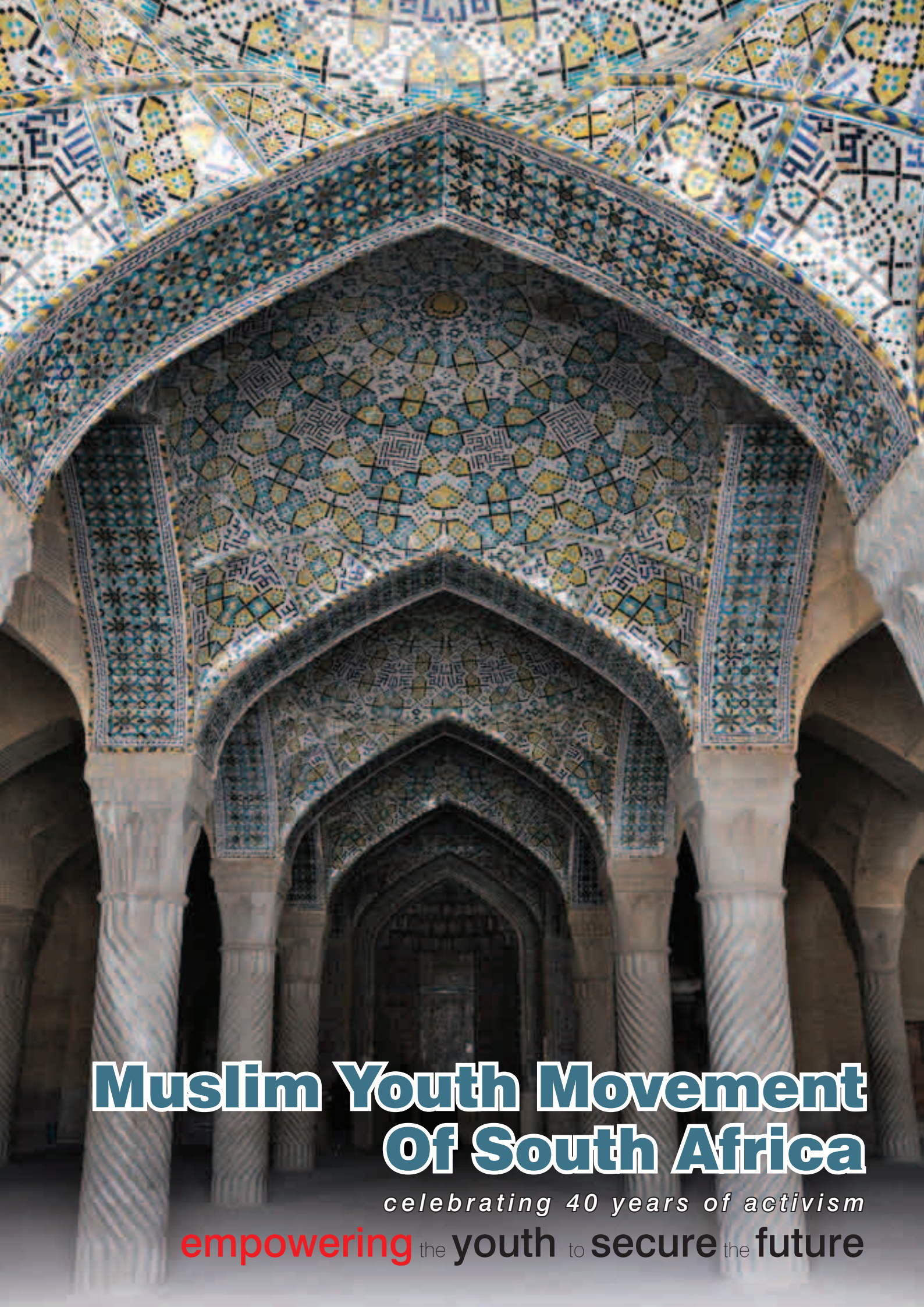




Muslim Youth Movement Of South Africa

celebrating 40 years of activism

empowering the youth to secure the future



The Editor, management & staff of the
Al-Qalam congratulates the
Muslim Youth Movement on reaching its
 40th anniversary. An important milestone indeed.
 We at the **Al-Qalam** wish you many more years of
 providing support, assistance as well as educating
 and uplifting the less fortunate within the Muslim
 community in all aspects of life. We assure you of
 our on going support in achieving your goals
 in whatever way we can.

Ameen!

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The story of the Muslim community in Southern Africa, which is yet to be comprehensively told, will be far from complete without the Muslim Youth Movement of South Africa.

Celebrating 40 Years of the Muslim Youth Movement

As a pivotal part of the story, the MYM played a critical role in the development of Islamic thought in South Africa in the latter part of the 20th century. Motivated by the values and ideology of Islam as embodied in the Holy Qur'an and the life of the prophet Muhammad (peace be upon him), the organisation maintained a commitment to an Islam that is responsive and relevant to the South African socio-political context. Responding to the call of the Qur'an in Sura 3, Al Imran, verse 104, "Let there arise out of you a group of people inviting to all that is good, enjoining what is right and forbidding what is evil; they are the ones to attain success," the founding members of the MYM were a group of youth who were committed and were willing to sacrifice for the betterment of the lives of all people. In the then apartheid South Africa, the act of heeding the call of the above quoted verse was in itself a revolutionary move.

The MYM's launch event, after its formation, during an Easter weekend youth convention grew to become the flagship activity of the movement, evolving to a vibrant Islamic Tarbiyyah Programme (ITP) that became a training ground for many of the Muslim community's activists. Cutting edge thinkers like Dr Ahmad Sakr, Dr Rushiddin Malik from the USA, Maulana Fazlur Rahman Ansari from Pakistan, Dr Jamal Badawi from Canada, Fatima Heeren from Nigeria and Prof Farish Noor from Malaysia are among some of the guest speakers that have, over the years, graced the events of the MYM. The hosting of Prof Amina Wadud from the USA counts as one of the boldest and unapologetic moves of the organisation.

During the 1980's, the MYM was already entrenched in the Muslim community with many of its projects, like SANZAF, IMA, IDM, etc. having developed into major role players within the broader community of Muslims. It is perhaps enough tribute to the MYM that the strong foundation upon which these organisations were built continues to carry them and they operate independent from it. It is therefore fitting that as we celebrate four decades since the formation of the MYM that we look back and tap into the strength of those foundations in order to chart a way forward for the organisation and the Muslim community.

The challenges that we face today as a country need strong and innovative leadership and the MYM is better placed to fulfil that historic role. As we celebrate, we should keep in mind the call of the above quoted verse that inspired a generation to take it upon themselves to invite to all that is good, enjoin what is right and forbid what is evil.





Seeking to Further the Struggles of the MYM

The MYM has made major gains on many fronts and broke down many barriers, but as is the case with all revolutions, those gains are currently under the threat of reversal. One of those fronts is the one of gender justice, where the MYM has succeeded in putting the issue firmly on the agenda of the discourse and was able to progressively exert influence for the creation of space for women in the mosque and in discussions of issues affecting the ummah. But owing to the vacuum created by the MYM's own disengagement in its latter years, the space has been filled by those who seek to revert to the status quo.

The formation of the Muslim Youth Movement (MYM) more than forty years ago marked a turning point in the evolution of the Islamic movement in South Africa. Although the MYM was at first a largely welfare oriented organization, it soon morphed into an organization that challenged, albeit in a limited way, long held assumptions about how a muslim community should be structured and function. Late in the first decade of its formation and inspired by Islamic movements of the Middle East (Muslim Brotherhood) and South East Asia (Jama' al Islamia) and the leading scholars and thinkers of those movements like Hassan al Banna and Abu ala Maududi, the MYM was to become an intellectual training ground for many of South Africa's muslim activists.

Faced by the political and socio-economic challenges of the time, from the onset the MYM grappled with formulating solutions, that are based on the Qur'an and sunnah of the Prophet Muhammad (peace be unto him), but are also home grown and take into account the prevailing conditions. These challenges were not only external, but were also from some sections of the muslim community who felt that the MYM was encroaching into spaces that they had made their own, like the collection of zakaah, dawah, etc. This inevitably put the MYM on a collision course with the establishment or those who had abrogated for themselves the role of speaking on behalf of the community. Be that as it may, the organization soldiered on and carved a special place for itself in the history of the South African muslim community.

Currently, the most urgent challenge faced by the MYM and the broader society is that of racism, a challenge that has its roots in the apartheid past of South Africa. The challenge of racism, which seems to be endemic in the muslim community and has to some extent been hindering the growth of Islam amongst indigenous communities is one that needs to be brought to the fore, for up to now it has only been discussed in hushed tones in dark corners. It is precisely the hushed nature of the debate around racism that has allowed it to become acceptable and has made it easier for us to look the other way. We need to cleanse ourselves of it and the MYM should be at the forefront of that cleansing and should lead by example.

As we celebrate forty years of the formation of the MYM, we should not forget to pay tribute to those who laid the foundation for its existence. These are the people who blazed the trail on which we walk today. They had many obstacles in their way but we should draw inspiration from their tenacity and endurance in the face of rejection and sometimes isolation. Theirs was an inspired vision and we can only hope that we are worthy inheritors of that legacy and that we are equipped with the requisite quality to take the MYM to the next forty years in the service of Almighty Allah.

To remain relevant, the MYM needs to draw on its strength of being able to have an open and frank conversation with itself and refocus itself on training and developing a new crop of activist that will further the struggles that have been championed by the Islamic movement in general and the MYM in particular. Further, it needs to engage much more proactively with the broader South African society in seeking solutions to problems that are facing the country and the world. Let us utilize this opportunity to refashion and reshape the MYM in order for it to be better prepared to meet the challenges of today; and claim its rightful place as the leader of the Islamic movement in South Africa.

Happy fortieth anniversary! May Allah grant us all the strength to carry out His commands with humility.

Thandile Kona
President



READING AL-QALAM IN SOUTH AFRICA

Prologue

Al-Qalam's annus horribilis was 1988. This 'year of horrors' led the Weekly Mail (now Mail & Guardian) to describe Al-Qalam as 'the most embattled paper' in South Africa. On 12 June 1986, PW Botha declared a nationwide state of emergency in the face of widespread militant resistance to apartheid.

This brutal crackdown on civil society was one of the last kicks of the dying apartheid monster – a bloody reflexive response that struck at the core of the lives of ordinary South Africans. In this political cauldron, media became easy targets for the apartheid state; and Al-Qalam was not spared.

While the banning and censoring of Al-Qalam by the state was a formal sanction, the newspaper also suffered casual censure from conservative elements within the Muslim community. Even though the revolution was not televised, emailed, facebooked, tweeted, cellphone camera photographed or instantly messaged, the transition of South Africa from a pariah nation to a democratic state was faxed, hand written and typeset by Al-Qalam (among others).

In the beginning

When the Muslim Youth Movement was formed in 1970, the Muslim community was scarcely spoilt for choice in their reading material. A decade earlier, the Muslim News had been launched in Cape Town with the bold strap line 'Southern Africa's only Muslim newspaper'.

It could rightly make that claim as, at that time, the Muslim media marketplace in South Africa was largely occupied by locally produced newsletters, pamphlets, occasional journals, annual publications and literature from the Indo-Pak sub-continent that appealed to a select audience. When the MYM published its newsletter which soon became Al-Qalam in 1974, the newspaper reported on the activities of the Movement and provided an alternative Islamic worldview for Muslims.

Social and religious issues were characteristic of the early years of Al-Qalam. The activities of the various branches of the MYM featured prominently as did the views of international scholars invited to South Africa by the MYM. Gradually, activities within the wider Muslim community came to be covered, although much of this

was highly indo-centric. Within conservative religious circles, Al-Qalam was taboo virtually from its first issues. The old canard of 'photography is haraam' was trundled out at every opportunity by the paper's critics and the delegitimisation of Al-Qalam became more pronounced when the paper began challenging prevalent religious attitudes and the lack of leadership from the clergy. International scholars visiting South Africa espoused a new progressive narrative that challenged the orthodoxy of the conservative elite. As Al-Qalam became more strident, the mischievous campaign against the newspaper grew fiercer.

As the 1976 Soweto student uprisings reverberated throughout the country, although coverage was almost non-existent in the mainstream media, Al-Qalam, without losing its core message, gradually began focusing on the political situation within the country. With the majority of the Muslim community disengaged from resistance politics, Al-Qalam's political shift was a gamble – it could lose readers and advertisers or it could begin the political education of its readership. As the apartheid government continued



its massive crackdown on students, in a distant land resistance to the Shah began in towns and cities across Iran. The language and texture of Iranian resistance found resonance in the pages of Al-Qalam. Then, in 1979, the world witnessed two events that dramatically altered the relationship between the Muslim world and western powers – a revolution and an invasion. The eventual overthrow of the US-backed Shah of Iran and the Soviet invasion of Afghanistan led to a realignment of forces in the region.

The political tide had turned and, for Al-Qalam, there was no turning back. While reportage still included local community and organisational activities, a pan-Islamic Movement theme began to receive attention. Buoyed by the victory in Iran and the resistance of the Afghan mujahideen, Al-Qalam became more strident in its anti-apartheid rhetoric. The struggle against apartheid was now viewed through the prism of international Islamic liberation politics.

Emergency!

By the mid-1980s, the bogus state-managed tricameral elections and parliament mobilised anti-apartheid forces within South Africa on a massive scale. Al-Qalam was clear in its rejection of the sham elections and parliament. Monthly editorials, columns and articles called on Muslims not to participate, ridiculed those who did and challenged the Muslim religious elite to condemn this apartheid scam – which they, in the main, did not do. The battle lines had been drawn and Al-Qalam

was deep in the trenches agitating and unsettling its readers. In order to stall its inevitable collapse, the apartheid government played a desperate hand. In June 1986, a nationwide state of emergency was declared, giving the apartheid state unlimited powers to detain, ban and proscribe individuals, organisations and the media. When the Nederduitse Gerefomeerde Kerk (NGK) declared Islam a 'false religion' at its general Synod in October of that year, Al-Qalam and the MYM led the challenge against the church. Providing 300 years of scriptural legitimacy to the apartheid state, the NGK and its offending declaration became a cause célèbre for the MYM and Al-Qalam. Readership increased and so did new advertisers who began to identify with the general thrust of the newspaper.

Meanwhile, resistance within the country from trade unions, civic organisations and students was reaching unprecedented heights and the apartheid regime was becoming more brutal and desperate in its crackdown. In September 1988, 4 500 copies of Al-Qalam were seized under Emergency Regulations because of an editorial that called on Muslims not to vote in the municipal elections the following month.

Numerous attempts to raid Al-Qalam's offices were thwarted through the vigilance of and early warnings by MYM staff. However, in November 1988, security police succeeded in confiscating documents, photographs and literature from the Durban office after Al-Qalam had reported on the October meeting between a Transvaal and Natal Indian Congress delegation and ANC representatives in Lusaka.

The Salman Rushdie Satanic Verses episode in October 1988 again allowed the paper to increase its circulation and readership. At 30 000 copies, Al-Qalam began reaching more readers while

at the same time adding extra pressure on its already strained financial resources. The monthly trip to the printer was fraught with anxiety and trepidation. Hastily arranged loans and last minute payments by advertisers kept the presses rolling, ensuring readers received their copies 48 hours later – in Durban, Cape Town and Johannesburg.

In January 1989, four publications – Al-Qalam, Work in Progress, Grassroots and New Era – were issued with final warnings in terms of emergency media regulations before they were to be shut down. Grassroots and New Era were subsequently shut down. As Al-Qalam's advertisers became edgy at the prospect of losing revenue, some began to withdraw support.

The conservative religious critics took the opportunity once again to criticise the newspaper for its openly political stance. Advertisers were advised to withdraw their support and potential advertisers were warned off from associating with the paper. Bundles of Al-Qalam were dumped in the bin at Durban's West Street Mosque by an anti-Al-Qalam brigade who believed that the sacred precincts of the mosque must not be defiled by a political rag that called on Muslims to disobey the country's laws and which liberally used photographs in its pages.

As if to further rile the conservative religious establishment and the state, a subsequent editorial firmly declared which side of the law Al-Qalam was on: *The irresistible truth is that any oppressive or restrictive action against one section of the press has direct repercussions on the freedom of every other section. And once the corrosive, undermining process begins, it cannot be halted.*

Al-Qalam's editorial policy is committed to Islamic values that espouse the principles of freedom and justice, and we fearlessly

protect the right to voice the ideas of individuals and organizations that share these same principles. If calling for the end of apartheid and the upholding of human rights is deemed subversive by the apartheid state, then Al-Qalam stands proud in the struggle to end this pernicious and ungodly system. We reiterate our stand that we submit and obey the commands of God and unequivocally reject and ignore the laws of the oppressive and illegitimate apartheid government. In the end, Al-Qalam resisted and survived as the edifice of apartheid crumbled. With the assistance of the international Legal Defense Fund, Advocate Gilbert Marcus challenged the banning order and won, belatedly. Through travail, The Pen withstood the onslaught from the state and the nagging meddling of conservative religious forces. Journalism in a new democracy was the next challenge for the persistent newspaper.

Years of wonders (annus mirabilis)

New technology and an emerging democracy have put new pressures on Al-Qalam. News and information became easily accessible through the wonders of mobile technology. The immediate access to international and local news and information is in direct contrast to earlier times when Al-Qalam articles were hand written and sent via the post office; reports were phoned through from journalists from all parts of the country and foreign news was taken from overseas magazines like Afkar Inquiry, Impact and Arabia and newspapers like Crescent International. Cut and paste was as unglamorous as it sounds – scissors and messy glue. Local and international news sections were clearly marked and the front-page story inadvertently set the tone of the newspaper.

Articles were proofread on typesetters and reread again when cut and pasted. A felt-tipped

blue marker was the trusted tool of all Al-Qalam editors. Religious, ideological and commonsense editorials provided challenging messages to the readers.

A healthy tension between articles and adverts meant that the contending spaces in the newspaper had to be filled with high quality reporting – a hallmark which even the architects of apartheid understood.

Indigenous reporting and journalism has become victim of the convenient cut-and-paste mentality evident in many Muslim publications. South African Muslim magazines and newspapers have perfected the art of subverting copyrighted material where world-renowned journalists are listed, without proper attribution, as correspondents and sometimes as part of the editorial team. Outdated modes of production are still preferred to the new desktop editing and layout techniques leading to drab and unstructured presentation. A fully functioning website can only enhance quality and drive readership levels up.

Faizal Dawjee
Cape Town

Editors

A.B.Mahomed 1971 – 1973
Yusuf Nazeer 1974 – 1975
Ebrahim Jadwat 1975 – 1976
Mahmood Vawda 1976 – 1977
Ebrahim Jadwat 1977– 1978
Iqbal Jaggot 1978 – 1979
Habib Karimullah 1979 – 1980
Yusuf Da Costa 1980 – 1982
Fuad Hendricks 1983 – 1986
Faizal Dawjee 1986 – 1989
Na'eem Jeenah (acting) 1989 – 1990
Faizal Dawjee 1990
Na'eem Jeenah 1990 – 1996
Shamima Shaikh 1996 – 1997
Simphiwe Sesanti 1997 – 1999
Nisaar Dawood 1999 – 2002
Imraan Buccus 2002





Beauty with love

Wishing
The Muslim Youth Movement
a happy
40th Anniversary





Muslim Youth Movement

Gender Desk

Since its inception, the Muslim Youth Movement has been involved in issues affecting Muslim women and, particularly women's marginalisation in the Muslim community. Through its various phases and developments, the Movement articulated, what were for its time and context, progressive stances on women's involvement within the organisation and their status within Muslim communities and in broader society. In the 1970's, when other Muslim organisations did not even recognise

women as active participants in public religious life, the MYM was, according to Abdulkader Tayob, professor of Religious Studies at the University of Cape Town (UCT) and a former MYM member, already including women in its activities, and advocating for a 'parallel development' of women where they would have a separate sphere to operate in. Initially, most women who participated in the MYM were wives and family members of male activists who were given, for the first time, inclusion and access to Islamic

programmes. As early as the 1970's, the MYM had expressed as one its principles that 'Muslim women [were] an integral part of the whole programme' of the movement and that 'unity of the Muslim community could not be achieved without the active participation of women'. In the 1970's and early 1980's, while maintaining some degree of gender segregation at its larger programmes, the MYM made many strides for Muslim women. Former MYM president Na'eem Jeenah explains that 'in terms of inviting foreign women guests for speaking tours, establishing a women's council, campaigning for women to be allowed spaces in mosques and attempting to form a Women's Islamic Movement, the MYM was a pioneer on the gender front.' Na'eem adds that the MYM was often at the receiving end of the South African Muslim clergy's ire because of its articulation of these positions. 'The "women in mosques" campaign attracted the most vitriolic response from the 'ulama,' he said, because it challenged their authority in a most fundamental way.

