



UNIVERSITY OF THE WESTERN CAPE

MASTER'S THESIS

Name of Candidate: Mohammed Luqmaan Kagee

Student Number: 3559065

Proposed Degree: Master of Arts in Islamic Studies

Department: Religion & Theology

Programme: Humanities & Food Security

Title of Thesis: The Implementation of Islamic Perspectives on Nutrition in the Context of Muslim Faith-Based Organisations in Cape Town

Supervisor: Dr. Mustapha Saidi

Co-supervisor: Prof. Ernst Conradie

Date: November 2017

Dedication

This Master's thesis is dedicated to my revered spiritual mentor, Mohamed Saied Soofie (d. 2016) who was the custodian of the main spiritual *Ṣūfī* hospice established by Soofie Saheb, in Riverside, Durban. This thesis is further dedicated to my teacher, Masood Ahmed Kagee (d. 2017), who taught me the holy *Qur'ān*. They imparted values of sincerity, benevolence and conviction.



Abstract

South African debates on food security address a wide range of issues related to the production, the distribution and the consumption of food in the context of deep concerns over the impact of poverty, unemployment and inequality. One aspect of such debates is on the need for nutritious food amidst hunger, malnutrition, obesity and the prevalence of diabetes.

This study will investigate the Islamic theological injunctions and guidelines that govern the production, the different facets of distribution and the consumption of food in Muslim communities. There are numerous theological injunctions from the *Qur'ān* and prophetic traditions (*Ḥadīth*) guiding the Muslim community in relation to food security. These include injunctions around the need to provide nutritious food. The study will assess the programmes of five Muslim faith-based organisations in the Cape Town Metropolitan Area, working in the field of food security and more specifically, feeding schemes. The food programmes of these organisations will be described, analysed and assessed in order to establish whether, and to what extent, the Islamic injunctions on nutrition are implemented, given various constraints. This will require attention to the policies, the strategies and the practices associated with such feeding schemes.

The study will require some background on the following three aspects:

- A brief overview of issues around food insecurity, with specific reference to the Cape Town Metropolitan Area;
- An exposition of the Islamic teachings and ethics regarding nutrition and food security, on the basis of the relevant texts in the *Qur'ān* and *Sunnah*, as well as both supplementary classical and contemporary literature; and
- A brief overview of the history and current profile of the numerous Muslim welfare organisations existing in South Africa

In order to address this research question, as stated above, semi-structured interviews will be conducted with the staff members of such organisations, while focus group discussions will be conducted with the recipients of the feeding schemes that they manage. Such recipients come from various neighbourhoods and locations in the Cape Town Metropolitan Area.

On this basis, the impact of the programmes of the five selected organisations will be analysed. The results of such empirical investigations will be then compared in order to establish whether, and to what extent, Islamic injunctions on nutrition are indeed implemented in the feeding schemes of the selected organisations.

This study may not only assist such organisations in becoming more self-reflective but may also be of value to other organisations operating in similar contexts that feed the hungry.

Keywords

Nutrition

Food Security

Implementation

Contestation

Muslim organisations

Yusufeyyah Masjid Jamaa

Hospital Welfare and Muslim Educational Movement

Naqshbandi Muhammadi Order of South Africa

Mustadafin Foundation

Cravenby Muslim Educational and Cultural Society

Cape Town



Declaration

I declare that “*The implementation of Islamic perspectives on nutrition in the context of Muslim faith-based organisations in Cape Town*” is my own work. It has not been submitted for any degree or examination at any other university, and all the sources that I have used or quoted have been indicated and acknowledged by complete references.

Mohammed Luqmaan Kagee

Date: November 2017

Signed:



Acknowledgements

I would like to acknowledge the blessings of Allāh, the Creator of all existence, for His infinite mercy. Special appreciation goes to the Prophet Muḥammad (peace and blessings of Allāh be upon him), his illustrious family and companions (may Allāh be well pleased with all of them).

I am indebted to the following people who have made a profound impact on my life. I thank them for their unwavering support, understanding and meaningful advice. They are:

- My respected parents, Goolam Sabeer and Zainab Kagee, and parents-in-law, Hilaal Ahmad and Zaibonisa Bray;
- My revered spiritual mentor, Mohamed Saied Soofie, and my teacher Mas'ood Ahmed Kagee;
- My wife, Gulshan, my son, Muhammad Usayd and my entire family;
- My uncle, Goolam Qutbodien Kagee and the management of the Habibia Soofie Masjid in Rylands Estate, Cape Town;
- My uncle, Abdul Aziz Soofie and the management of the Habibia Soofie Saheb/Badsha Peer Darbar in Riverside/Kenville, Durban;
- My supervisors, Dr. Mustafa Saidi and Prof Ernst Conradie;
- Farid Sayed of Muslim Views, for his assistance in procuring materials, for his advice and for editing this study;
- Riaz Jawoodeen for providing me with some materials, for his time, his advice and for providing assistance with the editing of this study; and
- The Mellon Foundation for generously funding this study

I am very grateful, as well, to the following people who assisted me in many ways with this study:

- Abdul Karriem Khan (d. 2017), for his advice and assistance in the procurement of academic materials;
- Sandra James, librarian of the Arts faculty at UWC library, for her assistance with searching online and with procuring library resources;
- Prof. Yasien Mohammed of UWC, for his advice and for providing me with some information;
- Dr. Taufeeq Mohammed of UWC, for his advice and for his time;
- Ms. Villeen Beerwinkel, administrator of the Faculty of Arts Postgraduate Office at UWC;
- Abu Bakr Shabodien and Yasmien Jacobs, of the International Peace College of South Africa (IPSA), for their assistance and advice, as well as the management, for the usage of the college's library and its resources; and
- All the staff members of the selected organisations, as well as their respective recipients, for their time and their efforts.

List of Acronyms and Abbreviations

The following acronyms and abbreviations are used in this study:

ADT: Attention Deficit Trait

ANC: African National Congress

CMECS: Cravenby Muslim Educational and Cultural Society

ECD: Early Childhood Development

FBO: Faith-based organisation

HTHD: Hypertension Heart Disease

HWMEM: Hospital Welfare and Muslim Educational Movement

MF: Mustadafin Foundation

MJC: Muslim Judicial Council

NGO: Non-governmental organisation

NMOSA: Naqshbandi Muhammadi Order of South Africa

NPO: Non-Profit organisation

PBO: Public-benefit organisation

WCED: Western Cape Education Department

YMJ: Yusufeyyah Masjid Jamaa



Table of Contents

Dedication	2
Abstract	3
Keywords.....	4
Declaration	5
Acknowledgements.....	6
List of Acronyms and Abbreviations	7
Chapter One: Introduction	10
a) Background.....	10
b) Islamic regulations on charity	11
c) The predicament of food insecurity	12
d) Concerns over food security in South Africa	13
e) Delimitation and statement of the research problem	14
f) Sample selection.....	16
g) Research procedure.....	16
Chapter 2: Islamic Discourse on Nutrition.....	19
a) Introduction	19
b) The sources of Islamic legislation	22
c) The concept of nutrition in Islam.....	23
d) The etiquette of eating and drinking.....	27
e) <i>Halāl</i> (lawful) and <i>ḥarām</i> (unlawful) foods in Islam.....	30
f) The nutritional value of some types of foods and drinks	33
g) The practices of Muslims in feeding the poor.....	37
h) The concept of food security in Islam	44
i) Conclusion	46
Chapter 3: The History of Islam & Muslim Organisations in South Africa	47
a) Introduction	47
b) The meaning of Islam and Muslim.....	48
c) A brief overview on the history of Islam in Africa.....	49
d) The establishment of Islam in the Republic of South Africa and Cape Town.....	50
e) Early pioneers of Islam at the Cape	52
f) The emergence of Muslim organisations in the Cape	55
g) The progress of feeding schemes in Muslim communities	58
h) Conclusion.....	59

Chapter 4: The Yusufeyyah Masjid Jamaa in Wynberg	60
a) Introduction	60
b) The constitution of the YMJ.....	60
c) Aims & objectives of the YMJ	60
d) Programmes of the YMJ	61
e) Results of the empirical research	62
f) Conclusion	69
Chapter 5: The Hospital Welfare & Muslim Educational Movement.....	71
a) Introduction	71
b) The constitution of the HWMEM.....	71
c) Aims & objectives of the HWMEM	72
d) Programmes of the HWMEM	72
e) Results of the empirical research	75
f) Conclusion	88
Chapter 6: The Naqshbandi Muhammadi Order of South Africa	90
a) Introduction	90
b) The constitution of the NMOSA	91
c) Aims & objectives of the NMOSA.....	91
c) The programmes of the NMOSA.....	92
d) Results of the empirical research.....	92
f) Conclusion	105
Chapter 7: The Mustadafin Foundation.....	106
a) Introduction	106
b) The constitution of the MF.....	106
c) Aims & objectives of the MF	106
d) Programmes of the MF	107
e) Results of the empirical research	107
f) Conclusion	125
Chapter 8: The Cravenby Muslim Educational & Cultural Society	126
a) Introduction	126
b) The constitution of the CMECS	127
c) Aims & objectives of the CMECS.....	127
d) Programmes of the CMECS	127
e) Results of the empirical research	128
f) Conclusion	139

Chapter 9: A Comparison on the Findings of the Research	140
a) Introduction	140
b) Islamic regulations on empathy and social giving.....	140
c) Comparing the findings of the empirical research.....	143
d) Conclusion.....	149
Chapter 10: Conclusion and Recommendations	150
Bibliography	152
Addenda.....	163
Addendum A: Formal letter to organisations	163
Addendum B: Information sheet for interviews	165
Addendum C: Consent form.....	166
Addendum D: Questions for interviews.....	167
Addendum E: Information sheet for focus group discussions	169

Chapter One: Introduction

a) Background

The religion of Islam dates back to its culmination during the lifetime of the Prophet Muḥammad (peace and blessings of Allāh be upon him), whom Muslims believe to be the seal of all Prophets and Messengers. Allāh, the Creator of all existence had sent him to perfect all forms of righteous conduct and to illustrate the path of Islam to humanity and to the entire creation. This was personified through his character, practices and traditions, which constitute the prophetic *Sunnah* and through which he exemplified the teachings and the instructions of the holy *Qur'ān*, the last of all scriptures of Divine revelation.

Islam's legislation is thus, essentially founded on its primary sources, namely, the holy *Qur'ān* and the *Sunnah* of the Prophet Muḥammad (peace and blessings of Allāh upon him) who profoundly encompassed all forms of moral values and praiseworthy etiquette. The aims and objectives of this legislation seek to perpetuate the preservation of faith, life, family, dignity and wealth. Islam therefore, passionately emphasises on the meaning of true faith, i.e., to worship One Allāh and to serve His creation. A Muslim is required to practice Islam in the way that he/she interacts with other human beings, whether they are Muslims or non-Muslims.

The application of Islam's legislation is further complimented in the way that one displays consideration to all creatures, by catering for the needs of the poor, the needy, the orphans and all those who are in need, as well as by expressing concern and care for the environment, for the animal kingdom and for nature. Muslims are therefore, obligated by means of religious conditions to provide food to the underprivileged, to conduct social welfare programmes so that social justice can be achieved and to impart education to everyone. The means of fulfilling these goals exist in the strategies that Muslims employ today, particularly in Muslim faith-based organisations (FBO's), where programmes of this nature are conducted and of which the core functions are feeding, poverty alleviation and community empowerment. In

this way, the perpetuation of food security can be realised according to the Islamic view on such concepts.

This research involves a brief overview of issues around food insecurity in South Africa and, more particularly, in the Cape Town Metropolitan Area. The Islamic theological injunctions and guidelines, regarding nutrition and food security, are brought into perspective, based on the relevant texts in the holy *Qur'ān* and the *Sunnah*, as well as on both supplementary classical and contemporary literature. In this discussion, the theories of Muḥammad Abū Ḥāmid al-Ghazzalī and Ḥāmid al-Takrūrī, two prominent Muslim scholars will be emphasised in order to offer reflection on the subject matter. Thereafter, the study discusses the history of Islam and Muslim organisations in South Africa. This discussion is followed by an explication on the history, the current profiles and the feeding programmes of five selected Muslim FBO's in the Cape Town Metropolitan Area.

The core research question is addressed in the empirical research, i.e., whether, and to what extent Muslim FBO's are implementing the Islamic injunctions on nutrition in their feeding programmes, given various constraints. These constraints include the selection of food, its availability, accessibility, packageability, perishability, value and its costs, as well as recipient preferences and funding concerns. In order to address this question, attention has been given to the policies, strategies and practices associated with such feeding schemes.

The Muslim organisations chosen for analysis in relation to food security are as follows:

The Yusufeyyah Masjid Jamaa (YMJ) in Wynberg, the Hospital Welfare and Muslim Educational Movement (HWMEM) in Gatesville, the Naqshbandi Muhammadi Order of South Africa (NMOSA) in Woodstock, the Mustadafin Foundation (MF) in Athlone and the Cravenby Muslim Educational and Cultural Society (CMECS), which is located at the Husami mosque, in Cravenby Estate.¹

In conclusion, an analysis of the impact of the feeding programmes of the five selected organisations culminates the outcomes of the study, with a comparison on the results of such empirical investigations. Finally, recommendations are offered, which may assist such organisations in becoming more self-reflective, and may be of value to other organisations operating in similar contexts.

b) Islamic regulations on charity

The beauty of Islam exists in the fact that it is meant for everybody to derive maximum benefit from, irrespective of religious denomination or social classification. Moreover, there is no place in the Islamic legislation for such divisions amongst society. All people are equal, and are judged and rewarded according to the level of piety that they have earned.

The following Qur'anic verse explicitly draws one's attention to this value:

Oh humankind! Verily, We have created you from a single male and a single female, and We have made you into communities and tribes so that you can gain recognition of each other. Surely, the most honourable of you in front of Allāh, is the one who is most

¹ Note on transliteration: Names of individuals, publications, organisations and places that are from Arabic have been transliterated in this thesis according to the way that these names have been published in English publications. Standard transliteration is used elsewhere with regards to Arabic words.

conscious of Him. Indeed, Allāh is All-Knowing, Well-Aware.²

Islam has stressed the virtue of expressing concern for others, and of looking after the poor and the oppressed. The act of feeding others is greatly encouraged in Islam and poverty alleviation is one of the main principles that a sustainable Muslim community should be established on. Islam has highly endorsed the generous offering of charity to such an extent that one of its five tenets constitutes *Zakāh*, an obligatory form of charity, of which the aim is the promotion of social giving.

The remaining four Islamic tenets consist of the *Shahādah* (testimonial of belief), the *Ṣalāh* (prayer), fasting during the month of *Ramaḍān* and performing the *Ḥajj* (pilgrimage to Mecca). Muslims are encouraged to be charitable throughout the year, especially during the month of *Ramaḍān* when food, clothing and monetary contributions are donated to the poor. These donations sometimes take the form of *fiṭrah*, *fiḍyah* or *kaffārah*.³ Additionally, Muslims are also reminded to adopt this attitude during the *Ḥajj* season when the slaughtering of animals takes place, and part of the meat must be distributed and handed out to those who suffer from impoverishment.

Human beings are undoubtedly required to look after themselves but they should not just satisfy their own hunger and their personal needs. The most meritorious act of kindness that the holy *Qur'ān* and the *Sunnah* draw our attention to is the attribute of generosity and selflessness. The Prophet Muḥammad (peace and blessings of Allāh be upon him) was the most generous of people. Whenever he had something to eat, he would share it with the poor and with those around him and would constantly give preference to those who were in need. Likewise, he would distribute the wealth of the Islamic state to the poor and would instruct his followers to observe the same. Poverty had no place in the State of Medina during his lifetime. Islam seeks to strengthen the bonds of social prosperity so that all members of a community may live harmoniously and so that the execution of human rights may prevail.

c) The predicament of food insecurity

The issue of food insecurity is one of the major concerns all over the world. Countless lives are lost over the dilemma of famishment, and numerous people suffer from diseases such as malnutrition, undernutrition, obesity, anorexia and hypertension disorder. These diseases are rife in poverty-stricken areas, even in children who are also afflicted with maladies such as Attention Deficit Trait (ADT) and Hypertensive Heart Disease (HTHD). The most common ailment that afflicts those who do not have access to nutritious food is chronic undernutrition. The *Encyclopaedia Britannica* explains this disease and the harms that it causes to people who are overwhelmed with indigence:

The most significant nutrition-related disease is chronic undernutrition, which plagues

² See A. Yusuf 'Ali, *The holy Qur'an: Translation and Commentary* (Durban: Islamic Propagation Centre International, 1993), 1407.

³ *Fiṭrah* refers to money collected for the festival of Eid from Muslims who are of the means, which marks the end of *Ramaḍān*. The money collected is given to poor Muslims. *Fiḍyah* refers to compensation payable by a person who cannot fast during *Ramaḍān* with a valid reason who cannot complete the sacrifice during the major pilgrimage to Mecca or who falls under special circumstances during this pilgrimage. *Kaffārah* refers to tax payable by a person who intentionally breaks a day of fast during *Ramaḍān* without valid cause who breaks an oath that he/she is bound to, or in such a case where the husband makes a statement that temporarily invalidates the permissibility of his wife to him.

more than 925 million people worldwide. Undernutrition is a condition in which there is insufficient food to meet energy needs; its main characteristics include weight loss, failure to thrive and wasting of body fat and muscle. Low birth weight in infants, inadequate growth and development in children, diminished mental function and increased susceptibility to disease, are among the many consequences of chronic persistent hunger, which affect those living in poverty in both industrialized and developing countries.

The largest number of chronically hungry people live(s) in Asia but the severity of hunger is greatest in sub-Saharan Africa. At the start of the 21st century, approximately 20,000 people, the majority of them children, died each day from undernutrition and related diseases that could have been prevented. The deaths of many of these children stem from the poor nutritional status of their mothers, as well as the lack of opportunity imposed by poverty.⁴

Certainly, there are scores of people who are currently undergoing the plight of starvation caused by unemployment and by the scarcity of food. Yet there are copious quantities of food produced and available around the world, which is either being wasted or being utilised excessively. Due to this kind of disregard for human life and for the environment, as well as an observance of miserliness, the rights of the underprivileged are neglected, although they also deserve the dispensation of humanity and the privilege to happiness.

Islam strongly opposes this type of harsh ill treatment of the downtrodden in society by means of which indisputably there prevails a clear contradiction of basic human rights, and through which the value and the appreciation of life is lost. Consequently, there is a dire need for food security to be preserved so that human beings can survive in harmony and contentment.⁵

d) Concerns over food security in South Africa

The situation of food insecurity in South Africa has long been one of the greatest concerns that are found in the country. Although practices of managing and maintaining social welfare and poverty alleviation projects are observed throughout the length and breadth of South Africa, unfortunately, approximately 50% of its population are forced to suffer the consequences of indigence and starvation.⁶

Carol B. Thompson investigates the dilemma of food insecurity in Southern Africa by stating

⁴ See <https://britannica.com/science/nutritional-disease> (accessed on 12 September 2017).

⁵ For more information on different strategies employed for food security, see Susan Bidwell, "Food Security: A review and synthesis of themes from the literature," *Food Security* 6, no. 4 (2014): 3-32, accessed on 14 September 2017, <https://link.springer.com/article/10.1007/s12571-014-0364-2>.

⁶ For more information on the debates on food security, see Stephen Devereux and Simon Maxwell, eds, *Food Security in Sub-Saharan Africa* (Pietermaritzburg: University of Natal Press, 2001); Mohamed Lamine Gakou, *The Crisis in African Agriculture: Studies in African Political Economy* (London: Zed Books, 2010); Carol B. Thompson, *Harvests under fire: Regional co-operation for food security in Southern Africa* (London: Zed Books, 1991); Charl van der Merwe, "Key Challenges for Ensuring Food Security in South Africa's Inner Cities," African Institute of South Africa Policy Brief, Briefing no. 36 (2011), 1-6; R.S.A. Department of Agriculture, Forestry and Fisheries, Food Security by Directorate Economic Services: Production Economics unit (S.A. Food Security study, 2011); and H.H. Vorster, "South African food-based dietary guidelines," *The South African Journal of Clinical Nutrition* 14, no. 3 (2001): S1-S77.

that “food security for the individual and the nation is a basic issue of development.”⁷

The author further comments on the definitions of food security and agricultural policies in the region, “In SADCC, food security is defined as regional self-sufficiency in grain production and availability of food for each household.”

Thereafter, the author poses noteworthy questions, “How do the agricultural policies of the region promote development? What kind of development and for whom?”⁸

The Cambridge publication, *Human Rights in Africa: From the OAU to the African Union*, by Rachel Murray, addresses the great concern expressed by humanitarian organisations of the current situation in Africa, and on the issue of food, water and housing:

Nutrition and access to food has been raised in UN bodies as a relevant issue in development, as it has been before the OAU/AU. The reasons behind issues of food insecurity are attributed by the OAU/AU to a number of causes including drought, ... inadequate and absence of storage facilities and transport infrastructure, as well as of conflicts... further urges member states to devise and implement policies that can increase public awareness for the production and consumption of indigenous and traditional foods, which are rich in micronutrients. There has also been a recognition of the wider importance of nutrition, including the impact of vitamin deficiencies on individuals’ health.⁹

Concerns like these deal directly with the crisis of abject poverty and famishment in South Africa. What is the State doing to alleviate the lack of nutrition and the absence of the fulfilment of other basic needs, which the poor have to endure without choice? Where does the profuse quantity of food go and who benefits at the expense of others? Those who are wealthy linger in their affluence, while on the other hand, indigent individuals in South Africa become more deprived and remain less fortunate. Only time will tell if South Africa is capable of assisting in the obliteration of this predicament.

These concerns pertain to a wide range of issues related to the production, distribution and consumption of food. The need for nutritious food in the midst of hunger, malnutrition, obesity and the prevalence of diabetes has been one of the essential aspects of these debates. This study investigates the Islamic theological injunctions and guidelines that govern the production, the different facets of distribution and the consumption of food in Muslim communities.

e) Delimitation and statement of the research problem

The aim of this study is to establish whether, and to what extent, the Islamic injunctions related to the act of providing nutritious food to others are implemented in recent feeding schemes offered by the five selected Muslim faith-based organisations. All of these

⁷ Carol B. Thompson, *Harvests under fire: Regional co-operation for food security in Southern Africa*, 2.

⁸ Carol B. Thompson, *Harvests under fire: Regional co-operation for food security in Southern Africa*, 2-3. For more information on nutrition policy-making, see Joanne L. Slavin, “The Challenges of Nutrition Policymaking,” *Nutrition Journal* 14, no. 15 (2015): 1-7, accessed on 14 September 2017, <https://link.springer.com/article/10.1186/s12937-015-0001-8>.

⁹ Rachel Murray, *Human Rights in Africa: From the OAU to the African Union* (New York: Cambridge University Press, 2004), 252-253.

organisations are based in the Cape Town Metropolitan Area. This study provides an analysis of the feeding schemes of each of the selected Muslim welfare organisations, with specific reference to the content of the food provided. This analysis covers three aspects:

Firstly, what strategies and methods do the organisations employ in order to cater for the poor who come from diverse backgrounds and whose needs and wants may be different? Secondly, what is the nutritious value of the food that the organisation makes available to the poor, given its budget constraints and the expensive nature of nutritious food? Thirdly, to what extent is the organisation implementing the Islamic injunctions regarding lawful and unlawful foods and these injunctions as a whole?

Additionally, the study analyses recent feeding schemes of the selected organisations, dating back to around 1990, and the research covers this period until today.

There are many conflicting priorities that people involved in feeding programmes have to consider. They have to take into account the perishability of the food, as well as the period of time that the food can be kept before expiration. Food costs have to be evaluated continuously, as food with nutritious value is expensive and may not always be available. The availability of foods in the market, therefore, is also an important factor to take into consideration. In addition, the cultural preferences of the poor have to be weighed all the time. Organisations may have to be selective over the type of foods that they provide. Consequently, the wants of the poor may be taken into account and catered for but not necessarily their needs. The food offered may then not actually be of a nutritious value. Accordingly, the availability and the affordability of the desired food will pose a challenge due to such cultural preferences. Any Muslim welfare organisation would need to weigh up such priorities against each other.

The question is therefore, whether, and to what extent, the nutritious value of the food is taken into consideration, in comparison with other priorities. This will be assessed with reference to the levels of awareness amongst senior staff of a particular welfare organisation, its vision statements, policies, programme priorities and selection, implementation strategies, report structures, self-evaluation and feedback loops. The research will thus, be conducted in the form of interviews of some staff members of the respective organisations, as well as in focus group discussions with recipients of their feeding programmes.

In Islam, the provision of food takes place not only in the context of families and religious communities but also through charity organisations. Many Muslim organisations have emerged to assist individuals to give those in need. These organisations rely largely on the contributions of Muslims channelling their *Zakāt*, *Ṣadaqah* (voluntary charity) and other contributions. *Zakāt* constitutes the third fundamental pillar of Islam and every Muslim who is of the means is liable to pay a proportion of their wealth to poor Muslims. The amount of *Zakāt* payable on an annual basis amounts to 2.5% of one's accumulated wealth.¹⁰

These organisations have been in operation for many years and are established and maintained by the general support of the Muslim community. Many Muslim organisations today focus on charity in the form of feeding schemes.

¹⁰ For more information on *Zakāt*, see Abdurraghiem Sallie, *The Book on Zakāh* (Cape Town: 2001); also, M.A. Fakier, *Ar-Risaalah Al-Mufeedah: A Book on General Islamic Knowledge* (Cape Town: Derek Butcher & Co. (PTY) LTD, 2015), 208-213; and Ahmad Hasan, "Social Justice in Islam," *Islamic Studies* 10, no. 3 (1971): 209-219, accessed on 18 March 2017, <http://jstor.org/stable/20833034>.

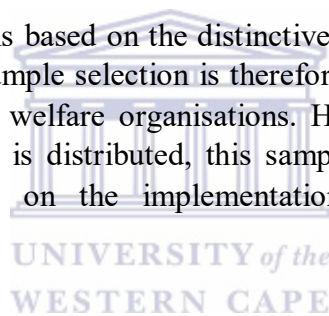
For the purposes of this study, the city of Cape Town comprises of the following: the City Bowl, the Northern Suburbs, the Atlantic Seaboard, the Southern Suburbs, the South Peninsula, the Cape Flats, the Helderberg and the West Coast.¹¹

Throughout Cape Town, Muslims comprise a small percentage of the population. There are approximately 162 mosques in Cape Town, of which some are prayer centres. Most mosques, especially the bigger mosques, are institutions where food is provided on a daily basis and feeding programmes are maintained throughout the year. There are approximately 40 other Muslim organisations in Cape Town that manage charitable and relief programmes, and where social welfare takes place. This study will focus on the feeding programmes of five selected Muslim organisations, which are located in different suburbs in Cape Town.¹²

f) Sample selection

In this study, I focus on the following five selected Muslim welfare organisations based in Cape Town: The Yusufeyyah Masjid Jamaa (YMJ), the Hospital Welfare and Muslim Educational Movement (HWMEM), the Naqshbandi Muhammadi Order of South Africa (NMOSA), the Mustadafin Foundation (MF) and the Cravenby Muslim Educational and Cultural Society (CMECS).

I have selected these organisations based on the distinctiveness of their feeding programmes, which is explained below. The sample selection is therefore not necessarily representative of the larger population of Muslim welfare organisations. However, given the interest in the nutritious value of the food that is distributed, this sample selection will offer the widest possible spectrum of positions on the implementation strategies employed by such organisations.



g) Research procedure

Based on the methodological clarification offered in this chapter, the following steps have been taken in this thesis so that the problem can be fully investigated:

The first necessary step to investigate this research problem would be to gain clarity on the Muslim injunctions concerning nutritious food. In chapter 2, I offer a discussion on Islamic injunctions concerning food, with specific reference to food types and their nutritious value. This discussion has been complimented in light of the sources of Islamic legislation and a special clarification has been made on the social giving practices of Muslims. A further exposition is presented on the concept of nutrition in Islam and here, the theories of Muḥammad Abū Ḥāmid al-Ghazzālī and Ḥāmid al-Takrūrī are brought into perspective concerning this concept.

Thereafter, I give an overview on the etiquette of eating and drinking from the Islamic viewpoint, as well as on *ḥalāl* (lawful) and *ḥarām* (unlawful) foods in Islam. Details follow on the nutritional value of some types of foods and drinks based on the teachings of the holy *Qur'ān* and the *Sunnah*. The practices of Muslims in feeding the poor and the concept of food

¹¹ See https://en.wikipedia.org/wiki/List_of_Cape_Town_suburbs (accessed on 6 September 2017).

¹² For more information on Muslim organisations, see Muslim Directory, *The South African Muslim Directory* (Durban: 4U Media, 2016); <http://samd.co.za>, accessed on 10 September 2017.

security in Islam are emphasised in detail, in order to gain an understanding of the contexts in which Muslim FBO's operate.

