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ABSTRACTS

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**PLURALISM AND THE CO-EXISTENCE OF CULTURES: DICTATE OR
DIALOGUE**

Salie Abrahams

In this short essay, we explore a contemporary understanding of the notion of pluralism and the co-existence of cultures and its implications regarding in general the teaching of religion, religion studies and in particular regarding Islamic studies in the modern academic Islamic institutions. We explore what pluralism means at established international institutions as well as emergent Islamic institutions. We briefly explore the concept of internal institutional pluralism which I call Intra-Pluralism and external institutional Pluralism, which I call Inter-Pluralism. We examine the newly established International Peace University South Africa as a case study of pluralism. Finally we make suggestions for both emergent and established institutions to make adjustments and alignments which promote pluralism in both the content and the process of the academic curriculum of Islamic institutions for the 21st Century.

**FACTORS OF SPREAD AND RECESSION OF ISLAM IN ZIMBABWE AND UGANDA:
A COMPARATIVE STUDY**

*Al-Amin Abu-Manga
Kamal Mohamed Jahalla*

Zimbabwe and Uganda represent one of the unusual instances in the Islamic history of Africa south of the Sahara, where Islam witnessed periods of recession after its establishment and spread. Although the footprints of Islam in Zimbabwe can be traced back to the 10th century, yet no Islamic tradition and literature as such has developed in it (neither in Arabic nor in the local languages), leave alone Uganda, where regular propagation of Islam started only in the beginning of the 19th century. Otherwise, in other regions – especially in West Africa – once Islam was established, it kept steadily gaining momentum, thus leaving behind considerable amounts of literature in both Arabic and local languages (Swahili, Fulani, Hausa, Mandingo, etc.).

Our paper will try to trace the historical contexts in which Islam reached Zimbabwe and Uganda, the agents through whom it was introduced and propagated, the different historical, social, political (both internal and external) that hampered its progression and led to its recession in each of the two countries. It will then try to shed light on the relatively recent attempts and efforts made to resurrect Islam in these two countries and to examine the

prospect of their success. Throughout this study reference will also be made to other regions of Africa for the purpose of comparison.

**THE ROLE OF EAST AFRICAN *ULAMA* IN ENHANCING
THE ISLAMIC IMAGE IN SOUTH AFRICA**

Ahmed Binsumeit A. Badawy

The East African *ulama* played a distinguished role in spreading and shaping Islam in South Africa. Their role and impact created a lasting bridge among the Muslim *ummah* in the two regions. This paper explores the role of these scholars in the largest peaceful conversion and assimilation of Islam in South Africa. It is a study on the activities of these scholars, and the remarkable role played by the Muslim emigrants from Southeast Asia in facilitating their *da'wa* activity. The study is divided into two periods. The first phase begins with the period of penetration and assimilation of Islam in South Africa in the 12th century to the coming of various Christian missions and the colonial administration. The second period is from the post colonial era to the present time.

The main feature of the first period was the setting-up of the traditional mosque-college institutions and the exchange program between *ulama* of East Africa and South Africa as well as *ulama* from the Arab world. Apartheid, slavery, colonialism, Christian missionary activities and secularism brought new challenges to the *ulama*. It was during this epoch that we experience the active role of *tariqa* in shaping Islamic thought and the spreading of Islam in the region. The second period was marked by the new scholars who received their Islamic education and training in modern Islamic schooling systems. These scholars have been in constant conflict with the traditional mosque-college *ulama* in their approach to *da'wa*.

Finally, the paper will analyze and assess the contribution of traditional scholars and compare their overall success with the modern-trained Islamic intellectuals.

THE WEIGHT OF THE WORLD AND THE WORDS OF ALLAH: CONVERSIONS TO ISLAM
AMONG BLACK AFRICANS IN CAPE TOWN, SOUTH AFRICA

Sindre Bangstad

In popular as well as in academic accounts, Islam has historically been represented as a religion of and for coloureds and South African Indians. Yet historical records indicate the presence of a significant number of black African Muslims from Mozambique, Malawi and Zanzibar in South Africa from as early as 1860, and there were indigenous black African communities in South Africa throughout the 20th century. With the advent of a post-apartheid society however, Islam has expanded most rapidly among black Africans, most of whom continue to occupy the lowest ladders of South African society; this trend has been reinforced by the establishment of transnational links with black African Muslim communities in other parts of sub-Saharan Africa through for instance Sufi orders or *turuq*, and the influx of a significant number of black African Muslims to South Africa from for instance Mozambique, Nigeria, Tanzania, Kenya, Senegal, Sudan and Somalia. Yet there has been little sustained empirical research on the emergent black African Muslim communities in South Africa, and the research that there has been is often conceptually and methodologically flawed.

Based on fieldwork among black African Muslims in Cape Town in 2003 and 2005, this paper provides an introduction to conversion to Islam among black Africans in contemporary Cape Town, and argues for an interpretation of such conversion processes based on anthropological models of syncretism. I also argue against the emphasis on population statistics in much contemporary academic literature on the growth of Islam among black Africans in South Africa, because such an emphasis tells us little about the qualitative experiences of being Muslim among contemporary black Africans in South Africa. I demonstrate that most conversions are individual, and conclude with a typology of black African converts to Islam in contemporary Cape Town.

**HEALTHCARE CHALLENGES IN SOUTHERN AFRICA:
CAN ISLAMIC MEDICINE DEAL WITH THEM?**

Rashid Bhikha

Over the last few centuries or so, the Western colonial powers have systematically imposed their own system of healthcare onto most countries in the Third World, at the inevitable expense of the local traditional system. In South Africa, this process was only brought to a halt with the advent of our democratic institutions in 1994, when due recognition and prominence was restored to African traditional medicine.

An important consequence of this radical change is that serious attempts are now being made to merge the conventional, Western medical system with the indigenous African traditional medicine, and introduce this integrated healthcare model as one which is more suitable and appropriate for the South African context. However this endeavour has only met with limited success, as the two systems are not readily reconciled in either theory or practice. As a result, the mainstream healthcare system is still plagued by problems such as inadequate funding, skewed resource distribution, and a crippling lack of skilled personnel.

In the light of this unsatisfactory and discouraging scenario, does Islamic medicine offer any hope? Can the established principles of this traditional healing system which underpin Islamic medicine and which are based on the Abrahamic scriptures, play any meaningful role in South Africa's increasingly crisis-ridden healthcare situation? After all, not only does it have much in common with African traditional medicine, but many of its precepts correspond closely to Western medical theory and practice.

This paper reviews the numerous activities undertaken by the Ibn Sina Institute of Tibb within the South African healthcare field, and summarises the progress that has been made over the last decade.

Liazzat J. K. Bonate

This paper seeks to explore two issues: first, it looks into how colonial and post-colonial state politics of education impacted on Muslim communities. The paper analyses different legislative and state policy documents of the colonial and post-colonial periods, and through archival research and fieldwork establishes how these policies were enforced, accepted, resisted or modified according to local understandings of the colonial or post-colonial administrators as well as of Muslim communities. During the pre-colonial and colonial period, Islamic presence was strong in northern Mozambique, which was historically linked to the Swahili world. The paper concentrates in particular in the regions of the contemporary northern province of Nampula. After the independence, although northern Mozambique continued a stronghold of Islam, it was cut-off from direct implications of the state policies due to the civil war until the early 1990s, and most of these policies impacted southern Mozambican Muslims to a greater extent. The paper addresses the situation in Nampula as well as in the southern Maputo and Matola cities in post-colonial period.

Second, the paper looks at how Islamic education has been conceived and put in practice by different Muslim communities both historically and in contemporary Mozambique. It shares Louis Brenner's approach to Islamic knowledge as well as to religious authority as exposed by Dale F. Eickelman and James Piscatori. The essay explores how the transmission of knowledge and the role of educational institutions, such as *madrassa*, have gone through different stages of change along with economic, political and historical changes in a period ranging from the late nineteenth century up to the surfacing of the globalising conceptions of Islam of the new '*ulama* in the late twentieth century.

**THE IMPACT OF RACISM AND RELATED DISCRIMINATION WITHIN THE MUSLIM
COMMUNITY IN SOUTH AFRICA: PROSPECTS AND PROPOSALS**

Yousuf Cajee

Ebrahim Mphutlane wa Bofelo

This paper looks at the impact of racism and forms of discrimination on the social security and developmental initiatives of the Muslim community in South Africa. It proposes possible programmes that could be initiated and/or

supported within the framework of *waqf* in Southern Africa and contribute to inculcating a culture of antiracism.

Our assertion is that South African society and its Muslim community in particular is a deeply fractured one. The fractures refer to the racial, class and gender divisions and inequalities that dominate our social relations. Muslim presence in the region has not bound relations in meaningful ways. We further assert that Racism and other forms of discrimination, including Islamophobia and Xenophobia can be effectively dealt with if the will to change prevails within institutions that control and have the power do so. The question we endeavour to address is how this could be done. We move from the premise that particular instances of racism and the other intolerances should be cautiously, yet truthfully dealt with in a non-stereotypical way.

We further argue that projects and programmes supported by *waqf* contributions are to be researched and established to educate and combat these intolerances. Such programmes, if done in a well-structured, appropriately presented and consistent manner should be supported by many people and institutions. The proposals are *Adult Literacy and Basic Education, Anti-Racism and Diversity Education* and the use of prominent sportspeople and artists as *Ambassadors of Antiracism*.

**SOUTH AFRICAN MUSLIM CONTRIBUTION TO POVERTY ALLEVIATION:
PAST, PRESENT & FUTURE**

*Zeinoul Abedien Cajee
Asma Hassan*

Muslims have been settled in South for over 350 years. The Community or Ummah has had several challenges ranging from slavery, disenfranchisement, and landlessness, to discrimination and disadvantage. Despite these challenges, Muslims in South Africa developed in several fields including education, the professions and commerce, and established religious, cultural and civic institutions to support their beliefs and interests.

One of the areas in which Muslims have been involved is social and economic development, or, as is commonly referred to now, 'poverty alleviation'.