The Movement's insistence on the public involvement of women and on their inclusion in conventions, youth camps and other programmes where men and women participated together – even though the larger programmes were segregated – was unique at the time. In this period, female foreign guest speakers





included Fatima Heeren in the 1970's and Iman al-Kadi in 1983. These and other female speakers addressed public audiences comprising of both men and women. MYM's positions on the role of women also meant a challenge to hegemony within the Muslim community because the Movement had to interpret Islam in different ways in order to justify its more women-friendly positions.

While in the 1970's the main 'women's issues' that the MYM focussed on were mosque access for women and their participation in Islamic activities such as lectures, conventions and camps, that focus changed somewhat in the 1980's. The decade of the 1980's saw many more women entering the organisation on their own rather than as relatives of male activists. Many of these women were university and high school students who were members of the Muslim Students Association (MSA) – which, by then, had effectively become the student wing of the MYM. Women's participation in Islamic activities became less of an issue as students had a natural interaction between the genders at education institutions. Also, new female members were generally unattached to male relatives in the MYM and their commitment to the Movement was a personal one. As the MYM and MSA got more involved in political activity in the 1980's, women also automatically formed

part of marches, demonstrations and protests. Thus, while in the 1970's the MYM tried to convince the Muslim community of the need for Muslim women to be in the mosques and lecture halls, in the 1980's it was drawing them into the streets as well, moulding them into political activists and involving them in the anti-apartheid struggle. The latter part of the 1980's saw other issues around women making their appearance in the MYM's discourse. The Movement began grappling with issues such as Muslim women's leadership in the community, the notion that Islamic scriptures should be reread in a contextual manner that revealed more egalitarian (and women-friendly – some would say feminist) interpretations.

This latter process was spearheaded in the organisation's Western Cape region by then National Director (later Deputy President) of the MYM, Maulana (now Professor) Ebrahim Moosa. Indeed, both the women's leadership and the contextualisation of scriptures became prominent discourses that were dependent on each other. And both were pushed within the Movement by MYM president Imam Abdul Rashied Omar and Moosa, his deputy.

With their ideas of the contextualisation of scripture – the Qur'an and Sunnah, the new Cape-based leadership initiated a new phase in the history of the Movement. Increased political activity, interfaith relations and women's rights became among the most important issues on the MYM's campaign agenda. But tarbiyyah (education and training), what the MYM regarded as the core of its work, was not neglected. Indeed, the tarbiyyah aspect formed the basis of the implementation of these campaigns. Moosa and others organised regular seminars with activists to reread Qur'anic verses on women. The MYM was at this stage actively promoting women scholars and providing mentorship to women who were studying Islam at academic institutions. Although women had been centrally involved in the Movement's activities through the 1980's and took responsibility for

organising important programmes, there was a dearth of women in the MYM's national leadership structures. This began to change when, in 1989, the MYM elected a woman to its National Executive for the first time. Fatima Noordien was elected Western Cape provincial chairperson and a member of the National Executive. In general, this was a period of great change in the Movement. In 1990 the MYM launched its 'Women's Rights Campaign' and elected its first African president, Sheikh Tahir Sitoto. Sitoto believes there's a definite link between his election, the entry of African members into the organisation and the rise of feminism in the movement, as a result of the more culturally-relaxed gender dynamic of African communities.

UCT academic Dr Sa'diyyah Shaikh explains that, in her early adulthood, the MYM was distinctive in its approach to gender questions by the fact that it facilitated wide-ranging debates on how to think about gender critically within the context of broader engagements with issues of social justice in society. The MYM facilitated debates between people with varying perspectives on gender while most members still generally shared a critical social justice lens. This, she said, allowed the issues of gender justice to be raised in a generally progressive and expansive manner.

When Professor Amina Wadud, as a guest of the MYM, delivered a Friday pre-khutbah at the Claremont Main Road Mosque in August 1994, there was an uproar in the broader Cape Muslim community at the time. The MYM, the only Muslim organisation to support Wadud and the masjid publicly – especially through its newspaper Al-Qalam, was attacked and vilified for this. Shaikh notes that now, 18 years later, 'Many of the clerics who had previously contested the right of a woman to address the jumu'ah congregation have now accepted this as something that is done in the Cape.' Even in Johannesburg, Masjidul Islam in Brixton regularly hosts women speakers for jumu'ah. Shaikh adds, 'I think that the MYM

has been particularly successful in the campaigns for women's access to the mosque and claiming mosque space; I am led to believe that newer mosques in the north now factor in women congregants. So I think that the impact on the public ranges from the subtle level of expanding the arena of debate and the range of the "thinkable" in terms of gender to that of actual shifts in how particular gendered practices take place communally.'

One of the strong manifestations of the campaign was in the former Transvaal province where the focus of the MYM women's rights campaign was women's access to mosques. However, unlike in the past when the MYM contented itself with speaking and writing pamphlets about the issue, MYM women had decided by the beginning of the 1990's on a more confrontational approach, on taking their rights rather than just demanding them.

Jeenah recounts how, just before Ramadan in 1993, MYM women activists anonymously printed and distributed pamphlets calling on women to attend the daily Tarawih prayer at the 23rd Street Mosque in Fietas, Johannesburg. Women's defiance of the mosque committee and the almost-violent responses by some committee members drew much media attention – especially for the leader of the campaign, Shamima Shaikh, a rising star in the MYM.

The action was the main impetus for a proposal at the MYM General Assembly later that year, passionately motivated by Haroon Patel, for the formation of the 'MYM Gender Desk'. Haroon's proposal was accepted and Shamima was elected as the Gender Desk's first national coordinator. The mission statement of the Gender Desk said: 'Committed to the Islamic values of justice, freedom and equality, the MYM Gender Desk focuses on gender issues in order to transform society and affirm people's humanity through education, campaigns and the empowerment of women.' The Gender Desk became an effective structure promoting gender equality

and the agenda of Islamic feminism within the Movement and the Muslim community as a whole. Its attempts in this regard included the push to get Muslim women equal access to Muslim institutions and the campaign for a 'Just Muslim Personal Law'. Crucial to these activities was an education programme and, particularly, the distribution to MYM activists of publications explicating its Islamic feminist agenda. Even members in remote rural areas were receiving Gender Desk 'Education Packs' on a range of issues and were asked to study the readings and conduct discussions based on them. The packs contained readings by scholars such as Amina Wadud, Fatima Mernissi and Fazlur Rahman as well as articles by local gender equality activists. Issues dealt with in these readings included progressive interpretations of women in Islam, Muslim Personal Law and even abortion. The Desk also organised a number of workshops and conferences on issues related to women and Islam.

Another important development was the Gender Desk Divorce Support Group in Cape Town. This was an initiative that the Gender Desk pointed to as one of its practical community outreach activities as compared to its educational, propaganda and lobbying activities. Through the support group, divorced Muslim women and women with marital problems received emotional, psychological, intellectual and ideological support. The group served up to 30 women at a time. For Shamima Shaikh, the divorce support group – which began in 1996 and still exists – was an integration of the strategies of presenting the Qur'an as a 'source of empowerment for women' and of providing immediate relief to those women who were victims of the lack of that empowerment.

Lest it seem that the gender struggle was a rosy one for MYM activists, it must be noted that, from the 1970's and its campaign to get mosques to avail facilities to women, the Movement has been attacked for its gender and women focus. Much of the vitriol came from

various 'ulama and 'ulama bodies around the country. But even some 'progressives' were uncomfortable about the calls for equal access to mosques, the support for women jum'ah speakers and so forth. The labels from the conservative right included 'munafiq' and 'jahil', and from the liberals there were gems such as 'ultra-radical' and 'ultra-leftist'. On the media front, the monthly newspaper Al-Qalam and the Johannesburg-based radio station The Voice were both linked to the MYM. Both had, in the 1990s, played an important role in furthering the objectives of Islamic feminism and the work of the Gender Desk. Both served as tools for women's empowerment and promoted the agendas of equality for Muslim women by the manner in which they covered various issues within the Muslim community.

A survey of various editions of Al-Qalam through the 1990's – particularly upto 1997 – reflects the deliberate attention given to women's issues by the paper. The Voice had been successful in giving airtime for members of the Muslim community to debate issues that are otherwise not debated publicly and to encourage women to be involved in the station's management, programming and technical aspects.

The history of gender debates within the MYM reflects, in a microcosm, the way the organisation developed since its inception to the current day, and the shift in discourse from women's inclusion and participation at the beginning to equal access and leadership in the 1990's.

This was an important trajectory for Muslim women's progress. The MYM has attempted to sustain these initiatives by reviving the discourse of women through workshops and conferences. One of the contemporary challenges to the MYM is to sustain the development of gender issues and expand on their significance to the Muslim community.



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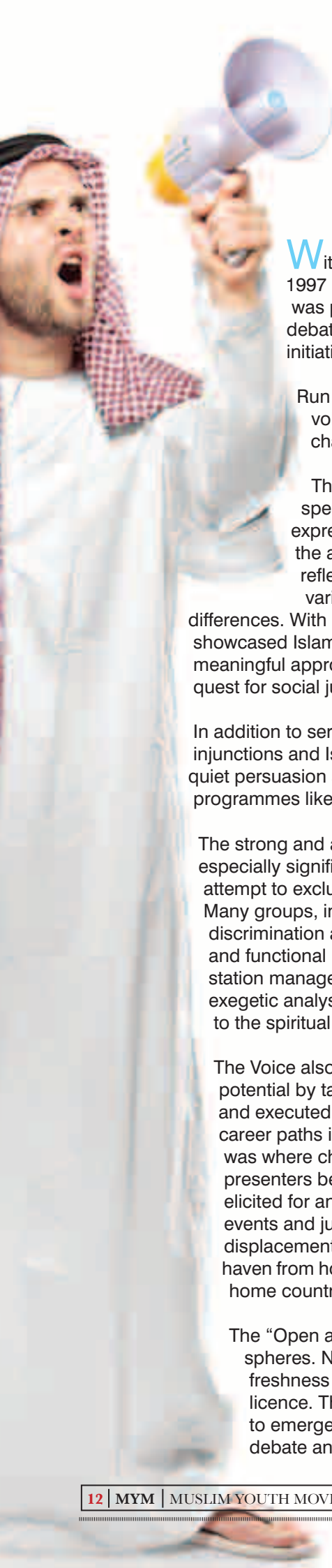
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THE VOICE

With the motto “Open and Alive”, The Voice community radio station was set up in 1997 by the Muslim Community Broadcasting Trust. Its makeshift studio, which was plastered and soundproofed by two young volunteers, was the venue for lively debate and controversy. It resonated with expectations of justice, equality, empowerment, initiative and socio-economic development.

Run out of the MYM offices in Mayfair Johannesburg, by a group of committed volunteers, The Voice’s stated mission was to: “Empower people to live Islam in a changing society through broadcasting excellence. “

This mission was an unequivocal assertion to uphold human dignity, fight for justice, speak out against intolerance and racism, ensure gender equality, uphold freedom of expression, question authority, support victims of oppression and fight for the freedom of the airwaves from censorship. The Voice did this with a line up of broadcasts that reflected a community with all its variations in colour, sounds and sights. And it united various sections of the Muslim community of Johannesburg in our diversity and vibrant differences. With programmes like “As a matter of Fiqh” and “In the shade of the Qur’an”, The Voice showcased Islam as a religion of compassion and love. It provided listeners and presenters with a meaningful approach to their religion that transcended dogma and ritual and steered towards a quest for social justice.

In addition to serialised recitations of Qur’an, Qur’anic literacy and tafseer, Qur’anic themes and injunctions and Islamic jurisprudence and its applications were also examined. Raging debates, quiet persuasion and meticulous analysis were the hallmarks of the news, actuality and discussion programmes like Straight talk, Our voices, Drivetime live, and Morning Voices.

The strong and assertive presence of women at the station was its most striking feature. This was especially significant in light of a competitor broadcaster which resorted to legal action in its attempt to exclude women from the airwaves on the basis that a woman’s voice was “awrah”. Many groups, including the Commission on Gender Equality, rallied to decry the blatant discrimination and silencing of women. At The Voice though, women presenters held strategic and functional positions at decision-making levels. They were engineers, anchors, producers and station managers. They produced programming ranging from political commentary to religious exegetic analysis. In this way, they challenged shallow connotations of their status and contributed to the spiritual and emotional growth of the self, family and community.

The Voice also provided youth with an opportunity to interact, exchange ideas and explore their potential by tackling issues that affected them. They produced and researched their own content and executed their tasks professionally. In this way many volunteers at the voice branched out into career paths in broadcasting, religious studies and community development. Our Treasure Chest was where children heard their own enthusiastic voices ring out on the airwaves. These fledgling presenters became adept at producing and presenting too. Community participation was always elicited for an exhilarating experience. Apart from call-ins, the Voice ran live feeds from various events and jumu’ah khutbahs. The Voice community also included refugees. Faced with poverty, displacement and xenophobia, Somali, Senegalese, Ivorian and Pakistani communities found a haven from hostility in The Voice. They were given a platform to connect with their others from their home countries and share their unique experience of Islam and refugeehood.

The “Open and Alive” policy also extended to the legal, business, health and community spheres. New people and ideas were constantly accommodated at The Voice to maintain \ freshness and vibrancy. In 2007, The Voice lost its bid for a renewal of its community radio licence. This marked the end of a decade of broadcasting which provided a space for people to emerge from marginal spaces and voicelessness to the forefront of innovative thought, debate and transformation.



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Hafez Abu Bakr Mahomed

Forty-two years have lapsed since the tumultuous events of 1970, but it seems to me to have happened just yesterday. I recall clearly the first phrase that I penned in the very first editorial of Al-Qalam, as its first editor: 'Muslims are sandwiched between the pressures of a glorious past and the heralding of an uncertain future.'

We were all talk of our past, all concerned of the future but never living in the present. The present was defined by western institutionalised racism at home and cold war conflict between two amoral and plundering materialist ideologies – communism and capitalism. Muslims were only useful as serfs for these ideologies and, to a large extent, continue to be proxies under the guise of self-styled kings, princes, presidents, tyrants and military dictators.

How was such a disease allowed to occur? I refer to an address I delivered in Pakistan in 2007.

'Our powerlessness is that we allowed Muslim scholarship to stagnate and for centuries thereafter we continued to defend and protect an unchanging situation in the name of "purification", thereby losing control of both events and history. History and events now control us. We do not control nor influence them as the Khulafa ar Rashidun had done.



'The Seerah and the Sunnah became marginalised and studied parrot fashion as an event in history. The dynamic and all-embracing code and status of the Shari'ah as Allah's divine gift to all mankind became all but replaced by a divisive theology of the various schools of thought which led to the further decline, defeat and dismemberment of the House of Islam. Muslims are now boxed in prison houses referred to as "nation states", with no say as to who shall govern them, no control over the laws that should apply to them and no benefit from the resources that belong to them.

'Armed with great scientific know-how and technology, a scientific truth that is compatible to Islam, the western powers became attractive to a large number of Muslims students and scholars under the erroneous belief that such compatibility was sufficient to borrow new ideas from the West and to put such energy and power into their own sagging history and tradition without creating their own intellectual revolution within the paradigm of the timeless Seerah and Sunnah.

'If culture teaches us how to think, civilisation teaches us how to live. It is not without significance that the leading nations of the West, though high in technology, are low in culture and values. In this cross-fertilisation, Muslims have found themselves trapped within an educational and

behavioural framework that can best be described as producing Dr Jekyll and Mr Hyde personalities where what we do in the mosque is God's business and what we do outside is our business.' It was this Dr Jekyll and Mr Hyde division that bothered me about Muslims here and abroad. We lived split personalities. This was evident in universities, schools, madressas, on the shop floor, in business houses and the mosques. Our educational system was dysfunctional and compartmentalised. It was stifling and unbearable. Either we were Muslims espousing our universal values or we were not. The elders, traditional structures and some, if not most, 'ulama were in their comfort zones. No help was forthcoming for our generation. We were reminded of our 'Indianness'

or 'Malayness' or even 'Colouredness' as the benchmark of our goals and aspirations. It was time to break out. In the first quarter of 1970, as a third-year university law student, I convened a meeting of concerned Muslims at the Pine Street Madressa. We were not there to form a Young Men's Muslim Association; we had assembled to form a movement that would break out from this paralysis and move continuously in the present, from stage to stage, from beacon to beacon, to clearly defined goals. It was the Muslim Youth Movement. A month or two later, the MYM was formally inaugurated at the Al Kajee Hall, Durban. My late mentor and friend, Dr Hoosen Kotwal of Cape Town, delivered the key note address. The rest is history.

From the thousands of youth that assembled yearly in the Movement's national conventions, a remarkable group of leaders emerged. Some established institutions and structures in education and social upliftment such as SANZAF. The highly-respected Islamic Medical Association, with a membership of almost 1 000 doctors grew out of Lajnatul Attibba, a unique structure of the Movement which I convened with the assistance of Dr Goolam Hoosen Latchkar and Dr Goolam Hoosen Tootla, for Muslim doctors to serve the poor and the deprived in rural areas with free medical services and medicines. There is also the Association of Muslim Accountants and Lawyers dedicated to imparting the Islamic ethos and values to their respective professions.

The South African racist apartheid system and the global Communist ideology have been consigned to the dustbin of history. The Capitalist model, which has been stripped of its true purpose and goals, that of loot and plunder, is now in retreat. As a theory for mankind's hopes and aspirations, it is already dead.

The collapse of these two ideological systems leaves the global ideological landscape in a vacuum that presents both an opportunity and a danger for the general peace and welfare of earth's inhabitants. Islam is the only ideological system that covers guidance for the total spectrum of human activity. Hence the remnants of both collapsed systems are targeting Islam with all the destructive weapons at their disposable: propaganda, politically, socially, economically and militarily. In such efforts, they are greatly assisted by Muslims of the Dr Jekyll and Mr Hyde variety.

This is not occasion for despair. It is Allah Almighty's plan of boiling the pot so that the unwanted froth comes to the fore. If we adopt a view based on a generational timescale, the outcome will be positive, insha Allah.

A paradigm shift is occurring in the Muslim mind of his/her understanding as an individual and of society. He/she is aware that the mind has to be rebooted and the

virus removed. He/she is aware that health, wealth, happiness and well-being are inherently intertwined with the health, wealth, stability and well-being of society, organisation or business entity of which he/she is a member.

Layers of foreign notions of the status of the individual and society have collapsed under the sheer weight of logic espoused by the Qur'an and the realisation has dawned that we got it all wrong. The effect of old habits and cobwebs that had accumulated in the Muslim mindset, encouraged and goaded on by the patronising conduct of the West, is now rapidly sinking in the quicksands of history.

A sudden burst of fresh and renewed energy has generated a new social spirit which has enabled us to seize history and not be seized by it. Muslims in some parts of the world are in control of events and are, thus, for the first time in centuries, in a position to direct and determine their course and action taken. Turkey, Iran, Malaysia and Egypt come to mind.

The Muslim mind must be educated that, irrespective of how much he/she has achieved individually, if society is neglected and not nurtured and nurtured as a living organic entity, he/she will become a failure. This is why in the business of living Islam, the Muslim is required continuously, consistently and uninterruptedly throughout his youth, growth, maturity and old age to do his duty to Allah, duty to himself/herself and duty to society.

The three duties function and operate simultaneously. Both his/her naturing and nurturing become the flip side of that of the naturing and nurturing of society. There is no short cut. I have no doubt that Muslims will readily understand the great challenge ahead if they have a greater sense of awareness of: the geopolitical landscape and the overt and covert hostility to Islam post-9/11; the spectacular collapse of the two dominant economic systems in the world's ideological landscape; the presence of political and economic Islam as a serious alternative to the vacuum likely to follow in the coming decades; the challenge and responsibility such an alternative places upon Muslims; and the stress and tension that will increasingly bear upon Muslim minorities.

