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History of Islam in South Africa
1652-1997

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Dedication

I dedicate this piece of work:

To my beloved parents,

To my brothers and my sisters,

To all my friends and dear relatives,

To the flower of the family Ishrak

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I am indebted to my God who gives me the chance to reach this level. I am also indebted to my parents for their moral and material support.

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Abstract

The Islamic presence in South Africa dates back to the Dutch colonization in 1652. The Dutch established a colony on the Cape Town. In this colony they brought slaves and political prisoners from India, Indonesia, Malaysia, and other African countries, and it had developed and was known as the mother city of South Africa. Islam has mostly been the private affair of those Muslims. For many years those early Muslims had touched these shores. Years by years with Islam, those Muslims became one of the most militant Muslim in the country. This research examines the history of Islam in South Africa and states the importance of the most famous instructions that were established in South Africa, with focus on the role of the Muslim leaders in spreading Islam in the Cape Town. This work also examines how people in South Africa were separated from each other according to their race and their nationalities. They were involved in a struggle against these laws that the Apartheid imposed on them. So, Islam in South Africa started with small group of people, by time it had become more spread in South Africa.

Keywords: South Africa, Cape Town, Islam, Muslims, Apartheid

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General Introduction

The beginning of Islam in South Africa is related to the history of migration. Islam arrived to South Africa by the Malays and the Indians who came from distinct ethnic groups. Muslims entered South Africa as captives and spread Islam in it to become a prominent religion in Cape Town and other cities.

This thesis is about Islam and Muslims in South Africa, and how Islam took root to Cape Town under extremely difficult circumstances. It tackles the beginning of Islam in the country, attempts to highlight the most important developments during the Apartheid regime, and focuses on the role of Muslim organizations in the struggle against Apartheid. This research is then divided into three chapters to cover the most important events that happened to the Muslims of South Africa.

This research aims to examine the arrival of the first Muslims into South Africa. It also seeks to describe and analyze the historical events, religious principles that shaped Muslims in the greater Cape Town area in the period 1652-1994, and to explore the ways in which different Muslims who were a minority community found their way in a new democracy.

The research methodology is based on a descriptive analytical approach to discuss history of Islam in South Africa between 1652 and 1994 by answering the following questions: how did Islam enter South Africa? What was the role of Muslim institutions and famous Muslim leaders in South Africa? What were the most important challenges that faced the Muslim community during and after the apartheid system?

To answer these questions, this project is divided to three chapters:

The first chapter provides a historical background of Muslims in South Africa during Dutch colonialism and Apartheid. It also discusses the role of slavery in the growth of the Muslim population in this country.

The second chapter examines the importance of the advocacy movement of Islam in South Africa. It discusses the role of famous Muslim leaders and institutions in spreading Islam in South Africa.

The third chapter gives some events about the end of Apartheid and post-apartheid challenges for the Muslim communities, referring to how these Muslims struggled to put an end to the laws of Apartheid to define themselves to the world.

Chapter One: The Beginning of Islam's Entry into South Africa

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Islam was brought to South Africa during the periods of colonialism and Apartheid. Islam and its principles led Muslims to achieve great things when they were fighting for their freedom and religion which had come to the country with the arrival of slaves who came from different parts of Africa and Asia. Slavery had an important role in increasing the number of Muslims in South Africa.

1- A Brief History of South Africa (1852-1994)

South Africa is located in the southernmost tip of the African continent. It is bordered by Namibia to the northwest, Botswana and Zimbabwe to the north, Mozambique to the northeast, and the rest of its borders are with the Indian and Atlantic Oceans. Situated in the southernmost part of the African continent, the history of South Africa had been marked by colonial rivalry and a troubled passage to true democracy. Four British colonies (Cape Colony, Natal, Transvaal, and Orange River) formed the union of South Africa, a dominion within the British Commonwealth that came into existence in 1910 (Mckenna 132).

Map1: South Africa and its Borders



Source: <https://www.britannica.com/place/south-Africa>

South African history dates back to the Stone Age. The first modern humans to inhabit South Africa more than a hundred thousand years ago are believed to have migrated into the country during the Ice Ages. According to Mckenna, "... most early Stone Age sites in South Africa can probably be connected with the hominin species known as Homo erectus. Simply modified stones, hand axes, scraping tools, and other bifacial artifacts had a wide variety of purposes scraping hides, and digging for plant foods" (133). Explaining this point, Mckenna stated that:

The long episode of cultural and physical evolution gave way to a period of more rapid change about 200,000 years ago. Hand axes and large bifacial stone tools were replaced by stone flakes and blades that were fashioned into scrapers, spear point implements. This technological stage, known as the middle Stone Age. It represented by numerous sites in South Africa. (133)

The later period of South Africa's history, known as the Pre-Roman or Old Stone Age, was a time of tremendous change in the cultural life of the people, and there was a significant development of industry and settlement. Mckenna stated that, "Contrary the popular view that the hunter-gatherer way of life was impoverished and Brutish, Late Stone Age people were highly skilled and had a good deal of leisure and a rich spiritual life, as their caves paintings and rock engravings show" (5).

The Khoisan were the first inhabitants of South Africa, including Bantu people. The latter had settled in South Africa since the fourteenth century, and they originally came from the centre of the continent. In the fifteenth century, the Portuguese were the first Europeans to reach South Africa. "The first Europeans to enter southern Africa," Mckenna wrote, "were the Portuguese, who from the 15th century edged their way around the African coast in the hope

of outflanking Islam, finding a sea route to the riches of India, and discovering additional sources of food” (15).