This paper will seek to establish the historical and theological origins of the Muslim commitment to poverty alleviation in South Africa, and explore the factors that both retarded, and contributed to, the role of Muslim

organisations in poverty alleviation. Poverty alleviation is also a state driven imperative. The paper will outline the notions of poverty, poverty alleviation, relevant statistics, and, the general socio-political conditions that have given rise to high levels of poverty in South Africa.

The paper also seeks to address current trends and future perspectives. The paper will highlight key areas of contribution and make recommendations for the future. (This paper is a specially commissioned one where a number of researchers and interviewers will be involved.)

REFLECTIONS ON SOUTH AFRICAN MUSLIM HISTORIOGRAPHY

Yusuf Dadoo

Against the backdrop of Ibn Khaldun's methodology, this paper intends to provide a synopsis of trends by both earlier Christian historians as well as by some of their Muslim counterparts in recent times. The aim is to ascertain the current strengths and weaknesses in this field. It concludes with a broad proposal to improve the situation.

MUSLIM PERSONAL LAW IN SOUTH AFRICA: AN OVERVIEW OF THE DRAFT MUSLIM MARRIAGES ACT

Wesahl Domingo

South Africa is a country that boasts a people with a myriad of cultures and religions. Post-apartheid South Africa has heralded a new era and ethos. Muslim Personal law for the first time stands on the brink of codification and implementation into the statute books of South Africa. This paper provides a historical background of Muslims in South Africa and highlights the present status of Muslim Personal law. It provides an overview of the Draft Muslim Marriages Act and addresses some of the issues of dispute with the recognition and implementation of the Act.

THE EFFECTS OF COLONIALISM ON ISLAM AND MUSLIMS IN SOUTHERN AFRICA

Mustafa Efe

This paper looks at the effects of colonialism on Islam and Muslims in Southern Africa. Political, social and economic characteristics of colonialism have been witnessed in Africa. African countries were looted during the

period of colonialism. Colonial powers took away their manuscripts, historical documents, masterpieces and natural resources.

After the coming of colonialism the map of Africa completely changed. Borders have been designed by the colonial powers. This designation separated tribes and clans. The names of cities and places changed. The new nation-states were barely recognised as the ancient Islamic Sultanates that had graced the coast and the islands in the past. Not only had they become geographically rearranged, but they had also undergone profound cultural and political changes.

Colonial powers like the Germans in German East Africa established schools to educate the coastal Muslims, with a view to use them as junior civil servants to staff their administration. These clerks, many of who were posted up-country carried their Islam with them to areas it had not previously reached. The British made no such attempt to involve Muslims in their administration.

Under the colonial powers education was offered by the missionaries. During the colonial administration of Southern Africa those who rejected Christianity received no education. At the beginning of the colonial era, less than five per cent of the people in Africa identified themselves as Christian. Today, nearly fifty per cent of the people in Africa identify themselves as Christians. Colonial rule provided an environment in which Christianity spread in many parts of Africa. Africa was called as a Muslim continent before colonialism. But the Muslim population decreased after colonialism.

Colonial powers used education to defeat the Muslims because they viewed Islam as a source of ideological resistance to colonialism.

**THE LIFE, TIMES AND CONTRIBUTION OF MAULANA CACHALIA
TO THE STRUGGLE FOR FREEDOM IN SOUTH AFRICA**

Yousuf Ismail Eshak

This is short paper which would serve to introduce a study that is in the process of being planned. Maulana Cachalia played a role of such importance that it is impossible to overestimate his contribution. Most of the information in this paper is taken from an interview with Maulana Cachalia, this writer and Maulana Khalid Dhorat of the Islamic Research Centre. The interview took place about two months before Maulana's death.

The following gives a very brief idea of his participation and contribution: He was very active in the formation of the Nationalist Bloc in the South African Indian Congress. He led the delegation to India to persuade the Government of India to bring about a roundtable conference between the South African Government and the Indian Government; failing which the Government of India was to withdraw the High Commissioner from SA and to apply sanctions against South Africa. He drew up a report, entitled the "Non-violent Campaign of Defiance against Unjust Laws", unanimously accepted by the Congress alliance.

Maulana was made Deputy Volunteer-in-Chief to Nelson Mandela in the Defiance Campaign and he represented the Congress alliance at the Bandung conference. This conference allowed the Congress alliance to establish contacts with many countries, the contacts with whom led to the increasing isolation of the Apartheid regime. While in detention, he was a major defence witness in the treason trial and led evidence under Ahmed Kathrada. In 1966 he secretly moved to New Delhi and together with Alfred Nzo established the ANC Asian Mission in India. The work of this mission was of immense importance.

SULEIMAN MOHAMED NANA: AN INFLUENTIAL LEADER

Ahmed Essop

This paper will focus on Suleiman Mohamed Nana who was the Secretary of the Transvaal Indian Congress between 1933-44. It will also highlight the political, social and economic issues that confronted the Indian community and the policy of Congress regarding discriminatory legislation; the division within Congress and the community. The formation of the Nationalist Group within the organisation by Dr Yusuf Dadoo favouring passive resistance against the white administration. Congress preferred discussion and negotiation.

1. The Murray and Broome Commissions established by the state to inquire into allegations of Indian 'penetration' into white residential and commercial areas. Suleiman Nana's presentation of Memorandums, his cross-examination of town clerks, and the findings of the Commissions.
2. Suleiman Nana's interest in the educational and social spheres and his achievements.

3. His last message to the Muslim community before his passing at the age of thirty eight.
4. The opinions of distinguished contemporaries of his personality.
5. Assessment of his influence.
6. Neglect by historians of Suleiman Nana.

**INTERSECTIONS OF RELIGIOUS AND POLITICAL DISCOURSES AMONG MUSLIM
TEACHERS IN APARTHEID CAPE TOWN**

Aslam Fataar

The focus of this paper is on Muslim teachers in apartheid Cape Town who taught in 'coloured', mixed – race schools from the late 1950s until the early 1990s. The paper is based on interviews with 15 Muslim male teachers all between 65 and 70 years old. They spoke relatively freely about their childhood and religious socialization, schooling and teaching training experiences, politicization, professional careers as teachers, and involvement in religious and communal affairs.

They were all politicized into the strict anti collaborationist politics of the leftist Trotskyist Unity Movement tradition, recruited in high school by political teachers and socialized into a leftist political culture. Most of them consequently joined the radical Teachers League of South Africa, and most were either members of, or influenced by, the two political Muslim youth organisations, the Muslim Youth Movement of District Six and the Claremont Muslim Youth Association, that sprang up in the late 1950s. These organisations generally organised around religious modernisation and social welfare upliftment projects, incorporating elements of a progressive anti apartheid agenda.

They became committed teachers and principals of long standing and all of them became public- spirited community and organisational people active in the Muslim community in the field of welfare, education, and sport. They founded and administered many social and development organisations to service the modernization of the Muslim community during the second half of the twentieth century.

I will argue that key to their professional identities is to understand the specific ways in which their identities were constructed out of the discursive currents in their material environment. They assumed their productive identities beyond the bounded inscriptions of apartheid discourses.

**SOUTH AFRICAN MUSLIMS' EXPRESSIONS OF SOLIDARITY WITH THE UMMA: FROM
THE RUSSO-OTTOMAN WAR OF 1877-78 TILL THE KHILAFAT MOVEMENT IN THE
EARLY 1920s**

Eric L. Germain

The idea of this paper came from a lecture I gave in Sofia some years ago in which I talked about the feeling of sympathy perceived among the *umma* for the harshness met by the Bulgarian Muslim community. My audience was very surprised to learn that, as early as 1877, the Cape Town Muslim community collected funds for their suffering brothers of Bulgaria. This paper deals with the compassion felt by the Southern African Muslim communities for the suffering of fellow Muslims around the world. I offer to study those "South African Muslims' expressions of solidarity with the *umma*" over a period of fifty years that starts with the Cape town mobilisation in support of Ottomans against Russia organised by students of Abubakr Effendi in 1877. It will then analyse Muslim reaction in the Cape Province, then in the entire Southern African territories, to the Mahdist Jihad of 1885 in the Sudan, the Turkish-Italian war of 1911-12, the Balkan wars of 1912-13, The Greek-Turkish war of 1919-22, the bombing of Waziristan in 1922-23, or the Riff War of 1921-26.

Such concern for the fate of Muslims the world over culminated in the Khilafat Movement which Muslims of the Union of South Africa supported with enthusiasm. The political organisation of this solidarity, as in all previous mobilisations, did also reflect internal dynamics within the community that went far beyond "Abdurahman/Gamiet" personal enmity of the 1920s. Pan-Islamic fraternity had a strong meaning for a community facing the insecure position of a religious and ethnic minority within a racist regime. This was well understood by community leaders whose legitimacy was not only based on the way they addressed domestic issues, but was reinforced by their ability of establishing connections with Muslim countries.

ISLAMIC BANKING AND ISLAMIC FINANCE

Surayah Hartley

The aims of this research are to establish whether the Islamic leadership in the Western Cape is promoting Islamic Banking in the Western Cape; whether Albaraka Bank, the only Islamic bank in South Africa has the correct marketing strategies in place to effectively market their offerings to the

Western Cape Muslim Community; whether the Muslim community at large is aware of such Islamic Bank offerings; and the underlying reasons why Muslims in the Western Cape are not taking up Albaraka Bank's Islamic banking services.

It was felt that the quality of the respondents' responses was more important than the quantity of the respondents who could have been used to make up a research sample. Essentially views, opinions and feelings were solicited during the study and not a copious amount of quantitative data to prove a scientific fact. It is for this reason that non-probability sampling (judgmental sampling) was used to solicit the required respondents in order to obtain the required data that was needed to complete the study.

This is further supported by the fact that the population is homogenous on the variable that is being studied; exploratory research is to be done; and a 95% confidence level is being sought. It is for these reasons that a sample of twenty-two Muslims from all walks of life was used to solicit the required data and to represent the views, opinions and feelings of the total population of Muslims in the Western Cape. This was subject to them falling within the population boundaries and parameters as outlined in this research study. The sample, as stated previously, has however included an Islamic Imam (Cleric) and a senior member of Al Baraka Bank.