The best universities and the works of the greatest scholars and scientists of all civilisations can today be accessed without leaving one's room. The future is in connectivity and collaboration, not command and control. Mountains, oceans and desert sands are no longer barriers, neither are state boundaries or lines of control. Human beings can freely communicate to human beings whatever they want to communicate,

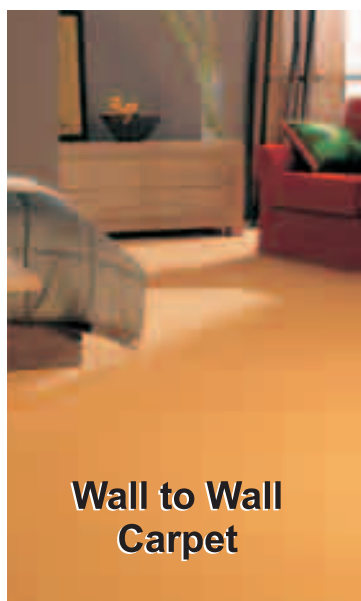
whenever, wherever and however, whether by words, numbers, sound, music or pictures. Digital diffusion of knowledge at the speed of light is blowing away the walls, ceilings and floors that we were boxed in, with such force that the entire world population is already beginning to spin in an integrationist direction. It is no longer countries or companies but individuals that are globally empowered in this information and knowledge revolution.

But this integrationist force requires the balance of a centrifugal force, of family, society, stability and control, lest this integrationist force, like a tornado, sweeps destruction along its path of whole societies and cherished human values. Institutions, habits, cultures, traditions, values of social cohesion, religious faith and national pride will be blown away in this cyber hurricane unless they are underpinned by a set of timeless, supra-continental, supra-racial, supra-national values of benefit to all of mankind in this journey of humanity from the womb to the tomb.

These are values that are worth protecting. This presents the greatest single challenge to the universality of Islamic values and the greatest single challenge to Muslims in

the twenty-first century. We have the greatest gift given to all of mankind – Al-Qur'an. We are duty bound to share it with mankind by example and not by empty phrases and talk. To the deviant and misguided, neither the tearing of one's hair nor burning of the Qur'an will make even an atom's weight of difference. I have no doubt that in the next 42 years, long after we have passed on, the landscape in many parts of the western world will be familiar, if not similar, to these universal Islamic values, by free will and choice.

To the wonderful and truly remarkable brothers and sisters of the Movement, those who are of the first generation and still active, it is my prayer that Allah Almighty grants them good health and the best of this world and of the Aakhira. Those who have already passed on, it is my fervent prayer that Allah Almighty will grant them the highest status in the Aakhira and may enlighten their graves with His Noor.



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The National Awqaf Foundation of South Africa (AWQAF SA) salutes the Muslim Youth Movement of South Africa (MYM) and its leadership for nurturing youth leaders over the past four decades. Today they play important leadership roles in the service of the country's non-governmental, academic, business, political, social, and religious institutions.

Awqaf SA is deeply committed to the progress, growth, and development of our youth. As a multi-generational organization, we urge our youth to reach the highest levels of leadership and learning and continue serving and empowering communities in South Africa.

Awqaf SA is also deeply committed to the re-establishment and the revival of the divine institution of waqf to enable the Ummah to become self-sustaining and to generate long-term financial resources to uplift all sectors of society. In this regard, we urge every individual, every family, every business, and every institution to contribute to the revival of the sacred institution of Waqf.

We pledge our support to the MYM to continue its role as a catalyst for positive change and transformation and to continue nurturing youth leaders for the future.

A Waqf is a voluntary permanent dedication to Allah and remains Allah's property, forever. A Waqf is a sadaqa jariya. The waqf always remains capital and is prudently invested. Only the proceeds from Waqf investments is spent on projects. The waqf is like a fruit tree. Year after year, the tree grows and there's more fruit to enjoy by more. Over time, your waqf works for you... and the Ummah! A real blessing from Allah.

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President from 1975 to 1977

Ebrahim Jadwat

Preceding the formation of MYM

The founding members of the MYM were inspired to act by several observations about the Islamic experience in South Africa. The first was our fervent belief that after 350 years in southern Africa, Islam / Muslims had made little impact on the indigenous and other non-Muslim communities in South Africa.

Muslims were largely perceived as a foreign element, comprising either of Indians (known pejoratively as 'Makula' or 'Coolie'), who were concentrated in Natal and the Transvaal, or 'Malays', who were based largely in the Cape. Both groups were regarded as alien communities, with each tending to show great pride in their ethnicities (Indian or Malay), rather than embracing a broad non-racial, non-sectarian Islamic ethos.

It was also clear to us that da'wah was unheard of in the sense that Muslims did not actively convey the message of Islam to non-Muslims, as the Qur'anic injunction instructs us: 'Invite all to the way of your Lord with wisdom and beautiful preaching.' There were exceptions, with Ahmed Deedat and the Islamic Propagation Centre (IPC) being obvious examples, but in Deedat's case his focus was on destabilising the Christian message.

Another tradition that was beginning to make its mark was the Tabligh Jamaat movement, which focused solely on Muslims. The Islam practised by the majority of Muslims was based on rituals, with a solid focus on mouloods, ratibs, muharram, tazias, visits to saints' graves and the urs.



Younger Muslims in the late 1960's had also felt that the Islam of the mimbar/'ulama had been devoid of in-depth discourse about Islam's relevance in the modern world.

There was a tendency to focus primarily on mundane, hair-splitting issues. Understanding of the Qur'an was absent from the lives of the majority of local Muslims who learnt and recited the Qur'an in rote fashion. There were a few tafseer classes. The Arabic Study Circle made an important contribution, but most Muslims continued to focus on kitabs in Urdu from the Indo-Pak sub-continent. The main language of Islamic discourse among Indian Muslims, in fact, was Urdu rather

than Arabic, the language of the Qur'an, or even English, which most younger Muslims conversed in. Urdu was regarded as a 'holy' language in Natal and the Transvaal.

Another troubling trend was that some of the brightest of the ummah were turning to Marxism. Until the 1970's, joining the struggle inevitably meant breaking from the deen. The Warwick Avenue Triangle of the 1940's, 1950's and 1960's was home to many struggle veterans who held inspiring rallies in Red Square (now Nicol Square). The Muslim community looked upon their meetings and activities with suspicion as aspects of their conduct fell outside what was acceptable to orthodox Muslims.

There were some truly inspiring individuals in this group; the names of Cassim Amra, A K M Docrat, Max Moolla, Ismail and Fatima Meer, Dawood Seedat and Hassen Mall are etched permanently in the annals of liberation history. It troubled us, therefore, when many of them became distanced from Islam. Even when the likes of Imam Abdullah Haron (pejoratively termed 'KB' by some in his community) did not abandon the deen, there were whispers from conservative elements that he 'deserved what came to him'. We wanted to present a dynamic vision of Islam that would appeal to dynamic thinkers and leaders.

There were other concerns. Muslim women were largely invisible members of our society, with the exception of a handful of political activists such as Cissie Gool, Amina Cachalia, Zainab Asvat, Jainub

Gool (Tabata) and Fatima Meer, pioneers in medicine like Fatima Mayet, Hawa Patel and Mariam Jeewa, and Zuleika Mayat, founder of the Women's Cultural Group.

Muslim youth were absent from masajid; there were no institutions catering for the Ummah's needs except the masajid, madressas and the Gorba Fund; there were no programmes aimed at the enlightenment or upliftment of the Ummah; there was an absence of Islamic leadership at all levels since there was no tradition of scholarship or an Islamic Movement; and there was little contact between communities, towns, and provinces within South Africa, while contact with the rest of Africa and beyond was also minimal, with Al-Azhar in Egypt and Deoband and Bareilly in India being exceptions.

Muslim communities lived largely in self-enclosed pockets. All of this was compounded by the absence of literature and libraries that could stimulate Muslims to think about Islam and the political, social, and economic issues of concern to humanity at large, and present Islamic solutions to these problems. We were firm in our belief that the Qur'an provided guidance with respect to the many problems confronting humanity at all times and in all places.

It was against this background that a small group of young people launched the MYM. We knew that we faced a daunting task and we anticipated a long journey with many challenges and obstacles along the way. While there were many problems and difficulties, we took heart from the guiding verse in the Qur'an that 'with every hardship there is ease', (94:5-6). Rather than focusing on the problems, we decided to exploit the opportunities.

Vision of the founding members

In November 1970, the MYM was launched at the Orient Hall in Durban. Our guest speaker was Dr Hoosen Kotwall of the Muslim Assembly, Cape Town. The founders of the MYM sought to address the above shortcomings by enlightening

and educating the Ummah and the youth in particular about a dynamic version of Islam, not the Islam of the 'ulama but one that embraced the revivalist ideas germinating in the Muslim world at the time. Muslim intellectuals at this time focused on the 'Islamisation of knowledge' and argued persuasively that Islam contained all that was required for Muslims to live in the modern world. We wanted to create a movement of young people motivated by this Islamic ideology in order to chart a new course for the ummah.

The founding members wanted to develop and nurture visionary leadership for the Ummah, particularly in this country, so that Muslims would not have to rely on 'ulama imported from India' who were not au fait with our challenges. We hoped that by presenting a dynamic version of Islam that focused on contemporary challenges, we could arrest the movement of people away from Islam to Marxism. Above all, we wanted to create institutions where Islamic values could be expressed and practised as a way of life so that we could realise our vision of an Islamic alternative.

Programmes and activities

Islamic organisations often suffer from 'analysis-paralysis' and spend too much time fine-tuning their aims and objectives, with the result that there is much ado about nothing. This was certainly not the case with the MYM. The programmes and activities organised by the MYM during the formative years were both intensive and extensive.

Lecture tours conducted countrywide proved extremely popular. During June 1971, for example, there was a series of sixteen lectures by the likes of A B Mohammed on Islamic History; Mehmood Dawood on Arabic; Cassim Docrat on politics in South Africa; and Marhoom Ismail Meer on the exegesis of the Qur'an (Qur'an in context). Ismail Meer, an ANC stalwart, was banned at the time but came to the Jumma Musjid Hall in Cathedral Road to deliver his lectures, which proved both enlightening and inspirational, and drew good crowds. The first MYM

convention was held in March 1972 at As Salaam on the Natal South Coast. It was attended by over 5 000 people, including women and girls. The guest scholar was the inspirational Professor Fazlur Rahman Ansari of Pakistan, who had a global reputation as a theologian and philosopher with a wide knowledge of modern sciences. He expounded on Islamic issues in a manner that appealed to both ordinary Muslims as well as intellectuals.

One of the primary international Islamic influences in the early 1970's came the Arab world, in particular Sudan, Jordan, Syria, Egypt, Iran, Palestine and Lebanon. Students from these countries who had gone to America formed the core of the group.

Lebanese born Ahmed Sakr and Iraqi Ahmed Totonji were in the forefront of the Islamic renaissance among students in North America. Totonji was invited to the first MYM convention in 1972 but withdrew because he was moving to Libya.

Sakr, who attended the second convention in 1974, revolutionised our thinking and approach. He had studied at the American University in Beirut and the University of Illinois where he was awarded a PhD in Biochemistry. He was a founding member and president of the MSA of the USA and Canada, a founding member of the World Council of Mosques and first director and representative of

the Muslim World League to the UN. He was president of the MSA of the USA and Canada at the time of his visit. Zuhar Sakr and Fatima Heeran were also guest speakers at conventions and addressed women's gatherings countrywide.

We were also determined to place Islam on a sound institutional footing and launched organisations such as the Islamic Medical Association, South African National Zakah Fund, Association of Muslim Accountants and Lawyers, a camps project, women's programme, etc. In 1973 we launched Al-Qalam under the editorship of Yusuf Nazeer, with me as co-editor. We are proud to note that forty years later the newspaper continues to be a significant voice in the community.

Palestinian born Dr Hisham Badran, then programme director of Camp Al-Mu-Mee-Neen in Canada, was guest speaker at our camp programme in July 1974. Badran, who passed away in 2004, had great experience in organising youth camps.

He held an MA degree in Islamic studies and was a teacher who had worked extensively with youth. We wanted to use the camps to develop a cadre of young, confident leaders to take the cause of Islam forward in this country.

Our success in this is reflected in the many people who came through our camps programme and our ranks continue to make

important contributions to this country in various fields.

The fourth MYM convention in March 1975 focused on various development projects, such as the AMAL and an economic programme (Jaame).

The guest speaker that year was Dr Jamal Badawi of the MSA of the USA and Canada. This was a deliberate choice as Egyptian-born Badawi had completed his MA and PhD degrees in business administration at Indiana University, Bloomington, and was a professor at the Sobey School of Business, Saint Mary's University, Halifax. He was also a widely-published author and speaker on Islam.

Totonji finally also made it to our shores in July 1975. His visit saw the launch of the Southern Africa Islamic Youth Conference (SAIYC) with participants from Botswana, Mauritius, Seychelles and other neighbouring countries. Totonji's visit was a major boost for us as he was well known in the international Islamic movement.

He had been a founding member of the International Islamic Federation of Students Organizations (IIFSO), which organised international youth camps on five continents. Totonji was also a co-founder of the International Institute of Islamic Thought (IIIT) with Dr Ismail Al Faruqi.

In Riyadh, Totonji had established the Department of Petroleum Engineering at King Saud University. While he was in Riyadh, he also initiated the formation of the World Association of Muslim Youth in 1973. It was also in 1975 that the first MYM conference was held to launch our various projects. We wanted our own 'home' and purchased the Islamic Centre at 156 Queen Street, which remains the venue for many of our activities. The Islamic Centre Trust (ICT) was also registered and a campsite was later purchased in Verulam.

The first ITP programme was held in 1976 during my presidency. The theme was 'Muslim participation in the struggle: The Islamic paradigm'.

There were sound reasons for this ITP. That year, 1976, was politically important with the Soweto uprisings of June grabbing international attention and politicising many youth. Those of us who had grown up in the shadows of the Natal Indian Congress, the ANC, Pan-Africanist Congress, Unity Movement and Black Consciousness Movement were disappointed when these activists cut themselves off from the faith.

In the context of Soweto and the new impetus given to the anti-apartheid forces, we wanted to politicise our youth with an Islamic perspective, to create an awareness and develop a leadership that would serve the struggle via Islam. The guest coordinator for this ITP was Jamal Badawi and, at this ITP, we met for the first time with people such as Rashied Omar, Achmat Cassiem, Yousuf da Costa and others who would later become important political figures.

When the MYM was started by a group of young but enthusiastic and impatient people, they were literally groping in the dark, and these noble international visitors provided the tools to develop the movement's programmes. The visitors were a source of great inspiration and motivation. They addressed young people and students at universities in a language that made sense to them and brought the Qur'an in context and the life of the Prophet (s) as an example for people in our age and time. It was something that we were anxiously looking forward to as there was nobody in this country other than perhaps Sheik Saleh Deen of Cape Town, Maulana Ansari of Durban and one or two others who could have this dialogue with Muslim youth on their terms.



Dr Shaukat Ali Thokan

President from 1977 to 1979

I am honoured to write a few words on the occasion of the forty-year anniversary of the Muslim Youth Movement of South Africa. I recall with fondness how, in the early years, we struggled to establish this Movement that would serve our community; how we persevered with almost single-minded determination; and how we succeeded to shape a generation of youth to re-look at what it means to be Muslim.

I am particularly proud that the Movement has morphed and matured from its predominantly Indian-Malay membership, albeit not by design, to a more inclusive and encompassing one that is now well-represented across all sectors of our country. The fact that some of the Movement's leaders are from the emerging Muslim communities bodes well for its future and for Islam in this southernmost part of Africa.

If there is any advice I can offer after forty years of belonging, it is that we must all continue investing in and developing our youth, wherever they might live. I am aware that much has changed in our country and, indeed, in our world, but tarbiyah and ideology are constant.

It is for this reason that I urge the current (and future) leadership of the Movement to work even harder at establishing what I consider to be three pillars of the Movement, namely:

- Halaqat
- Camps
- Literature

These programmes will help to build the ideological foundation of our youth and will help us rise once again as examples to all of humanity, as we ought to be. I congratulate the MYM and pray that it continues to be of inspiration to us all.



AHMED SAEED MOOLA

President from 1979 to 1981



It is an honour for me to write a message on the occasion of the fortieth year since the formation of the Muslim Youth Movement (MYM). By the grace of Allah, I joined the MYM in 1974 after being encouraged by Ebrahim Jadwat who was a member of National Executive and later became the second president of the MYM.

It was a time of excitement and challenge at schools and universities, where students were encouraged to study, practise and implement the teachings of Islam in halaqat or study groups.

It was an era when many Muslim youth were turning to communism and atheism. Students started Islamic classes in the 'no-go' areas of Kwa Mashu and Inanda and in places like Chatsworth and Phoenix. This programme became known as the 'Sunday Islamic School'.

A restlessness was created in the youth and the communities in which the MYM operated. Programmes were developed to make an impact on these communities. These included:

- The MYM Zakah Fund coordinated by Dr Shaukat Thokan – which eventually became the South African National Zakah Fund (SANZAF).

- The clinics community (Lajnatul Attiba) started by Dr Goolam Hoosen – which led to the formation of the Islamic Medical Association (IMA).

- The Islamic Movement Press which started at a back room of the MYM office and is today the successful Impress Printers.

- Sheikh Ahmed Deedat handed control of As-Salaam to the MYM. Dr Mohamed Khan and Dr Goolam Hoosen headed the As-Salaam committee and turned it into a successful da'wah and educational institution.

- Marhoom Abdul Sattar Gani was a pioneer in the field of Islamic economics. Although Jaame Limited failed, others took the concept of Islamic banking and successfully implemented it.

- Marhoom Abdullah Osman implemented the Friday Khutba publication and a youth development programme. Youth camps, conventions and leadership programmes were organised in order to create Islamic awareness among youth. Training (tarbiyah) manuals were written and studied at the various programmes.

- Dr Ebrahim Dada started da'wah programmes in the Umlaas-Marianhill area. From this initial da'wah centre, the Islamic Dawah Movement (IDM) emerged to become a leading da'wah institution in Southern Africa.

- In 1977, Ebrahim Jadwat, Marhoom Mahmood Moosa and Dr Ahmed Totonji organised the first Southern African Islamic Youth Conference (SAIYC) in Botswana. It was the first time that Muslims from the various southern African countries and Indian Ocean Islands met to discuss issues concerning the Muslim community. Conferences were later held in Zambia, Zimbabwe, Mozambique, Malawi and Lesotho.

MYM members travelled from town to town in South Africa to convey the dynamic message of Islam. The MYM legacy still lives in the multifarious projects which were initiated by the Movement.

May Allah bless the MYM founders and may the MYM continue to serve and work to make Islam a blessing in our beautiful rainbow nation.



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Mohamed Amra

President from 1983-1987



First Contact – 1972 MYM Convention

Forty years ago, during the Easter weekend of 1972, I, with a group of my classmates from Orient High's standard nine, attended the first Muslim Youth Movement Convention at As Salaam, Braemar. The guest speaker was Maulana Fazlul Rahman Ansari (RA). I literally sat at his feet in absolute awe of his persona, not only inspired by his presence but also by his inspiring messages and knowledge. I was fifteen years old and this occasion was a turning point in my life. The convention had attracted many students and 'seniors' in the community, notably members of the Arabic Study Circle who contributed much to the intellectual milieu at the convention. I do not recollect if any women were present.

The most important lesson I learnt from that convention was to read and understand the Qur'an. This was actively discouraged in the community at the time. My journey commenced there and then: read, study and live the Qur'an. I left the convention inspired and motivated to make Islam my way of life. The idea of joining the MYM had never occurred to me; nor were we invited to join. MYM structures were not in place at the time and this was the inaugural convention and public 'launch' of the MYM.

Joining the MYM – 1974

Being in matric the following year, I attended the 1973 convention for only a day and then attended the 1974 convention, also at As Salaam. A classmate, Omar Moosa, later took me to a local MYM branch meeting he had been invited to by his cousin Nazeer Jhaveri. I attended a few meetings, apprehensive at the prospect of being involved, not having any exposure, experience or peers to offer me support.

I stuck it out, partly due to Nazeer Jhaveri, chairperson of the first Durban branch, with his soft, caring personality that created an enabling environment for us. The presence at some meetings of the ever-inspiring Ebrahim Jadwat provided further motivation. I quickly established new friends in the MYM: Mahmood Vawda, Rafiq Rohan, and others – too numerous to mention. The brotherhood and camaraderie of these individuals consolidated my involvement.