Under the leadership of Jan Van Riebeeck, the Dutch colonial administrator, a base was founded in 1652 Cape Town, where ships traveling to the Far East could be supplied. Consequently, this opened southern Africa for white settlement. According to Vilhanova, “six years after Jan Van Riebeeck, in 1658, free Muslims from Amboya in the Moluccan Islands were brought to the Cape as mercenaries to protect the Dutch settlement against Khoi the San and the to be employed as servants of European colonists” (151).

By the beginning of the nineteenth century, the British conquered the Cape to prevent it from falling under the domination of Napoleon and to protect their sea route to their empire in south Asia. They continued to import slaves to serve their needs. In his Book *The History of South Africa*, Thompson stated that: “In the British perspective of that era, south Africa was still significant for the single reason that had previously concerned the Dutch. The Cape peninsula was a stepping-stone to Asia, where the English East India Company was conducting a highly profitable trade, primarily in India” (52-53).

2- Islam in South Africa

Islam in South Africa was a minority religion introduced to the Cape Town by a small group of people, when the Dutch brought slaves over from different places. In the nineteenth century, the British brought workers, most of whom were Muslims, to work on their sugarcane plantations.

2.1- The Arrival of the First Muslims into South Africa

The arrival of Islam to South Africa coincided with the arrival of the Muslim slaves to Cape of Good Hope. According to Ibrahim Moosa:

Islamic penetration from the north into regions beyond the Soutpansberg many have occurred sometime between the fifteenth century and possibly the late eighteenth century and possibility the late eighteenth century. It is also claimed that Kiswahili-speaking traders may have reached as far south as reached as far south as for south as St. John's River on the Pond land Coast in the Transkei and accounts of Islamized Africans. Members of different ethnic group living among the Shona in southern Zimbabwe and the Venda, Sotho and Thonga peoples in the Transvaal. (129-130)

Islam in South Africa was speeded with three most important waves:

1.1.2-The First Wave (1652- 1679)

The first recorded arrival of Muslims in the history of South Africa was after the Dutch settlement in the Cape Town region in the seventeen century. The supervision and the leadership of the Dutch East India Company took the Cape Town as a post for its ships, which were trading between the Netherlands and India. Dgaafer Molchoa stated in his article that "... the entry of Muslims to South Africa continued gradually and most of those who came from this generation were forbidden from showing their religion or seducing others to it, and then Islam did not have a significant appearance or influence until the end of the seventeen century" (34).

The Mardyckers were the first Muslim group to arrive in South Africa. They were people from Amboina (an Indonesian island) and were brought to the Cape to defend the newly established settlement against the indigenous people (Hamdan 1). They were prohibited from openly practicing their religion which was Islam. Some historians, such as Tayob, mention the story of the Indonesian Shaykh Abdeen Yusuf with his family and companions who were the first Muslims in South Africa. He is regarded as the father of Islam at the Cape and the founder of the first Muslim community in South Africa. According to Tayob, "Shaykh Yusuf of Macassar was the most prominent of such exiles. He was not allowed to live inside

Cape Town for fear of any possible influence he might exert over the small slave population. On the other hand, the Dutch governors treated him with great respect and decorum” (22).

The growth of the community encouraged Cape Town’s Muslims to build a mosque. Islam was a popular religion among the slaves. Its tradition of teaching enabled literate slaves to gain better positions in their master’s households, and the religion taught its followers to treat their own slaves well.

2.1.2- The Second Wave (1860 -1868)

The Dutch East India Company led the process of bringing Muslim workers to operate its business. The arrival of indentured labourers from British India to work in the sugar-cane fields in Natal from 1860 to 1868 marked the second wave. The Muslims entered South Africa during the period in which the Netherlands was ruling Cape Town until the British occupied it. According to Ebrahim Mahomed Mahida:

The first batch of indentured labourers from India landed at the South Beach (port Natal, later Durban) on November 06, 1860. They arrived on board S S Truro. Records indicate that of the 342 indentured laborers only 24 were Muslims. Of these 24, only 09 remained in the Colony after completing their indenture. Among the 09 Muslims to remain was Sheikh Allie Vulle Ahmed. (22)

The British occupier exploited African labourers and slaves from outside South Africa in the cultivation of sugar cane in Natal, and among those workers were Muslims. Also, during this period migrations continued from India to the Natal region in South Africa, until there was a group of Muslims, most of whom had taken the final exit from India, who would not be allowed to return, so they settled in their new Diaspora from 1860 to 1868.

3.1.2 - The Third Wave (1990- 1994)

There was a third wave of Muslims who arrived in South Africa by the end of 1994. These were African Muslims who came from Zanzibar and settled in Durban with the Indians.

By the middle of the nineteenth century, Islam moved outside the Cape Colony and became more spread in South Africa. According to Sesric, "... the third wave involved the wave of African Muslims and a substantial number of Indo-Pakistani Muslims that migrated to South Africa for primarily economic reasons after 1994, following the collapse of the Apartheid regime" (14).

3- The Advocacy Movement of Islam in South Africa

Islam did not spread in South Africa with the first Muslims who came under condition of captivity and persecution. It had been known among the indigenous people as the religion of the Indians and Malays for a long time.

The migration of Muslims to South Africa continued from the African continent, so they settled in the country and they came to be a noticeable presence. Thompson said that: "Between 1860 and 1866, six thousand Indians arrived in Natal from Madras and Calcutta. In terms of caste, language, and religion they were heterogeneous; although most were low-caste Hindus, some were Hindus of higher castes, 12 percent were Muslims, and 5 percent were Christians" (100). The new arrivals to South Africa, including Muslim scholars, brought their expertise, crafts, and skills to their new residence. With each new migration the number of Muslims increased, and the advocacy movement flourished in the country.