In chapter 3, I explain the meaning of Islam and Muslim, and then present a brief history of Islam in South Africa. This explanation is followed by a brief overview of Islam in Africa, as well as a discussion on the establishment of Islam in the Republic of South Africa and, more specifically in Cape Town. A look at the contributions of the early pioneers of Islam at the Cape is assessed, with special focus on the emergence of Muslim welfare organisations in South Africa, including references to the five selected organisations that form the core of this study. A summary on the progress of feeding schemes in Muslim communities will be given in relation to such organisations.

In chapter 4, I present a profile on the history and the background of the Yusufeyyah Masjid Jamaa (YMJ) in Wynberg, and highlight the aims and objectives of the organisation and the programmes that it offers to the community. An elaboration is given on the results of the empirical research based on interviews that I conducted with two of the organisation's staff members who manage the feeding schemes, as well as on a focus group discussion, which was carried out with two recipients who benefit from the feeding schemes. The main research question is addressed in relation to the feeding programmes of the organisation.

Chapter 5 draws our attention to the history and background of the Hospital Welfare and Muslim Educational Movement (HWMEM) and provides further details on the organisation's constitution, its aims and objectives, as well as an elaboration on the programmes that are offered by the organisation. The results of the empirical research that I completed with three staff members are explicated and an assessment is made as to what extent the HWMEM is implementing the Islamic injunctions on nutrition given various constraints. This explication is followed up by a short discussion on the focus group discussion that was done with some recipients who are students at the Al-Waagah Islamic Institute for the Deaf.

In chapter 6, I provide a discourse on the Naqshbandi Muhammadi Order of South Africa (NMOSA), including a discussion on its history and background, with specific reference to its aims and objectives, as well as the programmes managed by its members. The data that I gathered on the feeding programmes and through the interviews, as well as by means of a focus group discussion are scrutinised. The research question is then addressed in relation to these feeding practices, with a conclusion of such empirical investigations.

In chapter 7, I assess the feeding programmes of the Mustadafin Foundation (MF), which is located in Lansdowne and is one of the City of Cape Town's disaster relief NPO's. A profile of the organisation is offered, specifically on its aims and objectives and on its programmes. I briefly mention the history and the constitution of the organisation. A full analysis of the data assembled during the interviews with two staff members and a focus group discussion with some recipients in Tafelsig is presented. The organisation's feeding programmes are weighed in respect to the Islamic injunctions on nutrition to establish whether, and to what extent, its members are implementing these rulings, with a conclusion on the research conducted concerning the MF.

Chapter 8 is the last chapter of the empirical component of this thesis and provides coverage on the Cravenby Muslim Educational and Cultural Society (CMECS). This organisation is located at the Husami Masjid in Cravenby Estate. I briefly make mention of the organisation's history and expound on its aims and objectives, and on its programmes. An exploration is

then made on the feeding programmes managed by the staff members, with a data analysis on the interviews that I completed with them at the Husami Masjid. I also delve into the outcomes of a focus group discussion, which I conducted with some recipients in Delft South.

In chapter 9, a detailed account on the work of Muslim FBO's in Cape Town is presented with specific focus on some perspectives of such work. I first provide an elaboration on Islam's instructions concerning feeding practices in poor communities, social welfare, poverty alleviation and the displaying of concern for others, as well for the environment. Thereafter, I contextualise the programmes managed and maintained by the staff of Muslim FBO's and in particular, the feeding and the educational programmes of the five selected organisations in this study.

Successively, a comparison follows on the outcomes of the interviews and the focus group discussion that I conducted with each organisation, by means of a description on the commonalities and the differences amongst the selected Muslim FBO's. This appraisal is further clarified through the identification of certain themes that are common in the feeding schemes of all five organisations. Lastly, a conclusion is made on the findings of the research, with some recommendations for the enhancement of feeding campaigns at FBO's and for future study to be undertaken in the same context. Addenda of the forms utilised for the purposes of this thesis are available at the end after the bibliography.



Chapter 2: Islamic Discourse on Nutrition

a) Introduction

The aim of this chapter is to provide a review on the literature related to nutrition, food security and to the practices of feeding amongst Muslims. The discussion will commence with an overview of the relevant Islamic literature, as well as on the contemporary academic literature concerning the Islamic theological injunctions and guidelines existing in the holy *Qur'ān* and in the prophetic *Sunnah*, which govern the production, the different facets of distribution and the consumption of food in Muslim communities.

Thereafter, I will deliberately focus on the sources of Islamic legislation and on the concept of nutrition in Islam. The theories of Abū Ḥāmid al-Ghazzālī, as well as of Ḥāmid al-Takrūrī, regarding nutrition will be brought into perspective in order to form an exposition on this concept. This discussion is further supported by the rich erudition of various authors and intellectuals who have published commentaries on Islam's primary sources, thereby dealing with the subject matter of this research.

This chapter will continue with an analysis on how Islam has taken social solidarity (*al-'adālah al-ijtimā'īyyah*) into consideration, based on the lives and on the customs of the most notable human being to grace the earth, Prophet Muḥammad (peace and blessings of Allāh be upon him). The discussion is further enriched by descriptions on the works of his illustrious companions and followers (may Allāh be well pleased with all of them).¹³

This philosophy will then be espoused with a brief overview on *ḥalāl* (lawful), and on *ḥarām* (unlawful) foods in Islam, followed by an exploration of the nutritional value of certain types of foods and drinks. In conclusion, a discussion is rendered on the issue of food security, in which the problem of food insecurity in South Africa is highlighted.

Islam is a universal religion comprising of perfect legislation for all aspects and for all types of life. Muslims believe that the laws of Islam, contained in the holy *Qur'ān* and in the prophetic *Sunnah*, are suitable for every era, for every place and for every community. These laws consist of an immense variety of categories pertaining to daily life, on a level that interacts with each individual, as well as with communities and with society. Moreover, these Islamic regulations seek to address the basic needs of human beings.

When Islam emerged in Mecca, it had been a matrix of wealth and property. The Meccans were stingy by nature and they were filled with arrogance and pride. They used to oppress the poor and the weak amongst them, and would treat their idols better than the way in which

¹³ For more information on the concept of social solidarity in Islam, see Sayyid Qutb, *Social Justice in Islam* (Kuala Lumpur: Islamic Book Trust, 2000); also, Dina Abdelkader, *Social Justice in Islam* (Maryland: International Graphics, 2000); https://books-google-co-za.ezproxy.uwc.ac.za/books?hl=en&lr=&id=zvtfCgAAQBAJ&oi=fnd&pg=PP1&dq=social+justice+in+islam&ots=y_6pEYxZgV&sig=SgGV_vUgkIKnjM53dAZpzHTuPs#v=onepage&q=social%20justice%20in%20islam&f=false, accessed on 18 March, 2017; Ahmad Hasan, "Social Justice in Islam," *Islamic Studies* 10, no. 3 (1971): 209-219, accessed on 18 March 2017, <http://jstor.org/stable/20833034>; Ahmad Zaki Yamani, "Social Justice in Islam," *Islamic Studies* 41, no. 1 (2002): 5-34, accessed on 18 March 2017, <http://jstor.org/stable/20837162>; and Fadila Grine et al., "Sustainability in Multi-Religious Societies: An Islamic Perspective," *Journal of Beliefs and Values: Studies in Religion and Education* 34, no. 1 (2013): 72-86, accessed on 2 September 2017, <http://dx.doi.org/10.1080/13617672.2013.759363>.

they treated other human beings. Their prejudice was based on the ideas of social classification, which they imbibed and practiced as a community.

The Meccan *surahs* of the *Qur'ān* and the *Ḥadīth* literature on this subject corroborate the proposition that the rich classes exploited the poor... *Sūrah al-Takāthur* also indicates the Meccans' devotion to wealth and riches in the early days of Islam. Hence, we find in the Meccan *surahs* much emphasis on feeding of the indigents and maintaining social justice.¹⁴

Islam in the first place, aims at building a society based on religion, morality and social justice. It seeks to solve the economic problem by means of its moral teachings as well its legislation. Hence, the *Qur'ān's* repeated emphasis on the feeding of the poor. The whole *Sūrah al-Mā'ūn* is devoted to this theme:

Have you noticed a person who counts false the religion? That is the one who repulses the orphan. And does not urge the feeding of the poor. Woe is to those who pray: who are careless of their prayer. They are those who do so out of ostentation. They withhold succour.¹⁵

Yusuf Ali comments on the above-mentioned verses in his encyclopaedia on *Qur'anic exegesis*, *The Holy Qur'ān: Translation and Commentary*:

Din may mean either (1) the Judgment to come, the responsibility in the moral and spiritual world, for all actions done by men or (2) Faith, Religion, the principles of right and wrong in spiritual matters, which often conflict with selfish desires or predilections. It is men who deny faith or future responsibility that treat the helpless with contempt and lead arrogant selfish lives.

The charity or love that feeds the indigent at the expense of self is a noble form of virtue, which is beyond the reach of men who are so callous as even to discourage, forbid or look down upon the virtue of charity or kindness in others.

True worship does not consist in the mere form of prayer, without the heart and mind being earnestly applied to seek the realisation of the presence of God, and to understand and do His holy will... Hypocrites make a great show of hollow acts of goodness, devotion, and charity. But they fail signally if you test them by little acts of neighbourly help or charity, the thousand little courtesies and kindnesses of daily life, the supply of needs which cost little but mean much.¹⁶

The *Encyclopedia of Religion* likewise presents researchers with a detailed discussion on the origin of the foremost Muslims in Mecca and the gloom in which the Meccans were. The encyclopaedia explores the early development of the Muslim community and the realisation of those who accepted the message that, "Islam is thus, the name of a total way of life and

¹⁴ The holy *Qur'ān*, (Medina: King Fahd Printing Press, 2006), *Al-Mā'ūn*, 107: 1-7; and Ahmad Hasan, "Social Justice in Islam," *Islamic Studies* 10, no. 3 (1971): 209-210, accessed on 18 March 2017, <http://jstor.org/stable/20833034>.

¹⁵ The holy *Qur'ān*, (Medina: King Fahd Printing Press, 2006), *Al-Mā'ūn*, 107: 1-7; and Ahmad Hasan, "Social Justice in Islam," *Islamic Studies* 10, no. 3 (1971): 209-210, accessed on 18 March 2017, <http://jstor.org/stable/20833034>.

¹⁶ A. Yusuf 'Ali, *The Holy Qur'an: Translation and Commentary* (Durban: Islamic Propagation Centre International, 1993), 1796.

does not merely regulate the individual's private relationship with God.”¹⁷

At the very beginning of the Qur'anic scripture in *Sūrah al-Baqarah*, we are informed about the meaning and the value of true faith:

Alif Lām Mīm. This is the Book in which there is not an iota of doubt. It is guidance for those conscious of Allāh. They are those who believe in the unseen, establish regular prayer and spend from what We have granted them as sustenance. Those are the ones who have faith in what was revealed to you and in what was revealed before you, and they bear total conviction in the life of the hereafter. They follow the guidance from their Creator and in turn, they will attain success.¹⁸

It is, therefore, an essential component of a Muslim's faith in Allāh for him/her to spend on the poor. Food is an essential need of all living creatures. Islam unequivocally promulgates that the right to life and the right to wholesome nutrition directly interrelates with the dignity of a human being who should be afforded the opportunity to enjoy this right.

The right to life is undoubtedly the bedrock and starting point of all other rights, as rights tend to lose much of their meaning and significance in regard to deceased persons. For a living person, all his or her basic rights and liberties tend to complement one another as none can remain unaffected in the event of the derogation and compromise of others, and they cannot stand totally independently of one another. Even when a person's right to life is granted to make the use of this right worthwhile, his safety against aggression and arrest, as well as respect for his privacy and what he owns are essential to his sense of dignity and self-worth.¹⁹

Islam seeks to nurture an ideal society where all kinds of people can peacefully co-exist, irrespective of religious denomination, race or social position. In order to understand the Islamic concept of nutrition, a brief contemplation should be made of the five outlying objectives of the Islamic Legislation (*maqāṣid al-sharī'ah*), namely, religion, intellect, life, dignity and wealth. Islam seeks to protect the sanctity of life in every possible way and that is why these five objectives are interconnected.²⁰

Dina Abdelkader describes the third objective in her dissertation entitled *Social Justice in Islam*:

The third *maqṣad* deems it necessary to observe the sanctity of the human body by not violating it or any of its organs. *Hifẓ al-nafs*, therefore, considers it essential to maintain the dignity of people by not harming their bodies and by providing a basic level of

¹⁷ Lindsay Jones, ed., *Encyclopedia of Religion* (Farmington Hills: Thomson Gale, 2005), Volume 7, 4561. See also, Akbar S. Ahmed, *Discovering Islam: Making Sense of Muslim History & Society* (New York: Routledge Florence, 2002), accessed on 6 April, 2017, <http://web.b.ebscohost.com.ezproxy.uwc.ac.za/ehost/results?sid=d83a6fc5-16f4-4897-af68-50c1300f5a03%40sessionmgr103&vid=6&hid=129&bquery=JN+%22Discovering+Islam%22+AND+DT+20020221&bdata=JmRiPXNpaCZ0eXBIPTEmc2l0ZT1laG9zdC1saXZl>.

¹⁸ See The holy *Qur'ān*, (Medina: King Fahd Printing Press, 2006), *Al-Baqarah*, 2: 1-5.

¹⁹ Mohammad Hashim Kamali, *The Right to Life, Security, Privacy and Ownership in Islam* (Turkey: Mega Printing, 2008), xi. See also, Sayyid Qutb, *Social Justice in Islam*; and Mohammad Hashim Kamali, *Freedom, Equality and Justice in Islam* (Cambridge: The Islamic Texts Society, 2010).

²⁰ For more information, see Muḥammad 'Alī āl-Hāshimī, *The Ideal Muslim Society as Defined in the Qur'ān and Sunnah* (Riyadh: Al-Dār al-'Ālamiyyah lil Kitāb al-Islāmi, 2007).

subsistence.²¹

The human being as the custodian of God's creation deserves the right to his/her dignity and wellbeing always and as stipulated in the Islamic Legislation. Therefore, if people have easy access to wholesome, nutritious food, either by their own capability of being by the means to afford it, or by receiving food from others who make it available to them in the correct manner, then their dignity and wellbeing will be preserved. Thus, the five objectives will be protected and there will be no place for food contestation in society.²²

These Islamic values and teachings, of displaying concern to all and expressing kindness to the poor, signify one of the core principles of the guidance imparted in the holy *Qur'ān* and the prophetic *Sunnah*, which constitute the primary sources of Islam's legislation.

b) The sources of Islamic legislation

Muslims agree that Islam's primary sources containing its entire legislation are the holy *Qur'ān* and the prophetic *Sunnah*. The first verses of the holy *Qur'ān* were revealed by Allāh, the Greatest, about 1450 years ago, in accordance with the Islamic calendar (around 610 A.D.) during the auspicious month of *Ramaḍān*. After this initial meeting there was a pause in revelation. Subsequently, successive revelations occurred consistently, as various circumstances appeared and historical events unfolded until the revelation was completed shortly before the demise of the Prophet Muḥammad (peace and blessings of Allāh be upon him). Countless scholars in successive generations authored works on Qur'anic exegesis, which consist of useful discussions involving food, its production, and its consumption.²³

The prophetic *Sunnah* consists of the documented teachings, the code of conduct and the practices of the Prophet Muḥammad (peace and blessings of Allāh be upon him), reported by his companions (may Allāh be well pleased with all of them), which were later recorded in compilations and taught to Muslims in subsequent generations.²⁴ Islamic teachings and values

²¹ Dina Abdelkader, *Social Justice in Islam* (Maryland: International Graphics, 2000), 66, https://books-google-co-za.ezproxy.uwc.ac.za/books?hl=en&lr=&id=zvtfCgAAQBAJ&oi=fnd&pg=PP1&dq=social+justice+in+islam&ots=y_6pEYxZgV&sig=SgGV_vUggklKnjM53dAZpzHTuPs#v=onepage&q=social%20justice%20in%20islam&f=false, accessed on 18 March, 2017.

²² See Ahmad Hasan, "Social Justice in Islam," *Islamic Studies* 10, no. 3 (1971): 209-219, accessed on 18 March 2017, <http://jstor.org/stable/20833034>. For more information on food contestation, see Patrick H. Mooney, and Scott A. Hunt, "Food Security: The Elaboration of Contested Claims to a Consensus Frame," *Rural Sociology* 74, no. 4 (2009): 469-497, accessed on 14 September 2017, <http://web.a.ebscohost.com.ezproxy.uwc.ac.za/ehost/detail/detail?vid=0&sid=ffc29e42-e770-488f-a910-f219da46dd64%40sessionmgr4006&bdata=JnNpdGU9ZWVhc3QtbG12ZQ%3d%3d#AN=46812442&db=a9h>.

²³ Some of the most prominent sources on Qur'anic exegesis, are the following: Abū Ja'far Muḥammad ibn Jarīr al-Ṭabarī, *Jāmi' al-Bayān 'an Ta'wīl Āy al-Qur'ān* (Beirut: Dār al-Kutub al-'Ilmiyyah, 2003); Abū 'Abd-Allāh Muḥammad ibn Aḥmad al-Qurṭubī, *Al-Jāmi' li Ahkām al-Qur'ān* (Beirut: Dār al-Kutub al-'Ilmiyyah, 2003); Muḥammad ibn 'Umar Fakhr al-Dīn al-Rāzī, *Mafātīḥ al-Ghayb* (Beirut: Dār al-Kutub al-'Ilmiyyah, 2003); and Ismā'īl ibn Kathīr, *Al-Tafsīr al-Kabīr* (Beirut: Dār al-Kutub al-'Ilmiyyah, 2003). For more information on the month of *Ramaḍān*, see M.A. Fakier, *The Month of Ramadaan* (Cape Town: F A Print cc, 2014).

²⁴ See Ann Elizabeth Mayer, "Islamic Law: Shari'ah," in *Encyclopedia of Religion* 7, ed. Lindsay Jones, no. 2 (2005): 4691-4705, accessed on 4 April, 2017, <http://go.galegroup.com.ezproxy.uwc.ac.za/ps/i.do?p=GURL&sw=w&u=uwcape&v=2.1&it=r&id=GALE%7CCX3424501562&asid=0c2bde85b706a1686b91ece07c9964d2>. For more information on the

are well established in the holy *Qur'ān* and the prophetic *Sunnah*, bearing instructions and recommendations that expound on the five fundamental pillars of Islam (*arkān al-Islām*).

The primary sources of Islam are supported by the vast collection of research completed by scholars in the Islamic sciences of *al-Ijmā'* (unanimous consensus), and *al-Qiyās* (analogical deduction). These two principles constitute the secondary sources of Islam's legislation.²⁵ Much emphasis has been made by Muslim scholars who have employed these two sources of Islamic legislation, to calculate and deduce edicts that are applicable to our context today. These edicts include dissertations on the scholarly outlook of numerous scholars, which are related to understanding the dire need for food security and emphatically highlight the significance of eating food with good nutritious value. In addition, these elucidations draw one's attention to the feeding practices of Muslims today.²⁶

These profound directives were revealed in all the divine scriptures by Allāh. The prophets were the direct recipients and bearers of the divine legislation, and were assigned with the responsibility of conveying the message and imparting the full scripture to their nations. These scriptures also contained instructions and guidelines pertaining to food and drink on an individual basis, based on family relations and because of social and communal etiquette.

The holy *Qur'ān* is the culmination of all religious messages in Islam, thus perfecting and concluding the divine revelation. Numerous verses of the holy *Qur'ān* highlight the significance of both food and nourishment as great blessings from Allāh. These verses also consist of instructions involving food and its consumption, as well as the importance of social giving. These matters are directly linked to the concept of nutrition, which is an important Islamic teaching that is essential for our survival and our prosperity in harmony with the rest of creation.

c) The concept of nutrition in Islam

The explications from the holy *Qur'ān*, the *Sunnah* and from the publications produced by scholars throughout the generations expound on the fact that it is the duty of a human being to

documentation of *ḥadīth* reports, see Mohammad Hashim, Kamali, "Ḥadīth," in *Encyclopedia of Religion* 6, ed. Lindsay Jones, no. 2 (2005): 3726-3733, accessed on 4 April, 2017),

<http://go.galegroup.com.ezproxy.uwc.ac.za/ps/i.do?p=GURL&sw=w&u=uwcape&v=2.1&it=r&id=GALE%7CCX3424501257&asid=c92f00eba4d44055cd5a3958cf1ca022>.

²⁵ See Mohammad Hashim Kamali, *Principles of Islamic Jurisprudence* (Cambridge: The Islamic Texts Society, 1991); Willis Jenkins, "Islamic Law and Environmental Ethics: How Jurisprudence (Usul al-Fiqh) mobilizes practical reform," *World Views: Global Religions, Culture and Ecology* 9, no. 3 (2005): 11, accessed on 11 January 2017,

<http://web.a.ebscohost.com.ezproxy.uwc.ac.za/ehost/pdfviewer/pdfviewer?sid=18b3a040-5d76-46f3-8fd5-750cd783e25f%40sessionmgr4009&vid=1&hid=4109>; and M.M. Farouk et al., "Spiritual aspects of meat and nutritional security: Perspectives and responsibilities of the Abrahamic faiths," *Food Research International* (2015): 12-17, accessed on 14 September 2017,

<http://www.sciencedirect.com/science/article/pii/S096399691530017X?via%3Dihub>.

²⁶ For more information, see Stephen Devereux and Simon Maxwell, eds, *Food Security in Sub-Saharan Africa*; Mohamed Lamine Gakou, *The Crisis in African Agriculture: Studies in African Political Economy*; Carol B. Thompson, *Harvests under fire: Regional co-operation for food security in Southern Africa*; Charl Van der Merwe, "Key Challenges for Ensuring Food Security in South Africa's Inner Cities," African Institute of South Africa Policy Brief, Briefing no. 36 (2011), 1-6; R.S.A. Department of Agriculture, Forestry and Fisheries, Food Security by Directorate Economic Services: Production Economics unit; and H.H. Vorster, "South African food-based dietary guidelines," *The South African Journal of Clinical Nutrition* 14, no. 3 (2001).

eat food and to cater for his/her own needs. The strength and health of the body and the soul have to be looked after, which is the most important requirement of nutrition.²⁷

The holy *Qur'ān* contains some guidelines for health promotion amongst human beings. It appeals to the entire human race in its address to them concerning their nutrition, as well as the types of food that they consume, "Oh people! Eat of what the earth contains of lawful, pure foods and do not emulate the footsteps of the devil. Surely, he is an open enemy to you."²⁸

In all cases, Islam highly recommends that the food is of a pure nature since the food will then have a higher nutritional value. On the authority of al-Ālūsī pure foods may be defined as follows:

The word used by Allāh, *tayyiban* (pure) is an attribute of *ḥalālan* (lawful), which is denoted in the statement of Imam Mālik as food enjoyed by one who eats lawful foods without any expression of detest or dislike in any way. It may also be regarded by such a person as pure without bearing any resemblance to impurity. The useful mentioning of *ḥalālan* here to describe the type of food demonstrates that this law applies generally, just as in the verse: "And there is no living creature on the earth..." Hence, the verse is a response to those who prohibit certain kinds of lawful foods.²⁹

Numerous Qur'anic verses mention nutrition, nutritional concepts, as well as various kinds of foods with nutritious value. The *Journal of Religion and Health* consists of scholarly explications on these topics. An article in the journal makes mention that 64 keywords and 257 verses on nutrition were identified in the holy *Qur'ān*. "Findings indicated that aliment/foods, eating, water/drinking words and their derivatives are repeated 171, 109 and 131 times in the Holy Quran respectively."³⁰

The writers of the above-mentioned article cite the following keywords in respect of the Qur'anic discourse regarding lawful and unlawful food, and conceptualisations of nutrition:

halal, haram, eating, drinking/water, bread, seed, meat, poultry, cattle, cow, camel, sheep, pig, egg, legume, lentil, dairy, fruit, vegetables (onion, cucumber, pumpkin), fruits (banana, palm/date, grapes, fig, pomegranate), oil, fat, olives, suet, cedar, camphor, ginger, mustard, honey hunger, obesity, leanness, thirst and salt.

The Islamic concept of nutrition as the holy *Qur'ān* and the prophetic *Sunnah* contextualise essentially relates to it being a basic need for God's creation to harmoniously survive and

²⁷ The World Health Organization published a report on health coverage. For more information, see World Health Organization, "Research for Universal Health Coverage," World Health Report 2013 (2013), accessed on 14 September 2017, <http://www.who.int/whr/2013/report/en/>.

²⁸ See The holy *Qur'ān*, (Medina: King Fahd Printing Press, 2006), *Al-Baqarah*, 2: 1-5. For more information on health coverage, see World Health Organization, "Research for Universal Health Coverage," *World Health Report 2013* (2013), accessed on 14 September 2017, <http://www.who.int/whr/2013/report/en/>

²⁹ Abū al-Thana' al-Ālūsī, *Rūḥ al-Ma'ānī fī Tafsīr al-Qur'ān al-'Azīm wa al-Sab'i al-Mathānī* (Beirut: Dār Ihyā' al-Turāth al-'Arabī, 2000), Volume 2, 596. See also, The holy *Qur'ān*, (Medina: King Fahd Printing Press, 2006), *Hūd*, 11: 6.

³⁰ Ali Tarighat-Esfanjani and Namazi Nazli, "Nutritional Concepts and Frequency of Foodstuffs Mentioned in the Holy Quran," *Journal Of Religion & Health* 55, no. 3 (2016): 812, accessed on 25 August, 2017, <http://web.a.ebscohost.com.ezproxy.uwc.ac.za/ehost/detail/detail?vid=0&sid=6889c154-117f-4ef5-b47d-677fe086beab%40sessionmgr4010&bdata=JnNpdGU9ZWVhc3QtbGl2ZQ%3d%3d#AN=114118873&db=a9h>.

exist. Certainly, the provision of these needs should not be underestimated.

Al-Aṣḫānī's book, *Al-Ṭharī'ah fī Makārim al-Sharī'ah*, offers an amazing exposition on the life of human beings, their basic needs and desires. Al-Aṣḫānī elucidates on the value of human life by stating that: "There is no way for human beings to achieve their purpose of serving Allāh except if they feed themselves, thereby seeing to their own nutrition."³¹

Abū Ḥāmid al-Ghazzālī (d. 505H/1 111) illustrates this theory in his book, *Ihyā' 'Ulūm al-Dīn*, in the chapter on *The Propriety of Eating*, as follows:

There is no way that the body will be sound without nutrition and other forms of strength, which should be consumed by human beings at repeated intervals and in balance with their needs. Hence, from this viewpoint, some of the Pious Predecessors have stated: "The act of eating food is a fundamental principle of Islam. This meaning is implied by the Creator of all existence: "Eat of the wholesome foods and carry out righteous actions."³²

Scholarly definitions on nutrition deliver a comprehensive connotation to the term as implied in human sciences today. Nutrition is defined in the *Benders' Dictionary of Nutrition and Food Technology* as, "the process by which living organisms take in and use food for the maintenance of life, growth, the functioning of organs and tissues and the production of energy; the branch of science that involves these processes."³³

Ḥāmid al-Takrūrī outlines various connotations pertaining to the study of nutrition:

The science of nutrition is that kind of knowledge that explores the relationship between food and the living body. This study includes the way in which food is processed in the body, its digestion and absorption, as well as its metabolism in the body. Nutrition further entails what the intake of food yields during the release of vital strength that is essential for life and for reproduction amongst living beings, as well as for the preservation of food textures and its production such as the manufacture of eggs and milk.

Additionally, nutrition also includes the way in which living beings eliminate waste matter from the body... The science of nutrition as it is presently known developed during the 19th century from chemistry and physiology, and then advanced into an independent branch of knowledge in the current age, although there lies a focus on the combination of various disciplines within its domain. Nutrition has an inveterate link to other fundamental branches of knowledge, as well as to the sciences of medicine, human sciences, agricultural sciences, economic sciences and sciences of business

³¹ Abū al-Qāsim al-Ḥusayn ibn Muḥammad al-Rāghib al-Aṣḫānī, *Al-Ṭharī'ah fī Makārim al-Sharī'ah* (Beirut: Dār al-Kutub al-'Ilmiyyah, 1980), 53.

³² The holy *Qur'ān*, (Medina: King Fahd Printing Press, 2006), *Mu'minūn*, 23: 51; and Muḥammad Abū Ḥāmid al-Ghazzālī, *Ihyā' 'Ulūm al-Dīn* (Cairo: Maktabah Bagdād, 1996), Volume 2, 3.

³³ D.A. Bender, *Benders' Dictionary of Nutrition and Food Technology* (Cambridge: Woodhead Publishing, 2006); <http://search.credoreference.com.ezproxy.uwc.ac.za/content/entry/whdictnutr/nutrition/0?searchId=b6f975b7-0b3a-11e7-8a0c-12c1f5c39a71&result=1>, accessed on 17 March, 2017.

administration.³⁴

Due to the substance of this link between nutrition and life, and between nutrition and other sciences, it is no mystery as to why research on nutrition has made such a phenomenal impression on society's outlook concerning the significance of protecting the human body and one's health, as well as on the conservation of nature and of the environment.

Moreover, researchers and academic scholars have deeply reflected on the consumption of nutritious foods, acknowledging that this consumption is of utmost importance to the preservation of the human body. This intake, undoubtedly, plays a substantial role in the health, as well as in the personal wellbeing of a human being. However, many of these foods may be acquired through various means of production and distribution, which also have an impact on the quality and types of foods that the consumers obtain and eat.