At university: the MYM and MSA synergy

This was also my first year at university, at the University of Durban-Westville (UDW), an indian 'bush college'. Being 'Islamically-minded', I was uncomfortable with the state of Muslim students: lack of Islamic consciousness; identity crisis; neglect of salah; immodest dress; etc. The reality spurred us on to become more involved. Around this time, Muslim Students Association (MSA) was established at UDW and we became involved in both MSA and MYM. This link was significant and a critical factor in Muslim youth activities in South Africa.

International links

The 1970's was an important period for the ummah in South Africa and globally. Internationally, we were still emerging from a dark period of colonisation, Muslim nation states were being strengthened at the expense of a pan-Islamic agenda, the Ghaddafis, Fahds, Sadats and Asads were coming to power with nationalist agendas and the plight of the Palestinians was a source of humiliation. It was a low point in our history.

However, this was also when Muslim students and youth began to make their presence felt in the West, particularly in the USA and UK; it was the birth of an Islamic resurgence in the West. The MYM developed strong links with the MSA in the USA. Also in 1973, the World Assembly of Muslim Youth (WAMY) was formed in Riyadh, Saudi Arabia, under the leadership of people like Ahmed Totonji, Hisham al-Talib and Jamal Barzinji.

These links had a great bearing on the MYM and laid the foundation of the Islamic Movement. In South Africa, leftist movements were strong on campus. Many Muslims students became disillusioned with Islam and joined these leftist-Marxist movements; we 'Islamists' were on the back-foot because of ideological weakness. The MYM took several international speakers to universities on lecture tours. I proudly remember that, at one lecture, Marxist students challenged Dr Umar Hassan Kasule; his response was so prolific and powerful that they walked out defeated. It was a victory for us; a victory for Islam.

Call of the MYM

From 1974 to 1976, the MYM was seen as a youth-social organisation trying to revive Islam among youth and the broader Muslim community. One of

At this time, Islam in South Africa was no more than cultural observances confined to rituals with virtually no impact on society.

'Ulama opposition

The MYM called on Muslims to read and understand the Qur'an and for greater participation of women in society. The Movement campaigned for Muslim women to have access to the masjids and for spaces to be established for them in all masjids. This caused fierce opposition and severe condemnation from the 'ulama. Such positions saw the MYM being given the epithet 'Merry-making Youth Movement'. The MYM leadership was, however, unrelenting and persevered. This sheer commitment and determination led the Movement to argue that it needed to struggle against such opposition and we often quoted Imam Hasan Al Banna: 'The 'ulama will find your Islam a strange thing and will oppose you.' Forty years later these remain our demands.

MYM projects

An important MYM project was the establishment of libraries and the creation of a culture of reading. One of the first such projects was a library at Durban's Grey Street Masjid. It was a major breakthrough, but, unfortunately, not many other masjids took up the campaign, reflecting a communal apathy towards reading and the study of Islam.

Other MYM campaigns included extremely successful youth camps, Operation Winter Warmth and Operation Qurbani, which were meant to conscientise the community about social responsibility. Another major campaign was da'wah. Muslims were encouraged to be involved in local da'wah efforts and, within a few years, we saw this emerge, with masjid appearing in the african townships for the first time. In Durban, we used to go to african townships such as Kwa Mashu and Ntuzuma – 'under cover', since indians were not allowed to enter these townships. We were often led by Casssim Ntombela (may Allah be pleased with him) whose dream was to take Islam to his 'Zulu nation'.

The struggle for liberation

The 1976 Soweto uprising was a milestone for da'wah as our call for liberation from apartheid and our philosophy of non-racialism was a strong attraction for young africans to enter Islam. This gave centres like As Salaam an opportunity to grow its da'wah training facilities. As Salaam soon became a bastion for these reverts to further their study of Islam.

In this initial period the MYM was seen as a youth organisation trying to redirect the community to see Islam as a way of life and organise the community at various levels: religiously, socially, politically, economically and in terms of da'wah. The MYM was clear about the national nature of its reach and branches were formed in parts of Natal, Transvaal, Eastern Cape and Western Cape.

The Islamic Movement in South Africa

With the presence of Dr Jamal Badawi at the convention in 1976 and the first Leadership Training Programme (later to be known as the Islamic Tarbiyah Programme) in 1977, the seeds were planted of an Islamic Movement as an ideological movement. At the latter six-day event, Badawi conducted an intensive programme teaching various concepts of Islam – from defining the Islamic Movement to lessons on delivering khutbahs, performing nikahs and even performing ghusl for the dead. Significantly, among the LTP participants was a Western Cape contingent including Ebrahim Bardien (leading the Western Cape branch), Achmat Cassiem (who later founded Qibla) and Rashied Omar (later elected as MYM president). There was a need realised for greater ideological training for MYM members and the LTP / ITP became a regular feature held at the end of each year. It served the training needs of MYM members, as recruitment ground for new members and as an initiation into the movement.

In terms of MYM's WAMY membership, Ebrahim Jadwat was responsible for the Southern Africa Youth Conference, which had taken MYM programmes to Muslim communities in southern Africa. Conferences were held every two years in different countries from 1976 to 1989, connecting Muslim communities and facilitating the sharing of ideas and resources. The year 1976 was also significant for another reason: it marked the creation of a breakaway organisation. The first MYM president, Abu Bakr Mohamed and another member, Ismail Kalla, left the MYM to form the Islamic Council of South Africa (ICSA).

MYM 'branches' out

Under Ebrahim Jadwat's presidency over the next few years, the Movement grew with branches in many towns and cities and with national projects such as the Zakah Fund, which was initiated by Dr Shaukat Ali Thokan in Rustenburg. Even this project was severely criticised by the 'ulama, particularly when Thokan called for zakah to be paid on diamonds. The MYM Zakah fund eventually became the South

African National Zakah Fund. Another notable initiative in the dark days of apartheid was the monthly tabloid, Al-Qalam, the voice of the MYM; it survives to this day. MYM also initiated the formation of Jaame, a financial investment company that was a forerunner for Islamic banking in South Africa. The MYM's band of youth also started – as MYM projects – various professional bodies, including the Islamic Medical Association (IMA) and the Association of Muslim Lawyers and Accountants (AMAL).

Self-development: Tarbiyah

Shaukat Thokan, in his tenure as president from 1978 to 1980, lived in Durban and was largely responsible for streamlining the organisation's administration at its Durban headquarters. The MYM also began emphasising self-development with its tarbiyah programme, the core of which was the national halqa network which served as a training ground for members to intensify their study of Islam in a structured form and to increase community participation. These halaqat were community- and university-based and became bases for organising activities and projects. Dozens were established throughout the country. In 1984, I, along with a group of brothers and sisters from Durban, launched the Halqa Manual.

Political participation

In the mid-1980's the MYM took a strong political stand with many of its members involved in various liberation movements. Importantly, the MYM took an approach that was 'positively neutral' towards the liberation movement in that it did not give its allegiance to any particular movement – ANC or Black Conscious Movement or their affiliates – but pledged its support to the collective national democratic liberation struggle in SA. This satisfied the broad membership since many MYM members were from different organisations. However, it did create some tension with some members who called for unqualified support for the ANC and its internal wing, the United Democratic Front (UDF).

As a result, Maulana Farid Esack, Ebrahim Rasool and others parted from the MYM and formed the Call of Islam, which affiliated to the UDF. The MYM's participation in the political struggle saw Al-Qalam banned on a few occasions. It also resulted in the MYM being alienated from the Muslim community and a decline in membership as some members – especially in Natal and Transvaal – were uncomfortable with political involvement.

Presidency moves to the Cape: MYM splits

It was my fate to serve as president of the MYM in this turbulent period from 1983 to 1987. Despite the difficulties, we continued to consolidate the organisation and keep it afloat. In 1987, for the first time since its formation, the presidency moved to the Cape with Rashied Omar as president. This period also saw increasing tension between the ummul haraqat (mother of the movement – the MYM) and its projects as new people who were not MYM members joined these projects and wanted autonomy from the MYM.

This resulted in some fracturing of approaches within the MYM leadership and in the MYM General Assembly of 1989 there was a call for some members to form another organisation called Islamic Movement of South Africa (IMSA) to which all the projects and the MYM would be affiliated. This would allow, it was argued, all organisations to be on an equal footing and not to view their autonomy as being threatened.

Unfortunately, the IMSA process ran out of steam, died a natural death and was laid to rest. This had a demoralising effect on the membership and many of the veteran members drifted away from the MYM leaving only younger members to continue. It was also in this period that some community members in Johannesburg called for the closure of Jaame. Unfortunately, there was a run on the company and Jaame was forced to liquidate.

This was a major blow for the MYM and many senior members who had been involved in Jaame felt disillusioned and drifted away. From 1990 onwards there was a gradual decline in membership and activities – despite the shift towards a more inclusive african Muslim leadership and membership. By this time, I had left the MYM to pursue IMSA but it never materialised. Sadly, I quietly exited the MYM.

Personal reflections

I will forever be indebted to the founders of the MYM for the direction they gave me. I not only found my purpose in life through the MYM but have, if nothing else, raised a family whose members clearly understand their role and purpose in life.

The ideas and initiatives that the MYM planted in the Muslim community continue to grow even if their ownership is in the hands of others. These include: Islam as a way of life; importance of da'wah; role of



women in society; social responsibility; importance of understanding the Qur'an; hijab campaigns in public schools and universities; Islamic banking via the first Islamic investment initiative of its kind in South Africa; organised zakah administration; women's spaces in mosques; professional bodies such as IMA and AMAL; and the importance of political participation for Muslim minorities.

The MYM has had a profound influence on South Africa's Muslim community, not only in influencing the lives of people towards a greater purpose but also through its members who became leaders of major organisations and contributors to the people of South Africa. These include politicians; business leaders; leaders of professional organisations, NGO's and think tanks; diplomats; and academics.

The Future of the MYM

No one has a crystal ball but my gut feeling is that unless there is a radical shift in the Movement's focus in reviving youth work across all communities in South Africa, the MYM will not be able to re-engineer itself. There is a dire need for a national Muslim youth organisation and the MYM is the best-suited vehicle for that. How this is to be achieved requires input from all stakeholders, including current and past members.

Imam Rashied Omar

President from 1987 to 1990



I would like to take this opportunity in congratulating the Muslim Youth Movement of South Africa on its 40th anniversary. By celebrating this milestone in the history of the MYM we are acknowledging the valuable role which the Muslim youth have played in the struggle against Apartheid injustices and more importantly we recognize the great potential which they have in shaping the future of our country. Young people are uniquely placed to open up our eyes to the signs of the times. For they truly live at the cold face of the real and rapidly changing world.

I and many others will remain eternally grateful to the MYM and its pioneers for exposing us to a comprehensive and socially responsive vision of Islam. It is my sincere prayer that the institutional legacy of the MYM will continue to inspire future generations of Muslim youth to bear witness to an understanding of Islam that upholds the key virtues of social justice and compassion.

Mabruk and Aluta Continua

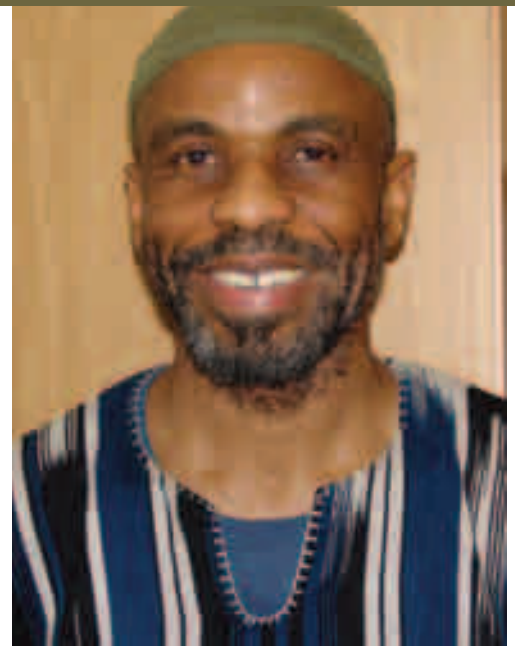
Tahir Fuzile Sitoto

President from 1990 to 1996

As the MYM celebrates its 40th anniversary we remember the best and worst in our past and present. And with the waning of the idealism of youth perhaps it is time to ask: have the ideals on which the MYM was founded been fulfilled? This question is critical. For the portrait of an inhuman world continue to stare on our faces. Kweyi Armah's beautiful ones are yet to be born.

May this occasion therefore mark a rededication to a selfless commitment to the ideals of a better Africa, a better world?

**Current lecturer at the
School of Religion, Philosophy and Classics,
University of KwaZulu-Natal**



The National Executive of the Muslim Youth Movement during my term as president had a strong focus on building international relations with fraternal organisations such as the World Assembly of Muslim Youth (WAMY) and World Islamic Call Society (WICS), but ensuring that we did not neglect to keep abreast of domestic events on all fronts. With time, we strengthened ties with WICS and a number of other organisations internationally and Natex members undertook a number of international trips to achieve this. Our relations with these organisations were further strengthened when they visited South Africa and were hosted by the MYM.

At home, we focused on ensuring that MYM became a force to be reckoned with on all fronts. We were a founder member of the South African Youth Council (SAYC), a civil society organisation that ensured that government would attend to youth matters. As MYM president, I was deployed to serve as a member of the first national executive committee of the SAYC. We were also part of the first Youth Parliament organised by the Youth Commission in Cape Town. During my presidency, the MYM's radio station based in Johannesburg, The Voice began broadcasting. The station did well and had a substantial influence on the Johannesburg Muslim community before it was forced to close down as a result of not being awarded a permanent broadcasting licence.

Our National Executive committee seemed to have overstayed our term when we failed in convening a General Assembly on time. This led to some MYM members correctly raising their objections. The MYM leadership should always guard against this behaviour as it will be seen to be clinging to power. MYM stalwarts played an important role to ensure that racism was eradicated within the MYM. We must defend all the gains made by the MYM to ensure that the Movement remains anti-sexist, anti-chauvinist and progressive to the end.

Saiyed Salman Letlatsa

President from 1996 to 1999



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Na'eem

President from 1999 to 2006



That fateful Sunday in 1980 altered my life forever. It began with my meeting a group of strangers at a Durban beach after Fajr for a run, Qur'an reading and a swim; followed a little later with my attending a Natal provincial meeting of the Muslim Youth Movement (with more people I didn't know); and ending that night with my first halaqa.

Unbeknownst to me, I had just joined the MYM; I was 14 years old. Since then, I have served under eight MYM presidents, witnessed numerous transformations of the Movement and worked with some of the most committed, most dedicated, most compassionate, most justice-loving, most Allah-conscious, most determined and most revolutionary human beings I have ever met.

I had joined the MYM at an interesting time. That year saw nationwide student uprisings that set the scene for a decade of mass mobilisation that led, ultimately, to South Africa becoming ungovernable and the beginning of the end of apartheid. I was not only not politically active but was politically ignorant, and I looked to my new organisational home for direction. It was, unfortunately, not forthcoming. The MYM seemed as uncertain about how to respond as I was. But while it was organisationally and programmatically unable to provide such direction, many younger members were only too happy to fill in the gaps.

My political understanding was being formed in 1980 by an education programme that included weekly visits to Imtiaz Jhetam, subversive readings of the Qur'an and Sunnah at the Reservoir Hills halaqa (even if there was no serious attempt to relate them to South Africa) and contextualised interpretations of those readings by students in my halaqa and in other parts of the country. My political teachers in that early period included people such as Fuad Hendricks, Shuaib Manjra, Shamil Jeppie, Fareed Abdullah, Rashied Omar, Faizal Dawjee and a number of other activists.

The Muslim Students Association (MSA) was being taken over by student MYM members and converted into the student wing of the Movement, and it served as a critical instrument to help drag the MYM in a political direction. Rising stars in the MSA included students such as Ebrahim Rasool and the more leftist Rashied Omar.

Many of these MYM members had acute political understandings, keen knowledge of the South African state and resistance to it, and were willing to apply political readings of Islamic scripture that the MYM provided to the local situation – often to the discomfort of our elders.

Jeenah

By 1983, the MYM and MSA were involved in anti-tricameral election campaigns and other political activity – even if there was still hesitance from many older members who believed we required more tarbiyyah before we could get involved in 'practical politics' and that the MYM first needed to develop a 'paradigm' for engagement in the struggle. The tarbiyyah aspect of the movement remained the core of the Movement's activities and grounded its activists ideologically, spiritually and psychologically. We were required to attend halaqat, participate in camps and attend the annual Islamic Tarbiyyah Programmes. Since the MYM's founding in 1970, its presidency had been based in Durban. In 1987, the Movement's General Assembly elected Rashied Omar as president and appointed Ebrahim Moosa as national director, effectively moving the leadership to Cape Town and beginning a new phase in the MYM's life. Greater focus was placed on political engagement, new approaches were developed to interpret the Qur'an and greater emphasis was placed on developing Islamic positions on social justice and women's rights. Attention was also given to inter-faith relations. The MYM began discussing 'contextualising' Islam and 'reinterpreting' Islamic scripture. To the MYM's compulsory reading list – which had included books by authors of the 'Islamic Movement' such as Sayyid Qutb, Hasan al-Banna, Syed Abul 'Ala Mawdudi and Ali Shari'ati – were added new entries by authors such as Fazlur Rahman, Fatima Mernissi, Amina Wadud, Fathi Osman and Parvez Mansoor.

A new term entered our lexicon: 'progressive Islam'. More changes were to emerge. While the MYM's programmes had involved a number of african Muslims from the mid-1970's, its membership had consisted, in the main, of malays and indians. There were no africans in its leadership or other decision-making structures. That changed in the late 1980's. A number of members argued that the future of Islam lay in the african Muslim community and that this should be reflected in the MYM's membership; the Movement began targeting african Muslims for recruitment. In particular, african members were recruited from areas in the Free State and Eastern Cape. In 1990, this move was sealed with the election of Tahir Sitoto as president. The General Assembly which elected Tahir also committed the Movement to a women's rights campaign and a living wage campaign, and Fatima Nordien became the first woman to be elected to the National Executive.

For a number of older members, these changes were too much to live with, and many drifted away from the Movement. This meant that the MYM, which previously pointed to a healthy balance within its membership between older, more experienced members and younger, more radical ones, lost the bulk of the former. It was also around this period that the independence of MYM projects such as the Islamic Medical Association, Association of Muslim Accountants and Lawyers and other organisations was formalised. In truth, most had already ceased being 'MYM projects', but the pretence had been maintained and attempts had been made to develop mechanisms through which they could be independent but still within the MYM family.

By the late-1980's, the MYM leadership no longer held out hope that this would happen. As South Africa entered a

new phase in 1990, so too did the MYM engage differently with the political milieu and with the Muslim community. The negotiations period resulted in strenuous discussions in the Movement as pro- and anti-negotiations positions were vigorously debated. Then, in 1994, the MYM joined the campaign trail, with voter education programmes around the country, and a campaign to convince people – especially Muslims – that the only parties worthy of being voted for were parties that had previously been part of the liberation movement. After the elections, MYM activists in different parts of the country participated in a number of constitutional assembly hearings. Two main issues formed the basis of all the Movement's submissions: women's rights and socio-economic rights. The early 1990's also saw the beginning of a new phase in the MYM's approach to the question of women's rights and Islam. At the 1993 General Assembly, the Movement established its first Gender Desk and elected Shamima Shaikh as national coordinator. It was the beginning of a new South African discourse about women and Islam and the strong emergence of Islamic feminism in this country. Over the next decade, the MYM pushed the envelope to make women's rights a central aspect of Muslim discourse and strove for the realisation of women's rights as guaranteed by the Qur'an. We cannot forget the sterling work done in the women in mosques campaign and the Campaign for a Just Muslim Personal Law.

Rashied Omar coined the term 'gender jihad'. Through its 42-year history, the Muslim Youth Movement has been much maligned – especially by certain sectors within South Africa's Muslim community. The challenges it had posed to the 'ulama were not taken kindly; its insistence that Muslims who did not understand Arabic should read translations of the Qur'an saw it labelled in various negative ways; its support for the anti-apartheid struggle saw its members slammed with

nasty (sometimes racist) epithets; its campaigns for Muslim women's rights sparked classic misogynistic commentary and a few very threatened men making very frightening threats. But the Movement not only survived all this, it flourished. Many aspects of South African Muslim life that are today taken for granted exist only because of difficult struggles engaged in by MYM members in the past. Today, virtually every mosque in the country displays copies of English translations of the Qur'an; in the 1970's and 1980's, MYM members (alongside people from organisations such as the Arabic Study Circle) fought bitter battles to read Qur'an translations in masajid. Today, most South African mosques have some women's facility (though no masjid provides 'equal access'). This too comes after long, hard struggles by MYM members since its founding in 1970. Today, all Muslims claim to have been part of the anti-apartheid struggle. (Some 'ulama, whose organisations had rejected any role in 'kufr politics' but had supported the National Party government, now claim to have led Muslims in the struggle.) This after organisations such as the MYM and Call of Islam were rejected by the Muslim mainstream in the 1980's for our political involvement.