Step by step, Muslims in South Africa started establishing schools, mosques, and educational institutions. According to Villhanova, "At the Cape, Islam was an attractive option offering literacy and empowerment through education. Tuan Guru founded a school, a mosque masjid-madrasah complex, similar to educational institution developed all over the Muslim world" (158-159).

The early Muslims contributed to the spread of Islam in South Africa, and they played a prominent role in the stage of opposing the occupation and the Apartheid regimes. The

Muslim leaders in the Change Movement were famous, including Imam Abdullah Haron who was one of the symbols of the Islamic struggle against the Apartheid. Vahed noted that: “Islam spread in Western Cape through the pioneering work of imam Abdullah Haron who broke the law by entering townships during 1960” (264).

4- Slavery and the Growth of the Muslim Population

Muslims first arrived in the Cape Colony in 1658 as slaves and free servants of the Dutch, only six years after the colony’s foundation. The original people looked at Islam as a culture of these immigrant peoples. Therefore, it spread among the original people that Islam was the religion of the Indians or Malay for a long time. When the number of the Muslims increased more this idea was changed little by little and Islam became firmly rooted in them. Slavery was the most important source of Islam in South Africa. Many slaves were brought to South Africa from different places in the world. Mahida stated that “Before 1700, about 50% of slaves came from India, about 30% from Madagascar and about 14% from Indonesia” (4-5) There were many slaves who arrived to South Africa from different parts in 1770. Some of them were Muslims and some were Christians. Heinrich Matthee stated that,

In 1770, the government of Batavia ruled that Christians were obliged not to sell their Christian slaves. Since the right of owners to sell Christian slaves was restricted, also legally, there was no incentive for intensive Christian proselytisation. In addition, wine farming played a strong role at the Cape and many owners of wine estates preferred the society of Muslim overseers and wagon drivers who did not drink wine. (68)

Many slave family structures had a female head in 1800, but Islam played an important role in bringing slave families together and giving the responsibility for the fathers, since Muslim religious men performed marriages and Muslim free black monarchy networks brought a field of freedom for slave families. Davids Achmat said, “The religious schools conducted from the homes of imams also became the site of social bonding between Muslim free Blacks and slaves” (89).

After the settlement of Muslim country, the Muslims spread the Islamic faith among weak groups which were suffering from racial discrimination. The supporters of Islam began to increase, and then Islam began to spread among the African citizens. Matthee stated that: “Muslims increased from 3000 in 1822 to 15000 in 1891, but the biggest increase was in the period 1770-1842. This was also the period when the Community with its diverse roots became relatively more cohesive” (70).

Chapter Two: Famous Muslim Leaders and Islamic Institutions in South Africa

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The early Muslim contributed to the spread of Islam in South Africa, and they had a prominent role in opposing occupation and the Apartheid regime. There were famous Muslim leaders who led the country toward a change, among whom were Imam Haron, Ahmed Deedat, and Farid Eshak. They were the symbols of the Islamic struggle against Apartheid. South African Muslims were divided into groups, each one cause to follow a sect. They had also an important role in establishing Islamic institutions that helped in teaching people the principles of Islam.

1- Famous Muslim Leaders in South Africa

Islam became more spread in South Africa with group of Muslim leaders. They spent their life fighting for Islam, such as Ahmed Deedat, Abdullah Haron, and Farid Ishak.

1.1 -Ahmed Deedat (1918 – 2005)

Ahmed Deedat was born in 1918 and at the age of eight he emigrated with his father to Durban in South Africa, while his mother remained in India. Deedat attended several Islamic schools in Durban wanting to attend university. However, he decided to work to help his father. He already moved in a number of jobs, including working at a Christian mission headquarters on the outskirts of Durban and that is where the watershed of the sheikh's life occurred. Ahmed Deedat found a book showing the truth that was recording Christian Islamic courses in India during the nineteenth century, and then Deedat decided to go deeper into the study of Islamic relationship with Christianity (Tayob 1).

As a young man, about 30 years ago he attended a series of religious lectures by Christian theologian. He was a Muslim leader and self-taught scholar on Islam and the Quran. He was not only well-versed in Islamic studies but also in Christian theology, including the Bible. He

was open to the idea of inter-religious discourses with eminent Christian leaders. Vahed noted that: "... Deedat noted that Muslims do not go door-to-door peddling our religion, whereas Christians encroach upon our privacy and take advantage of our hospitality to harass the unwary Musalman" (12).

In 1949, Ahmed Deedat traveled to Pakistan to help build the country there, but he soon decided to return to South Africa after three years that did not meet his expectations. He worked in a shop owned by a Jew, which deepened his view of the relationship with other religions. Then, he went to the field of lecturing on comparative religions. He moved away from slipping into Islamic controversial issues, such as the Shiite division, or the establishment of the Islamic state. He focused all his attention on reversing the foundations of church teachings and arming Muslims to confront Christian criticism. He believed that Quran provided ready answers for humanity's many problems. He set out only to defend Islam against missionary attacks and to cultivate in Muslims a cultural disposition that was not deferential and easily trampled upon (Tayob 1). He memorized the verses and their places in the various Gospel by heart. In addition to that, his proficiency in English and his ability to speak in public debate had attracted millions of people from all sides to him.

Deedat had taken upon himself the task of defending Islam, especially since the presence of the Muslim minority in South Africa was living in an Ocean of Christianity as he described it. Haron stated that, "Deedat might not be regarded as a champion of the Christianity or Islam in South Africa. He was obliged to push Christian and Muslims in one direction in indirect way..." (66).