**CROWN AND CRESCENT: COMPETING POLICIES ON THE ADMINISTRATION OF WAQF
INSTITUTIONS IN THE EAST AFRICAN COAST**

Abdulkadir Hashim

Before the advent of the British on the East African coast, administration of Islamic Law was under the control of the Sultan of Zanzibar. The Sultan consulted Muslim scholars who acted as judges in the Sultan's court. The Sultan appointed Muslim Scholars to be *Kadhis* (Muslim judges). Judicial powers were vested in the *Kadhis* while the Sultan retained the legislative powers and decrees issued by the Sultan formed the Laws of Zanzibar. When Zanzibar was declared to be a British protectorate in 1890, the Sultan's foreign and local policies were influenced by the British administration. The change of policy became effective in accelerating the gradual process that assured the British to control the running of the protectorate. The Sultan had to tolerate these changes, in order to please his protector on one hand, and to contain his subjects on the other hand. Contentious issues related to the

administration of Islamic Law has led to the implementation of competing policies adopted by the Sultans and the British. The paper will examine these policies and their effect on Islamic Law in the East African coast. It will focus on *waqf* institutions (endowments) where the contention clearly occurs. The paper will explore the policies adopted by the British in administering the *waqf* and the responses of the Sultan and Muslim scholars to counter these policies. The paper seeks to argue that the British, in order to secure their interests, implemented policies that were in some cases inconsistent with Islamic rulings. This led the Sultans to counter such policies by enacting laws that overruled the British decrees.

CONCEPTUALIZING A COLLECTIVE VISION: LEVERAGING ORGANISATIONAL CAPACITIES AND RESOURCES THROUGH NETWORKING AND PARTNERING

Fuad Hendricks

To live up individually and organisationally to the commandment of the Almighty Allah that we are the best of people evolved for mankind because we call humanity to righteousness, goodness, and submit to the divine value system by being the role model for change that we seek in the world. Organisations make it possible to accomplish what the individual cannot on his or her own accomplish.

The text of our message should be presented appropriately within the context or environment in which we live and make our call. A meaningful culture of networking and partnering is lacking within Muslim civil society. In a post 9/11 Muslim society, Muslim organisations in particular should communicate their ethos especially when the Muslims are in a minority situation.

Our social reality is far from the ideals of Islam, but Muslim societies can and should always aspire to an environment where Islamic principles are put in practice. We must break the organisational tribalism of Islam as espoused by the Qur'an and the exemplary lifestyle of our beloved Prophet (SAW). Vision 2020 is used as a case study to show how a collective vision for Muslims and organisations could be forged, and how networking could help the society at large. The need is for human resource development and training is also emphasised in this paper.

Mehmet İpşirli

Waqf system, being one of the main institutions of Islamic civilisation, played a very important role in every Muslim society and community throughout Islamic history. There is no doubt that in African society too, *waqf* system played an important role. During the Ottoman centuries, this institution introduced very interesting and colourful examples in almost every field.

Now, the main question here is how we can benefit from this institution in the 21st century in Muslim societies, especially for African countries where Muslims are in majority or in minority positions. I am sure in these countries it is quite possible to offer through *waqf* system different opportunities for Islamic education and culture, thereby improving Islamic identity, keeping Muslim society active and dynamic, and providing financial support for many other cultural and Islamic activities.

In this paper, depending mainly on Ottoman and Turkish Republic experiences and practices, I would like to give some interesting examples. From the Ottoman period, more than 30.000 waqfs are available and provided services in two manners: 1) Serving as institutions like mosques, schools, hospitals etc. 2) Providing financial support to the previous institution, like khans, commercial centres, public baths etc. Of course, there are many significant lessons that we can learn from the Ottoman experience.

In this presentation, with some necessary references to the Ottoman practices, I would like mainly to concentrate my attention on the waqfs founded during the Turkish Republic in Turkey, and will give some special examples. I will also ask the question: What can be learnt from present day Turkish waqfs for African society? Concerning this question, I will take two present day Turkish waqfs as case studies and models: a) Turkish Religious Foundation (Turkiye Diyanet Vakfı), b) Turkish Education Foundation (Türk Eğitim Vakfı). In this paper, by analyzing these two waqfs and making some comparisons with South Africa, I will evaluate how feasibly similar waqf institutions can be applied among the African Muslims.

Zoraida Isaacs

The past decade has witnessed a substantial growth in tasawwuf in at least the major centres in South Africa. Many religious leaders attribute this to a “return to spirituality”. But is this the only reason?

This paper is an attempt to answer this question. It will identify tariqahs (sufi orders) in the greater Durban area; endeavour to understand the causes of the transition of several orders from the private to the public sphere; attempt to determine the reasons for the phenomenal increase in the number of people attending sufi group sessions (halqah, majlis) and joining tariqahs, as well as the emergence of new orders with the arrival of Muslim immigrants in the past decade (in particular from Turkey and Senegal).

In doing so, the paper will seek to ascertain the relationship between the uncertainties created by the transformation of South African society and the recourse to the tariqah by an increasing number of Muslims. The findings will be based on interviews with sufi sheikhs as well as murids (disciples) in the Durban area.

RELIGIOUS TEACHING IN GOVERNMENT SCHOOLS IN COLONIAL ZANZIBAR

Amina A. Issa

The development of trade in East Africa and the emergence of Zanzibar Town as a commercial town from the early nineteenth century attracted Muslim groups from Asia and the East African coast. Muslim scholars from Banâdir to Madagascar, Arabia, India and Yemen populated Zanzibar Town from the early nineteenth century. More Muslim scholars settled in Zanzibar after the establishment of Omani rule under the Bû Sa'îdî dynasty in the 1840s. By the end of the nineteenth century, Zanzibar had become an important centre of Islamic learning, with Muslim scholars representing Sunni, Ibâdî, and Shiite religious traditions. These scholars came from Madagascar, the Comoro Islands, Kilwa, Lamu, Barâwa, Yemen, India and the Persian Gulf area.

In 1890, Zanzibar became a British Protectorate. The British colonial state introduced the first government school in 1907. Its efforts to establish more government schools encountered resistance from Muslim parents who were suspicious of the British who were Christians. Between 1910 and 1923 many Muslim children were removed from government schools. Muslim parents

insisted that Quran and Islamic religious teaching must be compulsory taught in these government schools.

In 1924, Quran classes were introduced in all government schools. In 1940 the Education Department established a Religious Committee which designed the syllabus for religious teaching in schools, supervised teachers and the teaching of religion in schools, proposed and translated books to be used in these schools. In 1945, it proposed the introduction of a Muslim Academy whose purpose was to train Muslim teachers. The Arabic Primary school was introduced in 1948.

MUSLIMS IN PRETORIA DURING THE LATE 19TH CENTURY

E. Jaffer

In this paper, I would like to discuss the arrival of the early Muslims in the Pretoria region and the area of settlement. Then I will look at the Muslim traders from their initial enterprises, the problems they encountered with their counterparts and the ZAR government's intervention leading to the passing of certain laws which were in the end detrimental to Muslim traders.

GLOBALISATION, THE CONSTITUTION AND RELIGIOUS AND CULTURAL CONFLICTS

Saber Ahmed Jazbhay

Religion and culture define the human persona and are like the centrepiece of an extremely serious game of domino. Remove or disturb that centrepiece, the whole edifice will collapse. Globalisation is having that domino effect in our nascent constitutional democracy and the prognosis is that conflict is inevitable unless religious and cultural rights acquire at least second generation status as enforceable rights. Currently as third generation rights, government's priority is towards the so called bread and butter issues creating a Cinderella culture vis-à-vis religion and culture in South Africa.

The fact that the Human Development Report, 2004 has considered religion and culture as developmental rights is something that no government or civic organisation dare ignore. The problem lies with government's response to the demands of globalisation which requires it to prioritise the globalisation agenda that is corporate driven, and therefore one where profits triumph

over human rights, at the expense of those 'expendable' rights such as religion and culture.

It is relevant to state that our Constitution is anchored on the dialogic model where ideas are crystallised into reality through discourse and it is to understand the principles that drive the Constitution as well as globalisation in the local context that the potential for conflict will be avoided, if not ameliorated.

The problem is the failure or a lack of commitment to achieve an all inclusive articulation of human rights, something that Sen and Baderin have been complaining about. Herein, they posit, lies the source of conflict. Human Rights is premised on the achievement of justice through a balanced and nuanced approach, something that globalisation is hindering in its blind drive as it sweeps aside obstacles to its corporate agenda. Such a scenario constitutes a sure recipe for conflict and unrest.

**POLITICAL ISLAM IN SOUTH AFRICA AND ITS CONTRIBUTION
TO THE DISCOURSE OF A *FIQH* OF MINORITIES**

Na'eem Jeenah

My paper will briefly explore the phenomenon of Political Islam in South Africa in the 1980s and argue that through being involved in the struggle against Apartheid and in the process of accommodating itself within a democratic South Africa, this phenomenon made significant contributions to the emerging international discourse of a *fiqh* (Islamic jurisprudence) of minorities.

I will argue that the various expressions of Political Islam located within the anti-Apartheid struggle invariably gave rise to new *fiqh* perspectives. These new perspectives, I will argue, can contribute to the development of some of the seminal issues related to the *fiqh* of minorities discourse and provide original thinking especially as regards the political engagement of Muslim minorities.

Furthermore, I will critically discuss the notion of *fiqh* of minorities and evaluate its usefulness or otherwise in the way it is currently engaged with – particularly in the European and North American contexts. I will argue that the concept needs a redefinition and reorientation if it is to serve Muslim minorities in the West and elsewhere.

A CRITICAL ANALYSIS OF THE SPREAD OF ISLAM IN MAURITIUS

Musleem Jumeer

This paper is fundamental to the understanding of the holistic evolution of the Muslims in Mauritius in most fields of life ranging from the socio-economic to the political, cultural and regional aspects. Introduced by a handful of dedicated Muslim sailors hailing mainly from the part of Pondichery, it survived under the constraint of slavery in an alien environment and even managed to get a firm foothold with the official construction of a mosque. The spread during the French period was minimal and touched only a handful of slaves and free Indians. The Indian convicts who came during the British period comprised a handful of Muslims who settled in the island.