The holy *Qur'ān* explicitly announces to humanity the significance of reflecting on food and nutrition:

Let the human being contemplate over his food. How We have poured the water in torrents. Then We broke open the earth splitting it into sprouts. We caused the grain to grow within it, grapes and herbage, olive and palm trees, gardens of dense shrubbery and fruit and grass. These are all an enjoyment for you and for your grazing livestock.³⁵

Muḥammad 'Alī al-Ṣābūnī, a Muslim scholar of the 20th century, discusses these verses in his book on Qur'anic exegesis, *Ṣafwah al-Tafāsīr*:

Human beings who are obstinate by nature must reflect considerably and take heed from the basis of their existence. They should reflect on the way that Allāh has created them with His power and how He has in His infinite mercy enlightened the path towards Him. Additionally, they should assess how Allāh has prepared for them all avenues of survival and how He has created food for them, through which they find the necessary strength to live.

Thereafter, Allāh provides elaborate detail on this concept, by stating, "How We have poured the water in torrents," implying that the water is poured down from the clouds in a remarkable manner. The earth splits open by revealing its vegetation in a creative way.

Through all of this, various types of seeds and plants grow, of which some are utilised by human beings for nutritional purposes or preserved by them. Delicious satisfying grapes grow out from the earth, as well as other types of seeds that sprout fruit, which are eaten while soft and moist. In addition, olive and date trees grow from the earth producing oil, as well as both moist fruit and dry fruit. The earth also bears fruit gardens densely populated with trees whose branches intertwine and develop in all directions. All of this provision represents sustenance for you and for your livestock.³⁶

Thus, Islam confers an open invitation to human beings, highly recommending and encouraging them to make advancements in the study of all beneficial disciplines of

³⁴ Ḥāmid al-Takrūrī, *Al-Ghadā wa al-Taghdiyah*, 2010, 17; <http://shamela.ws/index.php/book/8340>, accessed on 18 March, 2017.

³⁵ The holy *Qur'ān*, (Medina: King Fahd Printing Press, 2006), *Abasa*, 80: 24-32.

³⁶ Muḥammad 'Alī al-Ṣābūnī, *Ṣafwah al-Tafāsīr* (Beirut: Dār al-Qur'ān al-Karīm, 2000), Volume 3, 521.

knowledge. The underlying factors that envelope this education in the Islamic outlook is the imbibing of sincerity and moral fibre. Allāh applauds those who become the embodiments of exemplary conduct and noteworthy disposition. The importance of nutrition in the life of a human being has a major impact on his/her behaviour, since seeing to the fulfilment of a person's needs in relation to food and nourishment is a necessity.³⁷

It is undoubtedly true that respect and etiquette govern the domains of religious discourse. Islam has established certain ways for Muslims to observe the greatest respect and appropriate etiquette during all facets of life, even while partaking of food and drink. Islam highly considers respect as the most essential feature of practicing righteous deeds and beneficial acts. The next section of this chapter will comprise of an elaboration on the etiquette that a Muslim should try his/her utmost to abide by during the consumption of food.

d) The etiquette of eating and drinking

Islam considers decorum to be the foundation of all forms of worship and human interaction. The holy *Qur'ān* profoundly addresses humanity concerning the act of eating, "Oh people! Eat of what the earth contains of lawful, pure foods and do not emulate the footsteps of the devil. Surely, he is an open enemy to you."³⁸

This verse points out that eating should be done in moderation, without starving oneself or overindulging to such an extent that it will cause harm to the body and health. This is the first Islamic principle concerning the consumption of food, i.e. there should be no harm caused to the body. The second principle of this consumption expounds on cleanliness. A Muslim is constantly required to maintain a state of total cleanliness. Abū Mālik al-Ash'arī (may Allāh be well pleased with him) reported that the Prophet Muḥammad (peace and blessings of Allāh be upon him) said:

Cleanliness is half of faith and praising Allāh fills one's scale of good deeds. Glorifying Allāh and praising him (above everything else) occupies the space between the heavens and the earth. Devotional prayers are a form of manifest light, charity is a form of evidence (for the one who observes it) and patience is like a lamp. The *Qur'ān* will either defend you or account against you (on the day of reckoning). Every person is travelling the journey and will reap his/her own remuneration. Hence, everyone is partaking in a trade involving his/her own neck, for which the result will be either self-salvation or self-destruction.³⁹

The same quality of cleanliness has to exist in the food consumed. Lawful foods are by their nature, considered as pure but if mixed with an unlawful substance (e.g. alcohol) they become impure. Similarly, lawful foods mixed with impure substances (e.g. dirt) become impure.⁴⁰

³⁷ See 'Abd al-Raḥmān Ibn Khaldūn, *Al-Muqaddimah* (Beirut: Dār al-Fikr, 2001), 17-18.

³⁸ The holy *Qur'ān*, (Medina: King Fahd Printing Press, 2006), *Al-Baqarah*, 2: 168.

³⁹ Abū al-Ḥusayn Muslim ibn al-Ḥajjāj al-Qushayrī al-Naysābūrī, *Al-Musnad al-Ṣaḥīḥ al-Mukhtaṣar min al-Sunani binaqli al-'Adli 'an al-Adl ilā Rasūlillāhi Ṣallāhu 'alayhi wa sallama* (Riyadh: Bayt al-Afkār al-Dauliyyah, 1998); and Abū Zakariyyā Yaḥyā ibn Sharf al-Nawawī, *Al-Minhāj bi Sharḥ Ṣaḥīḥ Muslim ibn al-Ḥajjāj* (Al-Manṣūrah: Maktabah al-Īmān), Volume 2, 85-87.

⁴⁰ For more information on the harms caused by alcohol abuse, see Ronald Ross Watson ed. et al., "Alcohol, Nutrition, and Health Consequences," *Nutrition and Health* (2013), accessed on 14 September 2017, <https://link.springer.com/book/10.1007%2F978-1-62703-047-2>.

The Islamic legislation ordains other forms of purification as well such as the washing of the hands and keeping ablution prior to and, during the consumption of food. Eating in a state of ablution (*wuḍū*) has also been highly recommended by the Prophet (peace and blessings of Allāh be upon him) who is reported to have said, “Performing ablution before eating food abolishes poverty and it also removes the traces of small faults.”⁴¹

The reason for this recommendation is that the hands always feel tardy due to being overworked. Thus, washing the hands is a quick way of cleansing them, thereby keeping them pure from the effects of sin. Moreover, partaking of a meal with the intention that it will assist one in carrying out the Islamic requirements is a form of worship. The washing of the hands before eating would hence, aptly apply at such times, since it bears the same value of being in a state of purification before performing prayers.⁴²

Cleanliness is a prerequisite of devotional prayers, which assists one in gaining proximity to Allāh and in maintaining a well-balanced, healthy body and soul. For instance, the washing of the hands thrice before, as well as after eating is important to ensure cleanliness of the body. By carrying out this practice one can ensure that germs do not enter the body. The Prophet Muḥammad (peace and blessings of Allāh be upon him) is reported to have said, “The strong believer is more loved to Allāh than the weak one and there is benefaction in both.”⁴³

Amira Ayad provides elaboration on this prophetic tradition, “This *ḥadīth* demonstrates the importance of taking good care of your body, keeping it fit, healthy and strong, as a strong body holds the potential for a powerful soul, a sound personality and a wise intellect.”⁴⁴

The connection between the body and the soul regains further momentum through one’s ritual worship and supererogatory acts of devotion. The Prophet Muḥammad (peace and blessings of Allāh be upon him) highly recommended the uttering of Allah’s name before eating and expressing gratitude to Him after one has completed the meal. A well-known *ḥadīth* makes it clear that, “Every act of importance that does not begin with the praise of Allāh is cut off from His mercy.”⁴⁵

In another *ḥadīth*, Prophet Muḥammad (peace and blessings of Allāh be upon him) is reported to have taught his companion, Mu’āṭh (may Allāh be well pleased with him), to abide by the following etiquette when eating, “Oh young man! Utter the name of Allāh, eat with your right hand and eat what is front of you.”⁴⁶

The last part of the above-mentioned *ḥadīth*, “eat what is in front of you,” denotes that one should eat from the food that is in one’s plate and not reach over another person’s plate at

⁴¹ Muḥammad Abū Ḥāmid al-Ghazzālī, *Ihyā’ ‘Ulūm al-Dīn*, (Cairo: Maktabah Bagdād, 1996), Volume 2, 4.

⁴² See Muḥammad Abū Ḥāmid al-Ghazzālī, *Ihyā’ ‘Ulūm al-Dīn*, (Cairo: Maktabah Bagdād, 1996), Volume 2, 4.

⁴³ Abū al-Ḥusayn Muslim ibn al-Ḥajjāj al-Qushayrī al-Naysābūrī, *Al-Musnad al-Ṣaḥīḥ*, Chapter 46, 8.

⁴⁴ Amira Ayad, *Healing body and soul: Your guide to holistic wellbeing following Islamic teachings* (Riyadh: International Islamic Publishing House, 2008), 40.

⁴⁵ Abu ‘Abd-Allāh Muḥammad ibn Yazīd ibn Mājah Al-Qazwīnī, *Sunan ibn Mājah* (Riyadh: Bayt al-Afkār al-Dauliyyah, 1998), Chapter 9, 206.

⁴⁶ Abū ‘Abd-Allāh Muḥammad ibn Ismā’īl Al-Bukhārī, *Al-Jāmi’ al-Musnad al-Ṣaḥīḥ*, (Riyadh: Bayt al-Afkār al-Dauliyyah, 1998), Chapter 70, 1064. See also, Aḥmad ibn Ḥajr Al-‘Asqalānī, *Fath al-Bāri bi Sharḥ Ṣaḥīḥ al-Bukhārī* (Riyadh: Dār al-Salām, 2000), Volume 9, 645-649; Abū al-Ḥusayn Muslim ibn al-Ḥajjāj al-Qushayrī al-Naysābūrī, *Al-Musnad al-Ṣaḥīḥ*, Chapter 37, 2021; and Abū Zakariyyā Yahyā ibn Sharf Al-Nawawī, *Al-Minhāj bi Sharḥi Ṣaḥīḥ Muslim ibn al-Ḥajjāj*, Volume 7, 165-166.

mealtime to take food that is not within reach. These words also imply that one should eat sufficient food, so that the maintenance of bodily strength and health can be facilitated, and that the food should be nutritious.

Muhammad al-Ghazzālī mentions in his treatise, *The Propriety of Eating* that small portions of food should be eaten at a time and that one should chew the food well. The Prophet Muhammad (peace and blessings of Allāh be upon him) has said about eating, “A few small portions of food that will allow the child of Ādam to maintain his/her strength are sufficient. If he/she has to eat, then one-third (of the stomach) should be reserved for food, one-third should be reserved for drinking and one-third for breathing.”⁴⁷

According to al-Ghazzālī, other forms of etiquette while eating include:

- Eating on the floor in a sitting position;
- Gazing less at those who are present there;
- To avoid eating while in a laying down position;
- Abstaining from overeating after the stomach has had its fill;
- To apologise if one has eaten one’s fill so that nobody feels uncomfortable, neither a guest, nor anyone who has something else to do afterwards;
- To eat from the sides of bread and not from the middle; and
- To lick one’s fingers after one is done.⁴⁸

Anas ibn Mālik has reported that, “The Messenger of Allāh (peace and blessings of Allāh be upon him) neither ate at any table nor did he eat at a dining table. He never ate from a plate, a platter or a bowl.”⁴⁹

The best position of the body during eating is when one is sitting. The Prophet (peace and blessings of Allāh be upon him) used to sit and eat, about which he remarked, “I do not eat while lying down. I am but a servant of Allāh and therefore, I eat like a servant does and I sit as a servant does.”⁵⁰

The scholars further recommend that one should not indulge in any conversation about death, which will in turn cause those who are there to feel trepidation and stop them from finishing the meal.

The same way of adopting respect is required when drinking. In addition, it is recommended that one should look into the container before drinking anything, utter the name of Allāh and praise Him afterwards. The drink has to be consumed slowly without gulping and it should be tasted before swallowing. One should breathe three times while drinking, and praise Allāh after completing it. If someone praises Allāh when drinking something then those present should respond by asking Allāh to have mercy on that person. No one ought to drink anything

⁴⁷ Abū ‘Īsā Muḥammad ibn ‘Īsā ibn Saurah al-Tirmiḥī, *Jāmi’ al-Tirmiḥī* (Riyadh: Bayt al-Afkār al-Dauliyyah, 1998), Chapter 9, 528; and Muḥammad Abū Ḥāmid al-Ghazzālī, *Ihyā’ ‘Ulūm al-Dīn*, Volume 2, 3.

⁴⁸ Muḥammad Abū Ḥāmid al-Ghazzālī, *Ihyā’ ‘Ulūm al-Dīn*, Volume 2, 3-4.

⁴⁹ See Abū ‘Abd-Allāh Muḥammad ibn Ismā‘īl Al-Bukhārī, *Al-Jāmi’ al-Musnad al-Ṣaḥīḥ*

⁵⁰ See Abū Bakr Aḥmad ibn ‘Amr al-‘Itkī al-Bazzār, *Al-Baḥr al-Zakh-khār al-Ma’rūf bi Musnad al-Bazzār* (Medina: Maktabah al-‘Ulūm wa al-Ḥikam, 2014); Volume 12, 154, accessed on 5 April, 2017, <http://shamela.ws/browse.php/book-12981>.

while in a standing position. Food should first be offered to the person on the right if there are others present.⁵¹

This overview concerns the required etiquette that Muslims should observe during the acts of eating and drinking. The Islamic regulations on *ḥalāl* and *ḥarām* foods further compliment Islam's homily on the sedateness of food consumption.

e) *Ḥalāl* (lawful) and *ḥarām* (unlawful) foods in Islam

The Islamic legislation communicates to us the various types of foods and drinks that Muslims are permitted or otherwise, prohibited to consume, which are stipulated in this manner for the general benefit of humanity at large. The holy *Qur'ān* explicitly imparts a profound instruction concerning food, "Oh people! Eat of what the earth contains of lawful, pure foods and do not emulate the footsteps of the devil. Surely, he is an open enemy to you."⁵²

This Qur'anic verse clearly explains the nature of food that we must consume. Two terms need to be explained in this context: Firstly, what is lawful food; and secondly, what is pure food?

Amira Ayad enlightens us on the concept of lawful food in the Qur'anic context:

There are two conditions for the food to be *ḥalāl* according to Islamic law: Firstly, the money you bought it with or the source you obtained it from has to be purely lawful and legally earned. There is a *ḥadīth* related by Abū Hurayrah (may Allāh be well pleased with him), in which the Messenger of Allāh (may Allāh send salutations and peace upon him) said: "Allāh, the Almighty, is Good and accepts only that which is good. And verily, Allāh has commanded the believers to do that which He has commanded the Messengers. So the Almighty says: "Oh you Messengers! Eat of the good foods, which Allāh has made legal (meat of slaughtered eatable animals, milk products, fats, vegetables, fruits, etc.) and do righteous deeds. Verily, I am Well-Acquainted with what you do."⁵³

In light of this verse, Islam advocates that the produce of animals deemed as *ḥalāl* such as the milk and the skin, is likewise lawful for consumption and utilisation. All products thus manufactured from such produce (for e.g. cheese) are also acknowledged as lawful, as long as they are not mixed with any unlawful substance. On the other hand, the produce of animals deemed as *ḥarām* as well as any products manufactured from this produce, also become unlawful for consumption and utilisation.⁵⁴

The instruction of the holy *Qur'ān* is wholly apparent concerning foods, which Islam has verified as lawful for consumption:

Oh you who have faith! Do not make unlawful the pure things that Allāh has made

⁵¹ Muḥammad Abū Ḥāmid al-Ghazzālī, *Ihyā' 'Ulūm al-Dīn*, Volume 2, 4.

⁵² The holy *Qur'ān*, (Medina: King Fahd Printing Press, 2006), *Al-Baqarah*, 2: 168. For more information, see See Abdul Azeem Badawi, *The Concise Presentation of the Fiqh of the Sunnah and the Noble Book* (Riyadh: Al-Dār al-'Ālamīyah Li al-Kitāb al-Islāmī, 2007), 535-556.

⁵³ Amira Ayad, *Healing Body and Soul: Your guide to holistic wellbeing following Islamic teachings*, 93.

⁵⁴ The holy *Qur'ān*, (Medina: King Fahd Printing Press, 2006), *Al-Mā'idah*, 5: 87-88.

lawful for you, and do not transgress beyond the limits. Certainly, Allāh does not love those who transgress beyond the limits. Eat from what Allāh has provided as pure, lawful sustenance for you. Be conscious of Allāh in Whom you have faith.⁵⁵

These verses imply that no one is allowed to declare illegal foods that Allāh has made lawful in the holy *Qur'ān*. Amr Khaled elucidates on the connotations of these verses in his exegesis on the holy *Qur'ān*, by highlighting several main ideas that this particular Qur'anic chapter denotes, revolving around the concept of *ḥalāl* and *ḥarām*. These principles include food, drink, quarry, slaughter, family and marriage, faith, prescribed acts of charity and fasting, principles of worship, verdicts, judiciary rules, testimonies, the realisation of justice, as well as relations between Muslims and Christians and between Muslims and Jews. "All matters discussed in the Qur'anic chapter are interrelated with the name of the Qur'anic chapter (*al-Mā'idah*: the dining table), and the rules of *ḥalāl* and *ḥarām* must be attentively observed, although food is a biological necessity."⁵⁶

The holy *Qur'ān* is explicit in the manner that it clarifies all foods that are forbidden:

Forbidden to you as food are: Meat of dead animal, blood, flesh of swine, that which was honoured with the name of anyone other than Allah's, that which was killed by strangling, beating, by a fall, by goring or by devouring of wild beasts; unless you had purified it. Also forbidden is that which was slaughtered on idol-altars and that which was divided by raffling with divining arrows. All these are sinful acts.⁵⁷

In the above-mentioned verse eleven items are named as *ḥarām*, of which six are explicitly unlawful. The one who indulges in any one of these six will have committed a grave sin. No Muslim scholar has ever disputed the unlawfulness of the consumption of these eleven items. Yūsuf al-Qarḍāwī, a Muslim scholar of the current age, elucidates on the wisdom and benefits of this prohibition.⁵⁸

The remaining five items mentioned in the verse comprise of animals that were strangled or choked. Additionally, if the neck of the animal was twisted, if the animal was beaten, stabbed or molested, or if it was injured by a fall or an accident of any kind, then the same rule would apply. In similar fashion, any animal that was pierced by the horns of other animals during fights, or partly eaten by wild animals are considered unlawful.

"These five types of injuries may lead one to assume that the animal is dead. If actually dead, its blood would have mixed with the meat, thus making it *Ḥaraam*. But if there is a flicker of life (any reflex movement) in the animal, and you take Allah's name (*tasmiyah*) and slaughter it (*zakkaytum/tazkiyah*), you would be purifying it by letting blood flow out, thus making it *Halaal* (lawful)."⁵⁹

The Islamic legislation also permits the hunting of animals, and any animal that is injured or killed during hunting is lawful for consumption. This rule only applies to animals hunted for

⁵⁵ The holy *Qur'ān* (Medina: King Fahd Printing Press, 2006), *Al-Mā'idah*, 5: 87-88.

⁵⁶ See Amr Khaled, *Qur'anic Reflections: Insights into the objectives of the Qur'anic verses* (Cairo: Dār al-Tarjama), Part 1, 70-71, accessed on 17 June 2017.

⁵⁷ The holy *Qur'ān* (Medina: King Fahd Printing Press, 2006), *Al-Mā'idah*, 5: 3.

⁵⁸ For more information on lawful and unlawful foods in Islam, see Yūsuf al-Qarḍāwī, *Al-Halāl wa al-Halāl Fi al-Islām* (Beirut: Al-Maktab al-Islāmī, 1994).

⁵⁹ Muhammad M. Bagdadi, *Which Foods are Halaal or Haraam?* (Cape Town: Kampress, 2009), 5.

food, but not for the purpose of amusement as a game of sport. The employment of modern stunning methods for strong animals is allowed with certain conditions. Firstly, the animal must be slaughtered while it is still alive. Secondly, the jugular veins must be cut so that the blood can flow. Islam certainly permits the method of stunning but prefers that the animal should be slaughtered instead, since the stunning may cause pain to the animal or be a cause of blood clotting.⁶⁰

All grazing animals (herbivores) whose only food is vegetation (e.g. plants, fruit and nuts) are considered as lawful in the holy *Qur'ān*, “Oh you who have faith, fulfil all obligations. Lawful unto you, are all four-footed animals, except that which has been named, excluding animals of the chase while you are in the sacred precincts or in pilgrim garb. Verily, Allāh commands according to His will and plan.”⁶¹

Ibn Rajab al-Ḥanbalī has produced a meritorious scholarly work on the analysis of fifty prophetic traditions, *Jāmi' al-'Ulūm wa al-Ḥikam*. One such *ḥadīth*, on which he expounds on in his book, is the declaration of the Prophet Muḥammad (peace and blessings of Allāh be upon him), which was reported by al-Nu'mān ibn Bashīr (may Allāh be well pleased with him):

Indeed, *Ḥalāl* is clearly identified and *Ḥarām* is clearly identified, and in between there are ambiguous matters, about which not many people are knowledgeable. He who avoids these doubtful matters certainly clears himself concerning his faith and honour. However, one who falls into these doubtful matters falls into that which is unlawful, like a shepherd who pastures around a sanctuary, all but grazing therein. Behold! Every king has a sanctuary, and the sanctuary of Allāh is His prohibitions. Behold! In the body is a piece of flesh, which, if it is sound, all of the body is sound. However, if it is contaminated, all of the body is contaminated. This part of the body is the heart.⁶²

The holy *Qur'ān* contains a few verses that deliberate on those animals used for riding purposes:

As for cattle, He has created it for you, wherefrom you derive warmth and numerous benefits, and you eat of their meat. You also have a sense of beauty of them as you drive them home in the evening and as you lead them to pasture in the morning. Moreover, they carry your heavy loads to lands that you could not reach otherwise, except by experiencing distress to yourselves. Your Creator is indeed, Most Compassionate, Most Merciful. He has further, created horses, mules and donkeys for you to ride and to use for show, and He has created other things of which you have no knowledge.⁶³

The Qur'anic scope clearly informs us that carnivorous animals and birds that eat meat are unlawful for a Muslim to consume. The opposite may be accepted about animals and birds

⁶⁰ Muhammad M. Bagdadi, *Which Foods are Halaal or Haraam?*, 8. See also, Muḥammad Ridtwaan Gallant, “Nabī Muḥammad (Salutations and blessings upon him): His Teachings in Terms of Animal Rights” (Cape Town: Muslim Judicial Council, 2012), 1-2; and <http://mridwaangallant.co.za/2016/04/28/nabi-muhammad-saw-his-teachings-in-terms-of-animal-rights/> (accessed on 02 September 2017).

⁶¹ The holy *Qur'ān*, (Medina: King Fahd Printing Press, 2006), *Al-Mā'idah*, 5: 4.

⁶² Zayn al-Dīn Abū al-Faraj ibn Rajab al-Ḥanbalī, *Jāmi' al-'Ulūm wa al-Ḥikam fī Sharḥi khamsīna Ḥadīthan min Jawāmi' al-Kalim* (Cairo: Dār al-Fajr li al-Turāth, 2002).

⁶³ The holy *Qur'ān*, (Medina: King Fahd Printing Press, 2006), *Al-Nahl*, 16: 5-8.

that do not eat meat and only partake of vegetation and insects. Therefore, such creatures are considered as lawful for consumption, provided they undergo the stages of *Tazkiyah* (purification and the bloodletting). This permissibility includes insects such as locusts, based on the report of ‘Abd-Allāh ibn ‘Umar (may Allāh be well pleased with him) on the authority of the Prophet (peace and blessings of Allāh be upon him), “Two kinds of creatures that are found dead and two kinds of blood have been made lawful for you. The two kinds of dead creatures are fish and locusts, while the two types of blood are liver and spleen.”⁶⁴

Muslim scholars have furthermore, relied upon the following *ḥadīth* of the Prophet Muḥammad (peace and blessings of Allāh be upon him) as well, which relates to *ḥalāl* and *ḥarām*:

“Whatever Allāh has stipulated as lawful in His book, is lawful and whatever He has stipulated as unlawful, is unlawful. Additionally, whatever He has not made mention of has been exonerated by Him. So accept the exonerated of Allāh, because it is beneath Allāh to forget (or neglect) anything. Then the Prophet (peace and blessings of Allāh be upon him) recited the following Qur’anic verse: “And your Creator is not forgetful in the least.”⁶⁵

The wisdom behind Islam legislating lawful foods and drinks is complimented in the fact that they contain great nutritional value. This value has been expounded upon in the holy *Qur’ān*, as well as in the prophetic *Sunnah*, interlinked with the usability and the permissibility of these foods and drinks. Allāh has conferred these blessings upon human beings, so that they can derive maximum benefit, thereby existing harmoniously. In this way, they can build the earth and disseminate these blessings.

f) The nutritional value of some types of foods and drinks

Islam has established the principle of natural usability and the permissibility of things. Allāh implores us in the holy *Qur’ān* to reflect on His favours, “Do you not see that Allāh has subjected to you whatever is in the heavens and what is on earth and has showered upon you His favours, both apparent and unseen?”⁶⁶

Food and drink are part of these favours that Allāh has endowed upon His creation. In the English dictionary, the word “eat” is defined as to, “Put (food) into the mouth, and chew and swallow it.” Another definition offered by the dictionary is, “to have a meal.”⁶⁷

Islam strongly recommends that one should consume nutritious food that will maximise the benefits to the human body and health. In some cases, where harmful food or that of less nutritious value can prove to be detrimental to one’s health and personal wellbeing, it becomes an obligation to eat food of rich nutritious value.

⁶⁴ Abu ‘Abd-Allāh Muḥammad ibn Yazīd ibn Mājah al-Qazwīnī, *Sunan ibn Mājah*, chapter 31, 1102.

⁶⁵ See The holy *Qur’ān*, (Medina: King Fahd Printing Press, 2006), *Maryam*, 19: 64; also, Abū al-Ḥasan ‘Alī ibn ‘Umar al-Dāraqutnī, *Sunan al-Dāraqutnī* (Beirut: Mu’assasah al-Risālah, 2004), Volume 3, 59; Abū ‘Abd-Allāh al-Ḥākim al-Naysābūrī, *Al-Mustadrak ‘alā al-Ṣaḥīḥayn* (Beirut: Dār al-Kutub al-‘Ilmiyyah, 2004), Volume 2, 406; and Yūsuf al-Qardāwī, *Al-Halāl wa al-Ḥalāl Fi al-Islām* (Beirut: Al-Maktab al-Islāmī, 1994), 20.

⁶⁶ See The holy *Qur’ān*, (Medina: King Fahd Printing Press, 2006), *Luqmān*, 31: 20.

⁶⁷ English Oxford Living Dictionaries, “Main definitions of ‘eat’ in English,” *English Oxford Living Dictionaries*, <https://en.oxforddictionaries.com/definition/eat> (accessed on 25 August, 2017).

Eating (and/or drinking) can be classified into two categories from the Islamic perspective:

- 1) Biological eating; (and)
- 2) Sensual eating

Biological eating implies eating for sustenance. It is eating to build and maintain body cells, regulate body processes and supply energy and stamina. An example of biological eating would be eating nutritious food when you are hungry.⁶⁸

The prophetic *Sunnah* comprises of an immense amount of profound selections on foods and drinks that formed part of the diet of the Prophet Muḥammad (peace and blessings of Allāh be upon him). These expositions are contained not only in the holy *Qur'ān* and in the traditional compilations of the *Sunnah*, but also in the works of numerous scholars who produced books, treatises, discourses, commentaries and marginal notes on the science of prophetic medicine (*al-Ṭibb al-Nabawī*).⁶⁹

Ibn Mājah narrates in his *Sunan*, on the authority of al-Miqdām ibn Ma'd Yakrib who said:

I heard the Messenger of Allāh (peace and blessings of Allāh be upon him) stating: No human being can ever fill a container that will be more to his detriment than his own belly. A few bites to satisfy one's hunger are enough for a person to eat. If one's vain desires overpower his/her will, then one-third of the belly should be reserved for food, another third for drinking and another third for air breathed in.⁷⁰

It is therefore, a requirement of food consumption, that one should eat food that caters for one's basic needs, thereby proving to be good, suitable, balanced and healthy. This kind of food would be regarded as nutritious food. Nutritionists term biological eating as 'eating right', since it involves two aspects, i.e. the quality and the quantity of food.

The *Sunnah* contains details on various forms of dietary exercises and numerous kinds of foods and drinks recommended for consumption. The holy *Qur'ān* also deliberates much on these practices, as well as on the contents of these foods and drinks.

Islam regards the act of fasting as one of the best medicines for the human body. It is for this reason, among other reasons, that fasting during the month of *Ramaḍān* has been prescribed

⁶⁸ Mohammad Mazhar Hussaini, *Islamic Dietary Concepts and Practices* (Illinois: The Islamic Food and Nutrition Council of America, 1993), 24.