In 1959 sheikh Ahmed Deedat stopped working so that he could devote himself to the task to which he dedicated his life later, which is calling to Islam by holding debates, seminars, and lectures. He visited a number of countries around the world and was famous for

his debates held with Christian clergymen. Vahed noted, "... focusing on Deedat's debates and writing about Christianity, which tend to present him as a one-dimensional Bible-basher, masks the fact that he addressed a renege of other issues in his lecture, debates, interviews, and writing" (8). He focused mostly on the Christian faith.

1-2- Abdullah Haron (1924 - 1969)

Imam Abdullah Haron was born on February 8, 1924 in the Newlands Claremont area in the southern neighborhood of the Cape Town. Sheikh Haron was greatly influenced in his ideas and his advocacy and public activities by his sheikhs and by the writing of the pioneers of the Islamic movement and Islamic thought in his time. Imam Haron was able to employ some important tools, especially after he assumed the leadership of the Claremont Mosque in 1955. Imam Haron in 1955 became imam at the Stegman Road Mosque in Claremont, Cape Town.

In 1957, imam Haron joined the Islamic Judicial Council, and he was elected its president in 1959. He was keen on the unity of all institutions and organizations of Islamic work and standing against the unjust practices of the South African government. In 1985 imam Abdullah Haron was able to establish with some of his companions the Claremont Association of Muslim Youth in Cape Town and it aimed at:

- * Training the task of imams in Mosques.
- * Giving religious lessons for men and women in the city mosque.
- * Making cultural circles.
- * Issuing bulletins and magazines about Islam and Muslims (Tayob116).

Imam Abdullah Haron issued the periodical of the *Islamic Mirror* in 1959. The man was able to use these public meetings in directing criticism of the Apartheid laws and policies

applied in his country. When all the African conference organized its massive rally in the Cape Town in 1960, the imam emphasized on Friday the concept of human brotherhood in Islam and the national role of Muslims, where he called on his followers of the necessity to support their African brothers who were suffering under the Apartheid regime. In May 1961 during a public meeting in the Cope Town, The imam criticized the laws of the Apartheid area, describing them as inhuman. These laws completely came from the basic principles of Islam and they are designed to impede their political, economic, and educational progress (Tayob 13).

Although Imam Abdullah Haron was not a member of the Africa National Congress, but he supported all its activities and supported it by all means. When the district law was implemented in the mid-sixties, the imam was among those who suffered, as he had to leave his home and move to another district. Perhaps it was an important opportunity in his preaching and reforming life as he began from that movement to focus on supporting Islamic Christian dialogue in light of a pluralistic and to learn reality until his death. According to Ursula, "... he died in detention on 27 September 1969. His family told that he died of natural causes having fallen down some stairs" (127).

1-3 Dr. Farid Ishak (1956-1999)

Farid Ishak was born in 1959 and grew up in Cape Town. He has Asian roots, as his family belongs to the Malaya archipelago. Ishak Farid was classified according to the Apartheid system as colored. He is a Muslim theologian and an academic, yet he is also an outspoken public figure in the new South Africa (Tayob 1). Perhaps that upbringing in the middle of the racist oppression regime made him more aware of his society and cultural context, so sing of public speaking and confronting broad publics appeared on him from an early age.

Nevertheless, Farid Ishak saw major religious transformations. Jhazbhay noted that in the early seventeen century he joined the Tablighi Group where he traveled under the influence of its teaching to Pakistan to complete his Islamic education. He graduated from the international Islamic university in Karachi return from Pakistan (457). He decided to join the ranks of the Muslim Youth Movement founded in 1970 which he actually did. Tayob noted that, "... he quickly disagreed with direction of the movement, which led to his exit from it and his quest to help establish a new Islamic Movement called "The Call of Islam" in 1984" (1). The movement was not influenced by the Islamic international sphere through his struggling militant action in South Africa against Apartheid. It called for diligence to focus on the responsibility of Muslim to act against all kinds of social injustice. It reflected the experience of the national multicultural and multi-religious struggle in the Apartheid in South Africa (Tayob 1)

2- Famous Islamic Institutions in South Africa

1-2 Mosques

South African Muslims have contributed to build several mosques, which had a prominent role in teaching the principles of Islam to people in South Africa. These mosques were all steeped in history and tradition.

1-2-1 Auwal Mosque

This mosque was established in 1794 by imam Abdullah Din Khardi Aldusalem famously known as Tuan Guru. It was the oldest mosque and the oldest school in South Africa. According to Mahida, "The Auwal Msjid , situated in Drop Street, Cope Town, become the first to be established and is still functioning as the noble founders had intended"(12).

1-2-2 Palm Tree Mosque

This Mosque build in 1807. It is the only surviving 18th century house of long street and the second oldest mosque in South Africa. Mahida noted that, “after dispute with regard to the succession of the Auwal Masjid Frans Van Bengalen and Jan Van Boughies to gather parted from the Auwal Masjid. They purchased a property in Long Street, Cope Town, initiated their own congregation and opened a prayer room which later was converted into the Palm Tree Masjid, the second oldest in south Africa” (16).

1-2-3 Boorhaanol Islam Mosque

Boorhaanol Islam was built in 1884 and it was known as Pilgrim Mosque. According to Al Fowan, “It was then decided to renovate the entire mosque. It was during these renovations that the name of the mosque was changed to Masjid Boorhaanol Islam in 1970. It was the only mosque in the Cape Town which was declared a national monument” (3).

1.2.4- Zeenat Ul Islam Mosque

Zeenat Ul Islam established in 1923, this was the largest mosque in South Africa at that time. It was an Islamic academic institution that provided Islamic education for the Muslim community of Coventry. Tayob stated, “It was a focal point of religious and cultural activity Distict Six...” (Tayob 6).