In the past four decades, the MYM has always been in the vanguard of Islamic thought and Islamic activism in South Africa. Its challenge is to remain the vanguard for the next 40 years, to always be at the cutting edge and to drag the Muslim community along behind it, to never become just another Muslim organisation, to never simply fit in. For when the MYM stops being transgressive, it loses any purpose for its existence. To play this role, the Movement requires a dedicated, selfless, well-trained group of individuals with the vision for a better Muslim community, a better country and a better world, whose inspiration is only from the Qur'an and Sunnah and who owe nothing to anyone except their focused devotion to Allah.

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Al-Qalam remains the alternative Muslim voice

It is truly an honour to be communicating a message on this auspicious occasion of the 40th anniversary of the Muslim Youth Movement of SA (MYMSA). Critically linked to the MYM is Al-Qalam, a publication that is as old as the MYM – a publication that has been a leading critical voice of the Muslim community. When Al-Qalam was established in 1971, the Muslim heartlands were already influenced by a set of religious ideas that have criss-crossed national borders and had gradually spread to Muslim minority groups in Africa and Asia. The proponents of these religious ideas were scholars like Sayyid Qutb of the Ikhwan al-Muslimun (Egypt) and Maulana Abu-'Ala Maududi (d. 1979) of the Jama'at al-Islami (Pakistan).

Al-Qalam laid the foundation for an open and expressive Muslim community media. By the mid 1980s the paper, like other 'alternative' newspapers, was vocal in terms of its coverage and reporting. As a consequence of its firm stand against the apartheid system, the paper carved out a niche for itself among the community newspapers. In remembering the uncompromisingly progressive stance of Al-Qalam, its worth recalling that in 1986 the government imposed a state of emergency and muzzled the voices of the various media, particularly the alternative press which disseminated information not reported by the daily state-owned and aligned tabloids.

Al-Qalam has entered a new era now and one needs to guard against an over-romanticisation of the past. Political life in South Africa after the demise of apartheid has generated a significant amount of scholarship, works which examine the various and, in some cases peculiar modes of transition from a once segregated society to one that is beginning to integrate and assimilate across racial, class, gender and religious boundaries. While the country has been able to address some of the gross inequalities created by apartheid, economic disparities and corruption has worsened. Thus, the transition has not been a smooth one and the Muslim community, particularly as regards expressions of activism and the dynamics of religious factors and political expression, have not been excluded from the complex post-apartheid socio-political reality.

Instead of pursuing a socialist leaning model, the government has at times worked in ways that have hindered, instead of alleviating the plight of the poor. Since Muslims have had to reposition themselves, Al-Qalam has addressed this critical debate in the post-apartheid context, in the hope of making its readers aware of the unfolding socio-political and economic developments. Al-Qalam adopts a critical lens and looks carefully at instances where the state has developed sophisticated and even widely accepted ways of addressing, and often times,

deflecting popular demands. Some Muslim activists are caught in an ambivalent 'dance with democracy' and Al-Qalam seeks to reflect this. According to academic Aslam Fataar, they are in step with the promise of a state actively enthralled in the national transformation project. But, they are generally sceptical about the corrosive trappings that have accompanied state power and its difficulty in substantiating a progressive development platform. It may be that this ambivalence toward the democratic state has prevented many progressives, Muslim activists included, from launching a coherent conceptual platform to advance democratic interests in this country. These are among the issues that Al-Qalam grapples with as we forge ahead. No doubt this is a new era for the paper. And it certainly has developed over the decades and plays a far greater developmental role than it did in the past. In recent years, the Al-Qalam Bursary and Research fund was launched and this fund has helped disadvantaged students enter the world of journalism.

The program around funding is also designed to provide and shape a strategic ideological framing for students that are recipients of this fund - the idea has been motivated by the fact that credible, quality journalism and research relating to the Muslim community is critically important. And this is an area of expertise which, in our opinion, has been lacking for far too long among Muslims. We are also spurred on by the realisation that a number of disadvantaged students who really want to be good journalists and researchers and often don't have the means. So, for it is a satisfying experience to see people, especially from marginal communities, succeed by having access to assistance from this fund that we have set up.

Another key feature of the Al-Qalam landscape is the Al-Qalam Lecture Series which has become a key feature of the paper. Bearing in mind that the community does not have many spaces in which to engage in critical debate and hear progressive voices, the Lecture Series space was launched in 2005. Al-Qalam has hosted a range of prominent voices, among others, renowned scholars like Tariq Ramadan, Parwez Mansour, Ebrahim Moosa, Farish Noor and Rashid Omar.

The paper continues to welcome constructive criticism but is weary of arm chair critics who continue to unfairly compare Al-Qalam to a by-gone era. No doubt the paper has an incredible history and the role it plays as a print media production of the MYM is not celebrated often enough.

Imraan Buccus
Editor

MESSAGE FROM SOUTH AFRICAN NATIONAL ZAKAH FUND

All Praise is due to Allah (SWT) and Salutations and Blessings be upon the Holy Prophet Muhammad (SAW).

It is gratifying for the South African National Zakah Fund to document a congratulatory message on the august commemoration of the 40th Anniversary of the Muslim Youth Movement. Our respect and reverence is to be accorded to all the members of the Muslim Youth Movement since its inception, for their unwavering faith, sacrifice and determination in bringing the following vision to fruition:

- Development of Muslim leadership throughout the country.
- Setting up structures in enlightening and educating the 'Ummah and the youth that the Qur'an deliberates that Islam is a way of life and encompasses all facets of life.
- Economics based on the Marxist Communism ideals could be challenged by Islam.
- Dawa'h to humankind, irrespective of colour, creed, caste, linguistic group or lineage.
- Establishment of Libraries, provision of Literature and other Publications.

The success of the Muslim Youth Movement is attributed to its commitment to human service with dignity, reaching out to all communities in South Africa. The programmes were designed in accordance to the fundamental teachings of Islam, thus extending an invitation to all individuals from various walks of life and professions to advocate the pristine teachings of Islam in their daily activities. For The Muslim Youth Movement it was a long journey with a daunting task, facing many challenges.

The quest of acquiring and transmitting the Message of Islam as propounded by the Qur'an and Sunnah of the Prophet Muhammad (peace and blessings be upon him) pertinent to moral, spiritual, scientific and socio-economic development prompted a small group of young people in launching the Muslim Youth Movement in November 1970 at the Orient Hall where the assembly was addressed by a profound guest speaker, Dr. Hoosen

Kotwall of the Muslim Assembly, Cape Town. Initially the founding members of the Muslim Youth Movement were Ebrahim Jadwat (Businessman and a member of the Arabic Study Circle), Mahmud Moosa and Abu Bakr Mohammed, a charismatic graduate of the University of Durban Westville who had memorized the Qur'an at an early age and spent a year in Cape Town where he was exposed to the Cape Muslim Movement. For the first five years he was the most eloquent spokesperson of the Muslim Youth Movement which brought about the unity of Muslims and organizations. The hallmark of an organization such as the Muslim Youth Movement founded on sound moral and spiritual values must be commended in challenging the anti - Islamic forces prevalent in the country in the era of apartheid as well as in the post apartheid era.

A scrutiny of the history of South African National Zakah Fund discloses that the affiliation between the Muslim Youth Movement and the South African National Zakah Fund were inextricably bound. All the officials responsible in the establishment of the South African National Zakah Fund were executive members of the Muslim Youth Movement, ie. Dr. S.A. Thokan, Ebrahim Jadwat, and at a later stage A.S. Moola served as Presidents of the Muslim Youth Movement at respective times.

The Muslim Youth Movement was in fact a springboard for the establishment of SANZAF as well as other recognized Muslim Organizations in the country. From a home to an institution SANZAF has developed into a premier Social Welfare and Educational Organization with 32 full time offices in the five Provinces of South Africa.

SANZAF has always regarded the Muslim Youth Movement as an esteemed organization. On behalf of the Trustees, Management and Staff we beseech Allah (SWT) to retain the esteemed status of your organization and to continue serving as a source of inspiration to our youth as future leaders.

A.S. Moola
National Chairman

UNITY FIRST, THEN REORGANISATION FOR MYM



By
YUSUF NAZIR
EDITOR

THE Islamic Tarbiya Programme (ITP) is a spiritual and personal development programme for the Muslim Youth Movement of South Africa (MYM). It is a programme that is designed to help young Muslims to develop their spiritual and personal lives, and to become more active in their communities.

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Islamic Tarbiya Programme Focuses on Spiritual Development

By
Al-Daloon Correspondent

The spiritual and personal development of the individual can go a long way in advancing the development of society and the transformation of the world. This is the position that grounded deliberations at the Islamic Tarbiya programme of the Muslim Youth Movement of South Africa held at As-Salaam Camp side recently.



Muslim Youth Movement host successful National Youth Camps

By
Fathima Hashim

It was this year the Muslim Youth Movement held its annual Christmas camp from the 29th to the 31st May 2011. The camp was a weekend camp, it brought together all participants from all around the KwaZulu Natal region.



There were lectures, workshops, sports and a cultural evening. Some

Muslim youth camp opens up window of opportunity

By
Fathima Hashim

The Muslim Youth Movement hosted its 13th National youth camp from the 29th June to 2nd July 2008 at the As-Salaam International Institute in Howick in the KwaZulu Natal, South Coast.





Al-Daloon

A MONTHLY PUBLICATION



OCTOBER 2014

DRIVE TO SET UP LIBRARIES AT ALL MOSQUES

GREY STREET MASJID GETS TOP LIBRARY

THE GREY STREET MASJID in Durban has been awarded the top library award for its efforts in setting up libraries at all mosques in the city.

The award was given by the Durban City Council for its efforts in setting up libraries at all mosques in the city. The award was given by the Durban City Council for its efforts in setting up libraries at all mosques in the city.



Two participants discuss the Thursday before Mosques of Durban and Eastern Cape.

LARGE TURNOUT AT RALLY

The annual Islamic Tarbiya Programme (ITP) is a spiritual and personal development programme for the Muslim Youth Movement of South Africa (MYM). It is a programme that is designed to help young Muslims to develop their spiritual and personal lives, and to become more active in their communities.



Lively, intensive, comprehensive Islamic Training Programme

The Islamic Tarbiya Programme (ITP) is a spiritual and personal development programme for the Muslim Youth Movement of South Africa (MYM). It is a programme that is designed to help young Muslims to develop their spiritual and personal lives, and to become more active in their communities.



Pietersburg youth enthusiastic about camp

FIFTY young Muslims, mostly women, participated enthusiastically recently at a Muslim Youth Movement youth camp in Pietersburg. The camp at the Sal-Sabir Islamic Centre in Nirvana, was hosted by members of a local women's Azhar.

Durban Muslims celebrate Soofie Sahib centenary

Fathima Sub
Durban Muslims recently commemorated the centenary of the birth of Hazrat Soofie Sahib, a scholarly Islamic Studies lecturer at the University of Durban-Westville. Professor Soofie Sahib was born in 1911.

200 DELEGATES FOR THREE DAY MYM CONVENTION AT UNIVERSITY

by EBRAHIM JADWAT

OVER 200 MYM delegates from 20 towns will gather at the University of Durban-Westville for a three-day Convention. Prominent international Muslim figures have been invited to visit South Africa as guest speakers at the Convention.

The gathering will be on 14-15-16 December and will be the 8th Annual Muslim Youth Movement Convention. Some of the guest speakers invited are: Maulana A.R. Ansari from the Great Mosque, Dr. Salim Abdur-Rahman, head of the Department of Islamic Studies at the University of Durban-Westville and Maulana Khaliq.

Zakaat Committee for Brits

(Durban Herald) Zakaat for South African Muslims has been established in the form of a Zakaat Committee for Brits. The committee is headed by Dr. Salim Abdur-Rahman, head of the Department of Islamic Studies at the University of Durban-Westville. The committee will be responsible for collecting Zakaat from Muslims in the UK and distributing it to the needy in South Africa. The committee will also be responsible for promoting Zakaat in the UK and for establishing a link between the Muslim community in the UK and the Muslim community in South Africa.

"Smear campaign" claims MYM

The Muslim Youth Movement (MYM) has accused the South African government of launching a "smear campaign" against Muslims. The MYM claims that the government is trying to portray Muslims as a threat to the security of the country. The MYM has called for a boycott of government services as a protest against the smear campaign.



Youth determined to continue struggle

MYM urges Muslims to play vital role

The South African State is in a state of crisis. The Muslim Youth Movement (MYM) has urged Muslims to play a vital role in the struggle for the liberation of South Africa. The MYM claims that the government is trying to divide the Muslim community and that Muslims must unite to fight against the government's policies.

MYM shows that living Islam can be fun

The Muslim Youth Movement (MYM) has shown that living Islam can be fun. The MYM has organized a series of events, including a music festival and a sports day, to promote Islam and to show that it is a dynamic and vibrant religion. The MYM has also been successful in recruiting new members, particularly young people, to its ranks. The MYM has been praised for its efforts to promote Islam and for its commitment to the liberation of South Africa.



Tarbiyya and gender top MYM agenda

The Muslim Youth Movement (MYM) has announced that Tarbiyya and gender will be top priorities on its agenda. The MYM has stated that it will focus on the spiritual and moral development of its members through Tarbiyya, and on promoting gender equality and women's rights. The MYM has also announced that it will be organizing a series of workshops and seminars on these topics. The MYM has been praised for its commitment to these issues and for its efforts to promote Islam and the liberation of South Africa.

Zamdele centre a hotbed of activity

The Zamdele Centre in Durban has become a hotbed of activity for the Muslim Youth Movement (MYM). The MYM has been organizing a series of events, including a music festival and a sports day, at the centre. The MYM has also been successful in recruiting new members, particularly young people, to its ranks. The MYM has been praised for its efforts to promote Islam and for its commitment to the liberation of South Africa.

Israel's Southern Africa diplomatic coup

Israel has achieved a diplomatic coup in Southern Africa by establishing a formal diplomatic relationship with South Africa. This move has been praised by the Muslim Youth Movement (MYM) as a significant step towards the liberation of South Africa. The MYM has stated that it will continue to support the struggle for the liberation of South Africa and that it will continue to work for the establishment of a just and equitable society in the country.

Muslim women form umbrella body in Uganda



The Council of Muslim Women in Uganda has been established as an umbrella body for Muslim women in the country. The council will be responsible for promoting the interests of Muslim women and for working towards the liberation of Uganda. The council has been praised for its efforts to promote Islam and for its commitment to the liberation of Uganda.

MYM hosts national youth camp



...Where Poverty
And Ignorance
Abounds ...

The concept of an *ideal* in the theory of rings is a generalization of the concept of an *ideal* in the theory of groups. In the theory of groups, an ideal is a subgroup that is invariant under conjugation by any element of the group. In the theory of rings, an ideal is a subset of the ring that is invariant under multiplication by any element of the ring. The concept of an ideal is fundamental in the study of rings and is used to define many important properties of rings, such as the quotient ring and the direct product of rings.

Women educate themselves as well as their servants

Polling booth protests

The World Bank, September 26, 1988.

By Steve Dunbar *Copyright © 1999 by Steve Dunbar. All rights reserved.*

By **Patrick Smith**
Editor

**FAMILY CONVENTION '77
AT SOOFIE MOSQUE
LADYSMITH**



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DYNAMIC ARABIAN LECTURE PULLED NO PUNCHES ON HIS OWN

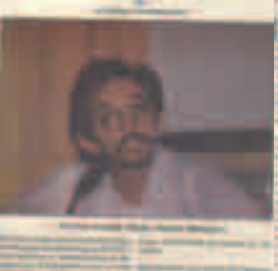
DOCTOR HISHAM BADRAN SLAMS HOME ISLAMIC TRUTHS TO SOUTH AFRICAN MUSLIMS

by Yusuf Nazare

Inferior treatment of women is an Un-Islamic alien custom that must go!

Muslim Youth Movement to hold nation-wide workshops on MPL

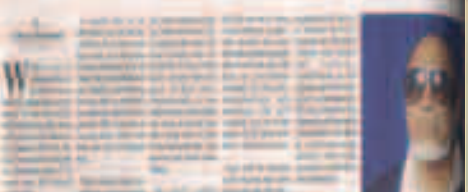
"A MUSLIM RADIO STATION WITH A DIFFERENCE"



Africa's Muslim Youth leaders gather in Durban for historic meeting



Son remembers Fakier Moham



ESTCOURT JOINS MYM

The Muslim Youth Movement

Muslims will Vote on June T

...the unknown. Those who are guided by faith, courage and belief in an infinite cause. They are the members of the nation...

JUNE 16th YOUTH to be taken to ROBBER ISLAND

...the unknown. Those who are guided by faith, courage and belief in an infinite cause. They are the members of the nation...

MYM focus on socio-political future of SA

Leader Reporters "SOUTH AFRICA is entering a new political era. Some people are filled with hope and some with fear. Those who fear, fear...

ANC BEST EQUIPPED TO LEAD - Kathrada



Muslims to contribute to the constitution of SA

...the unknown. Those who are guided by faith, courage and belief in an infinite cause. They are the members of the nation...

Drive boycott poll, Muslims urged

...the unknown. Those who are guided by faith, courage and belief in an infinite cause. They are the members of the nation...

Volunteer exchange students by Muslim Youth Movement



MYM DENIES 'LIBERATION MOVEMENT' OFFICE IN TEHRAN

Recently the SABC in its news...

MYM, Al-Qalam host Tariq Ramadan



A Selfless Islamic Worker grieved down



National Youth camp leads way in nation building

...the unknown. Those who are guided by faith, courage and belief in an infinite cause. They are the members of the nation...

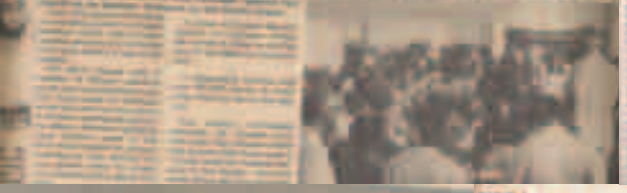
Muslim NGOs rally for women empowerment



MYMSA Delegation joins solidarity visit to wife of imprisoned ex-deputy Prime Minister of Malaysia

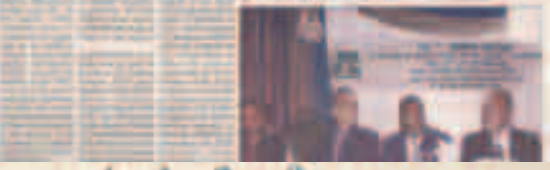


200 AT OPENING OF LAJ NATUL ATTIBA



Historic meeting held on SA soil:

Delegates from 27 African countries gather in Durban



The struggle is far from over, MYM president tells members

...the unknown. Those who are guided by faith, courage and belief in an infinite cause. They are the members of the nation...

MYM seminar series kicks off with 'terrorism' focus

...the unknown. Those who are guided by faith, courage and belief in an infinite cause. They are the members of the nation...

