun house and call the daughter named sun Ihpsonha and the king for seven days and then known for them to drive them out shop where returns them out of the ground and get out optimistic or not a bad omen remain where until the end of their king and God knows " that this text refers us about the survival of the former ancient times of Islam and lasted until late periods.

Among the myths that mentioned fish are that they are the sons of the sun, surrounding them in the sky. The myth says that the day is very hot because of the sun and its sons, so men are not able to go out and fetch food, so they felt angry at this life, so the moon and its sons thought of deceiving it, so the moon went to the sun and said to her : Our children are causing us Problems and men are complaining about them, so we must put our children in a bag and throw them in the river .Then the moon went after that, and he collected a quantity of white pebbles and put it in a bag that made the sun think that it was full of her children, which called the sun to gather its children in a bag and follow the moon to the river where each of them threw With a bag to the water, but when the evening came, the sun noticed that the moon was surrounded by her children, which made her angry and say : She deceived me tomorrow, I will take my children out of the water , and in fact she went to her children the next day, and as soon as she took one of them out until he died in her hands and the second and third child died, so the sun left the rest Her children are in the water for fear that they will all die .(2)

Some sources also mentioned that they have a superstition by which they draw close to the sun and the moon and sanctify them and also the planets, so they claim that the sun is the male and the moon is the female. Therefore, the moon appears in many ways, which has an impact on the various phenomena that occur on the earth 0(3)

---

(1) Abu Ali, Ahmed bin Al-Hajj, Manuscript of Al-Shouna fi Tarikh Al-Sinnar Sultanate and the Egyptian Administration, Investigated by : Al-Shater Al-Busaili Abdul Jalil, revised by : Muhammad Mustafa Ziada, Khartoum 1947 ,AD, p.6 .

(2) Al -Omari, Ahmed bin Yahya bin Fadlallah ) d 749 .AH , ( Masalaq Al-Absar in the Kingdoms of Al-Asaar, investigative by : Ahmed Abbas , Volume , 1 Abu Dhabi 2000 ,AD , vol , 4 .p ; 109 .Dachian, Religions in Black Africa, p ; 11 .Baiser, Yuli, The Origin of Life and Death, the African Birds of Creation, Translated by : MaysaloonHadi, Volume , 1 Baghdad 2012 ,AD, p.86 .

(3)Al-Maqrizi, Al-Ilam, p ; 357 .Al-Wazzan, Good Description of Africa, translated by : Muhammad Al-Hajji, Muhammad Al-Akhdar2 ,nd edition , Dar Al-Gharb Al-Islami 1983 ,AD, p ; 67 .Dechian, Religions in Black Africa, p ; 43 .Zenati, Islam and Tribal Traditions in Africa, p .

#### **- 4The god of fire**

The clan Hrero, one of the branches of the tribe of Bantu deployed between the Eastern Swan and East united under the chairmanship of one leader of the worship of fire , known as the sacred fire or fire predecessor and there in a special altar is located on the eastern side of the hut first wife of the leader of the tribe and each family there is in Alkrol ) anywhere The dwelling ( there is a holy fire taken from it, and this fire is always burning, and they care about preserving it day and night. They enter it into the altar at night and take it out to the side of the altar in the morning. It is always the subject of the care of the leader's wife. Nearby is the wild fig tree, which the Hariro sees as a dwelling place for the souls of the ancestors, so they sanctify it with the fire(1)

#### **Second: the sanctification of animals**

Ibn Khaldun (2) mentioned to us“ ,The spread and spread of the animal spirit ” .It turns out that animal worship is an inseparable part of people's lives, and myths are



fabricated around it. For example, according to the Dogon tribe, the animal is a human's twin, it meets him, and whenever a newborn is born, his own animal is born with it .

The animal has two souls ) nee and friendly ( just like the wise man, so the hunter must perform a number of ceremonies before hunting, otherwise the spirit of the prey pursued him throughout the forest to take revenge on him. To whatever animals they want 0(3)

The Manding myth in Western Sudan claims that it is in the care of a number of animals and that the fiercest animal does not utter its name, so they give the name of the lizard to the crocodile because it is forbidden for them to say its name for fear of evil spirits, and it is called ) Nyama ( and it is concentrated in a part of the animal's body that was in the ear or Claws or guilt. If that animal is killed, this part of the soul that carries the soul becomes a force used for the purposes of magic. As for the tribes of Western Sudan ) Ashanti - Eva - Yoruba ( we find the connection