2.2- Islamic Institutions in South Africa

Muslims in the Union of South Africa established hundreds of schools, most of them attached to mosques. These schools were built by self-efforts, and there where a large number of Islamic schools and institutions for memorizing the Holy Quran.

1.2.2- Islamic Judiciary Council

The Islamic Judiciary Council can be seen as the home of scholars for the Muslim Community in South Africa where it is added some kind of kinetic dynamic to its existence. It was grown up in 1945 in Cape Town in response to the challenges faced by Muslims in the middle of the twentieth century. Mahida stated that, "... it was basically politically conservative council, except for certain individual members of Muslim Judicial Council such as Imam Haron, Sheikh Naweem Mohamed Sheikh Abubakr Najjar who voiced their opinions against the various racial and discriminatory legislations in the country" (67).

The council was an independent Islamic organization not affiliated with any political party. However, it had its well known struggle in the liberation phrase of Apartheid. It was composed of scholars, imams of mosques and representatives of all organizations and institutions.

2.2.2- The Muslim Youth Movement

This Movement originated in 1970 by a group of Muslims businessmen and professional. Tayob stated that, "...Participants from Natal, the Transvaal, and the Cape Province convince converged a training centre operated by Ahmed Deedat of the Islamic Propagation Centre on the south coast of Natal" (107). The movement held its first meeting at the peace institution of Sheikh Ahmed Deedat. This means that the Muslim Youth Movement since its inception enjoyed the support of Islamic work organizations and institutions in South Africa. The Movement's conferences were characterized in their early years by symbolism and movement at the same time. It reflected the interdependence of the Muslim community on the one hand, which means confirming the one identity of South African Muslims, and on the other hand it determined the direction of the movement and its growing popularity (Tayob 1).

In 1973 the features of the Muslim Youth Movement and its organizational structure became clear as many branches and cells were opened in various parts of South Africa. Each branch elected an executive Council whose head is to represent it in the regional Council and the subject to accountability by the General National Council which had its headquarters in Durban. It was noted that the National Conference of the Movement served as a true parliament for the Movement. The literature of the Movement shows that it relied on five governing principles:

* The first principle of the unity of life in order to confront the racial biases and ethnic loyalties that appeared among the Muslims of South Africa. An example of this is the issue of Asian identifies, or the color problem among the Transvaal and perhaps that principle was also aimed at removing the injustice that fell on women and black which prompted them to integrate these marginalized elements.

* The second principal of movement understanding and education, where efforts were sought to make the teachings of Islam easy and accessible for everyone and perhaps the experience of the movement in making Friday sermons and prayers in Ramadan in English instead of Arabic pushes in this direction. The movement adopted the English translation of the meanings of the Qur'an and was distributing them to all branches for reading such as sermons and prayers.

* As for the third principle of the Movement it restored consideration to the mosque in Islam as a comprehensive institution and not just a place to perform prayer, as it is a center where men and women meet for worship and contemplation of religious and worldly matters. The center included facilities for games, discussions, and ample space for women.

* The fourth principal was the rediscovery of the personality of the prophet may God bless him and grant him peace. Through the verses of the noble Qur'an that indicate him which

means that it is necessary to follow him in the life of every Muslim. The Muslim should be a role model in love of humanity, tolerance, fulfillment of promises and sincerity.

* The fifth principal, which guided the movement, was the importance of women's participation and role in the community. From the beginning, the movement was keen on the participation of women in all its activities including prayers in mosque and the movement looked at the issue of women through the goal of achieving the unity of Muslim nation in South Africa (Tayob 116).

Nevertheless, the movement had allocated a special council for women through which women were recruited in its ranks. The movement faced wide criticism from South African scholars, especially with regard to its intellectual and religious position of women and their prayers in mosque. The movement's insistence on staying away from politics and adopting a strategy of positive neutrality prompted some of its elements to split from it in the 1984 and to establish the Islamic Call Organization where these members tried to persuade the leaders of the Muslim Youth Movement to abandon their conservative position struggle movement in South Africa (Tayob 1).

2-2-3 South Africa Union Scholar Council

Islam in South Africa has been very diverse; it has been dominated by three basic traditions represented in the Deobandi School which appeared in India in the nineteenth century and gave great importance to Islam. Tayob stated that: "This school has allied itself with the Tablighi Jamaah which has been established by Maulana Muhammad Ilyas 1885 -1944 whose supporters preached the true Islam from house to house and from one Mosque to another" (1).

As for the second direction, it was represented by the Barilouvi School which was established by Ahmed Rida Khan (1859-1922) in India. And it moved out to Natal by Sophie

Sahib. This school of thought had found wide support among Urdu-speaking Muslims and the followers of this school have adopted a populist style of Sufi Islam where the focus is on Islamic celebrations and occasions, such as the birth of the prophet, and visiting graves to seek blessings and means. The followers of the Deobandi School viewed these practices as heresy and deviations from true religious. This led the two groups to enter into an open conflict during the twentieth century, the Deobandi tried to give its existence an organizational distance and it made its followers in 1978 (Tayob 1).

In 1994 a group of Islamic organizations established the South African Scholars' Council with the aim of providing a unified and effective leadership capable of dealing with new issues and problems facing the Muslims of South Africa at all levels. This general union includes the Islamic Judiciary Council the Natal and Transvaal scholars Association which represents the Deobandi School of thought, in addition to that the union included the Sunni Scholars' Association and the Sunni Scholars' Council, which represented the Bariloui School of thought, and there was also the Council of Eastern Cape Scholars and the Cape Islamic Conference. Vahed wrote that, "the importance of this general union of scholars in no more than symbolic given that it did not perform major works that can be relied upon in the evaluation process. It gives an indication of the importance of Islamic unity and that despite the intersexual differences the Muslim community is ready to work on one front" (45).

