cannot anyhow be said to be greatly devoted to the study of history), at least in Egypt but probably also elsewhere.

Mark Sedgwick

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This slim collection of essays comprising ‘Introduction’ and five chapters explores specific perspectives on the interaction between the Muslim minorities and non-Muslim majorities in such countries as Germany, France and South Africa as well as the interplay between the Kurds and the ideologues of Kemalism in Turkey.

In “Abduh and the Transvaal Fatwa: The Neglected Question”, John Voll re-examines Muhammad ‘Abduh’s well-known and controversial Transvaal (South Africa) fatwā, issued in 1903. His focus is on the context of three questions raised by certain al-Ḥājj Muṣṭafā. He asked if Muslims could (i) wear European-style hats in Transvaal while conducting their business; (ii) eat the meat of animals slaughtered by Christians without saying *bismillāh*; and (iii) the Shāfiʿī Muslims pray behind Ḥanafis without following them in saying *bismillāh* in regular prayers, and *Allāhu Akbar* in the two ‘Īd prayers. ‘Abduh answered the first two questions in the affirmative, showing flexibility and accommodation in the context of a pluralistic society in South Africa. In answering the third question, ‘Abduh pointed out that Islam was one religion (*dīn*) and to create partisanship on grounds of association with one school of law or the other amounted to unbelief (p. 36).

Charles C. Adams analyzed this *fatwā* as early as 1933. Voll’s focus, however, is on the regional and socio-political context of Transvaal where the migrating Afrikaaners dominated by the Dutch brought Muslims as slaves from South East Asia who followed the Shāfiʿī school of law. The British, on the other hand, brought Ḥanafī Muslim workforce from West India when they expanded their commerce and trade to South Africa. The discovery of gold also prompted the movement of people in the region including the Muslims. In Voll’s view, ‘Abduh’s unitary and pan-Islamic response reflected the transition a majority-Muslim country, Egypt, was going through at the turn of the twentieth century.
Against the backdrop of the fall of apartheid regime and the rising hopes for a democratic South Africa of 1994, Shamil Jeppie in his essay, “Commemorations and Identities: The 1994 Tercentenary of Islam in South Africa”, takes the reader to the tercentenary commemorations of the arrival of Shaykh Yusuf in Cape of Good Hope in 1694. Shaykh Yusuf, a Malay, coming from Macassar (in today’s Indonesia) was a religious official at the court in Bantam, fought for his patron against the Dutch East India Company and lost. The Dutch imprisoned and exiled him to their newly created Dutch colony, the Cape of Good Hope. In exile, the Shaykh laid the foundations of the Muslim community that grew over time with the arrival of new slaves, prisoners, and converts from the indigenous population. In 1994, the Cape’s Muslims planned to celebrate the 300 years of Islam in South Africa by leaving the history of exclusion, bondage and marginalization behind and looking forward to a brighter future. It was expected to be an inclusive, global, and national festival of all South African Muslims. The prescribed dress code for the people taking part in the large parade was “Islamic dress”, white jubbás for men and white hijabs for women. But the most prominent locals presiding over the proceedings taking place in the meeting hall were dressed in the Malaysian national dress. This celebration turned out to be the commemoration of the life of Shaykh Yusuf and the Cape Muslims’ rediscovery of their imaginary Malay identity manifested by their costumes and the exclusion of other Muslims of South Asian and Zanjabari origins, and Africans from the Western Cape and northern provinces. The author convincingly argues that the transported cultures in foreign lands change with time and are transformed by the socio-political context of their new environment. The Cape Muslims’ recently resurrected Malay identity was only one of their ethnic, linguistic, cultural, Islamic, South African, Capetonian and indigenous identities.

Abdul Hadi Hofmann’s “Muslims in Germany: The Struggle for Integration”, and Michel Machado’s “Muslims in France: Jacobinism Confronts Islamism” represent the time-frame, the composition, experiences, and locales of Muslim communities in Germany, the cradle of Enlightenment, and France, the fountainhead of Jacobinism, in stark contrast to their co-religionists in South Africa. In Germany, the Muslims came in 1960 for economic reasons as guest workers of their own accord to fill the labour shortages caused by the booming economy in Germany — the largest number from Turkey, then from Maghreb and Yugoslavia. In 1996, the total population of Muslims in Germany was 2.2 million, including refugees, students, and the ethnic Germans (estimated between 100,000 to 200,000) who accepted Islam as a matter of free choice. Hofmann traces the evolution of Muslim community in Germany, from their coming alone as guest workers...
then pressing for permission to have their families join them, to forming
community organizations, building mosques and facing difficulties in
establishing Islamic schools. Hofmann commences his insightful chapter with
an anonymous quotation, “We asked for workers and we got human beings”.
It aptly explains the attitude and relations of majority Germans with minority
Muslims.

The noteworthy aspect of this paper is the author’s own experiences as a
converted Muslim. The ethnic German Muslims find it hard to blend with the
guest workers (born Muslims) because of their ethnic, linguistic, historical and
educational differences, and are viewed as traitors by their own majority.
Because of the deep understanding of his own history, culture, civilization and
its inherent doubts and prejudices against Islam, Abdul Hadi Hofmann
provides a perceptive behavioural analysis of the majority vis-à-vis the Muslim
minority and the difficulties in achieving a smooth and meaningful integration
of Muslims in German society including the failure to practice the ideals of
Enlightenment — true humanism and secularism (p. 51). However, with the
coming of age of the “third generation” of Muslims, who are German by birth
and speak German as their mother tongue, and are willing to work within the
existing German political structure, positive results are beginning to appear.