But the great spread was during the Indian indentured era when waves after waves of Indian coolies settled in the island. About a quarter were of Islamic faith and in the face of their exploitation did not have much luxury to spread Islam. The structures for the survival of Islam were set by the old immigrants who benefited from the financial support of the Cutchee Maiman and Surties who settled down as merchants. The number of mosques kept spreading with new converts mainly from the Indian immigrants groups.

The paper analyses some of the fundamental issues and argues that Islam itself whilst being a binding cement among all its adepts immaterial of the Indian provinces from which they hail from has not been a determining factor in shaping the Islamic community in its aims, objectives and expectations. Other factors such as the preservation of leadership within one particular social group and the eagerness to achieve a respectable place in the British governor's Court were more determining than Islam itself.

STRUGGLE TO DELIVER UTILITARIAN (SECULAR) EDUCATION TO MUSLIMS IN EASTERN AFRICA: 1900-1960

Abdu B.K. Kasozi

Muslim progress in acquiring skills that come from knowledge of science, technology and social phenomena in East Africa were delayed by a combination of internal and external forces. However, as soon as internal progressive forces identified the negative social forces that prevented

Muslims from acquiring secular education that was a key to accessing skills needed to participate in modern society, the negative external forces were easily overcome.

For a long time during the colonial and postcolonial periods, Muslims in East Africa were the least trained in terms of practical life skills, secular and utilitarian education. True, many Muslims were educated in Islamic religious schools and some knew a lot about Islamic sciences, dogma and practice. But throughout the region, Muslims lacked the specialized skills to participate in the mainstream of their society as professionals such as engineers, doctors, architects, lawyers, scientists, administrators, or other well-paid workers. The skills to participate in the emerging colonial East African society were obtained in a number of elite schools that gave both a secular and a Christian religions curriculum.

This paper discusses and highlights the internal debate and the ultimate success of those who spoke for both a secular and religious education. The message of this paper is that effective progress and modernization of Muslim societies is more effective if it is home grown. External forces can only supplement but are not the major catalyst for social progress. Externally packaged programmes of social change often create internal resistance and delay or weaken internal forces of change.

**ISLAM AND AFRICAN CULTURE SOUTH OF THE SAHARA:
TOWARDS A STEADY CONVERGENCE**

Umar Ahmad Kasule

Islam has had tremendous influence on the African continent. Africa was not only the first dar al-Islam in the 7th century, but according to Ali Mazrui, the African continent is in the process of becoming the first continent in the world with an absolute Muslim majority. It is also geographically true that the greater part of the African continent has Muslim presence. The Islamic presence in Africa is not limited to North Africa and the Maghreb; rather this presence extends beyond the Sahara southwards to areas such as Uganda, Rwanda, Burundi, Democratic Republic of Congo, Malawi, Mozambique, Tanzania, and South Africa among others.

This part of Africa, unlike its counterpart the North, has been influenced by Arabia more in Islamic than in Arabic terms though the Arabic linguistic

terms are quite abundant among the Africans in southern Africa. The Islamic and African cultural convergence shall be looked at in four ways in this paper: religious (the practice of mixing Islam), political (North-South cooperation as reflected in Qaddafi and Mbeki partnership in the formation of the African Union), linguistic (Kiswahili and Afrikaans vis-à-vis Arabic) and the shared worldview in the face of modernity or post modernity that is postulated by the West as the forerunners of the globalisation process.

The thesis of this paper is that culture is a dynamic component of societies and peoples. The intervening factors that propel this dynamism vary according to the degree of interaction and interrelation both of which are abundant in respect of Islam and the African culture south of the Sahara. This paper shall attempt to reveal that steady convergence between Islam and African culture and how the two have to this day coexisted without significant clashes or antagonism.

OTTOMAN RELATIONS WITH SOUTHERN AFRICA (16TH-20TH CENTURIES)

Ahmet Kavas

The existence of the Ottoman Empire was witnessed during early 1500s in Egypt and Northern Africa and then around the Red Sea region and East Africa. Reason for the Ottoman interest in these parts of the world was the harm on the Muslims caused by Portuguese navy's expeditions in the Indian Ocean during 16th century. The Ottoman Empire helped these people mostly with the troops from Yemen. Initially close contact was established with the region until Mombasa port of Kenya. It is known that in 17th and 18th century close relations continued especially with Zanzibar Sultanate.

Contribution of the Ottoman Empire in their superiority over Portuguese has not been revealed. In the second half of the 19th century where colonialism expanded in entire Africa all Muslims in the continent regarded Istanbul as the only place to appeal for their salvation. The Ottoman's Empire's fight against colonialism which is described as the darkest era of the continent's history was considerable. The Ottoman Empire helped Muslims of North and East Africa as well as southern Africa and those Muslims of the islands in the Indian Ocean. Representatives sent to Istanbul from the continent were welcomed quite warmly and Ottoman civil servants sent to the continent for official tasks were appointed to important points. In this article, mostly with the help of archive documents, relations of the Ottoman Empire with

Southern Africa have been highlighted starting from Kenya to Tanzania, Democratic Republic of Congo, Comoros, Madagascar, Mozambique, Mauritius and Republic of South Africa.

**REFLECTIONS ON MUSLIM PHILOSOPHICAL DISCOURSE
DURING THE LIBERATION STRUGGLE**

Farida Mahomed

Nearly all great civilisations developed with diverse reflections of philosophical debates. Muslim Intelligentsia saw its roots in the eighteenth century when the first Muslims arrived as slaves on the shores of Africa. This paper attempts to analyse, and narrate the role of some South African Muslims within the historical, socio-political and cultural perspectives which influenced Muslim intelligentsia. Recorded and Oral historical accounts have major gaps due to our Apartheid past; very little research has been done on Muslims and the liberation struggle.

Therefore, my presentation will explore the lives of some Muslims who were instrumental and agents of change. Many Muslims endured violent and brutal atrocities and were incarcerated by the oppressive regime for their fight for equality and justice for all South Africans. Those many sacrifices of our comrades in the struggle strengthened their single-minded resolve to emancipate the people of South Africa. These contributions led to the transformation of our country from racism, segregation, and draconian brutal oppression to our now newly found democracy.

**ISLAMIC EDUCATION IN NON-MUSLIM COUNTRIES:
SOUTH AFRICA AS A CASE STUDY OF THE CHALLENGES**

Haroon Mahomed

This paper will examine the challenges of providing Islamic education in non-Muslim countries. It will discuss the issues arising in such provision in general, and then contextualise it within the case of South Africa. The main theme in the paper is that the provision of Islamic education in non-Islamic countries presents some very difficult and often, seemingly irreconcilable tensions, and those positions of some satisfaction have to be sought.

It will unpack some of the difficulties and opportunities of providing Islamic education in non-Muslim countries whether in the form of private Islamic schools or within madressa settings. The key tension in this discussion is the fact that global education is currently dominated by the Western heritage, which has a strong secular emphasis, while the provision of Islamic Education seeks to promote Islamic education principles. Islamic education in non-Muslim countries has to then follow the national requirements of the country concerned, and weave in the Islamic Curriculum. Islamic students in public school systems do not have their particular ethos or religious needs catered for, and often there is conflict as evidenced by the scarves case in France and the beard issue here in South Africa.

The paper will look at the specific case of South Africa and discuss the opportunities and constraints that exist in the new South African curriculum, which espouses diversity in its approaches. The last section will deal with the implications of different approaches that are and can be taken in current provision i.e. is an exclusivist positive provision desirable and possible, issues in the provision of a combined religious-positive approach.

**THE INTERFACE BETWEEN RELIGION AND CULTURE: CONSTRAINTS TO MUSLIM
GIRLS' ACCESS TO SECONDARY SCHOOL EDUCATION IN KENYA**

Kahumbi Maina

Islam recommends the provision of equal opportunities for the education of boys and girls. Hence, Islam is not the cause of gender imbalances in access to secondary school education in Kenya. Nevertheless, within the Kenyan Muslim milieu, certain cultural underpinnings shape the interpretations of Islam on the place and role of women in society. The internalisation of cultural values influences the interpretations of Islam on the status of women. This negatively influences girls' access to secondary school education.

The paper attempts to demonstrate that the interface between religion and culture influences Muslim girls' education. It will be shown that due to cultural values on male domination and gender role differentiation, Islamic teachings are interpreted to sanction patriarchal power. Further, it is shown that interpretation of Islam which is largely a product of, and beholden to cultural proclivities, influences individual Muslim's perceptions on the status of women. These perceptions relate to sexual inequality, gender role in

society, and marriage, all of which have a bearing on Muslim girls' access to secondary school education.

**A CRITICAL ASSESSMENT OF THE ROLE AND GOVERNANCE OF MUSLIM COMMUNITY
RADIO IN SOUTH AFRICA: THE CASE OF RADIO AL-ANSAAR**

Ayesha Mall

The South African Muslim community, as a microcosm of South African society and indeed humanity, is not a homogenous entity; it is comprised of individuals whose expression of Islam is informed by their diverse racial, ethnic, regional and linguistic backgrounds. As a result, they often hold contradictory positions on critical issues. This compounds entrenched and potentially divisive doctrinal differences that have thus far rendered the age-old clarion call for 'unity of the ummah' on a local and global level an elusive ideal.

The paper assesses whether, and how, Muslim community radio as a subclass of minority media fulfils the needs of a diverse South African Muslim community: If it facilitates community dialogue so individuals can share their concerns, joys and tribulations and more importantly, if it induces the transcendence of differences through discussion and debate of divergent ideologies, views and beliefs among Muslims and, as they are an inextricable part of a larger conversation of a South African citizenry, with those outside of the community.