However, the biggest challenge facing the union of scholars, in South Africa is the necessity of interacting with the other non Muslim, which leads to correcting negative images and perceptions about Islam. Since the late of the nineteenth century, South Africa had witnessed an important debate and discussion about the importance of the positive role of the Muslim community in combating poverty and racism in society.

3- Islamic Sects in South Africa

Muslims in South Africa, from a religious point of view, are not separated from the reality of the Islamic world. Perhaps the most prominent and most common of them are the following:

3.1- Sufism

Sufism came with the first waves of Muslims, and they were followers of the “Qadiriya Order mostly, and veneration of the graves, especially the graves of the early sheikhs who were in the first wave. According to Hamdan, “Sufi Deobandi” and her consort, the Bariloui, both of whom entered South Africa through those who came from the Indian subcontinent in the second wave, and between them there is a historical quarrel, enmity and hatred” (1). Deobandi was attributed to the Dar Al-Uloom School in Deoband, India, and the sheikhs of this school are the founders of the Deobandi sect. One of the leaders of this sect in South Africa says, most of African youth think that Deobandi is just a village in India or a religious school. Deobandi is a method that they follow in understanding the religion as they received it from their elders. The Bariloui, are the followers of Ahmad Rida from India, and they were more closed in their Sufism than the Deobandi. Worshiping graves, asking their companions for help, and praying to them with supplication, which is the right of God. It was considered by them as a pillar of their faith. And because of the religious hegemony previously mentioned was concentrated in Deobandi and Bariloui; they established a council called the South African Scholars Union Council, and they made all associations of their scholar members of this union, but the Deobandis remained exist in it (Hamdan 1).

The Golani Group, Another Sufi group has entered the country from Turkey recently. They are called: The Golani Jama'ah after their leader Fath Allah Golan who resided in America. Molchou claimed that, “The first thing they started upon their arrival was the

establishment of professional institutes and private regular schools; So many Muslims were deceived by them, and they built the largest mosque in southern Africa” (1).

The Tijaniya group spread among the indigenous Muslims who were joining the Sufi Tijaniya Order on the pretext that it was African Sufism and was appropriate for Africans. According to Djafer Moltou, “this was a reaction to the resistance to religious domination of both Deobandi and Bariloui of Indian origin, and that the Indian character detested the African character”. (02)

2-3- Shiites

Shiites have become very active recently, under the supervision of the Ahl al-Bayt Association in South Africa, and it was noticeable that their centers were increasing, especially in large cities, as in Durban in the Ottawa neighborhood and Cape Town. Molchou noted that:

They took advantage of various means to spread their doctrine, including: scholarships for graduate studies in Iranian universities, and various agreements were concluded between South Africa and Iran, and this would open the doors to spreading Shiism under the facade of cultural support, and the Shiites’ efforts were focused on inviting the indigenous people, especially the educated youth segment. (1)

Some Shiite preachers in the country have taken Sufism as a pretext to spread Shiite thought among those who do not feel, exploiting. The similarities between the Sufi and Shiite beliefs, such as venerating graves, closing their imams, praying for the dead, and other destructive and misguided beliefs.



**Chapter Three: Apartheid
and the Post-Apartheid
Challenges for Muslim
Communities 1948-1997**

Chapter Three: Apartheid and the Post-Apartheid Challenges for Muslim Communities 1948-1997

South African Muslims during apartheid and post-apartheid faced many difficulties. They were obliged to react to the political issues that happened during these periods, and how it influenced their activities. These challenges led them to become strong with Islam, which tended to inform most of their social activities in different fields.

1- South African Apartheid Period

After the slavery was abolished in South Africa, a terrible period was developed, was known as apartheid. People were separated according their colors and their nationalities. In that regime the white people were living in separated area. They lived in high grounds and they got the best area. The middle people were living in middle regions, while the African people were living in low position and they were working in the Gold mines.

South Africa under the apartheid government regime experienced a period of darkness that was reflected in the distribution of the population in South Africa. As Vahed stated: “Residential concentration in racially segregated urban areas meant that many Indians and Colored Muslims lived in proximity to other Muslims, while the infrastructure necessary to practice Islam, such as mosques, cemeteries, and butcheries, have forged a strong sense of Being Muslims” (119).

In 1948, the government immediately began enforcing existing policies of racial segregation. It imposed the distribution of the population, which led to several problems for the Muslim families and the stagnation of their trade. The Muslims were divided according to their colors, so their societies collapsed and they lost their unity. In 1994, it seemed that the phenomenon of islamophobia and the intense hostility to Islam fueled by the Westerners, which inflamed feelings of hostility against Muslims emerged. Vahed stated, “South Africa has not entirely escaped islamophobia. Sensational media coverage seems to be impacting on

some South African” (141). Vahed also said that: “South Africa has not entirely escaped islamophobia. Anti-Muslim discourse however, should not be homogenized. As a result of political opposition to US hegemony, many south Africans, including large number of non-Muslims...” (276).

The formal end of the apartheid in South Africa was so difficult for people. It took more conflicts inside and outside South Africa. The hard work of the African Muslims culminated in the dismantling of apartheid in 1994. The country elected Nelson Mandela, an active man who spent a long period in prison for his opposition to apartheid, in its first free presidential election (Tayob 1).

