CHAPTER TEN

WORLDS ‘APART’: TABLIGHJAMĀ’AT IN SOUTH AFRICA UNDER APARTHEID, 1963–1993

Ebrahim Moosa

Introduction

The first effects of the Tabligh movement were felt in South Africa less than three decades after the founder Mawlānā Muḥammad Ilyās (1885–1944) died in India. Today, the Tabligh Jamat ‘[Tablighi Jamā’at] in South Africa is perhaps the strongest and fastest growing Muslim religious movement in southern Africa. The demise of white colonial rule in Zambia, Malawi, Botswana, Angola, Mozambique and Zimbabwe signaled the dissipation of the European presence in this sub-region. The end of European prestige did not mean the decline of Christianity. It did however, create the social space for Islam to flourish in the form of Tabligh evangelism. In South Africa, apartheid rule tolerated only those forms of cultural and religious activity which did not threaten white political hegemony.

Islam arrives in South Africa from the Malay Archipelago as far back as 1658 with the earliest Dutch colonizers (see Moosa 1993, 27–59 for a detailed background). In 1860, Muslims from the Indian sub-continent arrived as indentured labourers under British rule. Isolated from the rest of Muslim Africa by the high visibility of Christianity, Islam in southern Africa has since the mid-twentieth century experienced a growth in visibility, largely as a result of Tablighi activities. Today Muslims number well over 500,000, with some unofficial estimates suggesting one million followers. Although Muslims of Malay origin did proselytize among indigenous inhabi-

tants in the eighteenth and nineteenth centuries, there have been no discernable trends of significant conversion to Islam in the twentieth century.

The first adherents who arrived here three centuries ago hailed from the Indonesian archipelago and the Kurumandel coast of India, and found ethnic integration hard to resist. Conversion of “free black” slaves to Islam promoted ethnic and social assimilation. Thereafter, the conversion to Islam of some Afrikaners (persons of Dutch origin) further extended the scope of integration. The Indic religious consciousness that early immigrant Muslims brought with them from the East in the seventeenth century soon domesticated itself to the African context. It is nevertheless noticeable that the dominant leitmotif of Islam at the Cape remains its underlying Malay-Islamic character. Over a period of three centuries there have also been influences from the Middle East, ranging from the period of the Ottoman Empire to latter-day Egyptian and Saudi influences. The latter are transmitted by means of South African ‘ulamā who are trained abroad.

The beginnings of the Tablighi Jamā’at in South Africa were inextricably tied to the fortunes of descendants of so-called “passenger Indians” who arrived in the provinces of Natal and Transvaal toward the close of the nineteenth century. Between 1830 and 1870 the effects of British capitalism in the colonies spawned the mass emigration of some two million Indians from the Indian sub-continent. Some of them paid their passage to Africa rather than being indentured, and subsequently became the mercantile class among Indians. Muslims among them hailed from various parts of pre-partition India, but mainly the Surat, Kathiawar and Bharuch districts of the state of Gujarath, and from the Kakan area of Maharashtra state. They served as traders in the rural areas of what is today known as the KwaZulu-Natal region, the three Transvaal regions (northern, eastern and western), and the Pretoria-Witwatersrand and Vereening (PWV) region which includes the metropolitan areas of Durban and Johannesburg.

1 I gratefully acknowledge the assistance of a University of Cape Town Research Grant, which made this contribution possible. I would also like to thank Jane Parry for her assistance, which saved me from several infelicities. The remaining mistakes, needless to say, are mine alone.
anything about the African National Congress, led by Nelson Mandela, which was formed in 1912. The ANC played a pivotal role in the fight for freedom and the eventual dismantling of apartheid in South Africa. It is worth noting that the ANC, like other liberation movements in Africa, was influenced by the experiences of the African American civil rights movement, particularly the work of Dr. Martin Luther King Jr.

Local leaders such as Nelson Mandela and others played key roles in the struggle against apartheid. Mandela, in particular, became a symbol of the fight for racial equality and justice. He was imprisoned for 27 years by the apartheid regime, but his courage and persistence ultimately led to his release and the eventual dismantling of apartheid in South Africa.

The ANC and other liberation movements in Africa learned valuable lessons from their struggles, which helped shape the political landscape of the continent. The ANC's success in South Africa inspired other movements in the region, and the principles of non-violence and freedom from colonial rule became central to the continent's struggle for liberation.
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The Peking Amerasian开花 in South America

Amerasian开花 and Argentina, as well as parts of North America, participated in this international conference. The conference was held in Buenos Aires, Argentina, in May 1992. The conference was attended by representatives from various countries, including the United States, Canada, and Japan.

The conference's main focus was on the development of new technologies for the production and distribution of Amerasian flowering plants. The conference featured presentations by leading experts in the field, as well as workshops and discussion sessions.

The conference was organized by the International Amerasian Flowering Plant Society, a nonprofit organization dedicated to promoting the development and dissemination of Amerasian flowering plants.

The conference included a number of keynotes and panel discussions on topics such as the latest research findings, new hybridization techniques, and the potential applications of Amerasian flowering plants in various industries.

The conference was a great success, with attendees from around the world eager to learn more about the latest developments in the field. The conference organizers hope to continue this event in the future, expanding its scope to include additional topics and bringing together even more experts to share their knowledge and insights.

The conference also included a special exhibit showcasing some of the latest and most innovative Amerasian flowering plants, providing attendees with a firsthand look at the potential of this exciting field.

In conclusion, the Peking Amerasian flowering conference was a great success, offering attendees a wealth of information and networking opportunities. The organizers are already looking forward to the next event and hope to continue to bring together experts and enthusiasts from around the world to share their knowledge and insights on this fascinating field.

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The Tumkur Jumma in South Africa

The impression of Cape Muslims as far removed from the common
continuous work in this province, the Jamia, has failed to capture
continuously, in order to expose the increased demand for school-
judge and the judge of the Tumkur Jumma. However, those who are not
sufficiently aware of the Jamia, tend to forget its historical context of
the在一个以阶级为基础的社区, where the social
accommodation of a group is to be found. But it is where the
infringement of right is to be found in southern Africa, where the
can find many of the preconditions of this. What is more,
and the judge of the Tumkur Jumma. In the case of
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in South Africa. The main motive of the Jamia
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The Tumkur Jumma in South Africa

Method of Work, Differences and Changes

Innovation and Transnational Ideas

Symbols of a modernist tradition, which are considered to

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