For the purpose of this study, the conceptual and operational characteristics of *Radio Al-Ansaar*, in Durban are analysed. The paper examines the challenges underpinning the relationship between Muslim community radio and various stakeholders and is informed by interviews and questionnaires. Comments from *Radio Al-Ansaar* participants are evaluated in terms of Shari'ah (Muslim Law) as well as in terms of the stipulations of the Independent Communications Authority of South Africa (ICASA) as articulated by its precursor, the Independent Broadcasting Authority (IBA), in the form of the IBA Act of 1993. Finally, it highlights various challenges facing Muslim community radio in a continuously evolving market.

Tapiwa Mapuranga

This study provides a historical and sociological analysis of Islam in Zimbabwe. It draws attention to the achievements of Islam, alongside highlighting the contributions and challenges in a religiously pluralistic context. The paper describes the vibrancy of Islam and its appeal to converts from diverse cultural backgrounds. In the historical section, the study outlines the initial introduction of Islam in the country. It describes its appeal to indigenous Zimbabweans. The discussion also highlights the debate surrounding the Lemba/Varemba in relation to their Muslim identity. In the Sociological section, the study examines Islam's appeal to Zimbabwe. It describes its response to significant cultural and political issues. The role of Islamic countries in Zimbabwe's postcolonial struggles is also examined. Finally, the study highlights the presence of Islam in Zimbabwe.

MEDIEVAL TRANS-LIMPOPO TRADE

Risimati Ali Mathonsi

Limpopo and Mpumalanga are the north eastern provinces bordering Mozambique, Botswana and Zimbabwe. The colonial boundary of the Limpopo or Vhemba River interfered with the inhabitants of the region. The Limpopo valley tribes namely Vhavenda, Vatsonga, Vhaleya Vakaranga (Shona) and Balovedu are found in Zimbabwe, Mozambique and South Africa.

Though they did not live together in complete harmony, there was no xenophobia amongst them, thus in Maputaland (presently Elephant coast of northern Kwa-Zulu Natal) one finds the Tsonga clan of Chauke known to the Zulus as Mabaso- the fire makers. The same group is in Beitbrige and Masvingo in Zimbabwe. (Professor Golele and I visited the in 2004 and 2005 to advise them to interact with their cousins in South Africa) During the free movement, they met with Muslim traders.

The purpose of the investigation is to broaden and rewrite history through the Afro-centric perspective. Due to cultural and language barriers, facts and figures obtained by government ethnologists and modern and ancient historians are not accurate. The paper will also address the question as to why it is only in the Limpopo valley that we find Persian, Indian and Arabic

names and words: inaka (Xitsonga), Chiredzi (Shiraz), Sathege (Sadiq), Hasan Hajji, Mafaza etc.

The research will identify the religious and cultural condition of the inhabitants of the region. It will interrogate the archaeological findings in Maphugubwe, Nandoni dam, Zimbabwe monument and Thulamela. Finally, it will trace the agents who transported copper, gold and ivory to Sufala and Nhambani.

TURKISH EDUCATIONAL INSTITUTIONS IN SOUTH AFRICA

Yasien Alli Mohamed

This paper will touch upon the great religious thinker, Bediuzzaman Said Nursi and the impact he has had on a contemporary follower of Nursi, and more particularly on the ethical and educational thought of Fethullah Gulen, and the establishment of the Turkish schools in South Africa. The method adopted will be theoretical rather than empirical, and therefore will provide a clear account of the Gulen's educational philosophy, and the aims and objectives of the schools he established within Turkey and outside Turkey.

More specifically, I will comment on the Turkish schools here in South Africa, including the Star International High School in Cape Town, where my own children study. There are two important aspects I want to emphasise, and those are that these schools are not classified as Islamic schools, but the teachers in their personal lives are practicing Muslims and morally exemplary as well. The aim is to impart knowledge to humanity, so the schools are open to all learners irrespective of religion. The school has a strict code of conduct and there is a strong emphasise on the learning of science. Thus, my paper will focus on the moral and scientific ethos of the Turkish schools in South Africa, and particularly in Cape, where I have made my personal observations.

THE SOUTHERN AFRICAN COAST AS PORTRAYED BY EARLY MUSLIM GEOGRAPHERS

Izzeldin Omer Mousa

Formerly, it was a general belief by orientalist that the medieval Islamic civilisation was simply the inheritor and merely the preserver of the knowledge of the Ancients, especially the Greeks. However modern research

is bringing to light new facts revealing the great, tremendous and various additions that civilisation had made; particularly in geography.

It is the purpose of this paper to throw light on the new knowledge given by the Arab Muslim geography, both to geographical concepts and contributions, to the Southern African coast which was not considered by the Ancients as a part of the oikumene (The inhabited world), Consequently, the information obtained from the works of Arab-Muslim geographers, travellers, navigators, historians, astronomers, etc. from the 9th to 16th century A.D. provided, for the first time, first hand information for the people and the area and it greatly enhanced our knowledge about the region.

**THE POTENTIAL ROLE OF AWQAF IN SOCIO-ECONOMIC DEVELOPMENT
IN SOUTHERN AFRICA**

Ismail Munshi

The Southern African Development Community (SADC) region is the poorest region in the world, where poverty, hunger, and HIV/AIDS have reached epidemic proportions. The Muslim Minority communities in the region have an important role in mobilizing resources and developing themselves holistically, to play a meaningful role benevolent in order to redress the developmental legacy of the twin onslaught of colonialism and apartheid in the region.

This paper will discuss poverty alleviation and propose a shift from symptomatic relief towards a sustainable and development orientated approach. The prophetic institution of Awqaf has historically played a major role in the socio-economic development of many Muslim societies, most notably during the Ottoman Era. This paper will attempt to present a recent reformulation of the definition of *waqf* which expresses its economic potential in the 21 Century. The *waqf* concept recognizes the importance of civil society or the non-profit sector in social and economic development and provides the necessary legal and institutional protection for this sector to function.

The paper will propose the establishment of strategic partnerships with the private sector, with governments in the region, with other NGO's and with interfaith structures for establishing developmental projects. The paper will discuss and propose the establishment of developmental projects in poverty alleviation, education, health care, social services and the environment.

**WHITE SOUTH AFRICA'S PERCEPTION OF ISLAM:
INFLUENCED BY GLOBAL MEDIA OR OTHER FACTORS?**

Shenaaz Muslim

Research for this paper was undertaken in the wake of 9/11, the 'Beslan School' shooting, the war on Afghanistan and Iraq and the war on terrorism. Taking into consideration, for comparison purposes, the Islamophobia that has become prevalent in North America and British & European countries, which rides on the stereotypes that were formed by the orientalist, and which are fuelled by the Western-owned media; I undertook to determine, amongst the white community of 2 Durban suburbs, whether similar perceptions of Islam and Muslims are held as a result of the influence of global media or whether the community bases their opinions on an informed/educated basis. If the perceptions were found to be negative, what solutions could be proposed to rectify the situation in order to provide a vehicle for transformation in the new democratic South Africa, and how could they be made accessible to the white community?

The literary framework for the research paper was based on Edward Said's "Orientalism", "The Clash of Civilisations" by Samuel Huntington and "A Fundamental Fear: Eurocentrism and the Emergence of Islamism" by Bobby Sayyid. These books were viewed within the South African context of the apartheid system and post-democracy, which would have helped shape the opinions of the white community. I, as a white Muslim, used structured interviews as a method of data gathering in order to ascertain the 'experiences', feelings and attitudes of the respondents, who were randomly selected from names and numbers given to me, on the basis that they were prepared to take part in this research. At no time did the respondents know that I was Muslim.

**THE MUSLIM VOTE IN POST-APARTHEID SOUTH AFRICA: A COMPARATIVE ANALYSIS
OF VOTING PATTERNS AMONGST MUSLIMS IN DURBAN AT NATIONAL AND LOCAL
GOVERNMENT LEVEL**

*Lubna Nadvi
Imraan Buccus*

The Muslim community in South Africa, while only comprising approximately 1,4% of the national population, is arguably a very influential

and important minority community. This becomes evident when one begins to examine the impact that Muslims have had at all levels of society, particularly within the business and political sector, and interrogates the ways in which this influence has articulated itself. There has however been very little analysis conducted of how Muslim participation in the political sphere in a post-apartheid dispensation, may be shaping political life in South Africa, particularly at the polls.

It thus become critical to ask some key questions around the ways in which South African Muslims from all walks of life have been articulating their political voice, and attempt to unpack and analyze the political choices that they have been exercising in a democratic context. One of the most effective ways of engaging with this issue is to examine the voting patterns of Muslims, under the new dispensation, particularly in a municipality where there are a significantly high number of Muslims residing.

This paper will therefore attempt to examine and interrogate the trends that emerge amongst Muslim voters in the greater Durban area more specifically in the last two elections, i.e. the national elections in 2004, and the local government elections of 2006, with the specific aim of providing a contextual perspective in terms of what factors may have shaped particular voting patterns, and what these patterns suggest within the broader terrain of the South African political landscape. Hence, the paper will be engaging in relatively ground-breaking research which will, it is hoped, provide the basis for further research into voting patterns in faith based minority communities.

POLITICIZATION OF ISLAM IN KENYA

Hassan Juma Ndzovu

There is a general feeling among Muslims that the ascendancy of the upcountry-Christian hegemony coincided with further alienation and marginalisation of Muslims in Kenya that had been initiated in the colonial period. This perceived marginalisation has resulted in Muslims seeking ways to improve their living standards and education. Since receiving its independence Kenya has witnessed the mushrooming of Muslims organisations. Of all these organisations the most significant in political terms was the Islamic Party of Kenya (IPK founded in January 1992). The possibility of Islamic political activity had been increased by political reforms that had been agitated throughout the country.

However, IPK's attempts at making political progress were obstructed by the political leadership of President Daniel Arap Moi. Moi's administration refused to grant IPK registration claiming that the party was likely to stir inter-religious conflicts within the state. Muslims saw this as part of a wider scheme by the government to subjugate their voice. Muslims in Kenya are gradually becoming forceful and even somewhat militant in their struggle for equality. This feeling of marginalisation felt by Muslims has led to their political opposition to Moi's government and the emergence of what could be viewed as political Islam.