2- South African Post-Apartheid Period

The end of apartheid as a political force led to the start of the post-apartheid era in 1994. However, post-apartheid South Africans were in many ways still trying to liberate themselves from the laws of the Apartheid impacted upon every area of life for individuals and communities. Nadvi also claimed that,

The post-apartheid period had been witness to the rise of newly emerging civic groups, who had roots in minority religious communities and cater to local needs. In the case of Muslims, these civil society groups reflect the plight of the progressive Muslim formulation struggling to emerge in a post-apartheid context as alternative to what might be regarded as conservative mainstream theological bodies. (8)

Muslims had a great deal in resisting that racial regime even completely in 1994. But the original people became the same with the Muslims. Many Muslims entered politics as they participated in the ruling party in South Africa. Muslims also had been given the freedom to establish their own schools, which preserved the Islamic identity of Muslims.

3- Democracy and New Opportunities

Years after the end of Apartheid, South African society saw many democratic changes. In his article “South African Muslims and Political Engagement in Post-Apartheid Context with Particular Reference to Durban” Nadvi stated that:

Plethora of the newly democratized institutions and structures at various levels, the establishment of an independent judiciary, and a burgeoning civil society are all indication of a society engaged in transformation. However, Despite the progress, the legacy of apartheid had not disappeared with the introduction of democratic reform. (1-2).

South African Muslims made an important challenge to identify themselves during the apartheid regime. They were separated according to their colors, their origin even in schools and all the places where they were lived. Nadvi said that: “It had become so much a part of the historical legacy and lexicon that it is proving hard to shed. Even the census continues to separate the South African demographic by race. What began as a political exercise for separate development had become the foundation for defining the major race groups in South Africa” (2).

Islam in South Africa had an important role in fighting the political laws of the Apartheid at the end of 1994. According to Tayob, “... in tracing the influence of Islamic resurgence in south Africa, stated that the race of class educated elites among south African Muslims was highly influential in ensuring that Muslim civic organizations played a central role in Muslim public life, despite being denied crucial political right” (1).

The country stated that the principles of Islam came with a huge change. After 1994, it focused more on the issues which were directly related to the Muslims. According to Vahed,

Non-racial democracy resulted in massive social, political and economic change. The new African National congress (ANC) government did not support an Islamic worldview, but legalized abortion, prostitution, and pornography. This was compounded by affirmative action policies, the African Renaissance agenda of ANC, and the impact of globalization. (262)

4- Muslims in Post-Apartheid South Africa

In the post-apartheid era, after 1994, South African Muslims have become more connected to each other to form a strong unit, and that what helped them for realizing their right by force. Nadvi wrote:

Muslims by the end of apartheid struggled to define themselves politically and ideologically, as can be evidenced by the many schools of thought emerged within the various theological councils that had emerged to serve the religious needs of Muslims. It could be argued that the result of racial, ethnic and cultural conditioning under apartheid which resulted in Islam, particularly among Indians, developing largely within a conservative context dominated by the monies classes and concerned primarily with the rudiments of religious practice. (3-4)

Despite their differences, Muslims in South Africa had an impotent role in changing democratic laws. According to Nadvi, “While the new South African dispensation promotes a non-sectarian, non-racial ethos, Minorities do want to express their unique identities. Indeed, this is the strength of the country’s growing democracy, some would argue, as it advances equality, unity and diversity as essential components for nation- building” (4).

As what it was known earlier that Islam seemed in South Africa by colonial during the Dutch colonial. A new dispensation had seemed in 1994 in the period that followed post-apartheid Muslims faced different problems but they did not stop fighting. The number of the Muslims increased more in the post-apartheid period because they influenced the original people to join Islam when they struggled with them against Apartheid. Nadvi explained his artical, “... it could be argued that this is the result of racial, ethnic and cultural conditioning under apartheid which resulted in Islam, particularly among Indians, developing largely within a conservative context dominated by the monied classes and concerned primarily with the rudiments of religious practice” (2-3). Another reason which helped in the growth population in South Africa was the huge number of people who immigrated from the other African countries. Vahed noted: the African Muslim population had increased substantially in the post-apartheid period as a result of migration from countries like Senegal, Nigeria,

Cameroon, Somalia, and Malawi. The arrival of these migrants had added a new layer of complexity to relations among Muslims (4).

Indian Muslims mostly lived as other Muslims under apartheid where race had been responsible for the division of people before 1994. They were traders, and they had an important role in the development of South African economy. Vahed noted that:

The far-reaching impact globalization and the 'War on Terror' have resulted in many Muslims retreating into an imagined, essentialized Islamic identity in their private and communal lives. Identification with Muslims internationally is deepening as a result of new media, particularly the internet and radio stations. These are forging 'Muslim' identity at the expense Indian-ness. While the growth of personal piety features across class lines, it is mainly the affluent that are able to fully embrace most aspects of the 'liberated zones.' (280)

Black African Muslims were growing very fast during the end of the nineteenth century. As the Arab Muslims they faced many difficulties due to their religion in Cape Town. Vahed also said,

It is expected that over the next two decades they will constitute the largest segment of the Muslim population. It remains to be seen to what extent they will be successful in re-imagining an indigenous Islam. The nascent refugee Muslim community may have an important role to play in fashioning an indigenous voice because many speak Arabic and a few are formally trained in Islamic theology. (281)

5- Challenges Facing South African Muslims

The most prominent problems and the challenges that Muslims faced in South Africa, as is the case with Muslims in the world were :

1-5- Western Culture Invasion

South Africa has been considered as a European state in Africa without exaggeration. The predominant character is Western civilization, which imposes methods and material means

regardless of their legitimacy or humanity. This situation constitutes a cultural threat to Muslims, from the destruction of Islamic identity and its principles. It distances them from their original traditions that are very close to Islamic teachings. After Westernization, it was difficult to invite South African people to Islam (Molchou 1).