Muslim drug rehabilitation centre in it for the long haul



ITP-Social Activism for a Just World



Islam For All - Islam Forever

Youth Rally For As-Salaam





“MYM cultivates fresh way of understanding islam”

Organizations are formed all the time, for all sorts of reasons and objectives. However, some organizations like the Muslim Youth Movement (MYM) have been different. The Muslim Youth Movement wasn't just a conventional or mundane organisation. In a sense it was an epoch making, strategic and an ideological grouping that created vast ramifications and ripples in the Muslim community of South and Southern Africa. For the first time in Muslim South Africa, a group of youths banded together with the sole purpose of presenting to Muslims and Non-Muslims alike, the pristine pure concepts of Islam, what it is and what it truly stands for. This was done with wisdom, and in a non-antagonistic and non-confrontational way. It depicted to the community at large (Muslims and non-Muslims) the comprehensiveness that Islam is, as opposed to a mere religion and ritual, as Islam was understood by a vast majority of people (Muslims and non-Muslims). Above all, it spoke to the youth, who were the leaders of tomorrow. And thus it invited and succeeded in bringing droves of youths into the body of Islam. It maintained its respect, tolerance and acceptance of the sub-ideological groupings within the body of Muslims and within the Muslims of the sub-continent, thus maintaining harmony, peace and tranquility. More importantly, it introduced the World Islamic Movements onto the shores of South Africa, notably Ikhwanul Muslimoon of the Middle East, and Jamate Islami of the Indian Sub-continent, thus creating vibrant social and intellectual discourse. Additionally, it exported its new understanding of Islam and therefore the resultant Islamic awakening to the neighbouring countries of Southern Africa, thus creating the same wave of Islamic awareness, enlightenment and practice in the individual countries of the Southern African Sub-continent. Many individuals, inspired by the Muslim Youth Movement, whilst they opted out of the Muslim Youth Movement, either joined other major sub-ideological groupings; or created their own organizations, but being inspired initially by the Muslim Youth Movement. The intense enthusiasm and passion that the Muslim Youth Movement generated, miraculously led to the emergence of organizations with specific needs, groups, purposes or activities. Many of these latter organizations have become major role players amongst the Muslims in South / Southern Africa and even in the general community. Those big organizations are in reality the off-springs of the Ummul Haraakah, the mother of the movement, in South Africa, the Muslim Youth Movement. Congratulations to the Muslim Youth Movement for its herculean achievements. We pray to Allah to bless the Muslim Youth Movement and all its members (past and present) and to reward them for their efforts in the path of good.

Dr. Ebrahim Dada
National Executive Director
Islamic Dawah Movement



Role of the Muslim Youth Movement in the Formation of the Islamic Medical Association of SA

The idea of having an Islamic Medical Association in South Africa (IMA) was the brain child of the Muslim Youth Movement (MYM). It was in 1972 that some members of the MYM executive attended the Annual Convention of the Muslim Student Association of North America. Here they met members of the IMA of North America, returning with the idea that the Muslim doctors in SA must also form an IMA.

They called up a meeting at Orient Islamic School inviting Muslim doctors. I was dragged to this meeting by Farouk Randeree and M.A.K. Omar who were medical students at that time. This was my introduction and induction into the MYM. The majority at that small meeting were medical students. Dentist, Dr GH Tootla, and I were among the few graduates at the meeting. The late Mahmood Moosa addressed us and motivated us in his eloquent way on the need for us to form an Islamic Medical Association.



The late Ahmed Deedat had already sown the seeds in my mind about the need for Muslim Doctors to emulate the Christian Missionary in the formation and running of clinics and hospitals for the indigent as a means of dawah. Hence, it was easy for me to associate with this idea to galvanize the Muslim Healthcare workers for humanitarian work – following in the example of our Beloved Prophet Muhammed (SAW).

This was the sowing of the seeds only. In 1973 when we did try to launch the IMA there was an enormous opposition and the idea was not allowed to get off the ground. We were still resolute on the idea and we were advised to form a sub-committee of the MYM and to adopt an Arabic name. Prof. Salman Nadvi suggested the name of Lajnatul Atibba meaning a Doctors Committee and this is when it became the doctors sub-committee of the MYM.

We decided that to become relevant to our ideals we needed to establish a clinic as a first step. Again the MYM came to the fore and offered us the facilities at As-Salaam – which the MYM had at that time taken over from the Islamic Propagation Centre. We established our first clinic at As-Salaam in Braemar with the assistance of the resident caretaker Osman Randeree. Mr. Randeree

converted the ‘dining room’ into our clinic by building cubicles and converting the kitchen into a dispensary. His wife Zubeida was the most enthusiastic member of the team and was trained within a very short time to take charge of the clinic and become the dispenser of medicines and even learnt to give injections. She was never paid for the job of love that she did, except with verbal “thank you’s.”

This same Lajnatul Atibba, when the time was right five years later, took back its rightful role for which it was originally created by the MYM and became the Islamic Medical Association of SA.

DR G.M. HOOSEN
ISLAMIC MEDICAL ASSOCIATION OF SOUTH AFRICA

CONGRATULATIONS ON TURNING 40!

“We believe that when we **work together**, as people of faith from all sectors and regions, for the common good and for the common ethics and values of all people, then, we can truly demonstrate that together **we are stronger!**”

May this message reach all the MYMSA members and staff in good health and well being.

On behalf of the President and the Executives of the Religions for Peace (WCRP), we congratulate the MUSLIM YOUTH MOVEMENT OF SOUTH AFRICA, on celebrating 40 years of outstanding outreach work, especially to the youth of our communities, but also to the Interfaith communities.

We, Religions for Peace (WCRP) had and have the great privilege of working with MYMSA since our inception in 1984, and we continue to do so.

Many of our founder members were members or associates of the MYMSA, to name a few, Ebrahim Rasool, Imam Rashied Omar, Prof. Maulana Farid Esack, Imam Essa Al-Seppe, Na'eem Jeenah and our current CEO Saydoon Nisa Sayed.

We are grateful for the excellent foundations that you have laid over the past 40 years, and look forward to working with you for the next 40. We believe that when we work together, as people of faith from all sectors and regions, for the common good and for the common ethics and values of all people, then, we can truly demonstrate that together we are stronger!

We wish you many more years of success and working together in peace, harmony and respect for all.

MS. PADDY MESKIN
PRESIDENT
Religions for Peace (WCRP)

MESSAGE FROM AS-SALAAM

Mother Nature in her kindness has produced many philanthropic and altruistic organizations.

Some, with the passage of time fade away from memory into oblivion and others remain as living forces to pilot our thoughts and acts and radiate like the stars.

Their memories linger in our minds and their work pulsate the heart. MYM is one such organization in the treasure chest of community and educational work. We salute you on your 40th anniversary. You had an umbilical relationship with our organization in your formative years when, on 16 August 1973, the offices of As-Salaam were handed to MYM who ran it till 1977.

Many of the early youth conventions were held at As-Salaam. We need to look at rekindling this relationship in the future for our mutual benefit. We laud the MYM

for effectively addressing the needs of the times; starting as a much needed revivalist movement, moving on to add the Muslim voice to the liberation struggle of South Africa and currently for reaching out and empowering the youth of the land to secure a better future.

Your investment in empowering the youth to be ambassadors of Islam is admirable and very relevant. All your current projects and activities are indispensable in addressing the demands of our current society. We make dua that MYM grows and prospers from strength to strength.

Let's continue the noble Sunnah of being "A MERCY TO MANKIND".

FAROUK ENGAR
CHAIRPERSON
AS-SALAAM EDUCATIONAL INSTITUTE



AFRICA MUSLIMS AGENCY

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Tel: +27 31 207 8676 • Fax: +27 31 207 8672
2 Brisbane Road, Wynberg, 7800, Tel: +27 21 998 9183
Protea Centre, Protea Avenue, Est. 8 Lantasia, Tel: +27 11 852 2142



جمعية العون المباشر
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INTERNATIONAL
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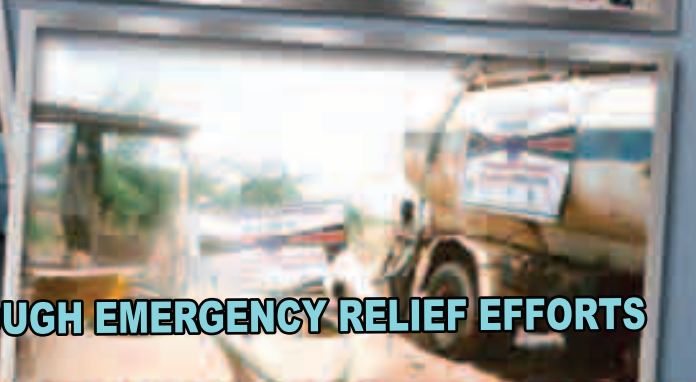
**12000 WATER-WELLS PROVIDED TO IMPOVERISHED VILLAGERS
BENEFITTING HUNDREDS OF THOUSANDS**



5500 MASJIDS BUILT ALLOWING THOUSANDS TO PERFORM SALAAH



MILLIONS HAVE BENEFITED THROUGH EMERGENCY RELIEF EFFORTS



**WE WISH MYM ALL
THE BEST IN
REACHING YET ANOTHER MILESTONE**



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SOUTH AFRICAN NATIONAL ZAKAH FUND



Prior to the establishment of the Muslim Youth Movement, a formal organised system for the collection and distribution of zakah – based on the Qur'an and Sunnah of the Prophet Muhammad (s) – had not existed in South Africa. Zakah had been collected by people affiliated to a particular masjid or to the local 'ulama and these people had distributed the funds to the poor whom they deemed eligible. The MYM considered this method of collecting and distributing Zakah as debasing because, members of the Movement believed, this type of charity had no scope for socio-economic empowerment and development. The MYM thus regarded it as prudent to initiate a more effective and efficient process for the collection and distribution of Zakah.

At a Muslim Youth Movement Convention held on 12 April 1974 at As-Salaam, on the Natal South Coast, a feasibility study for a nationally co-ordinated zakah institution was presented and a blueprint for the establishment of such a structure recommended. A resolution was adopted, supporting the formation of the South African National Zakah Fund (SANZAF) and Dr Shaukat Ali Thokan – who was later to be elected president of the MYM – was appointed as its national co-ordinator. Shaukat insists that the nucleus of SANZAF was the Muslim Youth Movement. In 1974, upon formalisation of the South African National Zakah Fund, the MYM's national director was Riaz Jamal with Shaukat Thokan as president.

For many years, SANZAF operated from within the premises of the MYM's head office in Grey Street, Durban. An office with a cubicle and a waiting room were especially designed for

the management and operations of SANZAF. MYM member Abdul Aziz Shaik of Chatsworth was tasked with the daily administration of the new organisation. The MYM's logistical resources at the office were put at SANZAF's disposal. A number of MYM members who were keen on the new project embarked on a learning and development programme to school themselves on issues related to zakah, in keeping with the norms of shar'iah.

As SANZAF began to establish itself in other parts of the country, it opened up offices within existing MYM premises. By the late 1970's, the Durban MYM offices had become too small for the volume of work being generated and the different projects located at the office: SANZAF, Al-Qalam, MYM bookshop, and so forth. The MYM then purchased a building in Queen Street, Durban and the Movement and its projects moved to the new premises.

A complete wing was allotted to SANZAF which provided stability and conferred upon SANZAF a unique and independent identity. Nevertheless, SANZAF was required, for many years after its founding, to submit progress reports annually to the General Assembly of the Muslim Youth Movement. The reports were informative for MYM members and revealed positive results with regard to SANZAF's advancements.

Sheikh Faaik Gamieldeens took the lead in establishing the Zakah Fund in the Cape, later formally bonding itself with the Zakah Fund in the Transvaal and Natal. SANZAF developed into a distinguished national social welfare organisation and, until the late 1980's, remained within the ambit of the projects of the Muslim Youth Movement.

From those humble beginnings four decades ago as a project of a national Islamic movement, SANZAF has grown into the largest social welfare and educational organisation in South Africa with ninety-one full time staff operating from thirty-two offices across the country. It is no longer a project of the MYM, but an organisation in its own right. SANZAF consistently reviews its social service initiatives and attempts innovative approaches for empowering needy individuals and families with the objective of eradicating the root causes of poverty. SANZAF made a paradigm shift in 1999 in keeping with the government's Reconstruction and Development Programme.

The organisation decided to move away from the hand-out approach to, instead, adopt a more hands-on approach by ploughing more resources and funding into a skills training and development programme. The objective was to fund the children of underprivileged families to acquire academic skills or pursue careers that might make these families self-sufficient.

SANZAF's activities include:

- Providing welfare related services that cater for the basic needs of the poor, elderly, disabled and sick recipients;
- Offering skills training courses, such as its entrepreneurship training programme, computer and secretarial classes, hospitality course, cookery, baking and savoury-making courses;
- An employment bureau;
- Facilitating daily feeding scheme programmes to the poor and needy and to hospital outpatients; and
- Providing educational opportunities via its tertiary education bursary project.

SANZAF's innovation is not limited to empowering its recipients; it has also invested substantial resources to educate its donor community and was the first Muslim NGO to develop an automated zakah calculation tool. It continues to research and publish booklets and offer courses on zakah.

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In the Name of Allah, the Most Gracious, the Most Merciful.

Dear friends of MYM,

All praises and thanks be to Allah S.W.T. the Lord of the A'lamin. Peace and blessings upon our Prophet Saidina wa Maulana Muhammad S.A.W.

In commemoration of the 40th anniversary of the Muslim Youth Movement of South Africa (MYM), ABIM would like to express our utmost gratitude and special congratulations to the president of MYM, Mr Thandile Kona, MYM Central Committees and MYM members across South Africa.

ABIM is blessed to have just celebrated its 40th anniversary last year. It was in fact a significant event for us to commemorate

our past activists who had actively contributed in building the nation and the Ummah. All praise is due to Allah. After a long struggle for almost 40 years, ABIM believes that the MYM will continuously strive and still be relevant as a credible Muslim Youth platform in South Africa to champion issues related to the interest and aspiration of Muslim Youth.

Besides that MYM strongly acts as a defender and reformer of this beloved 'Deen' from its enemies and to bring about changes in the da'wah landscape in South Africa and to the world in general. The world is in fact waiting for peace and justice to be upheld and maintained by Islam.

The recent evidence of "Occupy Wall Street" shows the failure of human ideology to bring about prosperity equally to all human kind. Now is the time for us to work hand in hand to promote and offer the world the beauty and practicality of Islam as an alternative to cure those diseases.

At this juncture, ABIM would like to revive its commitment and good rapport with MYM that has been established since our inception in 1971. Let us plan together for the next 40 successful years to ensure our 'Deen' and Youth will secure a better and bright future. Remember that we are not inheriting the time from our past generation but we are borrowing the time from our future generation.

With that ABIM once again congratulates MYM. May Allah bless our effort and sustain our good friendship forever.

**Mr Amidi Abdul Manan,
President
ABIM**

**Members of the Central Working
Committees of ABIM - Malaysia**



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As-Salaam Educational Institute

The Muslim Youth Movement's relationship to the As-Salaam Educational Institute dates back to 1972 when the MYM held its first convention at As-Salaam. The site was then owned by the Islamic Propagation Centre run by Ahmed Deedat. In 1974, after much prodding by Deedat and MYM guest Ahmed Sakr, the Movement reluctantly agreed to take over the ownership and running of As-Salaam.

The As-Salaam story began in 1959 when Hajee Suleman Ismail Kadwa donated 75 acres of land in Braemar to the Islamic Propagation Centre for establishing an Islamic school. The As-Salaam Trust was registered in 1960 with four trustees from IPC and three from the Kadwa family. This was followed by a building project which was to include a masjid, dormitories, a dining hall and a residence for the

caretaker. The objectives of the new project were: to teach new Muslims the basics of Islam and to train du'at (Islamic missionaries) for their tasks. The first students from various parts of South Africa began their studies in 1961. The institute relied entirely on donations from well-wishers. Until 1973, it was run by Deedat, who resided on the premises.

The MYM held its first convention in April 1972 at As-Salaam with Maulana Fazlur Rahman Ansari as guest speaker. The convention became an annual event which attracted thousands of youth from all over the country. The conventions provided youth with the inspiration to develop a more dynamic understanding of Islam. It also provided the first opportunity in South Africa for Muslim women to be involved in organised Islamic activities. The second convention

had Dr Ahmed Sakr, president of the Muslim Students Association of the USA and Canada, and his wife Zuhar as guest speakers. Sakr inspired youth in a way that helped the MYM to grow.

Sakr was again the guest speaker at the third convention, which saw the genesis of MYM projects and programmes that included the Islamic Medical Association, South African National Zakah Fund and the Association of Muslim Accountants and Lawyers. The convention also discussed issues such as Islamic economics and the role of women and their participation in mosques – matters which had not been raised in South Africa's Muslim community previously. Deedat again approached the MYM in 1973, after the second convention, to take over As-Salaam. The MYM was not enthusiastic, feeling that As-Salaam's activities were not part



approached other Islamic organisations with the same offer but they all declined. During MYM's third convention in 1974, Sakr persuaded the MYM leadership to reconsider its decision. The MYM took over As-Salaam mid-1974 and plunged into it without fully grasping the implications of this move. Initially, the Movement used As-Salaam as a facility for camps and conventions. There were a few resident students at the time. Amongst the first people tasked with overseeing As-Salaam were: Mahmood Moosa, Ismail Darsot and Yusuf Moosa. EV Mohammed was appointed the first full-time caretaker and teacher. Later, Ebrahim Amod also became involved in As-Salaam. By 1977 there still was no resident programme. Mahmood Moosa, then MYM's vice president, had a vision to convert the institute into an Islamic private school. This was abandoned when the difficulties were realised. As-Salaam had received electricity only in 1974; there were no markets for its

agricultural produce and the access road was a major problem. Educationist Sheikh Moideen was employed with the idea of establishing an Islamic boarding school. He was passionate, thoroughly committed to the idea and worked hard at it until he passed away suddenly while on hajj. Although there was no one able to take the idea further, there was still a need felt to establish some facility. In 1975, the MYM formed its Clinics Committee – which later evolved into the Islamic Medical Association – with its first clinic being opened at As-Salaam, aiming to serve the local indigenous community. It was successful in providing for the primary health needs of the community. The clinic and MYM's camps and conventions became the only sustainable activities the Movement could use As-Salaam for. The first MYM Leadership Training Programme was held at As-Salaam in December 1976, with Jamal Badawi as guest. Many people were politicised from this programme. That Leadership Training Programme was followed, in 1977, by MYM's first Islamic Tarbiyyah Programme (ITP), also at As-Salaam, and later by other ITP's and MYM youth rallies from 1983.

The Movement was clearly at a loss about how effectively to utilise As-Salaam on an ongoing basis. Even its ITP's moved from province to province and were not located only at As-Salaam. Meanwhile, the financial burden of running the centre was eroding MYM's meagre resources. Its direct control of As-Salaam ended in 1977 when then-president, Dr Shaukat Ali Thokan, coerced a group of people who were members or close to the MYM to take over its operations. The group included Dr Mohammed Khan, Khalid Tayob, Dr Goolam Hoosen and Suleman Cotwal.

They proposed the establishment of a school to train madrasa teachers and du'at for Islamic centres located in African townships and rural areas. The plan was a great relief

to the MYM because the Movement finally felt As-Salaam could be used effectively and because it might be able to extract itself from the debt it had incurred through the centre. Yusuf Mohamedy, who had been appointed the first MYM secretary in 1972, was a teacher by profession and he was appointed 'ameer' of As-Salaam.

By October 1978, the As-Salaam Educational Institute was formed and took over the management of the centre. The first trustees were Dr Mohammed Khan, Dr Goolam Hoosen, Suleman Cotwal, Dr R A Karrim and Yusuf Patel. Yusuf Mahomedy was the first teacher and Isaac Albertyn the first resident caretaker. As-Salaam's inaugural class of Islamic studies began in July 1978 with 13 resident students.

In 1979, Yacoob Dube was employed to assist students with their school subjects (which they were studying via correspondence courses). He also conducted class one for children from the area surrounding the institute. In 1980 Dawood Mdletshe replaced Yacoob and, due to his persistence and hard work, the school expanded to include students from class one to standard four over the next six years. These pioneering teachers trudged up and down the hills of Braemar, visiting homes and urging parents to entrust their children to As-Salaam.

The growth continued until the first batch of matriculants – from families of farm labourers without basic facilities – wrote their exams in 1991. For these families that spent most of their time eking out a meagre living through subsistence farming, the idea of school education for their children was like a dream since there was no state school nearby. The closest school to them charged school fees and demanded a uniform – neither of which As-Salaam required. The As-Salaam committee's dream was to provide education free of charge. The number of school learners from the locality increased

gradually and, for some families, the experience had helped to break the cycle of poverty.

By 1991 As-Salaam catered for learners from pre-school to senior certificate levels. In 1978, As-Salaam had encompassed the following structures: masjid, classroom, dormitory for 17 students, clinic, kitchen-cum-dining room and three staff quarters. In 1980, additional dormitories and staff houses were built by Uthman and Moosa Suamado from Mozambique, under the direction of Yusuf Patel.

The growth and development of As-Salaam from 1978 was characterised by two parallel programmes:

1. Continuation of Islamic Foundation and Da'wah courses; and
2. Emergence of school education for children from the local community.