For a long time Islam has been a social force among Muslims in Kenya. It remains to be seen whether it could also become a potent and workable political factor. What is certain is that its resurgence, including its usage by leaders for political purposes would remain for the immediate future, thereby increasing the potential for domestic conflict. This paper will analyze Muslim political opposition of the 1990s and identify the reasons for the development of Islamism in Kenya.

**SOUTH AFRICA'S MUSLIMS BETWEEN PARTICIPATION AND EXCLUSION: THE ROLE OF
A RELIGIOUS MINORITY DURING THE TRANSITION TO DEMOCRACY**

Inga A. O. Niehaus

The paper summarizes the empirical results of a research project based at the University of Hamburg/Germany which was carried out in South Africa between 2000 and 2004. The project investigated the social and political role of Muslim groups during the transition period. It focused on the main Muslim organisations and their contribution to democracy.

The study explores the public processes Muslim groups participated in by analysing the submissions to the negotiation forums and the Constituent Assembly in the early 1990s, their stand in the first democratic election and their contribution to the legalization of Muslim Personal Law. Besides these institutionalised forms of political participation, the paper looks into Muslim opposition to the new government by investigating the rise and fall of the vigilante group *People against Gangsterism and Drugs*.

The results of the research present a diverse picture of Muslim political participation in the transition process. The paper argues that participation strongly depended on religious, social and cultural background as well as

ideological conviction. South Africa is presently in the process of consolidation which means that institutions and political procedures are less open for public participation than during the transition. The question therefore is whether those Muslim groups who participated actively as part of civil society feel represented and their voices are being heard by the new government.

Participation will only lead to integration into society and the political system when Muslim groups have the experience that their contribution brings about fundamental changes in the legal, political and socio-economical status of the Muslim minority. The South African government is challenged to mediate between the creation of a unified political system and national identity on the one hand and specific minority rights on the other which allow religious groups like the Muslim community to be part of a multicultural nation and at the same time nurture their religious traditions and customs. The paper concludes by portraying and analysing the various scenarios of the future of Muslim political participation in South Africa.

THE CAMPAIGN AGAINST QUR'ANIC SCHOOLS IN TANZANIA

Hamza Mustafa Njozi

The horror and emotions generated by the catastrophic event of September 11, 2001, seem to have stimulated a remarkable shift in US foreign policy. In the post-9/11 era, it is quite evident that American interests and policies are often viewed and defined through the theoretical prism of neo-conservatism.

Leading American evangelists like Franklin Graham, Jerry Falwell, Pat Robertson and late Ed McAteer considered Islam and Muslims as constituting the greatest danger to the US and Western civilisation in general. In fact, even serious scholars such as Frum and Perle suggest in their renowned book *An End to Evil*, that Islamic terrorism is the most serious foreign policy challenge facing the United States today. While acknowledging the danger posed by Islam, the official position of the US and Britain, has been to avoid the temptation of tarring all Muslims with the same brush. Both Bush and Blair have emphasised the need to distinguish “good” Muslims from the “bad”. As Mamdani has noted, ‘the implication is unmistakable and undisguised: Islam must be quarantined and the devil exorcised from it by a Muslim civil war’. In fact, George Tenet, who was the

Director of CIA at the time described the need to engage more fully in the Muslim world as a strategic component of the war against terror.

This paper takes as its central concern to examine how the above assumptions which have set in motion a subtle but sustained campaign against Qur'anic schools in Tanzania. The paper also sets out to show how Muslims in Tanzania are responding to those challenges. It is hoped that this modest attempt may encourage Muslim scholars in Southern Africa to pay more attention to the challenges facing the Muslim ummah today in the field of Islamic knowledge.

ISLAM IN MALAWI

Salmin Idruss Omar

The status of Islam in Malawi can be gauged by studying the growth of the Muslim population, its educational and economic status, its organisations, its relationship with the government and co-existence with other faith communities.

The literacy level of Muslims is the lowest among the faith communities. Historical records indicate that Muslims sacrificed secular education for the sake of Islam; this earned them the title of "backward" people. During the colonial period, parents did not send their children to missionary schools for fear of their being converted to Christianity. Generally, the economic muscle of Muslims is very weak. The retail and wholesale businesses and human resource industries owned by Asian Muslims represent a very small percentage of Malawi's economy. The majority of Muslims live in dire poverty. They cannot even afford to pay school fees for their children's education.

Muslims have established many organisations. Unfortunately, many are characterised by lack of finances, duplication of activities, and poor coordination and planning resulting in reduced effectiveness and waste of valuable resources. Some organisations are crippled by internal struggle for power and material gain.

The Muslims' current position in Malawi may be attributed to their reluctance to participate in politics. The ten years during which Malawi had a Muslim President Dr. Bakili Muluzi did not make much difference to Muslims. The current relationship of Muslims to the government is far from

satisfactory. Religious co-existence in Malawi is another challenge for Muslims. Often Muslims and Christians attack one another in their speeches and sermons. Recently there have been several attempts to get the two faith groups to co-exist peacefully, through dialogues and negotiations.

MUSLIMS IN MALAWI: PAST, PRESENT AND FUTURE

Ibrahim Abdul Gani Panjwani

This paper deals with Muslims in Malawi, a country neighbouring Mozambique, Zambia and Tanzania. It was called the farthest bastion of Islam in Africa alongside Mozambique. Muslim sultanates were established all along its length by Muslim traders of mixed Asian and African blood. The paper looks at previous studies and raises questions on the accuracy and truth of contributions by Christian missionaries who only set their feet in the area in the 1860s.

Indian Muslims came toward the end of the 19th Century and played a very important role in the Islamic revival. In 1926 Muslim chiefs and sheikhs realised the importance of education and started their own secular schools in 1946. Access to education followed the country's independence in the 1960's. The next important stage was the election of a Muslim as president of the country in the late 70s and 80s.

The role of Muslims from South Africa and the Middle East, and the continued support of the Malawian Asian Muslim Business community are significant. The role of chiefs, elders, sheikhs, the youth, students and expatriate teachers and preachers are spelt out and acknowledged. The churches' persistent opposition to everything Islamic or Muslim is also discussed.

The children of the Muslim pioneers are playing and will play an increasing important role in the movement for Islamic revival. This will require institutions and infrastructure to be built. Muslim children need education and skills to move from unskilled, underpaid, overworked labourers to professional, skilled, self employed and skilled independent leaders and employers interacting internationally.

**ESTABLISHMENT OF ISLAM IN IRELAND
BY MUSLIMS FROM SOUTH AFRICA**

Ahmed Patel

Islam is firmly rooted within the fabric of Irish society and has been recognised as a monotheistic faith since Article 44 of the Irish Constitution was deleted in 1972. Muslims now play an important role in education, business and politics. Today, there are more than 25,000 Muslims in Ireland from more than 60 countries. There is also a thriving first and second generation indigenous Muslim community and many indigenous and foreign new reverts joining in everyday.

However, it was through the effort of South African students during 1950s, when they were denied the opportunity to study medicine in their own country, that Dublin Islamic Society was founded in 1959. Muslim students from Malaysia and elsewhere also became involved with the society. South African Muslims subsequently arrived as Muftis and Imams. More recently, Muslim professionals from many disciplines have established themselves in Ireland.

There is a new generation of South Africans arriving in Ireland as migrant workers. They consist of artisans, nurses, medical professionals, engineers, accountants, teachers, semi-skilled and unskilled workers, postgraduate students, etc. Many of them are Muslims. This current movement of Muslims from South Africa coming to work and study in Ireland is significant.

This paper will provide a brief history on how Islam was established and spread by South African Muslims in Ireland. It will also discuss the establishment of the first Muslim National Primary School in Europe. This was a significant break through in changing the mind set in Europe to accept that Muslims are here to stay.

THE MALAY COMMUNITY OF GAUTENG: SYNCRETISM, BELIEFS AND CUSTOMS

Sheikh Moegamat Abdurahgiem Paulsen

The paper focuses on a particular community, religiously defined, residing in a certain area. It characterizes their particular beliefs and customs, and portrays the history and development. For this purpose several sources have been consulted and no less than 37 people interviewed.

The Malay community of Gauteng predominantly originated from the Cape and Port Elizabeth. Their ancestors were originally posted to South Africa from the Dutch settlements in the Malay Archipelago during the 17th and 18th centuries as slaves and political exiles. Some of them, however, were people of high ranks. The Malays settled in Johannesburg and Pretoria towards the end of the 19th century and in Nigel between 1976 and 1977. These areas are presently known as Gauteng and Mpumalanga respectively.

The Malays of Gauteng are all Muslims and predominantly followers of the Shafi'i sect (Islamic School of Thought). They constitute a minority group both religiously and ethnically. The research highlights the prominent early Mulan 'ulama' (Muslim religious scholars) in both the Cape and Gauteng as well as their contributions towards the preservation growth and development of Islam in both areas. Unfortunately in the Gauteng province the Malays were often denied from making a contribution and their initiatives were not acknowledged by Indian Muslims.

Attention is paid to the Malay communities' acceptance of various *syncretistic elements and innovations* in their belief system and social and religious customs. The research also discusses the various superstitious beliefs of the Malays of Gauteng. Unfortunately even today superstition still forms part of some Malays' belief system.

**SIMILARITIES AND DIFFERENCES IN THE SPREAD OF ISLAM:
EAST AND SOUTH AFRICA COMPARED**

Viera Pawlikova-Vilhanová

The process of Islamic expansion up-country, away from the long Islamised towns of the East African coast, only began in the nineteenth-century. Islam advanced slowly and gradually along a network of caravan routes through trading contacts with some African peoples, spread by ordinary adherents, Kiswahili-speaking merchants, who penetrated the interior in search of ivory and slaves. One of the most significant areas of Islamic conversion was the Kingdom of Buganda, where Islam had predated the arrival of Christianity and European colonisation by several decades and secured a strong foothold.