---

(1)Ibn Saeed Al-Maghribi, The Book of Geography, verified by : Al-Arabi, d . I, Beirut , 1970 ,p ; 47 .Al-Bakri, Tracts and Kingdoms, c ; 868 , 2 .Al-Nasiri, Shihab Al-Din Abu Al-Abbas Ahmed bin Khaled ) d 1315 .AH , ( investigation into the news of the Far Maghreb countries, investigation by : Jaafar Al-Nasiri Muhammad Al-Nasiri, Dar Al-Kitab - Casablanca , vol , 5 .p ; 144 .Seligman, Races , p ; 19 .Muhammad, African Peoples and Dynasties, p ; 84 .Zabada, The Kingdom of Singai, p ; 173 .Alalori, Adam Abdullah, Islam in Nigeria and Sheikh Othman bin Fodio Doe, provide : Abdul Hafiz sons Sue, i , 2 the Egyptian Book House, Cairo , 2014 ,p .22 .

(2)Ibn Khaldun, Abd al-Rahman Muhammad Ibn Muhammad ) d 808 .AH , ( Diwan al-Mubtada and al-Khabar in the History of Arabs, Berbers and their Contemporaries with Great Relevance, Investigated by : Khalil Shehadeh2 ,nd Edition , Dar Al-Fikr, Beirut 1988 ,AD, Volume , 1 p ; 108 .Al Shaarawy, Myth and Legend in Nubia, p ; 40 .Fetouri, studies in East Africa , p 38 .

(3)Deschian, Religions in Black Africa ; 33 , Seligman, Evil Races, p.111 .

There is a very close relationship between man and animals, and the myths around them are many, including that every human is similar to him

Animals The Ashanti believe that some animals have an evil spirit, such as the elephant and the caribou

By killing one of them, the hunter must perform funeral ceremonies for the animal in order to calm the wrath of the evil spirit, otherwise he will remain chased by it, causing a curse for him and his family and even the tribe itself(1)

In some areas , it prohibits the killing of some animals , a snake and crocodile and some sacred such as pregnancy is a god symbol of lightning and the snake have among the temples so people leave security between housing without untouched one bad if he has seen a man of them before the ground between her hands and called her word ) my father ( and many claims tribes it It is related to the kinship of an animal. If it dies, it must be buried. Funerals and funerals are held for it, and the sect mourns for it, as they do for human beings. Some clans of tribes call themselves by the name of animals. From a leopard ,so they can turn their men into a leopard and fight the enemies, and it is possible that they send a leopard from their relatives to fight an

enemy for them, as well as for a person to be in his home and his animal to fight in his place 0 (2)

The spider and the tortoise are sanctified, so they find in the spider's web what informs them about the future, and the turtle is a symbol of wisdom and reason and protects its owner from danger, so they were carried with them on their travels to seek blessings in the future and protect themselves from dangers, and despite their conversion to Islam, we find remnants of myths that still exist, so we find in the Kotoko tribe Around Lake Chad in the central Sudan, which converted to Islam, we find that they still keep in every city an animal that they consider to be its protector, and it is mostly in the form of a snake that crouches ) sitting or stuck in the place ( in the city walls and some rituals are held for it and they consult it in their tasks, such as the election of the chief of the tribe, for example And upon marriage, the groom's family slaughters a cow and an elegance. The women from the groom's family take the ribs of this sacrifice, through which they count the number of children the woman will give birth to, and also how their married life will be happy or not. Do they live rich or poor, meaning that they read their fortune in these ribs0(3)

Africans have been associated since ancient times with superstitions that are associated with many animals, especially snakes. They occupied a special place in African myths related to immortality, patience and courage.

---

(1)Al-Maqrizi, Sermons and Attitudes in Remembrance of Plans and Effects, achieved by : Jamal Al-Din Sheyal, Muhammad Helmy Muhammad, Edition , 1 Dar Al-Kutub Al-Ilmiyya, Beirut, d . T, p; 126 .Dechian, Religions in Black Africa, p ; 36 .Abdel Samad, Muhammad Kamel, Strange Beliefs that are Still Common, I , 1 Al Dar Al Arabiya Library, Cairo 1995 ,AD , vol , 3 . p.180 .

(2) unknown ) ,died in the sixth century AH , ( Foresight in the wonders Alomassar achieve : Saad Zaghoul Abdel - Hamid, d . I, House of Cultural Affairs, Baghdad 1986 AD, part, 1 p222 .