⁶⁹ For more information on Qur'anic medicine, and prophetic medicine, see Abū Na'īm Aḥmad ibn 'Abd-Allāh al-Iṣfahānī, *Mosū'ah al-Ṭibb al-Nabawī* (Beirut: Dār ibn Ḥazm, 2005); Ibn Qayyim al-Joziyyah, *Prophetic Medicine* (Beirut: Dār al-Hilāl, 2001); Jalāl al-Dīn al-Suyūṭī, *The Medicine of the Prophet*; Rashid Bhikha, & Ashraf Dockrat, *Medicine of the Prophet: Tibb al-Nabawi, Your Guide to Healthy Living* (Roodepoort: Ibn Sina Institute of Tibb, 2015); M.I.H. Farooqi, *Plants of the Qur'an* (Lucknow: Shivam Arts, 2003); Nancy Gallagher, "Healing and Medicine: Healing and Medicine in Islamic Texts and Traditions," in *Encyclopedia of Religion* 2, no. 2 (2005): 3831-3833, accessed on 25 August, 2017, https://www.researchgate.net/publication/292711015_Healing_and_medicine_Healing_and_medicine_in_Islamic_texts_and_traditions.

⁷⁰ Abu 'Abd-Allāh Muḥammad ibn Yazīd ibn Mājah al-Qazwīnī, *Sunan ibn Mājah*, Chapter 29, 363. See also, Muḥammad ibn Ḥibbān al-Tamīmī, *Al-Iḥsān fī Taqrīb Ṣaḥīḥ ibn Ḥibbān* (Beirut: Mu'assasah al-Risālah, 1988), Volume 12, 41; Aḥmad ibn Husayn Abū Bakr al-Bayhaqī, *Al-Āḍāb* (Beirut: Mu'asasah al-Kutub al-Thaqāfiyyah, 1988), Volume 1, 189; Abu al-Ḥasan Nūr al-Dīn al-Haythamī, *Mawārid al-Zawā'id ibn Ḥibbān* (Beirut: Dār al-Kutub al-'Ilmiyyah), Volume 1, 328; Ṣuḥayb 'Abd al-Jabbār, *Al-Jāmi' al-Ṣaḥīḥ li al-Sunan wa al-Masānīd*, accessed on 6 May, 2017, Volume 12, 207; and, Ṣuḥayb 'Abd al-Jabbār, *Al-Musnad al-Ṣaḥīḥ al-Jāmi' li al-Kutub al-'Asharah*, accessed on 6 May, 2017, Volume 19, 126.

as an obligatory religious duty in the holy *Qur'ān*, representing one of the five essential pillars of Islam. The Prophet Muḥammad (peace and blessings of Allāh be upon him) would observe voluntary fasts regularly as well and greatly recommended it to his followers. One is further encouraged to eat nutritious food before commencing the day of fasting, as well as after breaking it.

The following foods and drinks constituted a major portion of the Prophet Muhammad's (peace and blessings of Allāh be upon him) diet and his regular intake: Water, dates, honey, cucumbers, milk, the black seed, yoghurt, sopped bread, vinegar, olive oil and barley. I will discuss the benefits of the first five kinds of foods, namely, water, dates, honey, cucumbers and milk below:

The holy *Qur'ān* contains many verses related to water and its benefits. The following kinds of water are lawful for the purposes of purification and drinking: rainwater, the ocean, spring water, wells, hail, snow and rivers. Water that is considered as lawful for ablution also qualifies for drinking. All types of water retain their original properties, without having any specific colour, taste or smell, as long as the water is not exposed to any substance. If this action does take place, then Islam deems it as either pure or impure, depending on the effect that the process of change has on the water.⁷¹

Islam considers the purest of water on earth to be the well of *Zam-Zam*, which is located at the holy *Ka'bah* in Mecca, the birthplace of Islam and of the Prophet Muḥammad (peace and blessings of Allāh be upon him). The well of *Zam-Zam* was discovered during the time of Prophet Ibrāhīm (peace and blessings of Allāh be upon him), the father of the Prophet Ismā'il (peace and blessings of Allāh be upon him).⁷²

The Prophet Muḥammad (peace and blessings of Allāh be upon him) is reported to have said regarding the *Zam-Zam* well, "The water of *Zam-Zam* fulfils the purpose for which it is drank." This *ḥadīth* implies that one who drinks its water with a specific intention in mind and has full trust in Allāh, imploring Him to grant one's request, will reap fruitful results therefrom.⁷³

The eating of dates causes great benefit to the human body. The holy *Qur'ān* refers to the event of the birth of Prophet 'Īsā (peace and blessings upon him), making mention of the hardship his mother, Maryam, endured during pregnancy:

The pangs of childbirth drove her to the trunk of a date palm. She exclaimed, "If only I had died before this moment, and I had become forgotten and out of sight!" Then Jibrīl called out to her from below, "Do not grieve! Your Lord has provided a water stream beneath you. Shake the trunk of the date palm towards you and it will cause fresh ripe dates to fall upon you. So eat, drink and be comfortable. If you see any human being, then say, "Indeed, I have vowed to fast for the Most Gracious and hence, I shall not

⁷¹ For more information on water, its various types, and its categorisation, see M.A. Fakier, *Al-Risaalah al-Mufeedah: A Book on General Islamic Knowledge* (Cape Town: Derek Butcher & Co. (PTY) LTD, 2015), 72-74; and, Sayyid Saabiq, *Fiqh us-Sunnah* (Cairo: Dār al-Fatḥ li al-I'lām al-'Arabī, 1999), 11-13.

⁷² For more information on the discovery of the well of *Zam-Zam*, see Muḥammad Idrīs al-Qādirī, *Izālah al-Duḥsh wa al-Walah 'an al-Mutahayyiri fī Ṣiḥḥah Ḥadīthi Mā'u Zam Zam Limā Shuriba lahū* (Beirut: Al-Maktabah al-Islāmī, 1993), 4.

⁷³ For more information on the benefits of water, see Karen E. Kelley and Edward F. Vitzthum, "Human Health and Water," *Water: Science and Issues* 2 (2003): 180-186, accessed on 5 April, 2017, <http://go.galegroup.com.ezproxy.uwc.ac.za/ps/i.do?p=GVRL&sw=w&u=uwcape&v=2.1&it=r&id=GALE%7CCX3409400152&asid=9f386cd2baa35014978a11031db3026d>.

...speak to any human being today.”⁷⁴

The Prophet Muḥammad (peace and blessings of Allāh be upon him) stated about dates, “A family that has dates in their home will never be hungry.”⁷⁵

In another narration, the Prophet Muḥammad (peace and blessings of Allāh be upon him) said about the ‘*Ajwah*’ date (a special kind of date that only grows in Medina), “Whosoever eats seven ‘*Ajwah*’ dates in the morning will not be harmed by poison or magic on that day.”⁷⁶

The Reader’s Digest encyclopaedia, *Foods that Harm Foods that Heal*, mentions that dates contain a useful source of vitamin C, are rich in Potassium (when dried) and serve as a gentle laxative. Dried dates are also a more concentrated source of nutrients such as niacin, copper, iron and magnesium.⁷⁷ Dates are therefore, a very nourishing food, both when fresh and dry.

The Prophet Muḥammad (peace and blessings of Allāh be upon him) used to love to eat cucumbers with fresh dates. In his work on *Prophetic Medicine*, ibn Qayyim al-Joziyyah explains that cucumbers quench one’s thirst, calm an inflamed stomach, are beneficial for bladder pains, can be used as a remedy for fainting and have diuretic seeds. The leaves of the cucumber can be utilised as a bandage for wounds caused by dog bites. He also says further that cucumbers should be eaten with dates, raisins or honey, as the negative effects on the stomach will then be removed.⁷⁸

Honey was also one of the favourite foods of the Prophet Muḥammad (peace and blessings of Allāh be upon him). The holy *Qur’ān* makes mention of the bee and its production of honey in *Sūrah al-Naḥl*:

Your Lord inspired the bee, saying, “Take habitations in the mountains, the trees and in what human beings erect. Then, eat of all fruits and ensue the ways of your Creator, which have been made easy for you.” There comes forth from their bellies, a drink of varying colours, wherein lies healing for human beings. Surely, therein are signs for people who think.⁷⁹

Abū Sa’īd (may Allāh be well pleased with him) reported:

A man went to the Prophet Muḥammad (peace and blessings of Allāh be upon him) and told him: “The bowels of my brother are relaxed.” The Prophet (peace and blessings of Allāh be upon him) replied: “Make him take honey.” The man’s brother then went away. The same man returned and said: “I have given him honey but he is not in a better state.” Twice more, he returned. On the third and fourth occasion, the Prophet (peace and blessings of Allāh be upon him) said: “Allāh has been truthful; the belly of your brother has lied.” Thereafter, he gave him honey yet again to eat and he was cured.⁸⁰

⁷⁴ The holy *Qur’ān*, (Medina: King Fahd Printing Press, 2006), *Maryam*, 19: 23-26.

⁷⁵ Abū al-Ḥusayn Muslim ibn al-Ḥajjāj al-Qushayrī al-Naysābūrī, *Al-Musnad al-Ṣaḥīḥ*, Chapter 36, 2046.

⁷⁶ Abū al-Ḥusayn Muslim ibn al-Ḥajjāj al-Qushayrī al-Naysābūrī, *Al-Musnad al-Ṣaḥīḥ*, Chapter 36, 2047.

⁷⁷ Reader’s Digest Association South Africa, *Foods that Harm Foods that Heal: A Southern African Guide to Safe and Healthy Eating* (Cape Town: Reader’s Digest Association South Africa, 1997), 128.

⁷⁸ See Ibn Qayyim al-Joziyyah, *Prophetic Medicine* (Beirut: Dār al-Hilāl), 267; and Abū ‘Īsā Muḥammad ibn ‘Īsā ibn Saurah al-Tirmithī, *Jāmi’ al-Tirmithī*.

⁷⁹ See The holy *Qur’ān* (Medina: King Fahd printing Press, 2006), *Al-Naḥl*, 16: 68-69.

⁸⁰ Jalāl al-Dīn al-Suyūṭī, *The Medicine of the Prophet*, 97.

Jalāl al-Dīn al-Suyūfī comments on this ḥadīth in his work, *The Medicine of the Prophet*:

Muslim writes: “Verily, my brother was squeamish in his belly, his digestion was upset and his stomach was ailing. His squeamishness was disturbing him. So, the saying: “The belly of your brother has lied,” implied that it was not enough to eat honey only once or twice. For that man’s diarrhoea was the flux. So the Prophet prescribed honey for him. For it is the nature of honey to drive away the residue of what is collected in the stomach and bowel.”⁸¹

Hence, there is no doubt that honey holds great benefits for the human body, and for the health of a human being.

The Prophet Muḥammad (peace and blessings of Allāh upon him) was very fond of milk and used to like to drink the milk of a camel. He is reported have said about this milk, “Therein, lies a cure for those who have stomach ailments, in the milk and the urine of camels.”⁸²

Some companions of the Prophet (peace and blessings of Allāh be upon him) used to drink goat milk, which holds similar remedial effects as camel milk. In the *Academic Journal of Nutrition*, Tilahun Zenebe et al. expound on the nutritional values of goat milk. These values include milk lipids, proteins, carbohydrates, minerals and vitamins, which are beneficial to the immune system and to the removal of toxins from the human body. The milk of a goat also contains minerals that help to sustain healthy skin.⁸³

There are many other kinds of food that the Prophet Muḥammad (peace and blessings of Allāh upon him) used to partake of such as meat, poultry and fish. He also used to like to eat fruits such as grapes, pomegranates and melons. The Prophet Muḥammad (peace and blessings of Allāh upon him) would always partake of food and drink in moderation. Islam places great emphasis on following a well-balanced diet, so that one may remain healthy and so that the body can retain its strength.

These Islamic traditions are further articulated in the feeding practices of Muslims throughout history. Muslims believe that eating routines, which are corroborated in the holy *Qur’ān* and in the prophetic *Sunnah*, should also be implemented in strategies employed during the provision of food to the poor.

g) The practices of Muslims in feeding the poor

All religions regard the act of showing concern to the poor as a fundamental religious duty. Researchers in all fields of knowledge relating to socioeconomic studies seek to analyse and describe the behaviour of poor and rich people. A study completed in 2016 brings the notion of poverty and wealth in three major religions, i.e. Judaism, Christianity and Islam into perspective by highlighting the respect shown by researchers to religious proponents:

What religious people do and say is important to them because their beliefs about poor

⁸¹ Jalāl al-Dīn al-Suyūfī, *The Medicine of the Prophet*, 97.

⁸² See Abū Nu’aym Aḥmad ibn ‘Abd-Allāh al-Iṣfahānī, *Mosū’ah al-Ṭibb al-Nabawī* (Beirut: Dār ibn Ḥazm, 2006), Volume 2, 683.

⁸³ See Tilahun Zenebe et al., “Review on Medicinal and Nutritional Values of Goat Milk,” *Academic Journal of Nutrition* 3, no. 3, (2014): 30-39, accessed on 31 August 2017, https://researchgate.net/publication/291339551_Review_on_Medicinal_and_Nutritional_Values_of_Goat_Milk.

and rich people are essential to their identity – the core of their religious message disappears without their tradition of preaching and caring for rich and poor. Love of one's neighbour is central to the message they purport to bring from God; love of their poor neighbour is part of that message. Take away that part of their sacred word to us and their sacred text loses the core of its message.⁸⁴

The spending of one's wealth can take the form of monetary value, food, clothing or other basic needs. This spending can be taken from *Zakāh*, an obligatory form of charity, which is the minimum required amount that a Muslim must spend for the sake of Allāh. Muslims are highly encouraged to offer voluntary forms of charity to the poor, which can be spent without any limitation and according to one's means.

Al-Bukhārī narrated on the authority of 'Abd-Allāh ibn 'Umar (may Allāh be well pleased with them) that the Prophet Muḥammad (peace and blessings of Allāh be upon him) stated, "Islam is established on five pillars: to testify that there is none worthy of worship except Allāh and that Muḥammad is the messenger of Allāh, to perpetually observe the *Ṣalāh*, to pay the *Zakāh*, to undertake the pilgrimage and to observe fasting during *Ramaḍān*."⁸⁵

These are the minimal required devotional practices of exoteric Islam. Collectively, they are referred to as *'ibādah* because they indicate and affirm the worshipper's status as a servant (*'abd*) before God. All of these actions require the worshipper to first make an intention to perform them (*nīyah*), thus affirming the doctrine of human responsibility inherent in the doctrine of *qiyāmah*. All of the actions of the *'ibādah* result in *thawāb*, or spiritual benefit, for the worshipper.⁸⁶

Moreover, a Muslim's success is guaranteed on condition that he/she abides by the commands of the holy *Qur'ān* and the prophetic *Sunnah* concerning the five essential tenets of Islam. The holy *Qur'ān* highlights the supplication of the Prophet Mūsā (peace be upon him) who appealed to Allāh to bestow His mercy and blessings upon him, and upon his community:

Ordain good for us in this world, and in the hereafter. Certainly, we have fully turned towards You. Allāh replied, "I will afflict My punishment on whom I will, and My mercy embraces all things. I will ordain it for those who safeguard themselves against evil who give *Zakāh* and believe in Our signs."⁸⁷

⁸⁴ Nathan R. Kollar and Muhammad Shafiq, ed., "Introduction," *Poverty and wealth in Judaism, Christianity and Islam* 1, no. 1 (2016): xxviii, accessed on 17 March, 2017, <https://link.springer.com/book/10.1057%2F978-1-349-94850-5>.

⁸⁵ Abu 'Abd-Allāh Muḥammad ibn Ismā'īl Al-Bukhārī, *Al-Jāmi' al-Musnad al-Ṣaḥīḥ*, Chapter 2, 2. For more information on the five essential pillars of Islam, see Kenneth Cragg, "Shahādah," in *Encyclopedia of Religion* 12, no. 2 (2005): 8266-8267, accessed on 4 April, 2017, <http://go.galegroup.com.ezproxy.uwc.ac.za/ps/i.do?p=GVRL&sw=w&u=uwcape&v=2.1&it=r&id=GALE%7CCX3424502814&asid=b6d48c35ec62dcf354153d6bfc9f9b41>; Vernon James Schubel, "Worship and Devotional Life: Muslim Worship," in *Encyclopedia of Religion* 14, no. 2 (2005): 9815-9820, accessed on 4 April, 2017, <http://go.galegroup.com.ezproxy.uwc.ac.za/ps/i.do?p=GVRL&sw=w&u=uwcape&v=2.1&it=r&id=GALE%7CCX3424503357&asid=ee8973f4b4a9d5e2e487c46c91194b30>.

⁸⁶ Vernon James Schubel, "Worship and Devotional Life: Muslim Worship," in *Encyclopedia of Religion* 14, no. 2 (2005): 9815, accessed on 4 April, 2017, <http://go.galegroup.com.ezproxy.uwc.ac.za/ps/i.do?p=GVRL&sw=w&u=uwcape&v=2.1&it=r&id=GALE%7CCX3424503357&asid=ee8973f4b4a9d5e2e487c46c91194b30>.

⁸⁷ See The holy *Qur'ān* (Medina: King Fahd printing Press, 2006), *Al-A'rāf*, 7: 156.

In addition, Allāh took a covenant from the people of the Prophet Mūsā (peace be upon him), after saving them from the oppressive pharaoh of Egypt. They were instructed to uphold the teachings of the *Torāh* (the scripture that was revealed to them), by worshipping Allāh and by being of service to His creation:

And remember when We took a covenant from the Children of Israel, saying, “Worship none but Allāh, without ascribing any partners to Him and be dutiful and good to parents, kindred, orphans and to the poor. Speak well to people, perform prayers and give *Zakāh*. Then you turned back, except a few of you, reverting completely away from the truth.”⁸⁸

The same foundation was laid in the revelation granted to the Prophet Muḥammad (peace and blessings of Allāh be upon him) who demonstrated these values during his entire life and authentically imparted them to his companions (may Allāh be well pleased with them). They effusively implemented these Islamic values and abided by them throughout the course of their lives. Al-Ghazzālī quotes an authentic prophetic tradition highlighting the practice of feeding others: “The best of you are those who feed others.”⁸⁹

Ismā’īl ibn Muṣṭafā al-Khalwatī al-Barūsawī (d. 1127H/1715), similarly highlights the Islamic custom of feeding in his work on Qur’anic exegesis by stating:

All forms of obedience to Allah are contained in two matters. The first one concerns obedience to the commands of Allah, which is expressed in the verse: “They are loyal to their oath,” (Q. 76:7). The second one relates to the display of compassion to the creation of Allah, which is expressed in the verse: “And they provide food to the poor.”⁹⁰

The practice of Muslims in making food available to the poor stems from the lifestyle of the Prophet Muḥammad (peace and blessings of Allāh be upon him) who founded the first Muslim community in Medina after his migration from Mecca. The Prophet (peace and blessings of Allāh be upon him) first initiated the building of a mosque soon after his arrival in Medina. The reason for this establishment of the mosque being the first priority was so that it could serve the core of the Muslim community. The early Muslim community in Medina used to partake of food together, as well as observe the fasting of *Ramaḍān* and break the fast in unison. They would also see to the needs of the poor by providing them with food and by giving the poor preference over themselves.

Subsequently, the Prophet Muḥammad (peace and blessings of Allāh be upon him) inaugurated the opening of the state treasury (*Bayt al-Māl*) and appointed persons in charge of managing its resources. Those Muslims who were of the means supplied the treasury with food and made generous contributions to the welfare of their community. This document is known as the *Constitution of Medina* and has been widely published in countless historical accounts on Islam.⁹¹

⁸⁸ See The holy *Qur’ān* (Medina: King Fahd printing Press, 2006), *Al-Baqarah*, 2: 83.

⁸⁹ Muḥammad Abū Ḥāmid al-Ghazzālī, *Iḥya’ ‘Ulūm al-Dīn*, Volume 2, 12-13.

⁹⁰ Ismā’īl Haqqī ibn Muṣṭafā al-Khalwatī al-Barūsawī, *Rūḥ al-Bayān Fī Tafṣīr al-Qur’ān* (Beirut: Dār al-Kutub al-‘Ilmiyyah, 2003), Volume 10, 268.

⁹¹ See Abū Muḥammad ‘Abd al-Malik ibn Hishām, *Sīrah al-Nabī Ṣallallāhu ‘Alayhi wa Sallam* (Cairo: Dār al-Ḥadīth, 2008), 368-373; also, R. Stephen Humphreys, *Islamic History: A Framework for Inquiry* (New

The rights of neighbours were of paramount importance, and each resident of Medina enjoyed these rights. The Prophet (peace and blessings of Allāh be upon him) taught the masses the necessity of seeing to the needs of neighbours by announcing: “He does not truly believe in me who sleeps full-fed while his neighbour is hungry and he knows it.”⁹²

The Prophet Muḥammad (peace and blessings of Allāh be upon him) also made it very clear to them on the meaning of brotherhood: “None of you will truly believe until he loves for his brother whatever he loves for himself.”⁹³

The holy *Qur’ān* emphasises it as a character trait of intense faith that the poor should be treated with kindness and compassion, and that their basic needs should be fulfilled, “And they give food in spite of love for it to the needy, the orphan and the captive. Their purpose is that, “We feed you only for the countenance of Allah. We wish not from you any reward or gratitude. Indeed, we fear from our Lord a day austere and distressful.”⁹⁴

These verses were revealed concerning an event that took place in Medina. ‘Atā, a scholar from amongst the followers of the Prophet’s companions (peace and blessings of Allāh be upon all of them) narrates the following parable on the authority of ‘Ibn ‘Abbās:

‘Alī ibn Abū Ṭālib (may Allāh be well pleased with him) worked in his garden one evening, by watering the date trees and harvesting some barley. In the morning, he accumulated the barley and cooked one-third of it with flour. The family members of his household prepared the barley into what was called *al-Khazīrah*. When it was ready to be eaten, a needy person knocked on the door and they gave him the food. Because of that, they prepared a second third of the barley. When it was ready, an orphan knocked on the door, to which they gave the food. Then, they made the remaining third of the barley and when they were about to eat it, a captive who was an idolater came, to whom they gave the food. They ended up having nothing to eat on that day. These verses were revealed relating to that event.⁹⁵

There is another event as well, which the same verses of the holy *Qur’ān* relate to, according to some historians and scholars of Qur’anic exegesis. Muḥammad ‘Alī al-Ṣābūnī comments on these verses by noting that some of the idolaters of *Quraysh* were seized as captives during the battle:

Al-Ḥasan al-Baṣrī said, “The captives were taken to the Prophet Muḥammad (peace and blessings of Allāh be upon him) who would place them in the custody of some of the

Jersey: Princeton University Press, 1991), 92; Muṣṭafā al-Sibā’ī, *The Life of Prophet Muḥammad: Highlights and Lessons* (Riyadh: International Islamic Publishing House, 2005), 71-73; Muḥammad Aḥmad Abū Zahrah, *Khātam al-Nabīyyīn Ṣallallāhu ‘Alayhi wa Sallam* (Qatar: 1979), 670-676, accessed on 6 April, 2017; and, Muḥammad Sa’īd Ramaḍān Al-Būṭī, *Fiqh al-Sīrah al-Nabawīyyah ma’a Mūjiz li Tārīkh al-Khilāfah al-Rāshidah*, Chapter 4, 217-218.

⁹² Abū al-Qāsim Sulaymān ibn Aḥmad al-Ṭabrānī, *Mu’jam al-Ṭabrānī al-Kabīr* (Cairo: Maktabah ibn Taymiyyah, 1983), Volume 1, 259, accessed on 5 April 2017. See also, Muḥammad ibn Ismā’īl al-Bukhārī, *Al-Adab Al-Mufrad* (Cairo: Maktabah al-Khānījī, 2003), 59; and Abū Bakr Aḥmad ibn ‘Amr Al-Bazzār, *Al-Baḥr al-Zakh-khār al-Ma’rūf bi Musnad al-Bazzār* (Medina: Maktabah al-‘Ulūm wa al-Ḥikam, 2014), Volume 14, 26, accessed on 5 April, 2017, <http://shamela.ws/browse.php/book-12981>.

⁹³ Abū ‘Abd-Allāh Muḥammad ibn Ismā’īl Al-Bukhārī, *Al-Jāmi’ al-Musnad al-Ṣaḥīḥ*, Chapter 2, 26; and, Abū al-Ḥusayn Muslim ibn al-Ḥajjāj al-Qushayrī Al-Naysābūrī, *Al-Musnad al-Ṣaḥīḥ*, 50.

⁹⁴ The holy *Qur’ān*, (Medina: King Fahd Printing Press, 2006), *Al-Insān*, 76: 8-10.

⁹⁵ Abū al-Ḥasan ‘Alī ibn Aḥmad al-Wāḥidī al-Naysābūrī, *Asbāb al-Nuzūl* (Beirut: Dār I-Fikr, 1998), 247-248.

Muslims and instruct them by saying: “Treat him well.” The captive would remain in the custody of that person for two or three days, and he would give the captive preference over himself.

Allāh, the Most High, brings to our attention that righteous personalities like these purely provide the food to those who are in adverse conditions, despite the fact that they may need it to fulfil their own hunger and that of their dependants. They readily prefer the underprivileged to themselves, as in the verse, “And they prefer others over themselves, even if they are in dire need.”⁹⁶

Moreover, there are instances when the provision of food to the poor becomes a greater obligation on Muslims who can afford to do so. An example of such an obligation would be in the case when a poverty-stricken person is afflicted with a life-threatening illness. If faced with starvation, he/she could die or his/her condition could deteriorate further. Feeding this person would then be deemed as an obligation by Islam. The offering of food to the poor is also regarded as a religious obligation at occasions and events of an Islamic nature where food is served, for e.g. the Friday prayers. On the other hand, offering food to guests and eating with them is not obligatory but a meritorious and commendable act.

Muhammad al-‘Areefy vindicates these principles, by explaining that the concept of generosity and the purpose of life rotates around the act of giving to others more than we take for ourselves.⁹⁷

This practice has been perpetuated by Muslims throughout history and has been fostered into the running of Muslim organisations, where feeding programmes form a core function of the programmes maintained by such organisations. Today, poverty eradication projects weigh the heaviest on the scales of social welfare amongst Muslim communities and in Muslim faith-based organisation

Many Muslim organisations also run their own agricultural schemes, ensuring that their work produces full advantage to the community that they serve. The aim of these multi-dimensional projects is to ensure that the earth is cultivated and developed in a meaningful way, which not only allows human society to prosper but also nature and the environment as well. The entire earth has been made as a place of worship. These sentiments are expounded on by ‘Umar ‘Abd al-‘Aziz Qurayshi, in his publication entitled *Islamic Tolerance*, in which he stresses:

The worship sanctioned by Islam does not interfere with practical goals. On the contrary, it is man’s duty to build up, civilize and inhabit the earth. Prayer, *Zakāh* (paying the obligatory poor-tax), fasting and pilgrimage are simultaneously individual, as well as social acts of worship. They neither alienate the Muslim from life nor from society. In fact, these acts of worship aim to strengthen the ties between the individual and the community, emotionally and practically. It is for this reason that monasticism was not ordained by Islam, for monasticism isolates the individual from life and its pleasures, preventing him from fulfilling the obligation to cultivate and develop the

⁹⁶ Muḥammad ‘Alī al-Ṣābūnī, *Ṣafwah al-Tafāsīr*, 493; and Muḥammad al-Ṭāhir ibn ‘Āshūr, *Tafsīr al-Taḥrīr wa al-Tanwīr* (Tunisia: Dār Suḥnūn li al-Naṣh wa al-Tauzī’), Volume 12, 384-385.

⁹⁷ See Muḥammad ‘Abdur-Raḥmān al-‘Areefy, *Enjoy your Life: The Art of Interpersonal Relations as Exemplified in the Prophet’s Biography* (Riyadh: Al-Dār al-‘Ālamīyah Li al-Kitāb al-Islāmī, 2012), 372-379.

earth.⁹⁸

The cultivation and the development of the earth can only be implemented if one is compassionate and tolerant towards others. Hence, it is imperative that each individual assists in the enrichment of society and participates in the nurturing and in the enlightenment of others.⁹⁹

Islam addresses the issue of social solidarity largely and regards the act of feeding as the most meritorious act of expressing kindness to others. Moreover, Islam indeed obligates that Muslims should give charity as an essential religious principle when the need exists. The obligatory charity of *Zakāh* as one of the fundamental pillars of Islam was stipulated as such for establishing social justice, thereby ensuring social solidarity. Equality cannot exist in any society without justice. It is not strange, therefore, that the Islamic ruling concerning a Muslim who has the means to pay his/her due *Zakāh* but does not uphold this obligation, is that such a Muslim has directly violated an explicit Qur'anic injunction.¹⁰⁰

Islam further stipulates the categories of recipients who are eligible to receive *Zakāh*. These categories are: the poor, the needy, those who are employed to collect it, for bringing hearts together, for the freeing of captives or slaves, for those in debt, for the cause of Allāh and for the stranded traveller.¹⁰¹

This verse unequivocally states the first two categories of recipients who are also the most eligible to receive *Zakāh*, i.e. the poor and the needy. An analysis of the definitions of these two terms in the context of their usage in the holy *Qur'ān* and the prophetic *Sunnah*, denotes that the poor are those who have very little to survive on, while the needy do not possess anything at all for survival.¹⁰²

Additionally, it is a common exercise amongst Muslims that the recipients of *Zakāh* may utilise it for the fulfilment of their basic needs like clothing and shelter but in most cases today monies collected from *Zakāh* are used to purchase food, groceries or food items for the poor.