Economic and trading interests and activities also played a role in the spread of Islam at the southernmost tip of the African continent. During the period 1652 to 1795 the Dutch East India Company sent out more than forty slave

expeditions. Slaves brought to the Cape Colony on the Company and foreign ships hailed from Madagascar, Mozambique, the coast of East Africa, including the island of Zanzibar and Dahomey. A considerable number of slaves came from the East, from Bengal, Malabar, Ceylon, Indonesia. Many slaves and political prisoners sent to the Cape were Muslims. Up to their emancipation in 1834, the large scale settlement of slaves at the Cape played an extremely important role in the economic and social life of the Cape Colony and in the spread of Islam.

It was colonisation that brought Islam to the Cape and later to other parts of South Africa. Ironically, it was colonisation that slowed down the spread of Islam in Buganda and in other parts of the present-day Uganda. An attempt will be made at an appraisal of similarities and differences in the spread of Islam, Islam's contribution to literacy, education and intellectual development, and challenges Islam had to face under colonialism.

**THE CALL TO ISLAM IN 21ST CENTURY SOUTHERN AFRICA IN THE LIGHT OF
PRE-COLONIAL TRENDS OF ISLAMISATION IN THE WESTERN SUDAN**

Abdullah Hakim Quick

My presentation to the conference will involve the Timbuktu Documentary, the SABC 1 Awakenings program on Timbuktu for the delegates or for the public. I also intend to make a Timbuktu power point presentation to the delegates, and make it available to the general public. These will be accompanied by a half hour "Awakenings" program on Islam in Ethiopia and the story of the first Hijra.

RITUAL AND POLITICAL CRITIQUE: TUAN GURU'S SUBVERSIVE PIETISM

Auwais Rafudeen

Shaykh 'Abdullāh ibn Qādī 'Abdus Salām [1712-1807], more commonly known as Tuan Guru, was chiefly responsible for the institutionalization of Islam in Cape Town. The intellectual matrix of this institutionalization was his massive compendium of Islamic writings which was to play the central role in shaping the theology and ritual practices of Cape Muslims. While this compendium contained apparently very different types of subjects- a very philosophical "high theology" written side by side with devotional litanies,

supplications and amulets- we argue that they must be seen as interacting organically. These pietistic sections of the compendium played a crucial role in reinforcing and vivifying its theological component and, by extension, this theology's critique of the colonial worldview.

**AN ANALYSIS OF THE MUSLIMS' CONTRIBUTION TO THE SOCIO-ECONOMIC
DEVELOPMENT OF MAURITIUS**

Hussein Najmul Rasool

Mauritius, a small island economy comprising 720 square miles, is situated in the Indian Ocean about 500 miles east of Madagascar. Despite its small size, the island is inhabited by 1.2 million people who are heterogeneous in terms of ethnic group, language, and religious differences. While Arab and Malay sailors knew of Mauritius as early as the 10th century AD and Portuguese sailors first visited in the 16th century, the island was first colonised in 1638 by the Dutch. The island was named in honour of Prince Maurice of Nassau who abandoned the colony in 1710. Uninhabited until the seventeenth century, it had no indigenous population, but became populated by waves of immigrants due to colonialism, plantation slavery, the indenture system, and French (1715-1810) and British (1810-1968) colonial mercantile interests, which shaped the socio-cultural environment of the island.

In the second half of the nineteenth century, a group of Indian merchants of the Muslim faith established themselves in the colony and did thriving business. Even to this day the Muslims in Port Louis have maintained a rich tradition as merchants, many of them holding position since colonial days. Mauritius gained independence in 1968 and Muslims make up 17% of the current Mauritian population.

The aim of this study is to identify and analyse the Muslims' contribution to the socio-economic development of Mauritius. There is no doubt that the Muslims made a reputation for themselves in the mercantile community of Mauritius. The findings of this study will help to better appreciate the role played by Muslims as full citizens of this country to contribute to the welfare state of all Mauritian citizens irrespective of their faith and cultures.

**WESTERN PERCEPTION OF SOUTHERN AFRICA
(A CASE STUDY OF MISSIONARIES AND COLONIALISTS' HISTORIOGRAPHY)**

G. Shams Rehman

This study has been designed to provide an analysis of the historiography of southern Africa produced by western missionaries who depicted this land as 'dark continent' and its religions as heathenism due to their own interest and agenda. The second major source of African history and civilisation is European orientalists. They explained the internal dynamics of southern Africa's history primarily from the perspective of settler colonialism, nationalism and prominent personalities. It is very important to analyse these Western sources of history which are misleading common people to understand the real culture, religions and civilisation of southern Africa.

On the other hand, there are many eminent civilisational monuments in the northern part of South Africa. Among them are the mysterious and splendid ruins of fortresses, temples and palaces. The most renowned of these are the Zimbabwe ruins of Rhodesia, a few hundred miles north of the Limpopo river, and in the south of the Limpopo, in the former northern Transvaal, there is fortress at Mapungubwe. In the presence of this rich civilisation how can Africa be called "beyond civilisation"? Therefore, we need a historiography that is factual, analytical and scholarly, as well as humanistic and relevant.

**THE FOUNDING OF THE MUSLIM COMMUNITY OF THE STRAND IN THE
NINETEENTH CENTURY: 1822-1928**

Ebrahim Rhoda

The basic objective of the paper is to trace the origin and founding of what might be the first rural, cohesive and sustained Islamic enclave at Mosterd Bay (Strand) in the early nineteenth century. Academic works or recorded history about how Islam dispersed into the rural districts of the Boland is virtually non-existent.

Attempts by missionaries to proselytize free blacks, slaves and Muslims at the Cape date back to the early days of Dutch rule. Throughout the 18th and 19th centuries missionaries were unrelenting in their efforts to convert Muslims to Christianity, but without much success. The paper contends that

the establishment of Tuan Guru's school for the slaves and free blacks in the Bo-Kaap in 1793 and the subsequent proliferation of *madāris* in the early nineteenth century was in fact a conscious effort by the Islamic leadership in Cape Town to counter the missionary efforts and promote Islamic *dawah*.

Missionary Van der Kemp's arrival at the Cape in 1799 led to the formation of the South African Missionary Society and the missionary drive was now coordinated. The district of Stellenbosch with more than 10 000 slaves in its bosom would also be targeted by the missionaries. The paper contends that some of these *imams* from Cape Town moved into the interior for the purpose of Islamic *dawah*. Wesleyan missionaries attest to the movement of imams into the interior where they were converting slaves and free blacks to Islam.

The paper traces the movement in 1815 of Imam Abdus Sammat from Semarang, Java into the rural areas of Stellenbosch and Hottentots Holland. The development and growth of the Muslim community is then traced throughout the second half of the nineteenth century until 1928 when the Muslims established their own state-aided mission school.

THE LEGACY OF SHEIKH AHMED DEEDAT IN TANZANIA

Mohamed Said

In Tanzania the name of Sheikh Ahmed Deedat is associated with the awakening of Muslims and their empowerment in spreading through dialogue the word of Allah to Christians. The paper will begin by exposing the power of the Church in Tanzania as a very influential institution. It will then focus on 'Islam in Africa Project' – a modern strategy put in place by the Christian dominated governments in East Africa to thwart Islam. The thrust, focus and vision of the project were to turn Kenya, Uganda and Tanganyika into Catholic states through the control of indigenous governments. It was during this particular time that Sheikh Deedat visited the country in 1981.

The paper will illustrate how through his lectures Sheikh Deedat was able to introduce the study of comparative religion. Sheikh Deedat's lectures on the universal message of Islam to all mankind were so convincing that he was able to convert some Christians. The paper will show how Sheikh Deedat's lecture on Trinity, Crucifixion and Eternal Sin, which are the foundation of catechism, adversely affected the Church. It will then attempt to show how

Sheikh Deedat's public lectures put the Church in a position of defence unprecedented in its entire history of existence. The paper will conclude on Sheikh Deedat's visit to Tanzania by shedding some light on the desperate manoeuvres by the Church and government to stop his lectures by resorting to several options, among them deportation as a prohibited immigrant for being a citizen of Apartheid South Africa. Having established Sheikh Deedat's philosophy of dialogue the paper will focus on Tanzania Muslim Bible Scholars who emulated Deedat's public lectures of inviting Christians to Islam through the Bible.

**POLITICS AND THE DEVELOPMENT OF MUSLIM COMMUNITIES IN SUB-SAHARAN
AFRICA: POTENTIAL LESSONS FROM THE UGANDAN EXPERIENCE**

Muhammad Sekatawa

The Muslim communities in sub Saharan Africa lag behind in many sectors of life. The debacle of these Muslim communities has a lot to do with the history of the countries especially in the colonial period.

It is surprising to note however that Islam was the first foreign religion to be introduced in these countries yet by the end of colonial rule, the Muslims were the least developed. In Uganda, the colonial regime totally alienated the Muslims such that by the time country acquired Independence, there were only two Muslim University graduates. Thus very few Muslims were in formal/professional employment. All that Muslims were known for were informal jobs like drivers, butchers, domestic servants etc.

This remained the case in the first ten years of independence until the rise of Idi Amin to power in 1972. Amin appointed Muslims to important positions in the political and civil service. He also created business opportunities for Muslims. In the eight years that Amin was in power, Muslims managed to raise their standards of living. Despite frantic attempts by the post-Amin governments in Uganda to deny Muslims equality of opportunity, the Muslims have managed to survive. To date the Muslims are still reasonable achievers despite the many challenges.

**CHALLENGES FACING AFRICAN MUSLIM WOMEN:
CASE STUDY KWA NOBUHLE TOWNSHIP**

Simphiwe Sesanti

To a very great extent, African Muslims in South Africa are a convert community. In joining the Muslim world, their practice of Islam was influenced by the Indian/Malay Muslim communities. One of the prevalent practices in South Africa – indeed in the greater Muslim world – is that Muslim women are marginalised. Thirteen years ago, it was reported in the media that some Muslim women had to force their way into the Mosque against the protests of Muslim men. African Muslim women in Kwa-Nobuhle, coming from a Christian background where women are highly active and the principal movers behind church activities have asked why women are relegated to the periphery in the Muslim world.