2-5- Confusion between Religious Tradition and Cultural Heritage

It must be recognized that the Muslims arrived in South Africa had carried with them their customs and customs from their countries of origin. Molchou noted that, “they were unable to distinguish between what is religious that is required to be adhered to, and what is customary. There is no harm in leaving it perhaps this is due to the weakness of religious education and incompetent leadership in the Muslim community” (1).

3-5- Ethnic Affiliation and Dealing on the Basis of the Class and Tribe

Muslims were affected by the system of racial discrimination, and ethnic affiliation prevailed over many of them, in addition to what they inherited of fanatical affiliation from their countries. The same thing with regard to intermarriage, for example in some cities Muslims pray the aid in two adjacent groups, only a street separated them, each of them pray with people of its race (Molchou 1).

South African Muslims were complex and sociologically diverse. They were divided according to their colour, gender, class, and language. As Wasserman and Jacobs stated:

The challenge is to speak about Islam without reverting to binary thought Islam is made up of a diverse range of competing elements. Amongst these elements are contested meanings of Islam, its role in a plural society, party-political legitimacy. Islamic narratives are being constructed using global and local symbols, which produce specific and hybridized Muslim identities. They are intimately connected to the ‘routes’ of these symbols produced within colonialism, globalization and the post-apartheid period. It presents us with an

assemblage of tensions that are intensely internal and local, while at the same time being external and global. (26)

The most prominent challenges faced Muslims and the Islamic call in the republic of South Africa was to break out of the isolation imposed on the Islamic group during the raciest era. Among the problems identified by African Muslims were the lack of resources and institutions marriage partners, and perceived domination, paternalism, and racism on the part of Indian and Malay Muslims. Despite the end of formal apartheid, South Africa was not a post-racial society.

General Conclusion

Muslims in Cape Town going back to the Malay laborers who were brought by the Dutch colonization and forced to work in their plantations in 1658. These laborers were prohibited from openly practicing their religion which was Islam. They were slaves and political exiles from Indonesia, Malaysia, Bengal, the Malabar Coast, and Madagascar.

Islam in South Africa spread due to the Muslims who were brought to South Africa by the Dutch colonists in the middle of the seventeenth century, and who were from Asian origins, especially India and Malaysia. They were classified as slaves and political exiles. The Muslims of South Africa enjoyed a rare position for the Muslim minorities in the world. They had all elements that guaranteed a peaceful environment for the practice and propagation of Islam combined in their rights, which are: political security, economic possibility, and the social environment. So, these opportunities were in their benefit and helped them for spreading Islam in South Africa.

Muslim societies in South Africa tried from the beginning to reorganize themselves to achieve their religious ideal, without fear or dread. This meant entering into a state of struggle to remove the obstacles that stood in the way of consolidating all Islamic identity, although the first emergence of South African Islamic organizations and movements were characterized by a limited vision, with a focus on the faith and ideological aspects and dimensions of the Muslims. South Africa had gained more maturity, and comprehensiveness in thinking and vision over time, so that it had become focused on all aspects of human activity, especially political, economic, and educational issues.

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Abstract

In 1952, The Dutch established a colony on the Cape Town. In this colony they brought slaves and political prisoners from India, Indonesia, Malaysia, and other African countries, and it had developed and was known as the mother city of South Africa. This thesis examines the history of Islam in South Africa, with focus on the role of the Muslim leaders in spreading Islam in the Cape Town. This work also examines how people in South Africa were separated from each other according to their race and their nationalities. They were involved in a struggle against these laws that the Apartheid imposed on them. So, Islam in South Africa started with small group of people, by time it had become more spread in South Africa.

Keywords: South Africa, Cape Town, Islam, Muslims, Apartheid

Résumé

En 1952, les Hollandais établirent une colonie au Cap. Dans cette colonie, ils sot amène des esclaves et des prisonniers politiques d'Inde, d'Indonésie, de Malaisie, et d'autres pays africains, et elle s'était développée et était connue comme la ville mère de l'Afrique du Sud. Cette thèse examine l'histoire de l'Islam en Afrique de Sud et indique l'importance des instructions les plus célèbres qui ont été établies en Afrique du Sud, en mettant l'accent sur le rôle des dirigeants dans la propagation de l'islam au Cap. Ce travail examiné également comment les gens en Afrique du Sud ont été séparés les uns des autres en fonction se leur race et de leurs nationalités. Ils étaient engages dans une lutte contre ces lois que l'Apartheid leur imposait. Ainsi, l'islam en Afrique du Sud déclaré avec un petit groupe de personnes, avec le temps, et s'est répandu en Afrique du Sud.

Mots clés : l'Afrique du Sud, Cap, l'Islam, Musulmans, l'Apartheid

الملخص

في عام 1952، أسس الهولنديون مستعمرة في كيب تاون. في هذه المستعمرة جلبوا العبيد والسجناء السياسيين من الهند واندونيسيا وماليزيا ودول افريقية أخرى، وقد تطورت وكانت تعرف باسم المدينة الأم لجنوب إفريقيا. يهدف هذا البحث إلى البحث في تاريخ الإسلام في جنوب إفريقيا، مع التركيز على دور القادة المسلمين في نشر الإسلام في كيب تاون. يهدف هذا العمل أيضا إلى البحث في كيفية فصل الناس في جنوب إفريقيا عن بعضهم البعض وفقا لعرقهم وجنسياتهم. لقد شاركوا في النضال ضد هذه القوانين التي فرضها عليهم نظام الفصل العنصري. إذن، بدا الإسلام في جنوب إفريقيا مع مجموعة صغيرة من الناس ومع مرور الوقت أصبح أكثر انتشارا في جنوب إفريقيا.

الكلمات المفتاحية: جنوب إفريقيا، كيب تاون، الإسلام، المسلمين، نظام الفصل العنصري