Sayyid Qutb highlights the importance of a Muslim community catering for the needs of the poor:

The community is responsible for the provision of a competence for its poor and destitute members; it has the care of the money of *Zakāt* and of its expenditure on various objects. If this is not enough, the rich are obliged to contribute as much as will meet the wants of the needy; there is no restriction and no condition, except that there shall be sufficiency. If any individual passes the night hungry, the blame attaches to the

⁹⁸ 'Umar 'Abd al-'Aziz Qurayshi, *Islamic Tolerance* (Mansoura: El-Zahabiyyah for Media Production and Distribution, 2010), 31.

⁹⁹ For more information, see Mohammad Hashim Kamali, *The Right to Life, Security, Privacy and Ownership in Islam*; Sayyid Qutb, *Social Justice in Islam*; Mohammad Hashim Kamali, *Freedom, Equality and Justice in Islam*.

¹⁰⁰ The holy *Qur'ān* explains the significance of *Zakāh* (obligatory charity) by constantly linking it with *Ṣalāh* (obligatory prayer) throughout its verses. For more information, see The holy *Qur'ān*, (Medina: King Fahd Printing Press, 2006), *Al-Baqarah*, 2: 3, and, *Al-Bayyinah*, 98: 5; and Abdurraghiem Sallie, *The Book on Zakāt* (Cape Town: 2001), 86-107.

¹⁰¹ See The holy *Qur'ān*, (Medina: King Fahd Printing Press, 2006), *Al-Taubah*, 9: 60.

¹⁰² Muḥammad 'Alī al-Ṣābūnī, *Ṣafwah al-Tafāsīr* (Beirut: Dār al-Qur'ān al-Karīm, 2000), Volume 1, 543.

community because it did not bestir itself to feed him. “Nay, but you do not honour the orphan, nor do you urge the feeding of the poor; you eat up the inheritance altogether, and you love wealth with an excessive love.”¹⁰³

Hence, Islam obligates the paying of the due amount of *Zakāh* to its worthy recipients, and accentuates on the act of spending wealth by giving charity, largely. These kinds of donations generally fall under *Ṣadaqah* (voluntary charity), which Muslims are encouraged to make available to worthy recipients, by providing them with food. The Prophet Muḥammad (peace and blessings of Allāh be upon him) is reported to have stated regarding feeding: “Feed the hungry, visit the sick, and free the prisoner.”¹⁰⁴

The holy Qur’ān explicitly states the virtue of giving to the poor, and the merit of those who do so:

Whatever you spend of your wealth, or whatever vow you make, be sure that Allāh knows it well. There are no helpers for those who commit oppression. If you disclose your alms giving, it is well, but if you conceal it, and give it to the poor, then that is better for you. Allāh will forgive you some of your sins. Allāh is Well-Acquainted with your deeds. Their guidance is not your duty, but Allāh guides whom He wills. Hence, whatever you spend in good is for yourselves, as long you spend only in seeking Allah’s countenance. In addition, whatever you spend in good, will be repaid to you in full, and you shall not be harmed in the least. Charity is for the poor who are restricted in Allah’s cause, and cannot move about in the land for trade and work. The one who does not know them thinks that they are rich because of their modesty. You may know them by their mark. They do not beg from people at all. Whatever you spend in good, surely, Allāh knows it well. Those who spend their wealth in Allah’s cause, by night and day, and in secret, and in public, shall have their reward with their Lord. No fear will be on them, nor shall they grieve.¹⁰⁵

The way that the holy *Qur’ān* commends those who exercise social giving has encouraged Muslims to open many organisations, of which the entire purpose is to offer feeding to the poor. Muslims and Muslim faith-based organisations make food available to the poor throughout the year, especially during the event of the commemoration of the Prophet Muhammad’s birth (peace and blessings of Allāh be upon him), during the fasting month of *Ramaḍān*, and during the two festivals. Muslims try to carry out regular feeding practices at all religious programmes, in obedience to the instructions of the holy *Qur’ān* and in emulation of the example of their Prophet (peace and blessings of Allāh be upon him). Food itself holds a symbolic meaning in Islam.

In the *Encyclopedia of Religion*, the following points are mentioned on this symbolic meaning:

Islam stands out among religions by involving no food or drink in its ordinary services

¹⁰³ Sayyid Qutb, *Social Justice in Islam* (Malaysia: Islamic Book Trust, 2000), 89; also see The holy *Qur’ān*, (Medina: King Fahd Printing Press, 2006), *Al-Fajr*, 89: 18-21.

¹⁰⁴ See Abu ‘Abd-Allāh Muḥammad ibn Ismā‘īl Al-Bukhārī, *Al-Jāmi’ al-Musnad al-Ṣaḥīḥ al-Mukhtaṣar min Umūri Rasūlillāhi Ṣallāhu ‘alayhi wa sallama wa Sunanihi wa Ayyāmihī* (Riyadh: Bayt al-Afkār al-Dauliyyah, 1998), 1449.

¹⁰⁵ See The holy *Qur’ān*, (Medina: King Fahd Printing Press, 2006), *Al-Baqarah*, 2: 270-274. See also, See The holy *Qur’ān*, (Medina: King Fahd Printing Press, 2006), *Al-Baqarah*, 2: 261-270.

of worship. Eating plays an important ritual and social role in the fasting month of *Ramadan*, when each day ends at sunset with an *iftar* meal that breaks the fast; these meals traditionally begin with figs, following the example of the Prophet... One of the main holidays of Islam, the *'Id al-Adha* during the month of pilgrimage to Mecca, involves the sharing of food because each Muslim household is obligated to sacrifice a goat, sheep, ram, cow, or camel and distribute one-third of the meat to the poor.¹⁰⁶

The fasting month of *Ramaḍān* is the period of the year when Muslims express an extra sense of caring for others, and observe an additional amount of generosity in giving towards the poor. For this reason, *Ramaḍān* is known as the month of giving.

The act of feeding is highly regarded in Islam as a fundamental principle of the religious duty of a Muslim. In the *Voluntas: International Journal of Voluntary and Non-profit Organizations*, attention is drawn to the practice of generosity and philanthropy amongst Muslims:

Contributing to charity is one of the basic tenets of Islam. All Muslims are obliged to contribute 2.5% of their yearly income toward community improvement, especially supporting those who are indigent. This is called *Zakat* and is called to address socioeconomic problems among Muslims. Among Muslims nations, such contributions are regulated by the state and institutions called the *Baitul Mal* were responsible for collecting and allocating this compulsory charity. There are also other forms of giving among Muslims, which also support causes outside the community (Khan, 2004).¹⁰⁷

The bulk of the funds collected from *Zakāh* and from other forms of charity in Islam, is utilised for the provision of food to the poor. Countless Muslim and non-Muslim scholars have taken cognisance of the magnitude of this importance, and therefore, an immeasurable obtainability of scholarship is accessible today on the providing of food in general, as well as on the virtues of catering to the needs of the poor.

Jan Narveson states in his article on welfare and wealth, "Thus, wealth is usually pretty useful for securing welfare – though by no means always. And it is presumably true that concerns for the poor are primarily motivated by an interest in their welfare, to which their wealth would be a means."¹⁰⁸

h) The concept of food security in Islam

In Islam, food security can be understood, as explained by M.M. Farouk et al.:

Islam has no direct definition of food or nutrition security in the modern sense. However, the converse state of insecurity can be inferred from the Quran's description of a truly hungry person. According to scholars and linguists, a poor person (*faqīr*) is someone who cannot find sufficient food to meet his and his family's needs for half a

¹⁰⁶ Lindsay Jones, ed., *Encyclopedia of Religion* (Farmington Hills: Thomson Gale, 2005), 3170.

¹⁰⁷ David Everatt et. al. "Patterns of giving in South Africa," *Voluntas: International Journal of Voluntary and Non-profit Organizations* 16, no. 3 (September 2005): 280, accessed on 17 March 2017, <http://jstor.org/stable/27927974>.

¹⁰⁸ Jan Narveson, "Welfare and Wealth, Poverty and Justice in Today's World," *The Journal of Ethics* 8, no. 4 (December 2004): 328, accessed on 14 September 2017, <https://link.springer.com/article/10.1007/s10892-004-4895-1>.

year, and a needy person (*misikin*) is someone who can only find half of what will suffice most of the time. These people lack food security and are qualified recipients of zakat, the Islamic obligatory charity, and tithing.¹⁰⁹

Every human being has the right to his/her own dignity. For this reason, Islam places significant emphasis on the importance of food security prevailing amongst all creatures. Allāh has taken the sustenance of all creatures as His own responsibility and He has promised to provide for them, for as long as they exist, “There is not a single creature that traverses through the earth, for which Allāh has not taken it upon Himself to provide sustenance. He knows the time and place of its definite abode and its temporary deposit. All is in a clear record.”¹¹⁰

In his translation and commentary on the holy *Qur’ān*, Yusuf ‘Ali explains the above-mentioned verse as follows:

Nothing happens in creation except by the word of God and with the knowledge of God. Not a leaf stirs but by His will. Its maintenance in every sense is dependent on His will. *Mustaqarr* = definite abode; where a thing stops or stays for some time, where it is established. *Mustauda’* = where a thing is laid or deposited for a little while. Referring to animals, the former denotes its life on this earth, the latter its temporary pre-natal existence in the egg or the womb and its after-death existence in the tomb or whatever state it is in until its resurrection.¹¹¹

This concept of how Allāh has guaranteed sustenance to His entire creation epitomises a chief principle of survival on this earth. Therefore, human beings who have been endowed with intellect and choice must, acknowledge that everything belongs to Allāh ultimately, and that we are the custodians of His wealth and provisions. To act accordingly, recognising the duty of making nutritious food accessible and affordable to everyone, without any discrimination or distinction, means that one should render a sacrifice in one’s own personal capacity, whether it is in the form of money, of time, of knowledge, of experience, or in other forms of donations. In contrast, the hoarding of wealth and food, and the plundering and abuse of earth’s resources, constitute acts of selfishness towards others and utter disrespect to what Allāh has created and bestowed upon His creation.

‘Abd al-Ṣabūr Marzūq explains the concept of social justice in Islam as follows:

The jurists have defined the limitation of a sufficient amount of provision to imply that the basic needs of a human being must be fulfilled, i.e. that he/she has a home to take as shelter and sufficient food. In addition, (he/she should also have) a servant, a means of transport through which he/she can complete his/her duties and a spouse that will assist him/her in observing pure abstinence from prohibited acts.

May Allāh be well pleased with ‘Umar, the commander of the faithful who crossed paths with an elderly Jewish man one day holding out his hands and begging from the

¹⁰⁹ M.M. Farouk et al., “Spiritual aspects of meat and nutritional security: Perspectives and responsibilities of the Abrahamic faiths,” *Food Research International* (2015): 13, accessed on 14 September 2017, <http://www.sciencedirect.com/science/article/pii/S096399691530017X?via%3Dihub>.

¹¹⁰ The holy *Qur’ān*, (Medina: King Fahd Printing Press, 2006), *Hūd*, 11: 6.

¹¹¹ A. Yusuf Ali, *The Holy Qur’ān: Translation and Commentary* (Durban: Islamic Propagation Centre International, 1993), 515.

people. When ‘Umar discovered the actual condition that the man was enduring, he held the man by his hand and accompanied him to the state treasury of the Muslims. ‘Umar then made the decision to give him a monthly stipend from the treasury.¹¹²

In this way, Islam has created a balance between every individual and the state. Any person that undergoes the plights of starvation and poverty, thereby encountering illnesses such as malnutrition and anorexia, is denied his/her basic rights of survival. Muslim scholars who have studied the *Qur’ān*, the *Sunnah*, and Muslim literature and tradition, offer interpretations on how Islam’s injunctions should be implemented in times of poverty, famine, drought and budget constraints. Much of these elucidations exist in the *Qur’ān* and in the *Sunnah* while others exist in the interpretations, books and studies of Muslim scholars who have made mention of many similar events throughout history, in which people experienced drought and famine. They have offered solutions and presented strategies on how to restrain the difficulty of hunger in such situations.¹¹³

Recent and contemporary studies conducted by Muslim scholars, as well as by scholars of other denominations, have made a profound impact on people, causing them to realise that the issue of hunger and poverty cannot simply be ignored and overlooked, as has been done in the past. This acknowledgement has caused humanitarians and relief workers to dedicate their lives to making food available to those who cannot afford it. As a result, many organisations have emerged in the last century, which manage and maintain social welfare and poverty alleviation projects.¹¹⁴

i) Conclusion

This chapter covered a literature review on nutrition, on food security and on the practice of feeding amongst Muslims. The sources of Islamic legislation were explained and relevant scholarly theories concerning nutrition and food security were expounded on.

Additionally, a discussion was rendered on the production and on the acquirement of food in the practices of Muslims today. An analysis on social solidarity in Islam was also provided and related historical events were accounted for. Thereafter, an overview was offered on lawful and unlawful foods in Islam, and on the nutritional value of certain types of foods and drinks.

This chapter culminated with an assessment of the Islamic outlook on food security, with particular focus on the situation in South Africa.

The next chapter will discuss the arrival of Islam in South Africa, with particular focus on the emergence of Muslim organisations in the country.

¹¹² ‘Abd al-Ṣabūr Marzūq, *Al-Islām wa al-Tawāzun al-Iqtisādi bayna al-afrād wa al-Duwal* 2010, 17, accessed on 15 June, 2017, http://shamela.ws/index.php/book/get_pdf/11527. See also, “YouTube,” *The True Justice of Khilafah*, produced by Haq Tawheed, (2015), <https://youtube.com/watch?v=1wqD1kCHf3M> (accessed on 18 August 2017).

¹¹³ See Ibn ‘Asākir, *Kanz al-‘Ummāl fī Sunan al-Aqwāl wa al-Af’āl* (Beirūt: Dār Iḥyā al-Turāth al-‘Arabi); also Muḥammad Abū Ḥāmid al-Ghazzālī, *Iḥyā ‘Ulūm al-Dīn*, Volume 2; and Muḥammad ‘Alī al-Hāshimī, *The Ideal Muslim Society as defined in the Qur’ān and Sunnah*.

¹¹⁴ Bain, Carmen et al. “Private Agri-food Standards: Contestation, Hybridity and the Politics of Standards.” *International Journal of Sociology of Agriculture and Food* 20, no. 1 (2013): 1-10, accessed on 14 September, 2017, <http://ijsaf.org/archive/20/1/bain.pdf>.

Chapter 3: The History of Islam & Muslim Organisations in South Africa

a) Introduction

The purpose of this chapter is to provide an overview on Islam in Cape Town, with a special focus on the emergence of Muslim welfare organisations. I will begin by providing an introduction on the birth of Islam in Mecca. Thereafter, the study will afford some reflections into the spread of Islam to all surrounding regions, and then to the northern African countries. This chapter will further entail some details on how Islam reached South Africa, which will be followed by a discussion on early Islam at the Cape. In conclusion, an account on the emergence of Muslim welfare organisations, with particular focus on those organisations that manage and maintain feeding schemes will then follow.

The pages of early South African history are, to a great degree, illuminated with the rise and the development of Islam and with the contributions of the earliest Muslims in the country. This was mainly due to the tremendous sacrifices of our ancestors who did not hesitate in the least to raise their objections and openly voice their disapproval regarding the oppressive reign of the Dutch colonialists whose treatment of the people was based on their racist behaviour and their imperialistic views. They believed that they were superior to others, and subjugated all people of colour into slavery and repression, forcing them into hard labour without remuneration.

When the British colonialists invaded the Cape and overthrew the Dutch rule, they did not defer in their cruel treatment of the citizens, and enforced the tyrannical Apartheid system on its citizens, thus, affording themselves with special civil liberties and self-claimed rights over the rest of the population. Muslims who had been residing in South Africa at the time had no choice but to struggle against these unethical regimes. Certainly, the light of Islam inspired the Muslims to persevere during those eras and undoubtedly, it was due to their selfless contributions that earned the Muslims religious freedom in the country.

This is a distinct indication of the remarkable nature of Islam, which appeals to human beings of all races, social classifications and geographical locations without causing any division amongst them.

The holy *Qur'ān* encourages fairness, and appreciation amongst human beings extensively throughout its chapters. In *Sūrah al-Hujurāt*, Allāh proclaims the following message:

Oh humankind! Indeed, We have created you from a single male and a single female, and We have classified you into classes and tribes so that you can recognise one another. Surely, the most honourable of you in front of Allāh is the one who is most conscious of Him. Allāh is certainly All-Knowing, All-Informed.¹

The Prophet (peace and blessings of Allāh be upon him) is also reported to have state, “All people are on the same footing just like the teeth of a comb. No Arab is more superior over a non-Arab except due to God-consciousness.”²

The observation of equality and mutual interaction is obligatory in Islam and should be perpetually implemented by all Muslims. All creatures are worthy of that treatment.

¹ See The holy *Qur'ān*, (Medina: King Fahd Printing Press, 2006), *Al-Hujurāt*, 49: 13.

² See Sayyid ‘Abd al-Majīd Bakr, “Al-Aqalliyyāt al-Muslimah fi Afriqiyyā,” *Da’wah al-Haq* 2, no. 42 (1985): 201-202.

Undoubtedly, these values became the standard that the foremost Muslims in South Africa based their lives on. They acknowledged the importance of this kind of perseverance and understood that Muslims in later generations would benefit therefrom. As ‘Abd al-Ḥamīd Lachporia states in the introduction of his work on the history of Islam in South Africa: “Sacrifices are inevitable when one is involved in reviving and re-establishing the religious-political ethos of Islam. There is no shortcut to success.”³

b) The meaning of Islam and Muslim

The name Islam stems from the Arabic term “*Salām*” (peace). Muslims are required to spread peace wherever they may be, and by adopting this way of practice in propagating the call of Islam to humanity. In the *Encyclopedia of Religion*, Islam is defined as “to surrender to God’s law and thus to be an integral whole.”⁴

The holy *Qur’ān* uses two other key terms with high frequency, which have similar meanings. The *Encyclopedia of Religion* offers further definitions on Islam as follows:

Īmān (from *amn*), “to be safe and at peace with oneself,” and *taqwā* (from *wqy*), “to protect or save.” These definitions give us an insight into the most fundamental religious attitude of Islam: to maintain wholeness and proper order, as the opposite of disintegration, by accepting God’s law.⁵

Thus, a Muslim is one who surrenders in this way to the will of Allāh.

The Prophet Muḥammad (peace and blessings of Allāh be upon him) lived as the embodiment of peace, as in the words of his wife ‘Ā’ishah (peace and blessings be upon her) when someone enquired about the character of the Prophet (peace and blessings of Allāh be upon him), “His character was the *Qur’ān*.”⁶

By observing and practicing Islam in the way that it should be followed, the Prophet Muḥammad (peace and blessings of Allāh be upon him) and his illustrious companions successfully conveyed its message to all classes of people. The establishment of Islam during the lifetime of the Prophet Muḥammad (peace and blessings of Allāh be upon him) was a gradual process that took many years.

During the Meccan phase (610 to 620 A.D.), which constituted the ten-year period before the migration to Medina, the Muslim community were forced to endure tremendous suffering and persecution at the hands of the *Quraysh* and their allies. The Prophet Muḥammad (peace and blessings of Allāh be upon him) forbade them to fight or to retaliate in any way, and they were ordered to resist the torment of their enemies with patience, perseverance and forbearance. This conduct displayed by the foremost Muslim community earned them respect in later years.⁷

³ Abdul Hamid Lachporia, *350 years of Islam in South Africa* (Toronto: 2004), 2, accessed on February 20, 2017.

⁴ Lindsay Jones, ed., *Encyclopedia of Religion* (Farmington Hills: Thomson Gale, 2005), 4560.

⁵ Lindsay Jones, ed., *Encyclopedia of Religion*, 4560.

⁶ ‘Iyād ibn Mūsā al-Yaḥṣībī al-Sibtī al-Maghribī, *Al-Shifā bi Ta’rīf Ḥuqūq al-Muṣṭafā* (Lebanon: Dār al-Fikr, 2002), 173.

⁷ See Ramaḍān al-Būṭī, *Fiqh al-Sīrah al-Nabawīyyah ma’a Mūjiz li Tārīkh al-Khilāfah al-Rāshidah*, 359.

c) A brief overview on the history of Islam in Africa

During the first few years of the establishment of Islam in Mecca, the Prophet Muḥammad (peace and blessings of Allāh be upon him) gave his companions permission to migrate to the land of *al-Ḥabashah* (Abyssinia/Ethiopia), which was under the rule of a just and kind Christian king, al-Najāshī (Negus). Ja'far (may Allāh be well pleased with him), the cousin of the Prophet (peace and blessings of Allāh be upon him) was chosen as the leader, and together with a group of approximately seventy-two companions they migrated to *al-Ḥabashah*. The king Negus allowed them to live peacefully in his kingdom, and because of this mutual harmony between them the roots of Islam were planted in Africa. The king accepted Islam later and the early Muslim community remained there for a few years.⁸

During the dynasty of the righteous caliphate, subsequent to the demise of the Prophet (peace and blessings of Allāh be upon him), many Islamic conquests took place and the Muslims gained control over various cities around the Arabian Peninsula. In the east and in the north east, Muslim commanders amongst the Prophet's companions (peace and blessings of Allāh be upon him) were appointed over Iraq, Iran, Syria, Jordan and Palestine. To the south, the Muslims ruled over Yemen, and to the west, they exercised their authority over Egypt.

“Islam spread in Africa independently of the conquests as a result of trade, migration and the travels of scholars and pious teachers.”⁹

Around 1039-49, ‘Abd Allāh ibn Yāsīn who was a teacher from the *Dar al-Murābiṭūn* school in Morocco, influenced the Berber tribes to unite and embrace a strict form of Islamic practice. As a result, the movements of the Muslim teachers continued to expand based on the teachings of this school. They were meticulous in their practice of the holy *Qur’ān* and the *Sunnah* and established their movement on three aspects, i.e. calling people to righteousness, repelling injustice and forbidding any taxation not permitted by the Islamic legislation. Consequently, Islam disseminated in North Africa, as well as in West Africa, and it became strong.¹⁰

It would be no exaggeration to suggest that Africa underwent a rapid change during the course of the Islamic expansions. Prior to these expansions, the African civilization remained at a primitive level. Change was, therefore, inevitable and this transformation shaped the continent of Africa and the African nations. It also embedded within them their identity as a part of the rest of the world. Their leaders realised that they could play a unique role in uplifting African society.

J. Spencer Trimingham illustrates the progress that gradually occurred in Africa:

The adoption of Islam brought little change in the capacity of the Africans to control the conditions of their existence for they were in touch in but a peripheral way with the developed civilizations of other Islamic peoples. On the other hand, the adoption of Islam led in the course of time to deep cultural change, though; even so, it was not as great as if Africans had received the full impact of Islamic culture, whilst there were many levels of acceptance of Islamic institutions and consequently the degrees of actual

⁸ See Ramaḍān al-Būṭī, *Fiqh al-Sīrah al-Nabawīyah*, 95-99.

⁹ Abdullah Hakim Quick, *Islam in Africa: A documentary course on the history and civilization of Islam in Africa and the Americas*, 19.

¹⁰ See Abdullah Hakim Quick, *Islam in Africa: A documentary course on the history and civilization of Islam in Africa and the Americas*, 21-23; and Sayyid ‘Abd al-Majīd Bakr, “Al-Aqalliyyāt al-Muslimah fi Afriqiya,” *Da’wah al-Ḥaq* 2, no. 42 (1985).

change.¹¹

Many of these developments had indeed taken place under the leadership of spiritual masters and mentors who possessed intense knowledge, profound wisdom and selfless benevolence. They would establish spiritual hospices, where the poor, orphans, needy and widows were looked after, and where they were provided with food on daily basis. Anyone that was in need of help would be most welcome at these hospices.

The education that they divulged to their students stems from the mystical sciences of Islam, originating from the inspiring conduct and the unique methodology observed by the Prophet Muḥammad (peace and blessings of Allāh be upon him) and his companions (may Allāh be well pleased with them). It is known in the holy *Qur'ān* and the prophetic *Sunnah* as *al-Iḥsān* (piety/righteousness).

Today, this Islamic science is also known as *al-Tazkiyah* (purification of the human self), as *al-Taṣawwuf* (Sufism) and as *al-Sulūk* (the path of spirituality), and those who traverse through its journey are called Sufis.¹²

The spiritual guides founded mosques and institutions of learning everywhere during their expeditions. These centres also comprised of travellers' quarters, feeding areas, orphanages, schools and libraries, where everyone was welcome and accommodated. The needs of the poor and the needy were catered for, and hunger barely existed there. A number of such Muslim centres may be found today throughout the length and breadth of South Africa.

d) The establishment of Islam in the Republic of South Africa and Cape Town

There are number of sources wherein the historians on Islam in South Africa deliberate on the arrival of Islam and its dissemination in the country.¹³ In the book, *Living Faiths in South Africa*, Ebrahim Moosa states that Islamic influence south of the Sahara occurred primarily through economic means. The movements of nomads and the migrations of Muslims scholars carried Islam towards the equator.¹⁴

Ebrahim Moosa also mentions that studies revealed that Islam penetrated from the northern regions of South Africa into regions beyond the *Soutpansberg*. This rapid growth of Islam happened in the fifteenth century, or in the late eighteenth century. There may have been Swahili-speaking Arabs in the Transkei, as well as other Muslims in the Transvaal who flourished amongst the indigenous African people who lived there. The historians of religion

¹¹ J. Spencer Trimingham, *The Influence of Islam upon Africa* (London: Longmans, Green and Co. Ltd., 1968), 1-2.

¹² For more information on the roots of Sufism in Africa, see Abdullah Hakim Quick, *Islam in Africa: A documentary course on the history and civilization of Islam in Africa and the Americas*; also, J. Spencer Trimingham, *The influence of Islam upon Africa*; and Yusuf da Costa and Achmat Davids, *Pages from Cape Muslim history* (Cape Town: Naqshbandi-Muhammadi South Africa: 1994), 129-141.

¹³ For more information on the published sources on Islam in South Africa, see Muhammed Haron, *Muslims in South Africa: An Annotated Bibliography* (Cape Town: South African Library, 1997).

¹⁴ See Ebrahim Moosa, "Islam in South Africa," in *Living faiths in South Africa*, ed. Martin Prozesky and John de Gruchy, (Cape Town: Clyson Printers, 1995), 129.

had discovered that the people there held certain religious and cultural practices, resembling Islamic rituals. There were also reflections of Arabic in their language.¹⁵

Most research conducted on Islam in South Africa indicates that Islam at first settled in the Cape. In the book, *Pages from Cape Muslim History*, Yusuf da Costa elaborates on the earliest Cape Muslims who arrived in 1652 and were part of the involuntary migration of slaves, political prisoners and criminals from Africa and Asia. This enslavement was a result of the European and Dutch colonising activities in both Asia and in Africa during the fifteenth and the nineteenth centuries. There were Malay servants of the Dutch officials amongst these people (known as the *Mardykers*) who remained at the Cape. Historians have hence ascertained that the earliest Muslims in the Cape were from East African, West African, Madagascan, Asian, Indian, East Indian and Sinhalese origins.¹⁶

It is interesting to note that each of the areas from which Islam had spread to the Cape was characterised by an Islamic school of jurisprudence (*maṭh-hab*), as well as by certain “*Ṣūfi*” orders of Islamic mysticism.

The social impact of these orders was so important that no study of Islamic society ought to ignore them. In traditional life, religion was the synthesis of human activity; all society was religious society. The orders, binding together individuals under a supernatural bond, were themselves a social power.¹⁷

Islam therefore, came to the Cape due to the resounding positive influence that these orders and schools of thought imprinted in the hearts of human beings. In this way, it spread across all corners of South Africa and became one of the most important religions in the country.

The historical backgrounds and the significance of these Muslim traditions and leaders have been published in the book *Kramats of the Western Cape*.

On the 24th of January 1667, the “*Polsbroek*” ship left Batavia in Indonesia and arrived in the Cape on the 13th of May 1668, with three political prisoners in chains. These men were from the West Coast of Sumatra and were known as “*Orang Cayen*” (men of influence and wealth). Two of them were sent to the forests in Constantia, namely, Sayyid ‘Abd al-Raḥmān Matebe Shah who was the last of the Malaccan sultans, and Sayyid Maḥmūd who was a religious leader from the Malaccan Empire. On the other hand, Sayyid ‘Abd al-Raḥmān Motura was sent to Robben Island. All of them were left at their respective places to remain in the Cape and under the scrutiny of the Dutch officials.¹⁸

¹⁵ See Ebrahim Moosa, “Islam in South Africa,” in *Living faiths in South Africa*, ed. Martin Prozesky and John de Gruchy, 129-130. Ebrahim Moosa however, also makes mention in the notes that it is suggested that those people were of Jewish descent (See: page 153).