(3)Tarkhan, The Islamic Empire of Bornu, p ; 43 .Daly, the Islamic Kingdom of Mali, and its relationship with Morocco and Libya century 15 13 AD, i , 1 Dar Forum for Printing and Publishing, Lebanon , 2001 ,p.30 .

It was mentioned to us by the author of the book "Insight into the wonders of the cities " : (1) "They worship a great serpent that has a mane and a tail, and its head is like that of al-Bakhti. Food dried up, milk and drink dried up, so if they saw him going out to that ark, they spoke a word that was known to them and whistled likewise, and he appears to them. A man, a man, until one of them butts his nose, then he takes that snake back to its cave, and that man and the snake follows him hurriedly to the cave, and the man tries to run behind him as hard as he can, and he pulls from his sin or knows him hairs, so they count and they know that he has possessed his people those hairs for years. but in them is because the serpent deepens even more than a thousand years Venco so parents do not know the beginning and inserter of this sedition but wanted to do so has them " , this shows how thinness their minds and believing them to be myths Atamqon by which Are difficult to change their thinking about0

There are two Fur tribes that are formed in the shapes of animals, one of them is called Masalit and is formed by a dog, cat and hyena, and the other is Taimurka that is

formed by lions only, and they have the dead person who dies for three days and then rises from his grave and goes to another country to marry and live there.(2)

And criticizes Mohammed Bello (3) when his talk about the province of Brno , saying " ,They told us that Slatinhm and princes today citizen riding them and slaughtered them and sprinkled blood on the doors of their village , and they maximize the houses where snakes and things butchered them " either Krboukhal (4) has been described as " living on the lines of animals"

As for Zaghawa, one of the tribes of the Central Sudan, there is a mountain of high peaks that is difficult to climb, its soil is white and loose, and at the top there is a cave that no one can approach except that it perishes. It has two-headed serpents, and the people of that area are far from it and fear a curse that will befall them if they approach it from

---

(1)Anonymous ,vol , 1 .p ; 219 .Dechian, Religions in Black Africa.35 ,

(2)Humairi, Humairi Abu Abdullah Muhammad bin Abdullah bin Abdel-Moneim ) v 900 e ( Rawd news Almttarvi countries, to achieve : Ahsan Abbas, i , 2 Nasser Foundation for Culture, Beirut , 1980 ,p ; 123 . Ibn Ramadan, Society, Religion, and Power in Western Africa between the5 th and10 th Centuries A.H./11 and 16 A.D , .Vol , 1 .p ; 44 .Nouri, History of Islam in Sub-Saharan Africa .43 ,

(3)The spending of the poor in the history of the land of Takrur , p .12 .

(4)Africa , vol , 3 . p.210 .

without his knowledge, so they always pray for him with offerings(1)

Al-Maqrizi (2) described " they gnawing serpents and they are at the top of the mountain, so in the air it becomes like a rainbow, not in color but in its greatness " .As for Abu al-Fida', he said about them" and among them are those who worship serpents.(3) "

As Al-Saadi mentioned to us " ,(4) The people of Singh used to worship a whale that would appear to them above the water at known times of the year, and it would bring offerings to it".

### **Third : spirits and jinn**

There is a belief in demons and jinn in African society, including beneficial or evil, and in their imaginations there are many myths in determining their descriptions and actions .yeban They are small, slender creatures with huge heads that inhabit caves and women may carry them. As for the myths of the Ashanti, they have a foot on the top of the head and their legs are reversed. They whistle instead of speaking. This species lives in the ground or in the hollow of some drums. Al-Tunisi mentioned to us" (5) The kings of the Fur order to change the skins of these drums ,they have a season every year for seven days. After slaughtering it and whipping those drums, but the people of Darfur say things that a sane person does not believe. They claim that the bull is a well-known type of cow to them, and that when it is slaughtered, it sleeps alone without anyone holding it, and the name of God is not mentioned at the slaughter, and that the jinn are the ones who catch it and put it to sleep, then they take its meat and put it in my pockets .jar or pot ( leave six days with salt and on the seventh day they come and a lot of sheep slaughtered

. (1)Al-Bakri, Paths and Kingdoms ,Vol, 1 .pg ; 519 .Al-Idrisi, Nuzha Al-Mushtaq , Vol , 1 .p ; 29 .Al-Samani, Abd al-Karim Muhammad ibn Mansur ) d 562 .AH , ( al-Ansab, achieved by : Abd al-Rahman ibn Yahya, Edition , 1 Council of the Ottoman Department of Knowledge, Hyderabad 1962 AD, p ; 48 .Ibn Khaldun, Diwan Al-Mubtada and Al-Khabar, Volume , 1 p .80 .

