

The Chairman
Codesa
World Trade Centre
Kempton Park
1619

Sir

re: NATIONAL MUSLIM REPRESENTATION & PROVINCIAL REPRESENTATION.

As your movement sits to deliberate on the position of the different communities in South Africa, your movement must take cognisance of the real and e facto position of muslim community in South Africa and the provinces of South Africa.

There is no national organisation comprising the majority of muslims in South Africa. There had never been one either in the past.

Muslims have many kind of organisations; religious, cultural, educational, medical and others, each working in their specific field.

Many organisations have misleading names. Many with national names like "..... of South Africa, have so few members or only provincial members and like this mislead by name.

Some are public bodies when it suits them and private when it suits them especially when it comes to money collections.

Some old organisations, even religious organisations have been involved in serious scandals of a moral and monetary nature.

Your organisation must be very careful who it goes about its business in this field in your acceptance of who represent the muslims of a province or part of a province or the national muslim community of South Africa.

The muslim religious leaders groups have claimed for years to represent the muslims which is incorrect. There are four muslim religious bodies in the country and not all the muslims religious leaders are members of it.

- These bodies are;
- Jamiatul Ulama e Transvaal
- Jamiatul e Ulama of Natal
- Majlisul Ulamaa of South Africa (a PE group).
- Moslim Judicial Council of Cape Town.

The Moslim Judicial Council is a body one must be extremely wary of.

It consists of mosque priests who have formed their own body. The community had no part in its formation.

That body had given itself the right to control halal certificates matters and pocket the money for the organisation and have never given a balance to the muslim public since the early fifties.

No one knows what happens to the money - how much comes in and who receives from it.

It also goes out of its way to control all marriage matters and deals with it, at least at times, questionably as matters circulate in the community on the wrong doings of some.

This it does through its mosque priests who belong to it giving it a leverage beyond mandate and standing it does not deserve.

Many members, especially the old ones have no qualifications in Islamic Law.

They control the Judicial council and the constitution they have made to suit them fully.

They cannot be removed from office at all.

All members of the imarat who run the MJC have no qualification of any kind in Islam.

They cannot produce a certificate which can be queried for authenticity.

There are senior members of the MJC who have a corrupt record.

One was found with another woman in her house by the woman's husband and hit nearly cripple.

One went against Islamic law and took of the estate of his intestate brother which is sinful in Islam.

One deals with pilgrimage matters and get away with wrongdoings in the business.

The MJC collected money for the Ahmadiyyah case in the Supreme court in Cape Town.

No balance sheet has ever been issued on income and expenditure on the case.

Thousands of rands are involved.

Its a scandal.

he top elite are opportunists. They probably see Codesa as a nice springboard to further their aims and probably have in mind getting entrenched positions of leadership in the name of the muslims.

Thus the numerous efforts made by them in the marches etc.

Yet no one of them ever in all history ever gave a lecture on a Friday morning to congregants on the muslim Sabbath, but they have time for marches in the street.

The opportunism is obvious.

Rumour has it that they have been promised good places in the name of muslims in the new South Africa because of their 'political commitment' to the fight against apartheid.

The MJC organised a-secret-selected-people-only meeting in George not so long ago to 'make a united Cape Moslim judicial council'.

The aim is for entry to codesa in the name of the muslims of the Cape at least.

This is backdoor work and Codesa must not be a willing partner in such improper conduct.

N Mohamed MJC head has no qualifications in Muslim law at all but he is the main man ruling with iron hands. MJC constitution is not known by muslim public.

The other judicial councils called jamiat e ulama are not active politically tending to religious matters only. The same applies to the PE group majlisul ulama of South Africa which is a misnomer.

The Islamic Council of South Africa (ICSA) is another misnomer as it has very little members nationwide. It also has a 'judiciary' for muslim matters.

There are other instances not related to these which do Islamic law work notably the Ashura in Cape Town of Shaykh S Gamildin and Shariat Institute of Shaykh Tofa in Cape Town.

There are also independent persons who do good work.

But there is much competition and in-fights in groups. Codesa must be careful in how it treads in these matters.

We speak for the vast majority of muslims if we say that the affairs of muslims in matter of their religion must be put in hands of people who are qualified properly and correctly. Posts later created must see to this requirement so that the muslims can be relieved of years of mismanaging their matters and private sessions held in many things of which the community knows nothing but have to follow.

THE ORGANISATION OF CONCERNED MOSLIMS
CAPE