¹⁶ It is also believed that Muslim explorers had reached the Western Cape before the 17th century. See Yusuf da Costa and Achmat Davids, *Pages from Cape Muslim history*, 1-16; and Abdullah Hakim Quick, *Islam in Africa: A documentary course on the history and civilization of Islam in Africa and the Americas*, 40. For more information on Islam at the Cape, see F.R. Bradlow and Margaret Cairns, *The early Cape Muslims* (Cape Town: Printpak, 1978); Abdulkader Tayob, *Islamic resurgence in South Africa: The Muslim youth movement* (Cape Town: Creda Press, 1995); Sayyid ‘Abd al-Majīd Bakr, “Al-Aqalliyāt al-Muslimah fi Afriqiya,” *Da’wah al-Ḥaq* 2, no. 42 (1985), 200; and Ebrahim Mahomed Mahida, *History of Muslims in South Africa: A Chronology* (Durban: Kat Bros., 1993); http://senc.ukzn.ac.za/doc/REL/islam/Ref/Mahida_EM_History_Muslims_South_Africa.pdf, accessed on 18 February 2017.

¹⁷ Yusuf da Costa and Achmat Davids, *Pages from Cape Muslim History*, 17.

¹⁸ See Mansoor Jaffer, ed., *Guide to the Kramats of the Western Cape* (Cape Town: F A Print cc, 2010), accessed on 17 February 2017, <http://capemazaarsociety.com/book.pdf>; and, Ebrahim Mahomed Mahida, *History of Muslims in South Africa: A Chronology*;

It would be no exaggeration to say that Islam struck root in the Cape under extremely difficult circumstances in the seventeenth and eighteenth centuries. The level of repression produced unique social formations, which in turn shaped the type of religion and religious institutions that emerged within these contexts. This had a bearing on the psychology and attitude of its adherents... Among the political exiles were not only rank-and-file anti-imperialist activists and some petty criminals but also senior leaders of the resistance in the Dutch East Indies. Some of these leading figures can be counted among the founders of Islam at the Cape.¹⁹

e) Early pioneers of Islam at the Cape

Yusuf da Costa provides an elaborate exposition on the early leaders of Islam at the Cape:

On 2 April 1694, a ship, the *de Voetboeg*, arrived at the Cape from Ceylon. On board was a large group of Muslim exiles from the East Indies, 49 in all who had kept closely together throughout the voyage. The main reason for them being on board was that one of them had dared to raise his voice and his weapons against the Dutch invasion of their country. His name was Shaykh Yusuf al-taj al-Khalwati al-Maqasari; a person so feared by the Dutch that they sent him to the colony that was the furthest from the East Indies in order to break his resistance and to reduce his influence on his fellow countrymen. One can only imagine the contempt in the hearts of these people when he was “welcomed” to the Cape by Governor Simon van der Stel, the major official of Dutch colonization there.²⁰

Yūsuf is renowned as the spiritual father of Islam at the Cape, as he was responsible for laying the spiritual foundations of the Muslim community there after his arrival. It was from there that the great Muslim leader preached to people, where he was assisted by his followers. They would cater for the needs of the poor and the downtrodden, feeding them and nursing their ill ones.

Yusuf’s profound impact on the Cape was intensified by the vast majority of Muslims at the time who were social outcasts. Undoubtedly, he had a tremendous impact on both Muslims and non-Muslims alike, because he was an embodiment of three of the most fundamental aspects of Islam’s teachings, i.e. scholarship, spiritual striving and fighting in the cause of Allāh. A considerable amount of missionary work was carried out amongst the *Khoi-khoi* and the slaves at the Cape. He passed away on 23 May 1699 and is buried at the shrine in Faure, Macassar.²¹

“It is undeniable that he did manage to transmit knowledge of religion and spirituality to the slaves and the free blacks. The momentum derived from his work sustained the nascent Muslim community for at least a century.”²²

http://scnc.ukzn.ac.za/doc/REL/islam/Ref/Mahida_EM_History_Muslims_South_Africa.pdf, accessed on 18 February 2017.

¹⁹ Ebrahim Moosa, “Islam in South Africa,” in *Living faiths in South Africa*, ed. Martin Prozesky and John de Gruchy, 130.

²⁰ Yusuf da Costa and Achmat Davids, *Pages from Cape Muslim History*, 19; and I.D. du Plessis, *The Cape Malays* (Cape Town: The Standard Press Limited, 1947), 6.

²¹ See Yusuf da Costa and Achmat Davids, *Pages from Cape Muslim History*, 22-23.

²² Ebrahim Moosa, “Islam in South Africa,” in *Living faiths in South Africa*, ed. Martin Prozesky and John de Gruchy, 131.

In 1697, the Rajah of Tambora in the kingdom of Java, Abdul Basi Sultania, was exiled to the Cape as a political prisoner, and was sent to the stable at the castle in Cape Town. However, Yūsuf al-Maḡasari intervened and the authorities decided to move the Rajah to Vergelegen in Stellenbosch, where he was to live in isolation. While living there with his family, the Rajah wrote the first copy of the holy *Qur'ān* from memory, which was given as a gift to Simon van der Stel. It was the first hand-written *Qur'ān* in the Cape and never passed out of Vergelegen.²³

It was only much later on, during the period between 1770 and 1800 that Islam found an extremely fertile ground in the Cape due to many of the ex-slaves and freed convicts having been educated on Islam and who were teaching Islam to others. The total registered population in the Cape in 1775 was 12 000, of which approximately half were slaves.²⁴

On the sixth of April 1780, 'Abd-Allāh ibn Qāḏī 'Abd al-Salām (more commonly known as Tuan Guru), together with 'Abd al-Ra'ūf Badr al-Dīn and Nūr al-Īmān, were sent as prisoners to the Cape. They were from Tidore in the Ternate islands of Indonesia and just as their predecessors, were incarcerated on Robben Island. During his imprisonment there Tuan Guru wrote several copies of the holy *Qur'ān* from memory and authored his book *Ma'rifah al-Islām wa al-Īmān* on Islamic jurisprudence, which also deals with Islamic theology. He completed this book in 1781. All of these manuscripts were preserved and entrusted into the possession of his descendants.

“The manuscripts on Islamic jurisprudence in the Malayu tongue and in Arabic became the primary reference work of the Cape Muslims during the 19th century, and are at present in the possession of his descendants in Cape Town.”²⁵

The imam's first concern was then to establish a religious school for the Muslim community (*madrasah*). He also agitated for a mosque site and attempted to reduce the ferocious attitude of the Cape authorities towards Islam. However, the authorities refused to grant him permission. An open-air *Jumu'ah Ṣalāh* (Friday congregational prayer) was thus led by Tuan Guru in a disused quarry, in Chiappini Street in Cape Town. On the other hand, the school was successfully founded and operated from a warehouse attached to the home of Coridon of Ceylon, in Dorp Street. It was the first school of its kind in South Africa and was incredibly popular amongst the free blacks and the slaves who accepted Islam at the school.

In this way, the literary teaching of Arabic-Afrikaans emerged. The students were taught precepts from the holy *Qur'ān* and skills in writing and reading the Arabic language. Prominent imams received their education there. The British governor, General Craig, granted them permission to build a mosque, and Tuan Guru immediately converted the school into a mosque. This mosque was given the name the *Auwal Masjid*, because it was the first mosque

²³ See Ebrahim Mahomed Mahida, *History of Muslims in South Africa: A Chronology*; http://scnc.ukzn.ac.za/doc/REL/islam/Ref/Mahida_EM_History_Muslims_South_Africa.pdf, accessed on 18 February 2017.

²⁴ See Ebrahim Mahomed Mahida, *History of Muslims in South Africa: A Chronology*; http://scnc.ukzn.ac.za/doc/REL/islam/Ref/Mahida_EM_History_Muslims_South_Africa.pdf, accessed on 18 February 2017.

²⁵ See Ebrahim Mahomed Mahida, *History of Muslims in South Africa: A Chronology*; http://scnc.ukzn.ac.za/doc/REL/islam/Ref/Mahida_EM_History_Muslims_South_Africa.pdf, accessed on 18 February 2017; and Yusuf da Costa and Achmat Davids, *Pages from Cape Muslim History*, 47-48.

in South Africa. Tuan Guru passed away in 1807 and was buried in the Tana Baru cemetery, in Dorp Street.²⁶

Many imams had served at the *Auwal* mosque during Tuan Guru's life. One such imam is Asnūnwho established the Palm Tree Mosque after the demise of Tuan Guru. Prior to the construction of the *Auwal* mosque and the Palm Tree mosque, freedom of worship and the building of mosques were prohibited in the Cape colony. The only church that was allowed to operate in the Cape was the Dutch Reformed Church.²⁷

In 1804, the Dutch rulers changed their policies in the Cape due to the significant proportion in the numbers of free blacks, most of whom were Muslims, and because they were pending an invasion of the British against the country. The Dutch sought to enlist the support of the inhabitants there and thus, on 25 July 1804, they granted religious freedom to the free blacks for the first time at the Cape of Good Hope. This attainment of religious freedom lasted in the Cape but until 1828 the Muslims had to endure social restrictions and political inequality, which became the worst obstacles obstructing the spread of Islam at the Cape. The British treated the Cape Muslims with utmost harshness and ignominy. Their marriages were declared unlawful and their issues were degraded. They were refused the right to citizenship, and could not own any property in the Cape colony or remain there, without ample security and special permission.²⁸

In 1844, 'Abd al-Ra'ūf, the younger of Tuan Guru's sons, founded the *Nūr al-Islām* mosque, in Buitengracht Street in Cape Town. This mosque was used as premises for the instructing of religious education, and many Muslim leaders served there. Many important events took place in the years that followed. In 1849, a group of 250 Cape Muslim volunteers left Cape Town due to the unrest, and went to the Eastern frontier. They were responsible for the establishment of the Uitenhage mosque, which became the fourth oldest mosque in the country. During the following year, another mosque was founded in Chiappini Street in Cape Town, which was named as the *Jāmi'a* mosque. It is the largest mosque in the Bo-kaap area.²⁹

In the year 1856, a treatise on Islam in Arabic-Afrikaans was published as the first Arabic-Afrikaans publication in the country. It was entitled *Kitāb al-Qawl al-Matīn fī Bayān Umūr al-Dīn (The Book of the Firm Declaration Regarding the Explanation of the Matters of Religion)*. This book was published by M C Schonegevel and is widely known as the oldest book in Afrikaans.³⁰

²⁶ Ebrahim Mahomed Mahida, *History of Muslims in South Africa: A Chronology*; http://scnc.ukzn.ac.za/doc/REL/islam/Ref/Mahida_EM_History_Muslims_South_Africa.pdf, accessed on 27 August 2017; See also, Yusuf da Costa and Achmat Davids, *Pages from Cape Muslim History*, pages 51-56; and <http://auwalmasjid.co.za/> (accessed on 27 August 2016).

²⁷ See Ebrahim Mahomed Mahida, *History of Muslims in South Africa: A Chronology*; http://scnc.ukzn.ac.za/doc/REL/islam/Ref/Mahida_EM_History_Muslims_South_Africa.pdf, accessed on 18 February 2017.

²⁸ See Ebrahim Mahomed Mahida, *History of Muslims in South Africa: A Chronology*; http://scnc.ukzn.ac.za/doc/REL/islam/Ref/Mahida_EM_History_Muslims_South_Africa.pdf, accessed on 18 February 2017.

²⁹ See Ebrahim Mahomed Mahida, *History of Muslims in South Africa: A Chronology*; http://scnc.ukzn.ac.za/doc/REL/islam/Ref/Mahida_EM_History_Muslims_South_Africa.pdf, accessed on 18 February 2017. For more information on the mosques at the Cape, see Boorhanol Islam Movement, *Kayfee: The Cape Muslim* (Cape Town: CapitilPress, 2016), 175-192.

³⁰ See Ebrahim Mahomed Mahida, *History of Muslims in South Africa: A Chronology*; http://scnc.ukzn.ac.za/doc/REL/islam/Ref/Mahida_EM_History_Muslims_South_Africa.pdf, accessed on 18 February 2017.

During this period of religious change at the Cape of Good Hope, additional mosques were founded in areas outside the city centre. One such mosque was the Yūsufeyyah Masjid in Wynberg, which was established in 1867.³¹ It also served as a location from where food was made available to the poor, which has continued until today. The mosque will be the first Muslim faith-based organisation to be included in the empirical research of this study.

f) The emergence of Muslim organisations in the Cape

The phenomenal impressions of the foremost Muslim leaders at the Cape led to the establishment of Muslim faith-based organisations, which would operate at mosques, as well as independently and as individual entities. The purpose of opening such organisations was to enhance the religious programmes and social welfare projects already taking place at the mosques, which would furnish the continuously growing Cape Muslim population with greater accessibility to much needed help. This endeavour would also enable the staff members of these organisations and volunteers to travel to locations that were nearby, which would facilitate the running of feeding schemes and other social welfare projects.

The Muslim Cemetery Board was the first Muslim organisation to be founded, which was independently run from the mosques. Abdulkader Tayob comments on this new organisation in his book, *Islamic Resurgence in South Africa: The Muslim Youth Movement*:

Apart from the far-reaching structural changes engendered by the modern schools, Muslims at the time began to form organisations through which they articulated community concerns. The Malay Cemetery Board, and then the Muslim Cemetery Board, were constituted to address the closing of the cemeteries in Cape Town in 1886.³²

The Cape Muslims, especially, had perceived the necessity of initiating organisations that would cater for the basic needs of the inhabitants in locations where there was no mosque, and wherefrom the people had to traverse a considerable distance to seek assistance from the imams and other Muslim leaders. In subsequent years, more organisations came into existence after the influx of other prominent Muslim leaders and forerunners of social welfare at the Cape.

A census report of 1891 mentioned by Ebrahim Mahida indicates that the number of Muslims in the Cape at the time, was 15 099 Muslims (13 907 *Malay*) in the colony, of which 11 287 Muslims resided in Cape Town.³³

The rapid growth of Islam in Cape Town had encouraged Muslims to settle in other areas outside the city centre, where the largest Muslim community co-existed with people of other faiths. Muslim families had dispersed everywhere in the Cape, and had built their homes in the area that is known as the Southern Suburbs today. Other Muslim families decided to live in the Cape Flats Area, particularly in Athlone, as well as in surrounding suburbs. However, they had to travel to the *Bokaap* or to Claremont for the nearest mosque.

It was in the heart of this, that a revolution took place in the Cape Flats Area, which had an admirable influence on the Muslim community of the Cape. A mystical Muslim leader,

³¹ See <http://yusufeyyah.co.za/> (accessed on 23 May 2017).

³² Abdulkader Tayob, *Islamic Resurgence in South Africa: The Muslim Youth Movement*, 81.

³³ See Ebrahim Mahomed Mahida, *History of Muslims in South Africa: A Chronology*, http://scnc.ukzn.ac.za/doc/REL/islam/Ref/Mahida_EM_History_Muslims_South_Africa.pdf, accessed on 18 February 2017.

Ghulām Muḥammad (Ṣūfī Ṣāḥib), from Durban, Kwazulu Natal had arrived in the Cape, with the intention of establishing a mosque. It was there, in Rylands Estate, that the Habibia Soofie Masjid was founded, which became the first mosque on the Cape Flats.

The arrival of Ṣūfī Ṣāḥib in South Africa is illustrated by Mohamed Saied and Abdul Aziz Soofie, in their publication, *Hazrath Soofie Saheb and His Khanqahs*:

During the winter season of 1895, a ship, S.S. Hoosen, docked at the Durban Harbour. On board this ship, was a person wearing a yellow garb and a cloth hat. He had come to South Africa, with the purpose of strengthening the roots of Islam, through the propagation of the *Chisti* order of Sufism, which was taken into India by the great Muslim mystical leader, Mu’īn al-Dīn Chisti who is fondly known as Gharīb Nawāz (benefactor of the poor). This Muslim personality, Ṣūfī Ṣāḥib, was the disciple of Ḥabīb ‘Alī Shāh, of Hyderabad in India. He left India for South Africa, after seeking the permission of his mother. His mission was to enlighten the people on Islam, by appealing to their lifestyle. He brought about spiritual, mental, and social upliftment, and enhanced the quality of their lives.³⁴

This mission of Ṣūfī Ṣāḥib is highlighted further in this publication, “Of great concern to Islam is that there is always the possibility of losing one’s identity, especially in a strange country.”³⁵

The advent of Ṣūfī Ṣāḥib’s appearance in South Africa is also portrayed by G.R. Smith in his short discourse, *A Muslim Saint in South Africa*, “The event of his arrival undoubtedly opened up a chapter of some importance and significance in the history of Islam in South Africa.”³⁶

Ṣūfī Ṣāḥib’s first duty was to establish a *khanqah* (a spiritual hospice). In 1895, he purchased the first site in Riverside, Durban North, where he laid the foundation of a mosque. He also constructed a home for himself, and it was from there that Ṣūfī Ṣāḥib readily provided spiritual training. A part of this *khanqah* was utilised as an orphanage, as well as for the running of a school. He would look after the poor, the destitute and the orphans like his own children, and would make food available to them on a daily basis. However, he was also very strict of those who neglected their religious duties and others who were guilty of waste, and would sternly admonish them.³⁷

The Riverside institute also represented a place wherefrom medicine was dispensed for the sick. Every Thursday, medicines for common illnesses would be distributed free to the public. A small rehabilitation centre was also built, to care for those who the community rejected such as drug addicts and alcoholics. Food, shelter, haircuts, and clothing were freely made available to them.³⁸ Ṣūfī Ṣāḥib would always give others preference over himself, and would be the last to eat after everyone had partaken of the meal, eating only morsels of bread most of the time. He would even clean the children after they relieved themselves.

³⁴ See Mohamed Saied & Abdul Aziz Soofie, *Hazrath Soofie Saheb and His Khanqahs* (Durban: Impress Web, 1999), 53; and Habibia Soofie Masjid, *Centenary Magazine* (Cape Town: Formeset, 2005), 52-53.

³⁵ Mohamed Saied & Abdul Aziz Soofie, *Hazrath Soofie Saheb and His Khanqahs*, 53.

³⁶ G.R. Smith, *A Muslim Saint in South Africa* (Durban: Impress, 2003), 1.

³⁷ See Mohamed Saied & Abdul Aziz Soofie, *Hazrath Soofie Saheb and His Khanqahs*, 61-64; also, John Gilchrist, *Sufi Muslim Saints of India and South Africa* (Johannesburg: Ultra Print, 1997), 104; and Soofie Darbar, Durban, “Habibia’s spiritual origins: The impact of Khwāja Ḥabīb ‘Alī Shah and Ṣūfī Ṣāḥib,” in *Habibia Soofie Masjid Centenary Magazine* (Cape Town: Formeset Printers, 2005), 13.

³⁸ John Gilchrist, *Sufi Muslim Saints of India and South Africa*, 104.

After the establishment of a few mosques in Durban, and in surrounding towns within the Kwazulu Natal province, Ṣūfī Ṣāḥīb undertook a journey to Cape Town, with the same objective in mind. In 1903, he arrived at the Cape and stayed at the home of Abdul Ganie Parker in Cross Street, District Six. Ṣūfī Ṣāḥīb commenced the search for the purchase of a land, in order to build a mosque, accompanied by his host, on horse and cart.

“After a while, the horse stopped at the spot where the present institution stands in Rylands, in what was then known as *Doornhoogte*. He got off the cart, accompanied by Abdul Ganie Parker and a few other Muslim brothers who had accompanied him on this historical ride. He walked for a while around the spot, and then decided to purchase the land.”³⁹

Ṣūfī Ṣāḥīb remained in Cape Town for a few months while the transfer of the trust documents was being prepared. He built a house on the same property of the mosque, made of wood and iron. After laying the foundation of the present mosque and establishing a religious school, Ṣūfī Ṣāḥīb returned to Durban and instructed his main spiritual successor, ‘Abd al-Laṭīf Qāḍī who was also his cousin, to take charge of the institution in Cape Town.

Today, the densest concentration of Muslims is to be found on the Cape Flats because of forced removals and the apartheid related Group Areas Act. Therefore, the most important contribution made to the spread of Islam in South Africa by Hazrat Soofie Saheb with the support of Hazrat Moulana Abdul Latief, was the creation of the institutional framework for the perpetual spread of Islam where none previously existed. This occurred through the development of the 14 *khanqahs* by Hazrat Soofie Saheb throughout South Africa and including Lesotho.⁴⁰

Everyone who attended the Habibia complex in Cape Town had a share of the meal that was prepared at the functions, of which the poor also partook. ‘Abd al-Laṭīf Qāḍī and the Muslims community would sit together with the needy and the orphans, at the time when meals were provided. The Habibia mosque and its congregation witnessed many programmes, which were originally inaugurated by ‘Abd al-Laṭīf Qāḍī. These programmes were instituted for observing the Islamic tradition, the practices, and daily acts of worship, as well as for providing food to the poor, thereby embracing them whole-heartedly. Breakfast was served on a daily basis, as well as lunch after the mid-afternoon prayer (*Ṭhuhr*). The orphans and the indigent were specially invited to eat the food served together with those present there. School classes were held later in the afternoon, and the imam would attend to people who visited due to problems that they encountered in life.⁴¹

One of the greatest accomplishments that these Muslim leaders achieved from these social projects was the cementing of relationships between Muslims hailing from diverse cultural backgrounds in South Africa. They ably succeeded in unifying the Muslims under the banner of Islam, as these feeding schemes and religious events were maintained at all the centres that Ṣūfī Ṣāḥīb founded.

³⁹ Mohamed Saeid & Abdul Aziz Soofie, *Hazrat Soofie Saheb and His Khanqahs*, 123; and Riaz Jawoodeen, “Hazrat Moulana Abdul Latief Qazi: A profile of selfless service to the Muslim community,” in *Habibia Soofie Masjid Centenary Magazine* (Cape Town: Formeset Printers, 2005), 23.

⁴⁰ Riaz Jawoodeen, “Hazrat Moulana Abdul Latief Qazi: A profile of selfless service to the Muslim community,” in *Habibia Soofie Masjid Centenary Magazine*, August 2005, 17.

⁴¹ Riaz Jawoodeen, “Hazrat Moulana Abdul Latief Qazi: A profile of selfless service to the Muslim community,” in *Habibia Soofie Masjid Centenary Magazine*, August 2005, 27.

g) The progress of feeding schemes in Muslim communities

Subsequent to the firm establishment of Islam in the Cape, during the early nineteenth century, many Muslim organisations emerged, where social welfare and feeding schemes were integral programmes of the core functions of these organisations.

One such organisation is the HWMEM, which was established as the Hospital Welfare Association in 1942, so that *halāl* food and utensils that met the Islamic regulations concerning purity could be supplied at most hospitals in the Cape peninsula. The movement also ensured that the cooks were supervised regularly at the hospitals, so that the needs of Muslim patients could be fulfilled.⁴² This organisation will be included as one of the five organisations, on whose feeding programmes the study will focus on.

Other organisations in Cape Town where the staff members manage and maintain feeding programmes, are the following:

- The Muslim Judicial Council (MJC) in Athlone, which was founded at the Cape in 1945, and which became the second body of Muslim scholars to be inaugurated in the country;
- Africa Muslims Agency (AMA), which was established in 1987, and has a branch in Athlone;
- Islamic Relief South Africa, established in 2003, and which has a branch in Lansdowne;
- Muslim Hands South Africa, established in 1996, with a branch in Rylands Estate;
- South African National Zakah Fund (SANZAF), founded in South Africa in 1996, which has a branch in Athlone;
- Al-Imdaad Foundation, founded in 2003, with a branch in Wynberg; and
- The Gift of the Givers Foundation, founded in 1992, in Belthorn Estate.⁴³

This study will present a background on the following organisations, and a data analysis will be offered on the feeding programmes that are maintained there:

- The Yusufeyyah Masjid Jamaa, in Wynberg;
- The Hospital Welfare and Muslim Educational Movement, in Gatesville;
- The Naqshbandi Muhammadi Order of South Africa, in Woodstock;
- The Mustadafin Foundation, in Lansdowne; and
- The Cravenby Muslim Educational and Cultural Society, in Cravenby Estate

⁴² See <http://hwmem.org.za/> (accessed on 23 August 2017).

⁴³ The activities of such Muslim welfare organisations are publicised through their various websites and promotional material. See http://muslim.co.za/organisations/relief_charity; <http://samct.co.za>; <https://mjc.org.za>; <https://africamuslimsagency.co.za>; <http://islamic-relief.org.za>; <https://muslimhands.org.za>; <https://sanzaaf.org.za>; <https://alimdaad.com/content/saprojectlist.jsf>; and <https://giftofthegivers.org> (all accessed on 26 August 2017). See also, The South African Muslim Directory, *The South African Muslim Directory: Your Travel Companion* (Durban: Impress Printers, 2016), 157-171, <http://samd.co.za/> (accessed on 28 August 2017).

h) Conclusion

This chapter commenced with an overview of the situation at the Cape when Islam arrived there. Definitions were given on the meaning of Islam and Muslim. The discussion then illustrated the historical background of Islam in Africa and its establishment in South Africa and particularly, in Cape Town.

Thereafter, a profile on early Muslim pioneers in the Cape was presented and a deliberation was made on the emergence of Muslim organisations in Muslim-populated areas outside the city centre. The progress of feeding schemes, which developed from the work of Muslim organisations was highlighted and mention was made of some of the major Muslim non-profit organisations that run feeding programmes.

The next chapter will amplify on the background and on the feeding programmes of the YMJ in Wynberg.



Chapter 4: The Yusufeyyah Masjid Jamaa in Wynberg

a) Introduction

This chapter will provide information on the Yusufeyyah Masjid Jamaa (YMJ) in Wynberg, commencing with a glimpse at its establishment, as well as on the historical background of the mosque. Mention will also be made of the mosque's aims and objectives, and of the various programmes held there.

Thereafter, the results of the empirical research will be expounded on, based on the interviews that were conducted with two staff members of the organisation, as well as on a focus group discussion that was done with some recipients who benefit from the feeding programmes. In conclusion, the chapter will end with a short synopsis on the organisation.

The YMJ in Wynberg holds a great legacy amongst the history of mosques in Cape Town. Subsequent to the rapid expansion of the Muslim population of the Cape and of religious activities synonymous to Muslims, the YMJ was established at the Wynberg Interchange in 1867. It became the thirteenth mosque to be founded at the Cape of Good Hope. Today, the mosque is accessible to all forms of public transport.¹

The mosque is located in a densely populated area, and people travel there daily, both for work purposes and for recreation. There is also a great influx of immigrants in the area. Activities at the mosque cater for the educational needs, social needs and for other needs of the surrounding community.

b) The constitution of the YMJ

I could not obtain the constitution of the mosque. According to my enquiries, the mosque is not registered as a non-profit organisation in South Africa.

c) Aims & objectives of the YMJ

The mosque hosts many diverse programmes that cater for the needs of the general Muslim community, as well as for the needs of the Wynberg community. The aims and objectives of the mosque, throughout its programmes, are as follows:

- To maintain the practices and to uphold the legacy of its founders, and of its early Muslim leaders;
- To provide services and programmes to the community, which commensurate with its challenges;
- To reflect on the events and problems that the community is faced with, and to derive maximum benefit from this reflection so that these challenges can be identified; and
- To preserve a sincere policy, so that the needs and the wants of the congregation can be listened to and addressed²

¹ See <http://yusufeyyah.co.za/> (accessed on 23 August 2017).

² Director of the YMJ's feeding programmes, e-mail message to Mohammed Luqmaan Kagee, 29 June 2016.

The programmes of the mosque, particularly the feeding schemes, indicate that these aims and objectives are implemented to a manageable extent by the staff members. The challenges that arise in the community are numerous and of a vast nature. It is a difficult task to cater for the needs and for the demands of every individual. The varieties of programmes that are hosted at the mosque and the continuation of such programmes highlight the interest of the Wynberg community.

d) Programmes of the YMJ

The following programmes and educational classes take place regularly at the mosque:

- Daily lessons on Qur’anic memorisation;
- Mondays to Thursdays: Islamic studies lessons;
- Mondays and Wednesdays: Lessons on Qur’anic recitation, on Qur’anic exegesis and on Islamic jurisprudence for women;
- Saturday mornings: Weekly Islamic studies lessons for males;
- Monday evenings: Qur’anic exegesis class, as well as a separate class for Qur’anic recitation and memorisation;
- Wednesday evenings: Qur’anic exegesis and Islamic history class;
- Thursday evenings: Completion of a full recitation of the holy *Qur’ān*, as well as recitals of religious devotion (*Ṭhikr*); and
- Tuesday and Thursday evenings: Mathematics class³

The following feeding programmes are maintained on a regular basis at the mosque:

- Thursday evenings: Refreshments are served after the weekly devotional programme;
- Fridays: Bread and small subsistence parcels are distributed. These parcels contain approximately fifty loaves of bread;
- Monthly: A food hamper distribution is maintained on every second Saturday of each month. These hampers are distributed in the immediate vicinity of the Yusufeyyah Masjid, as well as at Park Road mosque, which is also in Wynberg. These hampers cost approximately R800 each, and sometimes funds are made available for recipients to pay their electricity bill.⁴

Other feeding schemes are managed throughout the year, when religious events take place. Breakfast, lunch, or snacks are offered to those who attend the functions.