(2) Al-Maqrizi, Al-Moawa'atwa'l-Itibar by mentioning the plans and effects, vol ; 365 , 1 .Al-Humairi, Al-Rawd Al-Attar in Khabar Al-Aqtar, p.

(3)Imad al -Din Ismail Ben Ali ) ,v 732 e , ( Manual in humans News, i , 1 the printing press Husseiniya, Cairo 1994 ,m, c , 1 p ; 95 . age, the paths of sight in the kingdoms of the regions, C , 3 p 24 . Karbakhal, Africa, vol , 3 .p ; 45 .Dechian, Religions in Black Africa, p.38 .

(4)Abdul Rahman bin Abdullah bin Imran ) t 1066 AH , ( the history of Sudan, published : Hodas, Paris , 1964 ,p ; 5 . Zbadih, Kingdom Sngaa in the era of Alasagaan, p ; 19 . Al-Fitouri, Studies in East African History, p .240 .

, (5)Muhammad bin Omar ) d 1274 .AH , ( sharpening the minds with the biography of the countries of Arabia and Sudan, investigated by : Khalil Mahmoud Asaker and Mustafa Muhammad Massad, the Egyptian General Book Organization, Cairo 2007 ,AD, p ; 113 .Zanati, Islam and Tribal Traditions in Africa ,Pg ; 206 . Nyani, General History of Africa, Vol , 4 .p 219 .

And they are all cooked with the meat that is in the hollows, and the table is divided among the kings, the sons of kings, and ministers according to their classes, and a guard stands at each table by the sultan looking at who is eating and who has not eaten. In his heart there is a betrayal of the Sultan or treachery. He cannot eat from this meat, and if someone is ill with a disease, pots are sent to him with an honest guard looking at him (1)

In the Hausa Jinn there are two types, the white Jinn for Muslims and the black Jinn for the pagans, and they do not find anything wrong with using these spirits to heal their souls and rid them of misfortunes. They believe that these Jinns live in trees and stones that they use in fighting, because they believe that the latent spirit in them protects them from the evil of wounds and defeat, paralyzes the hand of the enemy, prevents evil and protects them from disease. and extend life .(3)

With regard to belief in unseen beings such as jinn and devils, this matter is a given in the Islamic faith. It is natural that belief in the jinn will continue to be firmly rooted in the minds of Africans who have embraced Islam. It must be pointed out that their issue is the African spirit, even though it differs in its details a little or a lot from one tribe to another. Or even within the tribe itself, but they have common denominators that give it a kind of harmony and interdependence among the members of the tribe .

(1)Al -Tunisi, Sharpening the Mind with the Biography of Arabia and Sudan, p ; 114 .  
Al-Kandalji, The Road to Sanka, p ; 103 .Zenati, Islam and Tribal Traditions in  
Africa, p ; 207 .Al-Fitouri, Studies in the History of East Africa, p.209 .

(3)Hassan, the spread of Islam in the African continent, p ; 54 . Inyani, General  
History of Africa, Vol , 4 . p ; 216 . Zenati, Islam and tribal traditions in the African, p  
; 208 .Abdul Samad, Beliefs Still Popular , vol , 3 . p.103 .

## **Conclusion**

This study reviewed the worship of the forces of nature in sub-Saharan Africa in light of the spread of Islam in it from the fifth century AH until the end of the tenth century AH, and it showed me many results, including:

- 1The spiritism in the country of Sudan is rooted in the souls of their children because of their firm belief that everything has a soul or spirit, including animals, plants, rocks, mountains, rivers and stars

- 2That the spirit has a power that enables it to protect the tribe from disasters or to provide them with assistance through offerings and rituals to bring goodness and rain, so it remains within the souls

- 3Despite their Islam, and this does not mean that their Islam is weak or lack of faith. Rather, we can say the doctrinal convergence between their ideas and Islam. In Islam, the spirit is present in plants and animals, as well as the jinn. This is one of the things that are accepted within the Islamic religion, so they created for them a special religion that combines their ancient inheritances. And between the Islamic religion

4we find in many of the references cited ideological side of the Africans remember the black religion and this term mean religion is Majma between Muruthathm Islamic religion and the color of their skin Vdahr this special term them .