This paper seeks to show how African Muslim men in the township of Kwa-Nobuhle have responded to predominant views within the Muslim community(es), that it is best for women to pray at home and not allowed to follow janazah, salaah etc. The author searches in the Quran, the biographies of the Prophet looking for the basis of Muslim men's attitudes and activities. I also look into the experiences of other African communities such as the experiences and treatment of women in the hands of luminaries like Usman Don Fodio in Hausaland.

ENGAGING GENDER ETHICS: VOICES OF SOUTH AFRICAN MUSLIM WOMEN

Sa'diyya Shaikh

In the examination of Muslim societies in general, the experiences of women have often been marginalised. Historically, this has resulted in the non-recognition and silencing of women's perspectives as well as the concealment of some of the traumatic realities experienced by groups of Muslim women. Exacerbated by pervading social and religious notions of "private" families, the incidence of wife battery within Muslim societies has been largely hidden. This study involves an analysis of the types of Islamic gender ideologies operating in response to violence against women in a South African Muslim community. Based on fieldwork within a Cape Muslim context, using qualitative research methodology, I interviewed Muslim women who had experienced violence from their spouses during their marriage.

In analysing the interviews thematically, I reflected on the ways that interweaving Islamic symbols and socialisation shaped normative understandings of gender relations. In my analysis I focused on the various ways that these women constructed their identities, their sexuality, their marriages, and their experiences of violence *vis-a-vis* Islam and the prevalent religious authorities. I also analysed the approach of the dominant religious clerics, the *ulama*, in response to these women's realities.

Here I explored the manner in which the women themselves conform to, contest, and engage the perspectives and input of these authority figures in their religious community. In addition, I examine how these ordinary Muslim women, engage the ethical issues surrounding interpretations of Q4:34. Through the voices of Muslim women, I engage issues of Qur'anic hermeneutics, the social world of the Qur'anic text and religious gender ethics within in a contemporary South African context.

ROLE OF TRADERS AND MUSLIM SCHOLARS IN ZANZIBAR AND EAST AFRICA

Ibrahim Elzain Soghayroun

This study focuses on how the year 1832 inaugurated a new era in Arab–East African contact when Sayyid Said bin Sultan al–Busaidi decided to make Zanzibar his capital and to settle there himself. This resulted in large immigrations from Oman and Hadramawt to Zanzibar, Pemba and other parts of the coast. The Arab Muslims soon began to penetrate into the interior of Africa as traders and explorers. The fundamental aim of this study, however, is to bring to light a balanced history of the role played by these Arab and Swahili traders in the spread of Islam in East and Central Africa.

The other aspect of this study is to examine the role played by some members of the educated classes of Zanzibar and East Africa in the nineteenth and the first half of the twentieth century in enriching the cultural and intellectual life. Zanzibar was obviously capable of developing into not only the chief centre of trade and commerce but also of Islamic learning and culture. The core of East African Islam has always been maintained by this class of Muslim Scholars in Zanzibar and other coastal towns. In this context, this paper discusses the approximation of East African Islam to the Arabian form which has been maintained over centuries by the upper strata of Arab settlers who maintained regular contact with the Arabian Peninsula and the centres of Islam. By focusing on the Zanzibari elite of this period this study links their

identity and its definition to a wider world of Islam. Association with and contribution to the various religious and literary movements in the Arab world, such as pan-Ibadism, pan-Islamism, pan-Arabism and the Salafiyya, highlight deep religious, cultural and political connections that widened the scope of the Zanzibari Muslim Scholars.

**THE PHENOMENON OF EXCLUSION BY INTEGRATION AS A ROLL-BACK STRATEGY
AGAINST ISLAMIC INFLUENCE IN SOUTHERN AFRICA: THE CASE OF TANZANIA**

Faraj A. Tamim

Available historical records show that for centuries there existed trade and commerce intercourse between the peoples of the Eastern coastal regions of Africa including parts of Southern Africa on one hand, and their counterparts from Southern Arabia, the Persian Gulf, Western Asia and the Far East on the other. When some of the early traders from Southern Arabia and the Persian Gulf embraced Islam, they brought it to Eastern and Southern Africa. It is not surprising, therefore, that Islam came to Southern Africa during the life-time of Prophet Muhammad (PBUH). Islam spread its influence in Southern Africa long before the advent of Christianity.

When the Christian Church Missionaries came to Southern Africa in the 1880s, Christianity, Commerce and Colonialism worked in tandem to roll-back Islam and its influence in the region. In Tanzania, German colonialism subjected Muslims to harsh slave conditions of colonial plantations. Muslims were despised, their knowledge in various fields ignored and their literally skill in Arabic characters was termed illiteracy. Muslims in Tanzania were further discriminated against in education development under British colonialism and were targeted for conversion to Christianity and Western culture as a condition for development.

Western culture is often considered as being synonymous with modern development. This paper takes as its central concern to examine the subtle theoretical underpinnings of the concept of “development”, “progress” and “globalisation” vis-à-vis Muslims and their faith. The thrust of the paper is to show that in the final analysis, Muslims are being asked to reform and rebrand their Islam, into an Islam acceptable to and compatible with Western culture or risk being denied a place in the Western dominated international community. Thus Muslims are being coaxed to integrate, and by doing so they are automatically being excluded from their Islam.

**PLURALISM AND ISLAM IN ZIMBABWE: A PHENOMENOLOGICAL
EXPLORATION OF THE THEOLOGICAL AND POLITICAL DIMENSIONS**

Nisbert Taringa

Although debate continues over the role of Islam in coexistence with other cultures/religions in the world, much of the debate falters due to essentialist approaches to Muslim communities around the world. This has led to the perception that Islam around the world is a threat in the region, continent or country in which it finds itself.

This paper addresses this problem, investigating the position of Islam on pluralism with reference to the Muslim community in Zimbabwe. Recognising that the Muslim community in Zimbabwe seems to have enjoyed a peaceful coexistence with other religions and the political order the paper searches for a paradigm for pluralism among Muslims in Zimbabwe that may be fostered in other regions where relations with Muslims are turbulent. The paper argues for an alternative model of pluralism with roots in the cultural and political order in Zimbabwe. The paper therefore examines the contextual factors that determine a certain Muslim position on pluralism.

**ISLAMIC BANKING IN SOUTH AFRICA: ITS HISTORY,
GROWTH AND PERFORMANCE AND PROSPECTS**

Ebrahim Vawda

Islamic Banking was formally introduced in South Africa in 1989. From being a relatively unknown form of banking, Islamic Banking is generally accepted today by Muslims in South Africa as a viable alternative to conventional riba or interest-based banking. Success has not come easily. During the last 17 years Islamic banking has overcome some extraordinary challenges.

This paper covers the period leading up to the establishment of the first Islamic banks in South Africa, their development, growth and performance, the challenges they faced, their contribution and their impact on the socio-economic activity of Muslims in South Africa. An attempt is also made in the paper to look at the prospects for Islamic Banking in South Africa. Lastly the paper briefly covers the progress being made in the field of Islamic economics and banking in Southern Africa.

**MAKING A MOUNTAIN OUT OF A MOLEHILL: THE PROTECTION OF THE RIGHT TO THE
FREEDOM OF RELIGION OF THE MUSLIM RELIGIOUS MINORITY IN KENYA'S
CONSTITUTION**

Attiya Waris

The purpose of this paper is to address how minority religions should be protected under a Constitution and the Laws of a State. It is a contribution from the angle of human rights, constitutional law with reference to the politics of states in protecting minorities and thus also adds to the counter-majority debate.

Constitutional drafters and states are of diverse opinions on how to allow religious minorities to exercise their right to follow the religion of their choice. This article is a survey of diverse state, constitutional and human rights approaches to the treatment of religious minorities. It examines the key episodes and notable developments in Kenya's colonial and post-independence constitutional history which delineate the fault lines in the geographical, political and historical background to where Muslims have come from legislatively as a case study and points to the interplay between religion and politics within the constitutional setting that has contributed significantly to the controversy in the ongoing constitutional review debate. It also examines the nature of the constitution at present and the deficits in the protection of Muslims as a religious minority and compares it with the Draft Constitution of the Constitutional Review Commission and the Constitution of Kenya Bill and makes the case for a vote of assent to the Constitution of Kenya Bill that was placed before the people of Kenya on 12th December 2005.

**THE TRANSMISSION OF ISLAMIC LEARNING IN ZANZIBAR:
19TH – 20TH CENTURY (ACHIEVEMENTS, PROBLEMS AND CHALLENGES)**

Issa Haji Ziddy

In the last two centuries (19th – 20th), Islam managed to expand in Eastern Africa in general and in Zanzibar in particular because Islamic teachings were provided in a flexible way such that the islanders embraced them wholeheartedly. This period has seen the establishment of centres of many Mosques (1629 in number), Islamic schools “*madrasas*” (1737 in number) and Islamic FBO's (98 in number) and NGO's. There is a general restoration and revival of the Islamic ethos both in towns and in villages. There is also a

general consensus among young Muslims, especially among women that there is a need to strengthen, protect and enhance the Islamic ideals in Zanzibar.

It is not strange then to find that women's madrasas and Islamic classes are mushrooming in every suburb and village. In addition, we witness that many Qur'anic schools are now changing some of their traditional ways of transmitting knowledge. New topics have been included in the curriculum (Hadith, Tajwiid etc).

This paper aims to investigate in detail how Islamic teaching and learning developed in Zanzibar from the nineteenth up to the twentieth Century, the type of challenges and problems confronted and the major achievements. This paper will focus on two main points. First, it will delineate the transmission of Islamic teaching and learning from the traditional perspective. Here, it will discuss the main stages and distinctive features of Islamic learning in Zanzibar i.e.; Qur'anic school (*Chuo, madrasa*), *Talab al-'ilm*, Advanced *madrasa*, *Ma'aahid* (Islamic institutes) and *Al-jaami'a* (Universities/Colleges). Second, it will investigate challenges and problems facing Islamic teaching and learning in Zanzibar as well as the major achievements.