During the month of *Ramaḍān*, approximately fifty people attend the daily *iftār*-feeding scheme, which coincides with the breaking of one’s fast. On the day of Eid the mosque staff members administer a *Feed a family on the day of Eid* annual *fiṭrah* drive, where more than 600 families each receive a grocery hamper, consisting of food and food items sufficient for breakfast, lunch and desserts. They also receive biscuits and sweets in these parcels. The scope of the mosque’s feeding programmes is the Wynberg area, in its immediate vicinity, as

³ See <http://yusufeyyah.co.za/> (accessed on 22 August 2017).

⁴ Director of the YMJ’s feeding programmes, e-mail message to Mohammed Luqmaan Kagee, 29 June 2016.

well as in the surroundings of the Park Road mosque. The organisation's feeding programmes are therefore, distinct from those of other organisations as most of its programmes are restricted to the Wynberg area and its surroundings, and most of the recipients are immigrants and foreigners.

The nutritious value of the food made available through these feeding schemes will be assessed and weighed in importance to various constraints that the mosque's staff members encounter. Examples of such constraints are the affordability, the costs and value of the food, as well as other factors, like the packageability, perishability and recipient preferences. The main research question will be addressed here, i.e. whether, and to what extent, the Islamic regulations concerning nutrition are taken into consideration, given these various constraints.⁵

The next section on the empirical research that I conducted at the YMJ will provide clarification related to answering the research question. Further discussion will follow at the end of this chapter and in the conclusion.

e) Results of the empirical research

The interviews with staff members of the YMJ and the focus group discussion with some recipients were conducted on Saturday 13 May, which coincided with the day on which the monthly food hamper distribution took place. The food parcels are packaged during the week, prior to the hamper distribution, and are then distributed or handed out once they are ready to be utilised by the recipients.

The following data contains the results deduced from the interviews and from the focus group discussion:

The time of the interview that was completed with interviewee A was 10h40 until 11h00. The results of this interview are recorded below:

The feeding schemes were started at the YMJ by one of the current staff members together with the assistance provided by one of the imams there. This initiative commenced under the auspices of the YMJ ten years ago. The staff members at the time catered for 18 individuals who initially received food parcels on a monthly basis. The number of recipients continued to grow over the years. According to Interviewee A, it was due to the generosity of a philanthropic Muslim businessperson at the time who offered to fund the feeding programmes, that the costs could be covered. As a result, the sponsorship of the food parcels came into effect regularly afterwards.

The feeding schemes at the YMJ specifically cater for the underprivileged people of the Wynberg community who reside around the mosque, as well as near the Park Road mosque. Today, the main feeding programmes are done on a fortnightly basis from the mosque.

The staff members are well motivated concerning the provision of food to those who are in need. When asked about what motivates them, the response of Interviewee A was, "What motivates us is the mere fact that we are doing it for the love of Allāh. It is also done for the

⁵ J.H. Martins, "Household Cash Expenditure by Living Standards Measure Group," *Journal of Family Ecology and Consumer Sciences*, no. 34 (2006), accessed on 14 September 2017, <https://www.ajol.info/index.php/jfec/article/viewFile/52888/41490>.

benefit of others whose needs are highlighted through the feeding schemes.”⁶

A well-known *ḥadīth* of the Prophet Muḥammad (peace and blessings of Allāh be upon him) compliments the service of Muslim organisations, “The best of humankind are those who benefit them the most.”⁷

The staff members of the YMJ collaborate with various suppliers and donors who assist them in running the feeding programmes. The ordering of the food is done directly through the suppliers, and by means of donor contributions. The costs and affordability are covered by a certain sponsor who readily provides the funds for the purchasing of the food. The value of the food purchased is good, as the suppliers also compensate for the needs of the recipients by charging less for the food purchased, which is generally always accessible. In cases where some food items may not be available an alternate food item of similar ingredients and of similar value is taken in its place.

It appears that the affordability, costs and value do not pose a major problem to the provision of food throughout the YMJ’s feeding programmes. Donors, as well as individuals from the general population of Wynberg, afford the staff members of the mosque with the funding required to maintain such programmes. The mosque continuously receives food parcels from the Saabri and Ashrafi Relief Fund monthly, which are utilised by 84 households in Wynberg. During 2016, distributions to the amount of R525 832 were donated by this organisation to the YMJ’s feeding project, while in 2015, the amount donated was R281 775.⁸

On the other hand, the availability of certain food types may influence the consistency of nutritious food that is distributed and handed out in the mosque’s feeding schemes, as unavailable foods are substituted by foods that are available, and accessible at any given time. In such cases, the food that is available, and accessible, may not be of nutritional benefit to the recipients.

The food items and food parcels are packaged carefully, so that the food is not damaged. Perishable items and packaged chicken portions are delivered on Saturday mornings. The staff members examine the contents, and then package the food parcels accordingly. Many congregants of the mosque provide their assistance in the packaging process, as well as during the distribution, and during the feeding process. Recipient preferences are not taken into much consideration. Food parcels are packaged according to the needs of each recipient, and cooked food is made available based on the preferences of the general community.

This statement of Interviewee A points out that packageability, and perishability, do not cause problems for the staff members, as food parcels are carefully packaged by the suppliers, as well as by those involved in the feeding programmes. Durable materials are used for the packaging of the parcels, which make them non-perishable. The quality of the food is therefore, not affected in the packaging process.

The Islamic injunctions concerning the obligation that Muslims must consume lawful food, and make the same kind of food available to the poor, are always adhered to during the

⁶ Interviewee A, interviewed by Mohammed Luqmaan Kagee, 13 May 2017.

⁷ Abū ‘Abd-Allāh Muḥammad ibn Salāmah al-Qaḍā’ī al-Miṣrī, *Musnad al-Shihāb al-Qaḍā’ī* (Beirut: Mu’assah al-Risālah, 1986), Volume 2, 223, accessed on 23 August 2017.

⁸ See Saabri & Ashrafi Relief Fund, *Annual Report 2016*, 3 & 10. See also <http://saabriashrafi.co.za/> accessed on 2 September 2017.

feeding programmes. Most of the food offered during the feeding activities, and in the food parcels, are of a good nutritious value. These food parcels are valued at approximately R600 each, and are handed out and distributed to worthy recipients in the Wynberg area. The parcels include groceries, chicken, meat and green vegetables. Food types include chicken, vegetables, tea, coffee, coffee creamers, jam, milk and other basic food items. Tinned foods include baked beans, whole kernels and tinned fish.

All the food that the YMJ makes available to the recipients are *halāl*, according to Islamic requirements. However, there are times when the food may not be wholesome to those consuming it. Some of the above-mentioned items, for instance such as coffee, and coffee creamers, are not nutritious. The same would apply to tinned foods, which may not be healthy, as they are processed, thereby causing them to lose nutrients. However, scholarly research has proven that canned foods may have the same nutritional value as fresh food, and even more, in some cases. This value depends on the kind and on the type of food involved, as well as on the actual process of preparation and packaging. Canned foods such as baked beans and mealies, generally, retain their nutritional contents.⁹

When asked about the policies of the YMJ, Interviewee A informed me that the mosque does not have any formal policies concerning food security. In addition, none of the staff members is qualified on the subject of food. The policy of the organisation concerning the feeding schemes communicates that all staff members who work in feeding, should jointly conduct a synopsis of the food security situation in Wynberg regularly. This synopsis is completed so that the staff members can gain insight into the situation of poverty in the area, as well as acquire information on those who require assistance. In this way, the feeding programmes are maintained, and the required information and recipients' details are updated when necessary.

In order to ensure that everyone in need receives food there is a continuous survey done, which operates from the mosque, thereby requesting anyone in need to inform the mosque committee. Staff members and voluntary persons of the mosque congregation are kept on standby in case a need arises that has to be catered for. The organisation keeps itself regularly updated by working in coordination with community members suppliers and certain donors. Most of the help offered for the feeding schemes is on a voluntary basis. The relationship between the organisation and the suppliers is a healthy relationship, and suppliers are always prepared to provide the food required. They also deliver the food items to the mosque.

The strategies and methods employed by the YMJ throughout the running of the feeding schemes relates to the active involvement of all its staff members. Additionally, the successful maintenance of these feeding programmes largely depend on community participation offered by volunteers due to insufficient funds being accessible for the creation of structured employment opportunities for the staff. In addition, many of those whom volunteer extend their services out of generosity and are not in need of employment.

The holy *Qur'ān* unequivocally states in respect to social giving, “Be steadfast in prayer and in regular *Zakāh*.”¹⁰

This notion of charitable giving amongst Muslim FBO's is described by Ashley Tedham, “In

⁹ See Reader's Digest Association South Africa. *Foods that Harm Foods that Heal: A Southern African Guide to Safe and Healthy Eating*, 281, 341-342; and <http://eatingwell.com/article/274852/is-canned-food-healthy/> (accessed on 2 September 2017).

¹⁰ See The holy *Qur'ān* (Medina: King Fahd Printing Press, 2006), *Al-Baqarah*, 2: 110

the Muslim faith, charity can be understood as an obligation for all Muslims and is viewed by many as the minimum requirement in being able to refer to oneself as a Muslim.”¹¹

Social giving is directly related to taking cognisance of the tremendous impact of unemployment in South Africa. All the recipients who benefit from the organisation’s feeding schemes, are either unemployed or pensioners, over the age of fifty. Many widows and disabled people also receive food regularly. The total number of recipients amounts to 93 individuals.

The response received from the public, and from donors, is very good. The Muslim community discharges their charitable dues by paying their *Zakāh*, *Ṣadaqah* as well as other forms of charity. Donors are always ready to assist in whichever way they can.¹²

This concludes the responses of Interviewee A.

The time of the interview completed with interviewee B was 11h10 until 11h35. The results of this interview follow below:

The organisation started a few years ago under the auspices of YMJ. Since then good progress has been made. The mosque runs many projects such as educational classes and talks, and the feeding schemes are part of its programmes.

Feeding takes place on a large scale during the month of *Ramadān* and poor members of the community are provided with meals to break their fast, as well as with *fiṭrah* parcels for the Eid celebrations. The *Ramadān* feeding scheme caters for the community of Wynberg, the Park Road mosque in Wynberg and for surrounding areas as well. However, individuals have to register their names and details in order to receive food from the feeding scheme. Other feeding activities take place on a monthly basis and parcels are only delivered and distributed to deserving people in the Wynberg area, and near the Park Road mosque.

Feeding also takes place on a monthly basis and extra food parcels are made available to poor families during the month of *Ramaḍān*. There are also collections run once a month by the mosque for social welfare projects in other countries such as in Syria, Palestine and in countries located in the Northern African region.

The motivation that the staff members find throughout the provision of food is described in the response of Interviewee B, when asked this question, “Sometimes one feels inspired by the guidance of Allāh to give to others and to let them enjoy things, which we enjoy on a daily basis.”¹³

The Prophet Muḥammad (peace and blessings of Allāh be upon him) propagated values of benevolence throughout his life. Islam instructs that one should do well merely for the sake of good, and not for personal benefit. Those who give charity of their time and wealth ultimately reap more rewards from their contributions, as well as gain fruitful blessings in return. Ahmad Hasan cites a tradition in his article, *Social Justice*, that the Prophet (peace and blessings of Allāh be upon him) is reported to have taught the following lessons to his community:

¹¹ Ashley Tedham, "Charitable Giving, Fundraising, and Faith-Based Organizations: Islamic Relief World Wide and World Vision International - A Comparison," *Working Papers in International History*, no. 11 (2012): 5, accessed on 26 August 2017, <http://graduateinstitute.ch/international-history>.

¹² Interviewee A, interviewed by Mohammed Luqmaan Kagee, 13 May 2017.

¹³ Interviewee B, interviewed by Mohammed Luqmaan Kagee, 13 May 2017.

“One who has surplus ride should give it to his brother who has no ride, and one who has surplus property should portion it among those who are propertyless. The Prophet recounted so many kinds of commodities by which his Companions presumed that man has no right in his surplus wealth". This single *hadīth* of the Prophet is sufficient to solve the problem of the class struggle in a society.¹⁴

Concerning the types of food selected for the purposes of feeding, Interviewee B informed me that only the staff members carry out this selection. Examples of selected food would include available food at a particular time of the year such as potatoes or other vegetables. Food is selected in this manner according to its availability at the time of purchase.

This factor, of food being selected according to its availability influences the decisions made on the types of food purchased for the feeding activities. Thus, food that is not available at a particular time is substituted with available food items. This action may result in food of less nutritional value being provided to recipients, which reflects in the types of food and in the priorities of the organisation about food.

When asked about the priorities that the staff members have in selecting particular forms of food, Interviewee B informed me that the affordability and the costs of the food products are of highest priority and food is purchased according to the means of the organisation. Sometimes foods are bought at special prices, which entails running around to a few shops, so that the best quality of food can be bought at the most cost-effective price. Costs are also calculated for cooked food based on the cost of each pot of food, and the food is selected and purchased accordingly. Generally, the food that is selected is of high nutritious value. However, there are times when other types of food with less nutritious value is selected due to the unavailability of certain foods, or the extra costs of the food required.

Hence, in the view of Interviewee B, the affordability and the costs of the food are taken the most into consideration, and only affordable food is bought by the staff. Therefore, food which is not affordable or which is more costly is not selected for feeding. Nevertheless, the quality of the food purchased is retained throughout the feeding schemes.

The food provided is nutritious most of the time but due to the costs, as well as due to certain types of food not being available or accessible at times, the food that the recipients receive from the organisation may not always have much nutritional value. This challenge encountered by the staff exists in the provision of cooked food, canned foods, as well as in the types of food that they give to the recipients.

When I made an enquiry about tinned foods, Interviewee B told me that these are selected only at certain times of the year and in small quantities, when there is no better alternative available or if the food is unaffordable. The food parcels are packaged carefully to avoid any damage or deterioration to the food. The recipients generally appreciate what they receive and are content with the food. The organisation does not consider recipient preferences much. There are times when complaints are made by a few recipients but once they understand how the food is selected they refrain from complaining. Most of the recipients are unemployed, widows or pensioners. Those who have jobs cannot afford enough food to last for the entire month.

¹⁴ Ahmad Hasan, "Social Justice in Islam," *Islamic Studies* 10, no. 3 (1971): 213, accessed on 27 August 2017, <http://jstor.org/stable/20833034>.

Concerning the selection of tinned foods, the affordability and the costs seem to pose problems for the staff of the YMJ. The staff members do not encounter any problem with the packageability or with the perishability of the food items and food products. Hence, the nutritional value of the food provided is only affected by the affordability, the costs and by the availability. Recipient preferences do not play a role in the choice of food, the distribution or in the handing out of the food parcels made available by the staff.

When questioned about the *ḥalāl* status of the food offered to the recipients, Interviewee B responded by saying that the staff members ensure that there is a stamp on the food packaging indicating that the food is of a *ḥalāl* source. Concerning the selection of nutritious food that compliments the *ḥalāl* quality, Interviewee B informed me that the staff members try to provide wholesome food as much as possible and within the budgetary constraints of the organisation.¹⁵

This information presented by Interviewee B makes it clear that the food is definitely *ḥalāl* in its nature and that it emanates from suppliers who sell *ḥalāl* food. The food obtained by the organisation is nutritious most of the time but only according to the availability of funds.

The following kinds of food are made available in the food parcels that are distributed and handed out to recipients:

- Oats, which are offered for breakfast and supplemented with bread at the time of Eid;
- Beans, lentils, salt, sugar, milk, jam, peanut butter, fish oil, custard, jelly, puddings, meat, chicken, mince, fish fingers and fish cakes, which are packaged in the food parcels.

These details on the types of food afforded to the recipients draw one's attention to the fact that the food is not always nutritional. Sometimes other types of food such as bread, sugar and fish fingers are chosen by the staff and given to the recipients, which bear very little nutritional value, if any.

When asked about the criteria that the staff members employ to ensure that everyone in need receives food, Interviewee B informed me that they extend invitations to people in need asking them to come to the mosque. Interviews are done with those people and food is made available to them on condition that they are eligible to benefit from the feeding programmes.

During the monthly feeding scheme only the Wynberg area is covered. The coverage of this scheme extends to those people who reside in the surroundings of the Yusufeyyah mosque, as well as of the Park Road mosque. During the rest of the year, food is made available to people of other areas such as Belhar, Delft, Bonteheuwel, Bellville, Valhalla Park, Strandfontein, as well as to outlying areas of the Western Cape. Most of the food offered by the organisation for Eid is distributed to those outside Wynberg.

The response of the public and donors is generally good. They are always willing to assist in whatever way they can, and they help with the packaging and with the distribution of the food parcels consistently.¹⁶

This discussion concludes the responses of Interviewee B.

The results of a focus group discussion conducted with some recipients who benefit from the

¹⁵ Interviewee B, interviewed by Mohammed Luqmaan Kagee, 13 May 2017.

¹⁶ Interviewee B, interviewed by Mohammed Luqmaan Kagee, 13 May 2017.

feeding programmes, follow below:

Two participants were available for the purpose of this focus group discussion. I asked the participants of this discussion questions on the background of the organisation, and on its feeding schemes. Thereafter, the discussion continued on their relationship with the organisation, on the role that they play in assisting the organisation, and how they derive benefit from the organisation's feeding programmes. Suggestions and input were given by these recipients on the poverty situation in Wynberg and how further assistance can be provided. The results of this focus group discussion follow below:

The recipients know part of the history and the background of the mosque including the year in which it was established. These people have been attending the congregational prayers at the YMJ for a number of years. Their parents used to accompany them to the mosque and this was how they became attached to it. Some recipients have been living in the area since their birth. They have spent their childhood and entire lives near the mosque. Some of them have also been helping the organisation for many years. Recipients utilise some of the food provided and provide some food to others. They are aware of how the feeding schemes started at the YMJ.

Many of the recipients assist in the packaging, in the distribution and in the handing out of the food parcels. The recipients feel that they are inclined to help the poor and the needy. Parcels are made available to relatives, friends, the elderly and the unemployed. Parcels are also provided to the De Heide Children's Special Care Centre in Claremont on a monthly basis where learners with physical and mental disabilities attend. These learners range from different religious denominations and backgrounds. Some of these children are unable to talk or read the time due to mental disabilities.¹⁷

The recipients are always happy to receive their share of the food parcels but some recipients feel that people should help themselves as well. It is necessary for people to be more productive so that they can earn independently.

Food types included in the parcels are butternut, squash, mince and flour. Tinned foods such as corn and baked beans are also provided. All food has to be mashed for the recipients at the De Heide Children's Special Care Centre. Donations provided to the school include food parcels, toiletries and monetary contributions, which some recipients deliver there.

Food is generally available, but at certain times, available foods are substituted in the food parcels, when the usual food items are not at their disposal. An example of this occurrence would be the availability of butter, which is scarce and cannot be acquired most of the time. An alternative food product will then be offered in its place. Types of food include meat, chicken, vegetables, soup mix, celery, onions and potatoes. All food items are always utilised by the recipients. Any food items that are not used such as tea are given to others who will benefit from them.

One can notice from this information that healthy food types are made available most of the time, but the availability and the accessibility play an important role in the nutritional value of the food that the recipients receive.

¹⁷ For more information on the De Heide Children's Special Care Centre, see <http://napcp.org.za/content/de-heide-childrens-day-care-centre> (accessed on 27 August 2017).

Some recipients go to the mosque unaccompanied and have to take parcels home. These recipients travel by taxi and are assisted by others in the area. The poor look forward to receiving food parcels. The majority of the recipients who benefit from the feeding scheme and from the *fiṭrah* food parcels during the month of *Ramaḍān* are Muslims.

Those people involved in this discussion view unemployment to be the biggest cause of these problems in society. The participants of this discussion feel that others should also have access to the luxuries and the comfortable lifestyle that we live. They have stated that while many people enjoy the vast amount of food and cakes on Eid day there are others who do not have this privilege. These underprivileged individuals also have the right to this kind of celebration.

The selection of certain types of food also plays a meaningful role in its nutritional value. Cakes and other foods of a luxurious nature are unhealthy and are therefore not nutritious. These food types are made available to recipients based on people's preferences and at times of festivity.

Recipients regard themselves as lucky in comparison to those suffering in other parts of the world such as in Syria. These people feel that we have many opportunities, which others do not have access to, even during the month of *Ramaḍān*, when countless people do not have any food to break their fast with. Some recipients feel that having some food available is better than having no food at all.

Recipients are mostly located in Wynberg, in the surroundings of the YMJ and the Park Road mosque. There is much scope for projects like these feeding schemes to increase extensively in the future, including to areas outside Wynberg.¹⁸

This discussion concludes the responses deduced during the empirical research that I conducted at the YMJ. Responses indicate that food is selected, packaged and provided according to the budgetary constraints of the organisation. Food is expensive and, therefore, can only be purchased if funding is available.

The YMJ is faced with the great challenge of affordability, of the costs of food, and of its availability. Other factors, like recipients' preferences, packageability and perishability do not influence the decisions made on the purchase or on the selection of food. In brief, nutrition is important to the mosque's staff, and food of nutritious value is largely provided to the recipients. The organisation receives the support of a few donors and from the general community. If there was more funding available, then the organisation could improve on the contents of the food parcels, as well as increase its coverage.

f) Conclusion

This chapter provided information on the history and the background of the YMJ in Wynberg. The aims and objectives of the organisation were mentioned, followed by a deduction on the results of the empirical research conducted there. This research was based on two interviews with staff members of the organisation's feeding programmes and a focus group discussion with two recipients.

The main research question posed was, as to what extent the mosque's staff members are

¹⁸ Focus group discussion, conducted by Mohammed Luqmaan Kagee, 15 May 2017.

implementing the Islamic injunctions on nutrition in their feeding schemes. The answer is that the food provided to recipients who benefit from the feeding schemes is overall nutritious and of a good value. There are times, however, when food of less nutritional value is offered to the recipients, mainly due to challenges of affordability, costs, availability and accessibility. On rare occasions, the preferences of people also play a role in this practice.

Hence, the YMJ requires more funding on a large scale, and is in need of further assistance with its projects. This initiative would result in food being more affordable, cost effective and accessible to organisations that cater for the needs of the poor.

The next chapter will focus on the work of the HWMEM.



Chapter 5: The Hospital Welfare & Muslim Educational Movement

a) Introduction

This chapter will offer an account on the history, and on the background of the Hospital Welfare and Muslim Educational Movement (HWMEM), as well as provide details on the organisation's constitution, its aims and objectives and programmes. The results deduced from the empirical research, which was completed through interviews with staff members of the organisation, as well as through a focus group discussion with some recipients who benefit from the feeding programmes, will follow. The main research question will be addressed in relation to the feeding schemes of the HWMEM. Thereafter, a short conclusion will be made on the organisation. This chapter will commence with a look at the historical background of the HWMEM and its origin.

The massive contribution of Islam and Muslims at the Cape led to a further expansion of the coverage provided by Muslim organisations to various aspects of communal life, and to social development. During 1930-1940, a great influx of sailors had arrived on ships at the Cape Town harbour. Many of these sailors were Muslims who had been injured, or had taken ill during the sea expeditions.¹

These Muslim sailors could not enjoy the privilege of having family or friends to take care of them, as they had arrived in a foreign country, with no familiar territory to them. It was with this motive in mind that a group of concerned individuals amongst the Muslim community at the time deemed it necessary to open a kitchen at the Somerset Hospital, from where they could cater for the needs of the Muslim patients. The aim of establishing this kitchen at the hospital was to ensure that *ḥalāl* food, which fulfilled all the Islamic regulations regarding lawful food could be provided to these patients. The Muslim community also required assistance concerning burial matters, as well as with social welfare.²

Thus, in 1942, the Hospital Welfare Society was founded so that those Muslim patients would also have free access to *ḥalāl* food, and to the nursing and the medical treatment offered to them by local Muslims who share the same faith. This kindness and generosity of those Muslims paved the way for the organisation to expand its activities and develop into the organisation that it symbolises amongst the Muslim community today. The Society was later renamed as the HWMEM.³

b) The constitution of the HWMEM

The Hospital Welfare and Muslim Educational Movement is a registered non-profit organisation (NPO 003/122) and a public-benefit organisation (PBO 930010295). The

¹ See Hospital Welfare and Muslim Educational Movement, *History & Achievements*, accessed on 13 August 2017, 1.

² See Hospital Welfare and Muslim Educational Movement, *History & Achievements*, accessed on 13 August 2017, 1.

³ See Hospital Welfare and Muslim Educational Movement, *Prophet's Day Commemoration* (Cape Town: Kampress, 1992), 13.

organisation's constitution contains the following information:

- Fundraising No.: 08 8001710 00 5
- Name: "The name of the Society shall be *Hospital Welfare and Muslim Educational Movement*, hereinafter called the *Movement*."
- Body Corporate: The *Movement* shall exist in its own right, continue to exist when its membership changes and there are different office bearers, be able to own property and other possessions, and be able to sue and be sued in its name.
- Policy: The policy of the *Movement* shall be non-political, non-partisan and non-sectarian.⁴

c) Aims & objectives of the HWMEM

The aims and objectives of the *Movement* are as follows:

- To establish: An educational institution, an authentic Islamic library, Muslim kitchens at hospitals and State institutions;
- To attend to the welfare of the sick Muslims in hospitals and other institutions;
- To appoint proper religious persons, and other officials to visit the sick, poor and aged Muslims;
- To take care of Muslim orphans and the destitute;
- To work for the general upliftment of all people; and
- To work in co-operation with other bodies doing work of similar nature⁵

These aims and objectives, which the organisation's vision encapsulates, gain further momentum in the programmes run by its staff members. The coverage of these programmes is wide and revolves around feeding, as well as around the imparting of education. The programmes of the organisation will now be expounded on in full detail.

d) Programmes of the HWMEM

The HWMEM opened in 1942, when the first *halāl* kitchen was established at the Somerset Hospital. Thereafter, the need for *halāl* kitchens increased, and a *halāl* kitchen was established at the Groote Schuur Hospital. Subsequently, during the early 1960s members of the organisation merged to form the HWMEM. Today, the organisation supervises *halāl* kitchens at all the major hospitals in the Cape Peninsula.⁶

The activities of the organisation increased as time progressed. During the late 1960s, the organisation launched its educational fund due to the imbalance in education. This imbalance was caused because of the race-based policy of the Apartheid government, and it raised

⁴ See Hospital Welfare and Muslim Educational Movement, *Constitution of the HWMEM*, accessed on 12 August 2017, 1.

⁵ See Hospital Welfare and Muslim Educational Movement, *Constitution of the HWMEM*, accessed on 12 August 2017, 2.

⁶ See Hospital Welfare and Muslim Educational Movement, *Prophet's Day Commemoration* (Cape Town: Kampress, 1992), 13.

enormous difficulties and challenges. These social divisions produced a vast impoverishment of those of the African race, as well as a lack of access to tertiary institutions.⁷

In 1972, a bursary programme was inaugurated to cater for the needs of under-privileged, as well as of deserving students. Another bursary programme was started by the organisation in 1987 in the interests of higher education, under the name of the Hospital Welfare Bursary Trust.⁸

The following programmes constitute the portfolio of the HWMEM:

- Educational programmes, wherein the organisation assists students in pursuance of studies at the tertiary level financially, especially those who come from underprivileged families;
- Hospital inspections, by seeing to the dietary needs of the Muslim patients at 18 hospitals in the Western Cape;
- Managing Madrassa tul Khayr, a school for the visually impaired;
- Assisting families with mortuary matters, e.g. by providing socio-legal advice, burial arrangements and pauper burials;
- Social welfare and outreach programmes, by assisting families in need of social welfare e.g. in terms of wheelchair distribution, winter warmth programmes, soup kitchens, food distribution, mass feeding and *Ramaḍān* programmes at the time of breaking fast;
- Networking in partnerships with other organisations that have similar aims and objectives, to provide social relief and assist in poverty alleviation⁹

The educational programmes of the HWMEM are funded by donors amongst the community. These donors include small businesses, people who work in various professions, community organisations and family trusts. The HWMEM has also been assisting students to complete their tertiary education at major universities and educational institutions in South Africa. The recent concerns of students over the high costs of tertiary education have caused donors to increase their funding.

“The government alone may not be able to resolve the issues that confront it in the education sector. Thus, there will always be a dependency on organisations such as the HWMEM to enable affordable financial aid options...”¹⁰

Since 2015, there has been a significant growth in the funding that the organisation receives from donors for the running of its educational programmes.

“This phenomenal growth experienced by the Movement’s bursary fund is a clear reflection of the organisation’s, as well as of the donors’ recognition of the dire need for funds by

⁷ See Hospital Welfare and Muslim Educational Movement, “Education: Outstanding Academic Performance (80+% overall pass ratio),” *Ramadaan Supplement 1436 A.H.*, June 2015, 1.

⁸ See Hospital Welfare and Muslim Educational Movement, *Prophet’s Day Commemoration*, 13. Also, HWMEM, *History & Achievements*, accessed on 12 August 2017, 1.