Towards the end of 1993, with political changes taking place in South Africa, several factors combined to create a crisis at As-Salaam. Student indifference, militancy and lack of financial support due mainly to a declining economy compelled the management to make the painful decision to close the secondary school. The Islamic Foundation and Da'wah course, on the other hand, attracted promising learners and many people actively involved in Islamic work today had their education at As-Salaam.

Between 1978 and 1995, the following served as ameers/principals:

- 1978/82 – Yusuf Mohamedy
- 1983 – Maulana Farid Esack/Adnan Ebrahim
- 1984 – Abdulkader Tayob
- 1985/86 – Maulana Ihsan Fortune
- 1986 – Riaz Agjee and Essa El-Seppe
- 1987 – Maulana Suleman Goga
- 1988 – Maulana Muneer G F Soofie
- 1989 – Yusuf Mohamedy and Yunus Desai

- 1991/93 – Hilal Motala
- 1993/95 – Sheik Issa Sardar
- 1995 – Zeenat Ali (acting)

Since As-Salaam is located in a rural environment away from major urban centres, it has always been difficult to recruit suitably qualified personnel. Nevertheless, in 1996, Ebrahim Majam, a Management Committee member and retired Chief Superintendent of Education, was coerced to take over the reins at As-Salaam. He was tasked to improve the standard of school education and to introduce skills training programmes. Riaz Jamal, as deputy principal, brought fresh ideas to the curriculum and provided strong moral support to the principal. Akbar Khan, also a Management Committee member and a former deputy principal, joined the staff as deputy principal in 1997. They broadened the curriculum and initiated partnership with Coastal College KZN for skills training and with WAMY for the Islamic Du'at Training Programme.

In 2002, a skills centre was added to the school building, extending the course levels and variety of subjects. Student numbers had grown to over 500, with facilities for 80 resident students. In 2004 an additional dormitory block increased the resident facilities to 120.

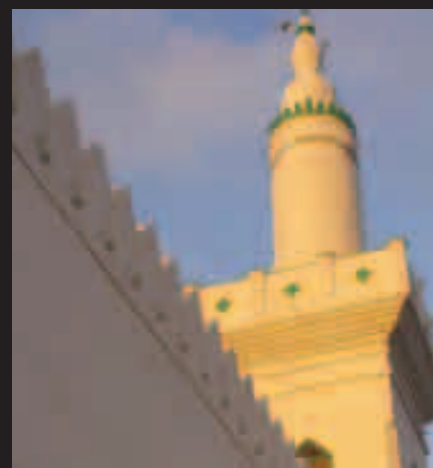
To address the problems of teacher recruitment, As-Salaam started a teachers training programme which has had a significant impact on the quality of education and attraction of students. It also introduced short practical part-time training courses in sewing, baking, woodwork and welding in the early 1990s. The main objective of these programmes was to equip unemployed people with skills to prepare them for employment in nearby towns and villages.

As-Salaam also focused on school leavers, offering some nationally recognised technical college programs in partnership with the former Umlazi Technical College. The school is now a

satellite campus of Coastal KZN FET College. Significantly, As-Salaam is producing comparatively superior results in the national examinations as a result of the facilities, dedication of learners and staff. Encouraged by this, As-Salaam built additional classrooms, workshops and a dormitory for female students. These facilities were crucial to the new and modern curriculum introduced in 2007. As-Salaam continues to attract many students to its skills programme. A new skills centre was built with the addition of eight classrooms and two workshops in 2011 and expansion in 2012 includes four classrooms, an admin block and two workshops.

As-Salaam allows the use of its facilities for community meetings and state health programmes and provides the community with post, fax and email facilities and assistance with Home Affairs Services. It also provides purified water and serves full lunches for junior primary pupils and snack lunches for other day students, assistance with transport, assistance for medical emergencies, transport for funerals and regular counselling on HIV/Aids.

The Muslim Youth Movement continues to use the facilities for camps and other programmes and remains comforted in the fact that its former asset is being used effectively for the empowerment of poor people as well as to provide various levels of education to learners.



It is a matter of immense pleasure for me to congratulate the Muslim Youth Movement (MYM) in celebrating 40 years since inception. Muslim brothers and sisters of South Africa who conceived the idea and actualized it were really chosen people by the Almighty.

The MYM was launched to serve the community and spread Islam's message of peace, love and freedom in the nook and all corners of the continent.

Sincerity of their intention is reflected in the vibrant existence of the MYM and its unbeatable achievements in the past 40 years. Along with those noble souls, the Islamic workers who continued the struggle in all kinds of promising and hindering circumstances, shall definitely win the blessings of Allah in this and the eternal life.

Cooperation and Coordination of the MYM with the Da'wah Academy of the International Islamic University, Islamabad, in a number of training programs held in Durban and Islamabad is one of the most exemplary experiments for da'wah organizations working at a global level. Participation of da'wah workers by the MYM in annual da'wah programs has always been commendable and their interactive role always contributed for the success of the courses.

We cannot forget the input of 14 brothers nominated by the MYM in our eleven International Human Resource Development Programs held in Islamabad from 1986 to 2011. It is worth mentioning that the MYM was the first of the South African Islamic organization that invited Dawah Academy to hold its first ever Regional Human Resource Development Program in Durban in 1996 and it opened the gateway to develop liaisons with other sister organizations in the country.

I pray that the MYM may see a number of 40 year commemorations in future and its message may flourish in the wilderness of Africa.

Dr Muhammad Imtiaz Zafar
Chairperson: Training Department
Dawah Academy
International Islamic University
Islamabad – Pakistan

Shamima Shaikh

14 September 1960 to 8 January 1998

When Shamima Shaikh passed away, after a three-year battle with cancer, the person doing the burial paperwork asked her brother Zayn and friend Haneef what her profession was. There was a moment of silence before Zayn replied: “activist”. “That’s not a profession!” the man retorted.

For many of us in the Muslim Youth Movement, Shamima had made “activism” her profession, and she did it with an unerring commitment, idealism, spiritedness, a keen sense of humour and a sharp intellect. For me, her faith and fearlessness were especially inspiring.

She had faith in the inherent goodness of every human being and challenged people to “rediscover and reclaim their full humanity – their Islam”. She was also fearless and, in the face of harsh opposition and debilitating illness later on, continued her struggle for a just society.

Shamima’s life demonstrated what Islam was about: “Islam’s message of peace affirms the equality of all human beings, and rejects all discrimination on the basis of race, class and gender.”

Her husband Na’eem Jeenah said she had lived her life “fighting for the right of all people to be treated equally as human beings and for women, in particular, to be accorded their rights. She was inspired in all of this by the words of Allah. She was also one of the most compassionate people I know – towards everyone.”

In a posthumous message, Shaikh Tahir Fuzile Sitoto, former MYM president, described this compassion: “We remember you walking and jumping in the dusty and muddy roads of Kwa-Nobuhle, sharing a meal in a tiny four-room matchbox house, not afraid to enter the terrain or conquer our space.”

In the decade that she had been involved with the MYM, Shamima had been a member of its national executive, national Gender Desk co-coordinator, editor of Al-Qalam and co-founder and chairperson of the Muslim Community Broadcasting Trust.

However, it was her work as a gender activist that she was best known for - particularly the campaign for a just Muslim personal law and, most notably, for women’s access to the mosque.

One incident, in particular, catapulted her into the public eye. She led a group of women in defiance against the trustees of the 23rd Street mosque in Fietas, Johannesburg in Ramadan 1993.

The women had attended taraweeh prayers all month in the upstairs section of the mosque, which had been reserved for men. They had contended with intimidation and, finally, on the 27th night, a confrontation. In anticipation of an overflow in the men’s section, the trustees had decided to move the women into a marquee behind the masjid.

But Shamima insisted on praying inside the mosque as women had already done for 26 nights. In her typically witty and dignified manner she told the trustees to relegate to the marquee those men who came to pray only on the 27th night. They refused and Shamima was attacked and threatened.





Women did not get to pray in the masjid that night, but Shamima had succeeded in putting the issue of their access to, and claim on, sacred space on the agenda. Along with a group of like-minded women and men, she and Na'eem set up an alternative and inclusive Jum'uah congregation at the MYM offices in Mayfair, Johannesburg.

At the time, Shamima had increasingly challenged an orthodox understanding of the role of Muslim women in Islam. She wrote articles, gave talks and crossed swords with prominent ulama, asking for a dialogue on the issues. She was often ignored, patronised and vilified in these circles. But her message of women's equality was welcomed by thousands of (especially) Muslim women who were inspired by the revelation that the Qur'an taught gender equality.

As then-MYM president, Salman Letlatsa, later noted, she had eventually made her mark: "As a visionary, she led the MYM in championing the women's struggle in this country, leaving the men of knowledge shivering with fear as women took over their positions in the masjids both in the so-called Indian and African areas."

Through her efforts, the issue of gender equality became a heightened priority on the MYM agenda and, in December 1993, she became the first National Coordinator of the MYM Gender

Desk. Under her direction, Gender Desk workshops and campaigns were initiated across the country, from the larger metropolis like Cape Town to townships like Botshabelo.

She was instrumental in laying the groundwork for the MYM position on the Muslim Marriages Bill; she represented the MYM on the Muslim Personal Law Board in 1994, and initiated a range of debates on Muslim family law. Shamima was the kind of person who, instead of asking for special arrangements or complaining that women were not considered, preferred to take the rights she believed were hers. Rights, she often said, were not to be 'given' by the powerful but exercised by the powerless. So it was, for example, that when the first open-air Eid prayer took place in Pietersburg, she went to the field – the only woman there – and prayed behind the men. No issue was made of it, no one was asked for 'special facilities for women'; it was just done. This was also her tradition at conferences, meetings and even weddings. Those (usually men) that felt uncomfortable had to deal with their discomfort themselves and not make it her problem. All she was doing, she said, was exercising the rights that Allah had given her.

I remember her force-feeding us articles on family law by progressive Muslim intellectuals and, on one occasion, dragging me with her to the SABC for a television show on polygamy. She had a special way of getting younger people involved and pushing us forward.

Haneef, who was a volunteer at al-Qalam and The Voice said he was grateful to her for his involvement. "She had a knack of roping people in. She once told me that she needed a political cartoon to go into one of her papers. I had never done anything like it... but she managed to extract it from me."

It was this generosity of spirit and trust that endeared her to us. Regardless of our age, status, race or gender, Shamima included us all. We often filled the living room of

her tiny Mayfair flat sipping tea and engaging in vigorous debates over thorny fiqh issues or interacting with prominent intellectuals and activists such as Ebrahim Moosa, Farid Esack, Sa'diyya Shaikh and Amina Wadud. The atmosphere was sometimes serious, often jovial, and always enriching.

Shamima's close friend, Jennifer A'isha Roberts, said while Shamima had acted as her mentor and guide after A'isha's conversion to Islam, and played a pivotal role in shaping her Muslim woman identity, "it was her friendship and acceptance that forms my most enduring memories of her."

Even after her cancer relapse in 1997, she continued her courageous struggle and helped steer The Voice towards giving a voice to the marginalised and silenced – women, children and refugees. Her programme schedule even included a slot called "maids and madams" in which domestic workers aired their concerns.



She personally hosted two programmes until her death. One dealt with contemporary debates on gender and the other was a controversial show dealing with social, religious and political issues called “Our Voices”.

Shamima’s struggle for human rights and gender equality began when she encountered racism at the University of Durban-Westville where she had studied for a BA and in her hometown Pietersburg (now Polokwane) ruled by right-wing Afrikaners. It was here that she became a member of Azapo and, as Abdulkader Tayob wrote in the introduction to the couple’s book on their hajj experience, “Journey to Discovery”, it was where she was properly schooled in the lore, tactics and theory of the struggle.

Her involvement in an anti-apartheid consumer boycott of white businesses saw her arrested along with Na’eem – their first meeting.

Na’eem said he had heard of her in the Muslim Students Association. “I had an idea of this enigmatic woman with the Islamic society at UDW, who was also regarded as a bit odd: she wore hijab with (her signature black) takkies, very unusual in those days and seemed as comfortable in Azapo as she was in the IS.” The two were detained and Na’eem was first interrogated for more than an hour by the Security Branch. Shamima emerged, smiling, after five minutes.

“I told them my name and address and refused to answer any more questions,” she told Na’eem. He was struck by her fearlessness. “She was ready to deal with anything and anyone... and do what needed to be done.”

It was with this kind of brazenness that Shamima continued her anti-apartheid activities in the broad nationalist movement with solidarity campaigns, marches and demonstrations.

After moving to Johannesburg in the early 1990s, Shamima, now a mother of two little boys, Minhaj and Shir’a, became more involved in the MYM and spearheaded many of its activities.

In 1993 she was elected to the MYM national executive, only the second woman to hold this position, and later as gender desk coordinator.

“Politically,” Tayob wrote, “this was a difficult time and both husband and wife tried to steer the Muslim community in the fold of the broad liberation movement.”

Through Al-Qalam and the MYM, Shamima and Na’eem urged Muslims to “forge an organic link between the new democratic future and the Muslim community... The front pages of Al-Qalam between 1990 and 1994 were elaborating a national consciousness

for Muslims.” Shamima had been involved with the Muslim Forum on Elections – a coalition of Muslim organisations that called on the community to vote in the 1994 elections. The MYM had embarked on a vigorous poster campaign to encourage Muslims to vote for those parties “that had formerly been part of the liberation movement”.

Mohsin Waja, former Al-Qalam photojournalist said: “We used to work late into the night, most times through until Fajr to make print deadlines. Shamima would often bring her young boys to the office and create a makeshift bed underneath a desk while she worked.”

Another friend and fellow activist, Zakiyya Ismail, also remembers how Shamima juggled being a mother and an activist. “Once she laughingly told me she was so busy she had given her sons sugar-roti for school lunch. Minhaj had chastised her, saying it was unhealthy. So the next day she gave him carrots!”

At the end of 1994, Shamima was diagnosed with cancer. Tayob wrote that the next three years were “a very difficult trial for her and Na’eem. As the disease progressed, her frail body was wracked with pain, hopes and frustrations.”

Seventeen days before her death, Shamima travelled to As-Salaam near Durban to deliver a paper at the MYM’s Islamic Tarbiyyah Programme – her final public engagement. In it she quoted a saying which explains her untiring activism: “If you don’t live as you believe then you begin to believe as you live.”

Even though documentaries have been made, numerous articles written and speeches given about her, Shamima did not like the limelight. She preferred to work quietly with ordinary women than fraternise with celebrities. Shamima had made “activism” her profession. And she had, in a short period, excelled at it. She had also managed to pave the way for others to take on future struggles and campaigns and had popularised the term ‘gender jihad’.





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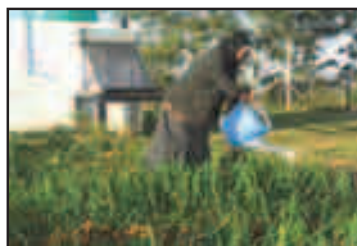
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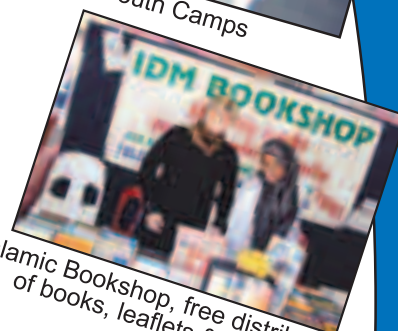
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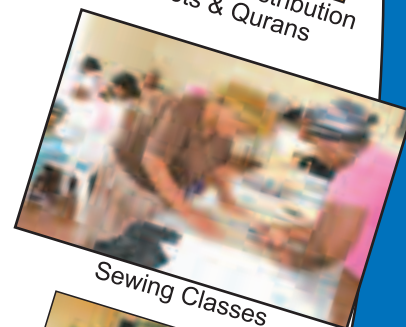
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Umtapo Centre commends the Muslim Youth Movement



Arun Naicker *Special Projects Director*

The Umtapo Centre has been associated with the Muslim Youth Movement for 25 years and wishes to commend the organisation for having hosted many programmes during its 40 years in existence aimed at transforming the society. The Muslim Youth Movement is one of the organisations that can be recognised for standing up to the apartheid government, against policies that dehumanised and oppressed the majority of the people in South Africa.

The work of the MYM has not gone unnoticed. It has influenced the minds of many young people who today are leaders in their own right, who work consistently on peace building and anti-racism programmes. MYM has worked tirelessly in the field of social justice and democracy in order to develop the full potential of every South African.

We would like to take this opportunity in wishing the Muslim Youth Movement every success in the programmes that they are engaged in, to create a just world for all.

Shiekh Saleem Banda

Director

World Assembly of Muslim Youth (WAMY) is proud to be associated with the Muslim Youth Movement of South Africa. As you celebrate 40 years, you can justly be proud of the role that you have played over the years, empowering and guiding young people to a path of becoming responsible citizens, to having a national consciousness and to being patriotic .

As an active member of WAMY, we acknowledge with pride your demonstrated passion of championing the interests of the youth and rallying behind the vision of being a caring and youth friendly Organization. We also acknowledge your sense of urgency in addressing challenges facing the youth and your alignment with organizations with similar objectives.

The Muslim Youth Movement has opened possibilities for many youth over the years who are slowly but surely making their presence felt in the public and private sector. As we look forward to the future, we do so with confidence and courage that the Muslim Youth Movement will continue to make meaningful contributions to youth development and thereby continue participating in the ongoing struggles of youth unemployment, lack of skills, poverty, racism and exploitation.

The World Assembly of Muslim Youth wishes the Muslim Youth Movement all the best for the future. We salute a great movement and pray to Allah Ta'ala for His blessings.

Halala MYM halala Wa Allah Taufiqum.

Remembering MYM stalwart Haroon Patel

By Mphutlane wa Bofelo

On 13 September 2002, the first school in Lenasia – aptly called Alpha Primary School – officially named its hall after a former student, Haroon Patel. The hall was opened by the then Deputy Minister of Education, Dr Mosibudi Mangena, a comrade and close associate of Bantu Stephen Biko – the founding father of the Black Consciousness Movement. It is the poetic justice of history – and God’s will – rather than just a coincidence that the function took place a day after the anniversary of the martyrdom of Stephen Biko, and that this honour on Haroon Patel was bestowed by a school with a proud and great historical legacy.

Having been removed from Kliptown in 1957, the community whose children attended Alpha has produced a galaxy of students who became prominent academic, political, cultural and social

activists. Student activism in Lenasia witnessed an upsurge in October 1977, a momentous month in South African politics. It followed the national students’ uprisings that started in Soweto on 16 June 1976, the killing of Bantu Stephen Biko in detention; the crackdown on Black Consciousness (BC) organisations and the banning of three publications: *The World*, *the Weekend World* and *La Verite* on 19 October 1977.

In Lenasia, where political activity had been disrupted by the arrest of the BC leaders, Haroon Patel, together with Anjeni Poonan, Rooha Variava and others, mobilised students and organised a protest meeting to register outrage at the banning of organisations and the murder of Biko. When students gathered at the venue for the meeting, the owner of the hall could not be found, and Haroon Patel began to address the students outside the hall. Some weeks earlier, the state had already declared all open-air gatherings illegal and the students felt that the absence of the hall’s owner was a deliberate set-up to force them to hold the meeting in the open. Haroon had barely begun to speak when scores of police stormed the gathering, beating students and assaulting many, including young girls.

The police had effectively sealed off the venue, and no one was able to escape. The protesters were taken to Protea Magistrate’s Court where they were processed before being moved to the Johannesburg city centre. They were locked up in cells, charged and released after having spent three nights in jail and having pleaded guilty. Some of the people who had participated in the protest meeting suffered severe consequences. Haroon Bera, Hassen Lorgat and nine others, who had been enrolled at the Transvaal Indian College of Education in Fordsburg, were expelled. Teacher and MYM member Yousuf Cajee, who had been one of three adults at the meeting, suffered from persistent harassment by the Education Department. (The other adults were Yusuf Nazir, another MYM member and former *Al-Qalam* editor, and journalist Boeti Eshak.)

For Haroon – a hafiz of the Qur'an – this was the beginning of a long life of struggle, selfless sacrifice and an unflinching fight for justice. Having earlier joined the Lenasia Student Movement – an affiliate of the BC-aligned South African Students' Movement (SASM), Haroon joined the Azanian People's Organisation (AZAPO) upon its formation in 1978 and served in several leadership positions including branch chairperson and national general secretary. He represented AZAPO at the National Forum Committee and also later at the Conference for a Democratic Future. In this period, he was also detained twice under Section 10 of the Internal Security Act and held at Diepkloof Prison.