Michel Machado, in his historical narrative, details the predicament of
Muslims in France. The realities of colonization, exploitation and
pauperization of Algeria, the bitter War of Independence, the discrimination
of the French majority against the sizeable Algerian immigrants in France
(over two million) has resulted in alienation, prejudice and hatred between the
French and the Algerian Muslims. Cultural differences, economic competition
and divergent attitudes toward religion have also contributed to the hostility
between the majority and the minority. The ethnic French, primarily secular
and anti-clerical, regard religion as a private matter whereas for the Muslims,
Islam defines then communal identity. The author considers Jacobinism a
reactionary ideology. This ideology replaced monarchy and the church with
republican virtues of humanism, freedom and laïcism while the old elements
of absolutism, that is, to be intolerant of any dissenting and opposing ideology
and viewpoint, remained intact.

The intolerance of the majority was reflected in 1989 over the issue of
Muslim girls wearing hijāb in a public school. It was regarded as a symbol of
degradation of the sacred space of the Republic. The author has lucidly
discussed the negative role of the media and the French politicians’ inability to
give Muslims and Islam a rightful place in the French legal framework.

It may, however, be pointed out that some good works on Muslims in
France, Germany and other European countries have not been cited in this
collection of essays such as Muslims in Europe, edited by Bernard Lewis and

Haldun Gulalp, in the fifth and the last chapter of the collection, “Islamism and Kurdish Nationalism: Rival Adversaries of Kemalism in Turkey”, discusses Kurdish nationalism and its challenge to Kemalist nationalism. He defines Kemalist nationalism as a territorial nationalism with Turkishness as its linguistic attribute. Kemalism denied the existence of any ethnic identity other than Turkish, and thus the largest linguistic minority, the Kurds, were deemed not to exist. Unlike other essays, this article is not focused on the problems confronting the Kurdish people including their survival as an ethnic minority in the Kemalist Turkey. Instead, it discusses the conflict between the government and the Kurds on the issue of linguistic identity, polarization of Turkish domestic politics in 1995, the Gulf War, and the military action of the Turkish army in March 1995 against Kurds in the Iraqi territory. It also mentions the popularity of the Refah Party, an Islamic political party, and its proposed alternative platform of “multiple legal orders”. The Refah Party sought unity of Turkish, Kurdish and other ethnic groups on the basis of Islam. At the end of the Cold War, Turkey used the “Islamic specter instead of Communist specter” as a threat to its security. The victory of Refah Party in local elections in 1994 and its rise to political power posed a direct threat to Turkey’s ideology of Kemalism that draws upon Western civilization as the “basis for nationalist-statist development” (p. 102). In Gulalp’s view, the Turkish government played up the U.S. government’s fear of an Islamic government in Turkey in order to gain entry into the European Union.

In the ‘Introduction’, Tamara Sonn comments on all five chapters in the volume and briefly discusses the traditional Islamic views on the minorities and a pressing need for rethinking the Islamic tradition. She rightly points out that the minorities’ issues were not important when Islamic law was codified in the classical period mainly for Muslims living in a predominantly Muslim world. The basic rights of minorities and their religious freedom were, however, institutionalized from 622 CE onward when the Prophet Muhammad established a Muslim community in Madīnah. Today, the Muslim population covers every mentionable part of the globe, and approximately one-fourth out of the over one billion Muslims live in non-Muslim majority countries. Sonn convincingly argues that this new reality requires serious rethinking of the issues confronting the Muslims as minorities. More works like Fathi Osman’s *The Children of Adam: An Islamic Perspective on Pluralism* could help the Muslim minorities integrate with their non-Muslim environments. Sonn also noted that the volume under review was in a way in response to John Voll’s discussion of “glocalization” of Islam — meaning that
in today’s era of globalization, the Islamic societies should be studied in the context of non-Islamic societies.

This volume is indeed a valuable work in so far as it helps understand the uniqueness of the circumstances of various Muslim minority communities vis-à-vis the majority non-Muslim communities. However, in the pursuit of “glocalization”, we should not forget the model for comparative study of Muslim societies suggested by Marshall Hodgson in the early 1970s in his three volumes of Venture of Islam. In the present volume, for example, the readership would have benefited from some discussion of the point that the issues confronting the Muslims of Transvaal in 1903 were not unique to them. One hundred years earlier, after the occupation of Delhi by the British in 1803, the Muslims of northern India asked Shāh 'Abd al-'Azīz (d. 1239/1824), the foremost ‘ālim of the nineteenth century, these questions: should India under the British rule be regarded as dār-al-ḥarb or dār al-Īlam; should Muslims cooperate with the British, learn English and join in the British service; and should they wear western clothes, socialize and eat with the British? Shāh ‘Abd al-'Azīz wrote detailed answers to these and other questions in the light of the Qur’ān, Ḥadīth and Fiqh and showed the same flexibility and accommodation which appeared in ‘Abduh’s response in 1903.¹

The questions raised by Muslim minorities in India in ‘Abd al-‘Azīz’s time and in Transvaal of 1903 are currently being raised in the mosques of New York, Toronto, London, and in other metropolises across Europe and North America in 2001. This multi-disciplinary collection of essays is a welcome contribution to the rapidly expanding body of literature on Muslim minorities in North America and Europe.

Sajida S. Alvi

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Islam and Gender: The Religious Debate in Contemporary Iran is a collection of debates between the author, Ziba Mir-Hosseini and the religious clerics of Iran. In this book, Ziba Mir-Hosseini, a social anthropologist, presents the differing notions of gender that inform Islamic jurisprudence (fiqh) and the