Anver Randera, a BC stalwart, said, 'Haroon was an activist who always loved organising and working on the ground level but was able to lead in different positions. As a Hafiz, whenever afforded the opportunity to address the congregation, he spoke on the struggle for liberation and the need for Muslims to be part of that struggle. He was an easy going and friendly person who tried to be accommodating to others.'

'He also had a certain charm and charisma and was the vibrant voice and spokesperson of several activities and campaigns of [AZAPO], including active protests that formed part of the campaign for international sporting and cultural isolation of apartheid South Africa, and was later active in the Anti-Tricameral Campaign and Anti-SAIC campaign and was active in the secretariats that set up various community projects.'

Haroon married Zaiboon, another AZAPO activist and they had two daughters, Ferial and Tasneem. The lack of the participation of established Muslim institutions in

the struggle aimed towards justice and equality for all – and the tacit endorsement of status quo by many in Muslim community, saw Haroon move out of the Muslim circles and, by the beginning of the 1980's, leave Islam.

Former MYM president Na'eem Jeenah said that Haroon had told him that one of the incidents that had pushed him away from the Muslim community and Islam was Haroon's attendance at an MYM halqa in 1977 or 1978. 'Haroon, at this time, was all fired up with the passion and activism of the anti-apartheid struggle. He suggested at the halqa that the MYM – and Muslims more generally – should get involved in the struggle. The response from most members present was that he should not raise political issues in the halqa. He did not return.' In fact, Na'eem said, in the next few years Haroon actively discouraged African youth in the BCM from considering converting to Islam.

Despite this, president of the Socialist Party of Azania and a former colleague of Haroon in AZAPO, Lybon Mabasa, said, 'Haroon's commitment to justice remained anchored on Islamic principles... When Haroon joined AZAPO, everyone knew Haroon as a devout and practising Muslim. I believe it was his religious belief that landed him into AZAPO or, rather, his faith found resonance with the Black Consciousness teachings and practices. He became first an important leader in the Lenasia branch of AZAPO. In 1982, after the slaughter of Palestinians in Lebanon, Comrade Haroon was a key organiser of protest actions against the murderous Israeli regime.'

Mabasa added, 'Haroon had an insatiable appetite for freedom and was willing to work for it. When other leaders of our movement were unable to travel overseas, he

was among the first people to open international doors for AZAPO and he was an uncompromising socialist. The international links that we have today were set up through the fearless efforts of Comrade Haroon. He was there when the International Liaison Committee of workers and people was set up and also the reproclamation of the Fourth International. In 1989, when some of us were restricted, Comrade Haroon became a key organiser in the BCM for the Conference for a Democratic Future. He organised thousands of BC activists throughout the country to attend. When the organisations were unbanned, AZAPO had one month to organise a national congress and Comrade Haroon played a major role in organising the largest ever congress ever of AZAPO at Shareworld. More than 15 000 delegates and supporters attended.'

Soon after the formation of the Workers' Organisation for Socialist Action in 1990, Haroon left AZAPO to join WOSA which promoted a more socialist agenda. Not long thereafter, Haroon became close to certain MYM members, especially as a result of the efforts of Johannesburg MYM member Muhammad Coovadia. By 1992 he had returned to Islam and joined the MYM, left his job in insurance sales and began working for the Movement. His brief period in the MYM – between 1992 and his death in 2005 – saw Haroon make enormous contributions to the Movement.

As an MYM fundraiser, he utilised the links and skills he had developed as a BCM activist and brought with him the spirit of translating ideas and theories into hard work on the ground and active participation in the daily struggles of people at the grassroots. After Haroon's death, Na'eem – who had worked closely with Haroon in those last years –

recalled that Haroon had taken the option of not realising his 'full potential' through writing books, papers and articles but preferred hard work in the service of humanity. 'This was reflected in Haroon's willingness to do the most "menial" of tasks, even – or especially – if nobody else was willing to. I remember that he chose to paste election posters on boards rather than speaking at a public meeting; he chose to drive in the wee hours of the morning to transport MYM members to the airport rather than spending the time writing.'

Haroon almost single-handedly raised the funds for the purchase of a house in Mayfair, Johannesburg, to serve as offices for the MYM. The office later also served as the studio and office for The Voice radio station. Finding himself in the midst of a controversy regarding MYM women insisting on their right to space in the 23rd Street Mosque in Fietas, Haroon passionately

defended the organisation and its female activists. This led to him to propose, at the 1993 MYM General Assembly, that the Movement form a national 'gender desk', and he nominated Shamima Shaikh to be its first national coordinator. He also played a central role in the Muslim Forum on Elections formed by the MYM in 1994 and travelled through the old Transvaal province doing voter education and organising discussions within the Muslim community on the upcoming elections.

At a very hectic time in the life of the Movement, Haroon proved to be a pillar of strength, a strategic and tactical mind and an effective networker. His death in a motor car accident later in 1994 left MYM members stunned and at a loss in numerous ways.

The Qur'an assures us that those who die in the service of Allah and on the path of justice will not die in vain. This is certainly true for Haroon Patel. His legacy will live

forever. This fact finds resonance in the words of Mabasa. 'If today we say we are socialists and we are internationalists,' he said, 'what we mean is that we are building on what Comrade Haroon started. The legacy of Dr Abu Bakr Asvat of working and building in the Black communities is also the legacy of Comrade Haroon.'

One cannot mention Black Consciousness and AZAPO without remembering the role played by Comrade Haroon.' Similarly, despite Haroon's brief sojourn in the MYM, we can sincerely say that his sterling contributions were such that it is also impossible to talk about the MYM of the political transition of the 1990's without mentioning Haroon's name. And it is impossible to talk of the history of the MYM Gender Desk without discussing Haroon's role in establishing it and supporting its development. He will forever live in our hearts and minds.

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Dear Comrades

We would like to congratulate you on attaining 40 years of existence. We recall the support and active participation received from your members during the difficult days of apartheid. MYM consistently assisted in the WCRP work in Durban. It assisted the coalition of organisations that organised the biggest march Durban had ever seen. Meetings of this committee were held in the offices of the MYM. Many women of the MYM have played major roles in both raising the issues of women and in political activity.

We congratulate you on the work you have done and the interfaith relationships you have maintained over the years. We wish you success in your work and encourage you to continue working towards the building of a better country and a better world where all can live side by side and where diversity can be respected and celebrated.

Best wishes
Sincerely
Ela Gandhi
Managing Hon Trustee



Imam Essa Al-Seppe: A 'rare treasure' lost forever



Had Imam Essa Al-Seppe been alive today, he'd be pleased with the way his Dawah dream is bearing fruit. MYM pays tribute to him. Ten years after the untimely death of Imam Essa Al-Seppe – an Islamic scholar who pioneered the work of Dawah in African townships – his legacy continues to flourish.

Imam Al-Seppe spent two decades passionately pursuing his dream to bring Islam to indigenous African communities. He had succeeded in most parts before his life was cut short by an illness. He passed away on May 29, 2002 at Durban's King Edward Hospital. He

was only in his late forties. At the time of his death he had just completed a Masters degree in Organizational Development and Management Systems and was about to submit a proposal for a PhD in the same field.

His last organizational home, after serving numerous Muslim organizations and other NGO's, was the Durban based regional offices of the World Assembly of Muslim Youth where he was co-coordinating their Dawah or mission related activities. It was through the tireless work of Imam Al-Seppe that we see Islam growing rapidly in indigenous African communities today.

But, his biggest dream was to bridge the gap between Asian Muslims and marginalised African Muslims. Although this has happened to an extent, some say there is a lot more work needed to foster "inter Muslim community relations"

Imam Al-Seppe often argued very passionately on the need for the "emerging" communities to be fully integrated into Muslim community life to minimize their marginal status.

The term "established Muslims" is a reference that was directed towards the historical Muslim communities such as those located within the "Asian Diaspora". On the other hand, the term "emerging and unorganised sector" was a reference to African Muslim communities in the townships.



Elementary

Imam Al-Seppe was passionate in forging one common Muslim identity: he wanted the collapse of the invisible wall that divided “established” Muslims and “emerging” Muslim communities. Recalling Seppe a friend says “For instance, since my early contact with him at As-Salaam in 1981, I was often intrigued at how he refused to be cast as a township Muslim or convert. And at a very personal level he even crossed the colour line by marrying within the “established” Muslim community in Durban”.

In a tribute to this unsung hero, a close colleague wrote: “The life of Imam Al-Seppe can be summarized as being a life of toil, struggle and a courageous voice, a voice that earned him friends and foes! And till the last days, the sharpness of his tongue was unyielding in raising the concerns and the plight of those who are on the margins of society.

“Let us then in passing away of the father not forget his beloved ones... for the naked pain of all struggles is that we intentionally bury the families of struggles’ heroes with them ...Hamba kahle qhawe lama qhawe we shall meet in “after Africa!” May your soul rest in abundant peace!

“Essa was a rare treasure. He was our Black African Muslimhood – a sophisticated imam and an emerging scholar in his own right. Indeed, a very rare species in a community whose lifespan was just over two decades”.

Conversion

While a visible presence of African Muslims in South Africa can be traced way back to the early nineteenth century and also to the arrival of the ‘Zanzibari community’ around 1873 and 1880 in Durban and the presence of mostly Malawi migrant labourers – African Muslims from the indigenous sector entered Islam mainly through conversion.

“Even though by the 1960’s in the townships of the Western Cape Islam was slowly making some inroads, it was the 1970’s and 1980’s that marked a turning point in African conversion to Islam. In particular, these were mostly African youth who undertook a conscious journey into Islam and Essa was part of that generation.

Today, almost without exception, all the major language groups in South Africa be they Zulu, Xhosa, Sotho, Sepedi, Tswana, Tsonga, – proudly boast representation in this emerging Muslim sector. For example, protruding minarets into the African sky have now become a permanent feature in some of the major townships. Soweto alone has about two mosques.

The sprawling township of KwaMashu, near Durban, boasts one of the earliest Mosques to be erected from the ground in an African township. Now by African Muslim standards the mere presence of these mosques is viewed as a major achievement in a landscape punctuated by numerous churches that seem to enjoy monopoly of the township sacred space. Imam Al-Seppe felt that since Islam was in its infancy in poor township communities, it was imperative for the “privileged” Asian Muslim communities to provide wholesale support to them.

A decade on, Imam Al-Seppe’s dream has somewhat materialised. Today far more madressas and masajids dot the skyline in the townships. The seed of Islam that he sowed among indigenous communities has borne fruit. However, had he been alive today, Imam Al-Seppe might have lamented the gap between “established Muslims and “emerging Muslims” and called for total closure.



Late Mahmood Moosa (1938-1997)

Founding Member and 1st Vice President of the MYM. Marhoom Mahmood Moosa came from a well-known philanthropic and trading family which was associated with a number of businesses, including Enterprise Clothing which was one of the largest employers of labour in the clothing industry. From an early age, however, Mahmood was deeply attached to Quranic learning and was an especially keen and willing student of the inspiring Mawlana Abdur Rahman Ansari of the West Street Musjid, who, in my humble opinion, was an underappreciated scholar and certainly a towering intellectual and spiritual figure on the Islamic landscape in South Africa.

During the 1950's the Moosa family's business interests spread all over East, Central and North Africa. Their representatives, using the company's aircraft, criss-crossed Africa. Marhoom Mahmood was further inspired into Islamic work after meeting Mahmood Shwabi, Professor of Agronomy at University of Cairo, Egypt, during a visit to Cairo. Professor Schwabi, an Ikhwan leader, was a man of great vision who passed on his ideas and enthusiasm to Marhoom Mahmood, as he did to a whole generation of young Muslims in the 1960's. Marhoom Mahmood was inspired to work towards forming a Muslim youth organisation and worked with Hafez Abubaker and myself to establish the MYM. He was the first vice-president. Marhoom Mahmood's quiet manner, immaculate conduct and great ability to listen carefully and articulate his thoughts lucidly were important elements in contributing to the growth and development of the MYM in the formative years.

Mahmood Moosa was almost ten years older than me and we knew of each other initially through business. It was also well known that his family made enormous contributions for Islamic work. Around 1954, for example, they contributed towards the renovation of

the West Street Musjid. The family also distributes monthly food hampers to about 1000 families in Durban. Our formal meetings were a direct result of the preparatory work for the launch of the MYM. I subsequently visited him virtually every evening at his office in Commercial Road (now Monty Naicker Road), which was a stone's throw away from my office. Our weekends in the months leading up to the launch of the MYM were spent "on the road", as we crisscrossed South Africa, holding meetings upon meetings in virtually every town in the country. Marhoom Mahmood's health started failing in the mid-1990's and he passed away in 1998 after suffering a heart attack. He is survived by his wife Hafeeza, who was also very active in the MYM and hosted several lectures for women at her home, and daughter Nazreen, a vet, both of whom are living in the UK.

Marhoom Mahmood was fond of citing the following verse from the Qur'an and I am quoting it here because it sums up perfectly the character of Marhoom Mahmood, who was a great inspiration to us: "It is not righteousness that ye turn your faces towards East or West; but it is righteousness to believe in Allah and the Last Day, and the Angels, and the Book, and the Messengers; to spend of your substance, out of love for Him, for your kin, for orphans, for the needy, for the wayfarer, for those who ask, and for the ransom of slaves; to be steadfast in prayer, and practice regular charity; to fulfil the contracts which ye have made; and to be firm and patient, in pain (or suffering) and adversity, and throughout all periods of panic. Such are the people of truth, the Allah fearing".

May Allah have mercy on him and grant him Al-Firdous.

Ebrahim Jadwat



Late Hajee Ebrahim Amod

I first met Marhoom Hajee Ebrahim Amod at the first MYM Convention at As Salaam in March 1972. He was inspired by Dr Fazlur Rahman Ansari's stirring lecture and embraced me after the talk, and made a firm commitment to work with the MYM. Hajee Amod's entry into the MYM was welcomed as he was older than most of us and brought a wealth of experience to the organisation. He had served as secretary of the Isipingo Masjid Jamaat and Madressa. He also brought with him an understanding of finance as he had graduated from the ML Sultan Technikon with a Diploma in Accounting.

Hajee Amod immediately set about establishing the Isipingo branch of the MYM, which would become one of the most active MYM branches in Durban. He also established one of the first Dawah centres in Malagasy. Hajee Amod devoted most of his time to Dawah. A selfless, big hearted person, his home was always open to people and many of our guests were accommodated and fed at his house.

When Dr Ahmod Totonji visited South Africa in 1975, the MYM took a decision to extend its operations to the nine Southern African countries. Hajee Amod and I were appointed co-ordinators of the Southern Africa Islamic Youth Conference (SAIYC). Dr Shaukat Thokan, the then president of the MYM, while fully supportive of the initiative, made it clear that the MYM's resources were limited and that SAIYC had to secure its own funding. We were not deterred. The SAIYC was established with an office and facilities at Ideals Outfitters. Hajee Amod devoted most of his time (without remuneration) visiting the Southern African countries and setting up Islamic Information Offices in Lesotho, Malawi, Zambia, Zimbabwe and Botswana.

The biannual conferences of SAIYC brought members from the region together for the first time. The first conference was held in Botswana in 1977.

Thereafter conferences were held in Lesotho (1979); Mozambique (1981); Zimbabwe (1983); Malawi (1985); and Zambia (1987). Except for travel costs for delegates which Dr Totonji provided, all expenses were borne locally. The conferences provided a wonderful opportunity for Muslims across national boundaries to share their experiences and resources. People in the region appreciated and recognised Hajee Amod's commitment and sacrifices, both big and small. They looked forward to his visits and went out of their way to welcome him. Such was his warmth and friendliness that Hajee Amod literally had a room reserved for him in every town in every one of these countries. His hosts looked forward to his visits.

The SAIYC was a wonderful Institution which was derailed by outside intrigues whose roots lay in political differences in the Middle East (Saudi/Gulf/Iran) which, incidentally, continue and have deepened in the present time. SAIYC depended on outside funding for travel and this was withdrawn after Zambia.

Marhoom Hajee Amod was a member of the MYM from the time he joined in 1972 until he suffered a heart attack and passed away in 2004. He has passed on his commitment to the Deen to his children who continue to be actively involved in Dawah work - Hafez Ameen Amod in Cape Town and Yunus Amod in Port Elizabeth. Hajee Amod's thoughtful actions and embracing personality provided a lesson in selflessness for all of us and he motivated many of us to go that extra mile. He often quoted and always lived by the Quranic verse (6: 162): "Truly, my prayer and my service of sacrifice, my life and my death, are (all) for Allah, the Cherisher of the Worlds."

May Allah grant Hajee Amod Jannat-ul-Firdaus.

Ebrahim Jadwat

The Early Days of MYM



The 1990's



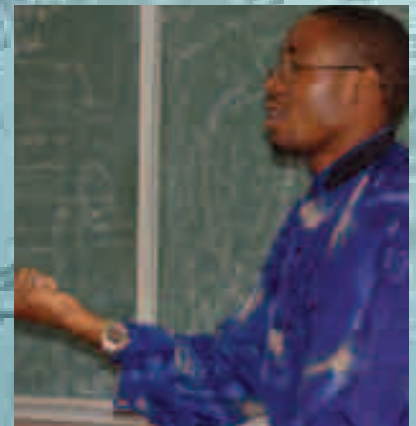
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National Women's Day



Orientation Camp



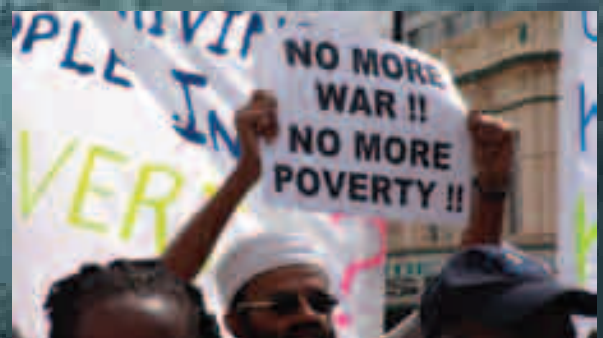
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 Educator - Hartley Road School
Hoosen Kathrada
 Secretary - Jamaat Polokwane
A. S. Moola
 President IPCI & SANZAF
Mohamed Amra
 Heads Several NGO's

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 Islamic Medical Association
Dr. Mohamed Khan
 Trustee - IPCI
 As-Salaam Management Committee
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Idris Khamissa
 Motivational Speaker
Suleman Lockhat
 Attorney
Ebrahim Jadwat.
 Director of Companies
Hoosen Agjee
 Accountant
Hoosen Asmal
 Director - SANZAF
Dr. Ahmed Manjra
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Mr. Rafiq Shah
 Member of Parliament
Anver Surti
 Deputy Minister of Education
Fuad Hendricks
 Department of Transport (Gauteng)
Suleman Mocheshwe
 School Teacher
Rashid Matsomi
 Teacher
Sajid Dowry
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 Director - IIFRI
Idris Galazana
 EX CEO - Ithala Bank

Ebrahim Vawda

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 SAMNET
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 Municipal Manager
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 Director - Gift of the Givers
Haroon Yusuf
 Chair - Phoenix Care Foundation
Basheer Ghoor
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 Businessman - Kimberley
Yaseen Motsagee
 Secretary - Kimberley Madressa
Siraj Ghoor
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J R Moideen
 School Principal
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 Trustee - IMA
Mr. Azeem Katieb
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Mohamed Moola
 Director of Company
Hoosen Essof
 Administrator SANZAF (Gauteng)
Mariam Amra
 Principal - Wonder Kids
Romana Mohamed
 Attorney
Ismail Rawat
 Director of company
Mohamed Rawat
 Director of company
Suleman Soni
 Businessman
Anwar Balim
 Accountant
Yacoob Balim
 Direct of Company
Tahir Sitoto
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 Imam - Clairmont Mosque
 Research Scholar - Kroc Institute for

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 Educator - Ireland
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 Social Worker
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Najwa Noordien
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Dr Shuaib Manjra
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Simphiwe Sesanti
 Lecturer - University of Stellenbosch



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The board of trustees, management, staff and students extends its greetings, good wishes and prayers to the

Muslim Youth Movement on their 40th Anniversary.

May the next 40 years stand out for your contribution to the youth, Community and South Africa.

'Truly they were young men who believed in their Lord and we increased them in guidance' Quraan (18:13)



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