⁹ See http://hwmem.org.za/index.php?option=com_content&view=article&id=86&Itemid=163 (accessed on 27 May 2016).

¹⁰ Hospital Welfare and Muslim Educational Movement, “Education Fund: A Flicker of Hope,” *Ramadaan Supplement 1438*, May 2017, 1.

students of the lower income groups.”¹¹

The HWMEM maintains *halāl* kitchens for Muslim patients at 18 hospitals in the Western Cape. These hospitals include Groote Schuur, Somerset, Tygerberg, Christian Barnard Memorial, Valkenberg, Red Cross Children’s Hospital, Kingsbury, Mowbray Maternity, Lentegeur, Claremont Clinic, Eerste River, False Bay, UCT Private Hospital, Helderberg (in Somerset West), Victoria, Vincent Palotti, the Western Cape Rehabilitation Centre and the hospital in Khayelitsha.¹²

“Providing Halaal certification at these kitchens and food servicing units is a task, which requires dedication and regular and even randomly visits to ensure compliance.”¹³

The task team of the organisation conducts these hospital inspections monthly to inspect the *halāl* dietary and the hygiene requirements.

The HWMEM also administers and manages the Madrassa tul Khayr School for the visually impaired. This school is unique amongst Muslim schools, as it is the only one of its kind in the Western Cape. The dissemination of knowledge on Islam, including the holy *Qur’ān*, Islamic jurisprudence (*Fiqh*), Islamic creed and Islamic conduct are imparted at the school through the medium of audio equipment, as well as through the medium of Braille. These tools enable the visually impaired community to read and share the experience of the recitation of the holy *Qur’ān* and of Islamic sciences. All classes at the school are offered free to worthy recipients. These students range from the ages of 17 years to 76 years. The organisation also covers the costs of shuttle services for the students.¹⁴

Since its inception in 1942, the HWMEM has offered its services to Muslim families regarding mortuary matters, particularly with medico-legal requirements. There are certain regulations in Islam concerning funerals and burial matters, which Muslims must adhere to when burying their deceased ones. During the period June 2016 to May 2017, the organisation assisted 133 Muslim families with burial arrangements. The organisation also manages the appointment of death registrars and formal entities for the provision of burial services within the Muslim community.¹⁵

In addition to these programmes, the HWMEM makes various other services available to the community. These services include the provision of wheelchairs to the disabled and to the elderly. Members of the organisation and volunteers also participate as well, in the Cape Argus / Pick n Pay / Momentum Cycle Tour annually and funds raised from this event are donated towards the poor.¹⁶

¹¹ Hospital Welfare and Muslim Educational Movement, “Education Fund: A Flicker of Hope,” *Ramadaan Supplement 1438*, May 2017, 1.

¹² See Hospital Welfare and Muslim Educational Movement, “Education Fund: A Flicker of Hope,” *Ramadaan Supplement 1438*, May 2017, 4.

¹³ See Hospital Welfare and Muslim Educational Movement, *History & Achievements*, accessed on 13 August 2017, 2.

¹⁴ See Hospital Welfare and Muslim Educational Movement, “Education Fund: A Flicker of Hope,” *Ramadaan Supplement 1438*, May 2017, 4.

¹⁵ Hospital Welfare and Muslim Educational Movement, “Education Fund: A Flicker of Hope,” *Ramadaan Supplement 1438*, May 2017, 4.

¹⁶ Hospital Welfare and Muslim Educational Movement, “Education Fund: A Flicker of Hope,” *Ramadaan Supplement 1438*, May 2017, 4.

The HWMEM is distinct in its food programmes from other organisations, as it maintains the halal kitchens at 18 hospitals in the Western Cape. Many other Muslim organisations do not carry out work at the hospitals. In addition, many of these patients are poor and cannot even afford to buy their own food. Many of them also suffer from chronic illnesses and do not have relatives who can look after them. The organisation takes on that responsibility by catering for the needs of the patients, and by managing the production and the distribution of food to them.

The HWMEM maintains networking partnerships with organisations who share the same aims and objectives. Some of these institutions are The Mary Harding Centre, the AGAPE School for the Cerebral Palsied, the Al-Waagah Islamic Institute for the Deaf, the De Heide School for the Disabled, the St Luke's Hospice, the Committee for the Preservation of the Tana Baru Cemetary, the Islamic Medical Association, the Sarah Fox Convalescent Home and the Rygate Terrace.¹⁷

The feeding programmes of the HWMEM are distinct from those of other Muslim organisations, as most of these programmes cater for the Muslim patients at various hospitals in the Western Cape. The staff members ensure that the food provided to those patients is strictly *halāl*, and they supervise and inspect the hospital kitchens on a regular basis. This kind of activity is not done by many organisations.

The aims and the objectives of the HWMEM are complimented in its feeding programmes, as the organisation also makes food parcels available to the institutions that it networks with, in addition to the work that the staff members conduct at the hospitals.

The results deduced from the empirical research that I completed with the HWMEM will now be presented, and the main research question will be answered throughout the discussion.

e) Results of the empirical research

I conducted an interview with three main staff members who run the feeding schemes of the HWMEM, as well as a focus group discussion with some of the recipients. The following data compose of the responses deduced from the empirical research:

The time of the interview conducted with interviewee A was 14h20 until 15h00. The results of this interview are as follows:

The HWMEM started in 1942 as the Hospital Welfare Society, due to concerns of many Muslims at the time about the Muslim sailors who had been on the warships that had arrived at the Cape. These sailors were admitted to the Somerset Hospital and had no access to *halāl* food. Moreover, there was no one available that could cater for his or her needs.

As time passed, and more hospitals became available such as the Groote Schuur hospital, the HWMEM started to spread its work and cater for the Muslim patients at the other hospitals. The organisation ensured that the Muslim patients had access to *halāl* food and that all the food supplied to them emanated from a *halāl* source. The activities continued in this way until the 1960s.

During the Apartheid era Yusuf Dadoo, the ANC stalwart, as well as some other members of

¹⁷ See Hospital Welfare and Muslim Educational Movement, *History & Achievements*, accessed on 13 August 2017, 2.

the ANC, made visits to the HWMEM leadership at the time and told them, “We need to educate our youth so that one day when there is a democratic South Africa, they can play a meaningful role in the country.”¹⁸

In 1972, the Hospital Welfare Society opened its educational arm and renamed its organisation as The HWMEM. During the Apartheid era, the organisation provided bursaries to the youth, including non-Muslim youngsters who wanted to pursue their further education. The organisation catered for the needs of individuals from different ethnic groups. However, due to the laws of the Apartheid regime, it had to register as a Muslim organisation.

As the organisation progressed, the need for assistance in the mortuaries increased and it became involved in the running of the mortuaries. The two main components of the organisation were thus, represented in the hospital inspection project of supplying *ḥalāl* foods, as well as in the mortuary project. The mortuary component included the legal and social requirements, as well as the medical requirements for people needing help with their burials.¹⁹

Today, the HWMEM consists of various projects, which include the hospital kitchen inspections for *ḥalāl* foods, the mortuaries, as well as the educational developments. The educational component constitutes the biggest portfolio of the organisation today, and consists of the Madrasa tul Khayr School for the visually impaired, which is administered by the HWMEM.

When asked about the feeding programmes of the HWMEM, Interviewee A informed me that primarily the main thrust of the feeding schemes takes place during the month of *Ramaḍān*, when food parcels are distributed for Muslims breaking their fast and programmes are run at different mosques. Members of the organisation attend these programmes and assist in the feeding, as well as in the distribution of the food parcels. There are also food parcels that are distributed throughout the course of the year, on a monthly basis and as funds permit. One of the reasons for the wide increase of funds and the vast availability of food parcels and food items during the month of *Ramaḍān* is the general pattern of people donating generously at that time of the year. During the rest of the year, the majority of people do not give as much, which results in a decline of available funds, and of food supplies. Another reason for more focus on feeding during the month of *Ramaḍān* would be that the need for food increases on a large scale at that time of the year, particularly in winter.

One can infer from the statements above that the HWMEM does not receive enough funding for its feeding programmes during the course of the year. Extensive funds are available only in the month of *Ramaḍān*. This challenge causes a decline in the food parcels and feeding activities that the organisation can offer during the rest of the year. In such cases when there is a lack of funds, the organisation does not distribute food parcels and only maintains the hospital inspections.²⁰

Interviewee A further explained that the feeding programmes at the organisation comprise

¹⁸ Interviewee A, interviewed by Mohammed Luqmaan Kagee, 31 May 2017.

¹⁹ Hospital Welfare and Muslim Educational Movement, “Education Fund: A Flicker of Hope,” *Ramadaan Supplement 1438*, May 2017, 4. For more information on the programmes of the HWMEM, see Hospital Welfare and Muslim Educational Movement, “Annual Report, Ramadaan 1438,” *Muslim Views*, May 2017, 14.

²⁰ For more information on the funding that the HWMEM receives, see Hospital Welfare and Muslim Educational Movement, “Annual Report, Ramadaan 1438,” *Muslim Views*, May 2017, 14.

mainly of food parcels and groceries. However, food is cooked in pots at certain venues and at specific mosques, and then given out to those in need during the month of *Ramaḍān*. For the purposes of the *Ramaḍān ifṭār*-feeding scheme chicken *Akni* is prepared and cooked. This meal includes portions of fresh vegetables, which are provided as a feeding initiative to the recipients. Frozen vegetables are excluded from this feeding programme. Members of the organisation assist in this feeding project, and spend time interacting and intermingling with the poor in those areas. Everyone partakes of the meal together. In this way, one experiences what they experience and witnesses the effects of poverty in those areas.

This information points out that the food parcels and groceries provided to the recipients, are of nutritional value most of the time. However, the cooked food, which is selected and prepared during *Ramaḍān* according to cultural preferences, is not nutritious. The only cooked food that is healthy for consumption would be the fresh vegetables. The organisation does not make use of frozen vegetables, as they can be perishable and may not last long after the freezing process. Nonetheless, research has proven that frozen food can be just as nutritious as fresh food.²¹

The feeding schemes of the HWMEM are maintained only during the month of *Ramaḍān*, while food parcels are distributed and handed out throughout the course of the year, according to the availability of funds. In the case of the food parcels, members of the organisation deliver them to various mosques in impoverished areas, and the mosque committee manages the distribution and the handing out of these food parcels to deserving individuals and families by following a list of registered recipients. During the distribution of food members of the organisation cooperate with people that they know well and with whom they maintain a healthy relationship. In this way, the organisation ensures that the food is made accessible to the most deserving individuals. On other occasions, the HWMEM members liaise with imams at various mosques in the Western Cape who all have lists of registered individuals eligible to receive *Zakāh* and other forms of charity. These recipients also benefit the most from the feeding schemes.

The HWMEM faces great challenges concerning funding as most people only contribute during *Ramaḍān*. The staff members adhere to certain regulations for the distribution and handing out of food parcels. In this way, the feeding programmes are structured, thereby ensuring that the poor benefit and that the food is not given to those who are not in need.

When asked about what motivates the staff of the HWMEM to feed people, Interviewee A stated that the main cause of motivation is that one receives, “a degree of satisfaction, knowing that you are able to put a smile on someone else’s face and that you are able to put some food in someone’s stomach.”²²

I remember, when we started the *ifṭār* programme at the Heideveld mosque, there was an incident that took place. We asked a young boy, “Are you fasting today?” The boy replied, “Uncle, I fast every day, even outside of *Ramaḍān*.” That is how difficult it is. One simply cannot find an answer to such a response.²³

²¹ See <http://eatingwell.com/article/17876/6-common-myths-about-freezing-foods/> (accessed on 3 September 2017).

²² Interviewee A, interviewed by Mohammed Luqmaan Kagee, 31 May 2017.

²³ Interviewee A, interviewed by Mohammed Luqmaan Kagee, 31 May 2017.

Another incident, which Interviewee A told me about was at the mosque in the main road in Delft, where one of the women who received food on that day, thanked them and said, “This is the first time that I had hot food in four days.”²⁴

This kind of experience motivates the staff of HWMEM and inspires them to help others even more. For this reason, the administrators of the organisation decided to intermingle and interact with the people in those areas.

When questioned about the costs and the affordability of the food, Interviewee A told me that most food items and food parcels are purchased and packaged according to the funds collected from the *Zakāh* donations of the Muslim community. An evaluation is done on the amount of *Zakāh* available to the organisation. Any additional amount of *Zakāh* that is not used during *Ramaḍān* is utilised for food parcels at other times of the year.

Food parcels are also packaged based on the average cost of a parcel, and funds are accumulated and spent for this purpose. During *Ramaḍān* 2017, the staff members were able to package 1 500 food parcels, which were distributed to various mosques and other organisations. These parcels were then given to deserving individuals. Each food parcel costs R350 each, and is prepared and packaged at the beginning of the month, so that there are enough items to last for most of the month.

The feeding programmes of the HWMEM are not always structured. During *Ramaḍān*, the food parcel drive is structured, and those involved in these activities analyse the forms of food that are consumed and stored at that particular time of the year. Such forms of food include vermicelli, flour, chilli bite mix, milkshake mix, light dessert mix and other forms of traditional food, which are used during *Ramaḍān*. For other occasions, throughout the year, the traditional items are excluded and different foods are added to the parcels, for e.g. oats and flour. Tinned foods such as baked beans, whole kernels and tinned fish, as well as cartons of long-life milk are packaged in these food parcels. These parcels also include other items that are needed on a daily basis such as washing powder, soap and toothpaste. Generally, all items are selected based on the same value and the food parcels are packaged accordingly.

Food types include oats, fresh vegetables or canned vegetables. Food parcels do not contain any confectionery, fried chips or any other kind of food that is detrimental to one’s health. Packaged food items that are purchased include oats, fish oil, tinned fish, packets of peas, vermicelli, chilli bites, etc. Most of the food items are traditional and are consumed on an ongoing basis.

The food parcels generally consist of food types that bear nutritional value but there are times when cultural preferences are taken into account, and foods that are not healthy are made available in the parcels. This selection is also influenced by the available foods at that particular time of the year and by the costs of such foods, which may be reduced in outlay or offered at special prices.

All food parcels consist of non-perishable food items. Therefore, food products such as butter, cheese and meat products are not packaged in the parcels. Food parcels are packaged very diligently to ensure that the items last for a lengthy period. Recipient preferences are not taken into account concerning the food parcels, as these parcels are packaged according to the

²⁴ Interviewee A, interviewed by Mohammed Luqmaan Kagee, 31 May 2017.

popularity of food products and items throughout the year.

Hence, the food that is made available to recipients is non-perishable. The packageability and perishability, therefore, do not affect the nutritional value of the food. In addition, this value is not really affected by recipient preferences, although traditional food, which is not nutritious, is provided at designated times of the year.

When questioned about the nutritional value of the food provided in the feeding schemes, based on the Qur'anic injunction of the consumption of lawful wholesome food, Interviewee A told me that the nutritional value of foods distributed by the organisation are generally of a good value. The staff members of the organisation consult a panel of imams regarding the *halāl* status of the food and maintain contact with other organisations that run feeding programmes.

Thus, all food that the staff of the HWMEM purchase and distribute are of a *halāl* nature. According to Islamic injunctions, the act of purchasing and distribution implies that the nutritional value of the food provided is not affected in any way by the existence of unlawful foods in the organisation's feeding programmes.

When I enquired if any of the staff members are qualified on the subject of food, Interviewee A informed me that the HWMEM does not employ any nutritionist or other such qualified scholar on the subject of food. The feeding programmes are managed and maintained based on the experiences and knowledge of the organisation's members.

There are no formal talks given by any of the staff members on food and its provision. However, the HWMEM publishes its own promotional material, which highlights the work of the organisation, its feeding schemes, as well as provides an update on its achievements. Full reports are made available in these publications. The HWMEM also publishes its reports in the Muslim Views community newspaper, which also contain the financial reports of the organisation. These periodicals cover the background of the organisation, the work that it conducts, the distribution of its feeding programmes, as well as other relevant information.²⁵

The areas of distribution are located in the *Bokaap*, as well as throughout the Northern Suburbs and the Southern Suburbs. Members of the organisation communicate effectively with each other concerning the areas of importance, and do not carry out distribution in the same area. In Mitchells Plain, the HWMEM covers Eastridge, Rocklands and Tafelsig during the feeding activities. Other areas include Parkwood Estate, Wynberg, Rylands Estate, Bridgetown, Capricorn, Elsie's River, Hanover Park, Philippi, Delft, Macassar and Mfuleni/Khayelitsha. These areas are populated by scores of Muslims.

Additionally, many non-Muslims simultaneously partake of the meal provided in those areas. The feeding schemes are hosted at the mosques located in those areas, and the mosque committee, as well as its congregation contribute to the running of the programme in whatever way they can. In some areas, the programme is initiated by the mosque to which the staff members of the HWMEM provide support and assistance, by making funds available, delivering the food parcels and by participating in the programme.

At times, many members of the community render donations towards the food, but sometimes

²⁵ See Hospital Welfare and Muslim Educational Movement, "Annual Report, Ramadaan 1438," *Muslim Views*, May 2017, 14.

the organisation spends of the funds at its disposal to supply the ingredients for the cooked food. There are occasions as well when the organisation supplies these ingredients directly to those who cook the food. Suppliers are multiple in numbers, and they contribute on a regular basis.

The organisation maintains a healthy relationship with a few suppliers who are always willing to assist. These suppliers prepare the food parcels and package them, deliver them to the offices of the HWMEM and donate some food parcels towards the feeding programmes. The wholesalers are not contacted directly but the organisation requests help from certain businesses and individuals with whom it is well acquainted.

When asked about the recipients who benefit from the feeding programmes, Interviewee A informed me that many recipients are orphans and thus, distribution takes place at orphanages. There are also multitudes of foreigners in Bellville such as people from Somalia, as well as others in different areas who benefit from the feeding schemes. Those who benefit from these feeding schemes come from disadvantaged backgrounds. These people are economically impoverished and financially desperate, and the HWMEM staff members therefore distribute the food parcels in those areas. Some of the recipients receive bursaries for their education or for the payment of electricity bills.

In the case of providing bursaries, the criteria of assessment include the educational background, as well as the family background of the person requesting assistance. Other criteria are the financial needs of that person or his/her family, the income situation, responsibility and the field of study for which he/she is applying. Some of the criteria also include background checks to assess if that individual qualifies for *Zakāh*. Organisations that receive assistance from the HWMEM, for example, comprise of an old age home in Bonteheuwel, as well as one in Rocklands, and the Habibia Girls Orphanage.

When the community witnesses the work done by the organisation, especially the feeding programmes and the activities of the *Ramaḍān ifṭār*-scheme they readily contribute towards these projects. People are always prepared to assist, and do not refrain from doing so under any circumstance. Donors receive regular reports on how their funds are spent and on how and where the distribution takes place. The organisation would like to improve on the marketing of its projects so that awareness can increase in the community.²⁶

This discussion concludes the results deduced from the interview conducted with Interviewee A of HWMEM.

The time of the interview done with Interviewee B was 15h10 until 16h05. The results of this interview follow below:

In 1942, a group of concerned Muslims realised the need for *ḥalāl* food to be made available to the sailors who were admitted to the Somerset Hospital. Many of these sailors were Muslims and were in need of treatment. There was no one to see to their needs, and as a result, some members of the Muslim community volunteered to carry out this task. In this way, the hospital project began under the name of the Hospital Welfare Society, and work was carried out at the Somerset Hospital.

As time progressed, more hospitals were opened, and the need for the supply of *ḥalāl* food at

²⁶ Interviewee A, interviewed by Mohammed Luqmaan Kagee, 31 May 2017.

hospitals increased. Thus, the organisation undertook the responsibility of catering for the needs of Muslim patients. Currently, the organisation runs these projects at 18 hospitals, which include all the State hospitals. The work carried out at the hospitals covers the supervising, as well as the evaluation of the kitchens and food that is supplied to the Muslim patients.

The organisation currently runs the following projects:

- The kitchen inspections at various hospitals, to verify the *ḥalāl* status of the food;
- The distribution and the handing out of food parcels;
- The *iftār* feeding programme during *Ramaḍān*;
- Feeding on a monthly basis in designated areas; and
- *Qur'ān* literacy classes for the visually impaired, where blind and partially-blind people are collected by designated taxi drivers and dropped off at the Habibia Primary School, in Rylands Estate.

The staff members of the HWMEM are motivated by their outlook on social welfare. When asked about what motivates them, Interviewee B stated:

“Feeding the poor and seeing the satisfaction on their faces makes one happy, and there is always someone who has an experience to share with us. One only understands the real situation of poverty in South Africa while spending time amongst the poor and in poverty-stricken areas.”²⁷

Members of the HWMEM deliver the food parcels to respective mosques, and the imam of each mosque voluntarily manages and oversees the distribution, as well as the handing out of the parcels, to those in need.

When asked about the selection of food, Interviewee B told me that the organisation selects food parcels of a choice-grade quality. Interviewee B further said that packaging is of a high priority and the organisation packages the food carefully, so that it can be sustained as long as possible. Foods that are not packaged correctly may expire or be damaged during handling.

Concerning the perishability of the food parcels, Interviewee B told me that all food supplied is non-perishable. Food parcels are carefully packaged with selected items only. Sometimes canned foods are used but the organisation ensures that all food is of a good quality. Each food parcel utilised during the month of *Ramaḍān* has a value of R350, whilst food parcels are valued at R240 throughout the year.

The packageability and perishability is of high priority at the organisation, so that the nutritional value of the food provided to recipients is not affected. Durable packaging is utilised, and food items of a non-perishable nature are packed in the parcels. In addition, the value of the food selected is retained throughout the feeding schemes.

When I enquired about the *ḥalāl* status of the food provided to the recipients, Interviewee B informed me that all food inspected at the hospitals must be strictly *ḥalāl*. All cutlery and utensils utilised for the food are supplied by the HWMEM. The food offered to Muslim patients at these hospitals holds a loyalty seal, as well as a seal of integrity from the

²⁷ Interviewee B, interviewed by Mohammed Luqmaan Kagee, 31 May 2017.

HWMEM. These seals have to be in place when the patient receives the food. A *halāl* certificate is also given to the hospitals on behalf of the HWMEM. When hospital visits are made, all the requirements are checked and an inspection list is kept by the organisation. These checks are also observed when a hospital that is not on the network would like to apply for *halāl* status with the organisation. In addition, food made available in the food parcels and during the feeding schemes is *halāl* certified as well.

There is no doubt that the food that the organisation supplies to the Muslim patients is of a *halāl* nature and source, as it bears the certificates of reputed Muslim organisations. The HWMEM also places its own loyalty seal and seal of integrity on the packaging of the food. Additionally, the Department of Health conducts inspections at the hospitals to ensure that those who work in the hospital kitchens comply with the health regulations, as well as with the regulations of by the HWMEM. Moreover, only nutritious food may be provided to patients in hospital, as the consumption of other kinds of food will be detrimental to their health.

Many of the patients at the hospitals are poor and cannot afford to buy their own food, especially at the State hospitals. Some of them do not have any relatives or friends to assist them. A background check on each Muslim patient is completed by the HWMEM, and the hospitals employ dieticians and inspectors to monitor the food. Samples of food are analysed by the hospitals as well.

The organisation does not have any policies on food security but employs the following strategies to ensure the efficiency of the feeding schemes:

- The needs of the poor are always given first priority;
- Checks are done at the homes of those who need assistance; and
- Regular inspections are done at the hospitals that form part of the organisation's network of hospitals.

There are no nutritionists or dieticians consulted by the organisation. The staff members are qualified on the subject of food, relative to their individual experience. Qualified imams are consulted and their assistance is requested at the mosques. The HWMEM also maintains a good relationship with suppliers of the feeding programmes. Many members of the community volunteer their services and assist regularly in the running of the feeding schemes.

The HWMEM obtains the required food from specific donors who provide the food parcels at a reasonable cost. These donors also package the food items and deliver the packaged parcels to the areas of concern. These food items are readily accessible but at certain times of the year, when something is not available, an alternate food product is purchased in its place. The food supplied by the donors always holds a high value, in terms of the quality of the food and its lifespan. In this way, the required food is affordable and the feeding schemes can be well maintained.

Here, the accessibility and availability of certain foods play a role in the food that the staff members select for distributing the food parcels. Food that is less nutritious or does not have any nutritious value may be contained in the parcels. This selection may also be influenced by affordability, as funds are not always accessible to the organisation.

When I enquired if any of the staff members deliver talks or issue publications, Interviewee B

informed me that there are no speeches given on food or its provision, nor does the organisation publish anything related to the topic. However, the HWMEM publishes regular reports in community newspapers, mostly on a quarterly basis. These reports contain a full breakdown of income and expenditure, outlining the organisation's activities for the period prior to the publication of the report. In addition, the reports also consist of an update on the work done by the organisation and volunteers in the community. This initiative allows the donors and the general community to take cognisance of the poverty situation within the Cape, as well as affords them with an account on how the funds are utilised by the organisation.²⁸

Most of the food parcels are made accessible to the local poor Muslims within the community. Food parcels are not provided much to foreigners, as most of them seek employment by themselves and assist each other. Occasionally, the organisation helps foreigners if necessary, of which some are beggars. The poor do not insist on, or expect, any particular types of food. They are generally happy with what they receive. Many people approach the organisation for various needs but most of the funding is spent on the hospital kitchen inspections, the feeding schemes and for educational purposes. Background checks are made of those who approach the organisation for assistance.

Occasionally, the HWMEM also makes funds available to those who require assistance with their monthly groceries and with their electricity bills. Records are made of all activities, as well as of any funds that are received or spent, for auditing and for the integrity of the NPO status of the HWMEM.

When asked about the response of donors and the public, Interviewee B told me that the HWMEM receives a heartfelt response from donors and from the public. Most of the donors and volunteers are members of the community who know the organisation well. They understand the dire need for feeding campaigns. On the other hand, many people are also unaware of the work done by the HWMEM. Members of the organisation feel that much more awareness should be created in the community, through more publications being issued, as well as through the organising of events. There are times when certain individuals contact the HWMEM for help with hospitals outside the region but the organisation cannot manage these projects due to a lack of funds for such a purpose, and because it only operates within the Western Cape province.²⁹

This discussion concludes the results deduced from the interview that took place with Interviewee B.

An interviewee was also conducted with interviewee C. The time of this interview was 16h15 until 16h55, and the results follow below:

The history of the HWMEM dates back to 1942, at a time when numerous Muslims sailors had arrived at the harbour in Cape Town. Many of these sailors had Muslim relatives at the Cape. The authorities used to request help from concerned Muslim residents there, to assist them in catering for the needs of the Muslim sailors.

²⁸ See Hospital Welfare and Muslim Educational Movement, "Education Fund: A Flicker of Hope," *Ramadaan Supplement 1438*, May 2017; and HWMEM, "Annual Report, Ramadaan 1438," *Muslim Views*, May 2017, 14.

²⁹ Interviewee B, interviewed by Mohammed Luqmaan Kagee, 31 May 2017.

In this way, the organisation started under the name of the Hospital Welfare Society and undertook the responsibility of making *ḥalāl* food available to those sailors. All the members at the time readily provided their succour on a voluntary basis. Due to their enthusiasm in maintaining the projects, the organisation grew and developed into what it is today. Thereafter, the demands on the services rendered by the organisation also increased. Thus, the HWMEM saw the urgent need to add more activities to its profile.

Concerning the hospital project, Interviewee C told me how these activities were done in the past. He said that one of the members of the organisation would visit each hospital, and arrange for a meeting with the superintendent of the hospital. This appointment would result in the conversion of the hospital into an environment that is conducive and would comply with the regulations for *ḥalāl* foods. The imam who was overseeing the adaptation and the conversion of the hospital kitchen and other rooms where food is stored to such an environment would be accompanied by his students. They would carry bags of mountain clay with them and smear the whole area with the clay, including the kitchen, the deep freezers, the fridges and the utensils. The reason for the usage of mountain clay is that the clay holds certain chemical properties that kill the germs, thereby removing the grime from the utensils. This strategy was adopted to clean and purify all the necessary areas and objects, so that they could be replaced with materials that are of a *ḥalāl* status.

Members of the organisation consult and have regular meetings with various scholars and Muslim organisations who work with the analysis and certification of *ḥalāl* food on an ongoing basis. These organisations comprise of the following registered entities for the investigations on *ḥalāl* food: The Muslim Judicial Council (MJC), the South African National Halaal Authority (SANHA), the Islamic Council of South Africa (ICSA) and the National Independent Halaal Trust (NIHT). The policy of the HWMEM is to ensure that the food purchased does indeed bear the *ḥalāl* status. Therefore, the packaging of the food must bear the stamp of any one of these four *ḥalāl* certification bodies.³⁰

Sometimes members of the organisation make visits to the meat abattoirs and food purveyors and evaluate the food, its preparation and packaging. Observations would be done of these activities for the duration of the visits.

The strategies implemented by the organisation to ensure that all food provided to the hospital patients is *ḥalāl* do indeed verify that the staff are implementing the Islamic injunction concerning the consumption, and the provision of *ḥalāl* food. This practice is authentic, as the food bears the *ḥalāl* stamp of one of the four above-mentioned organisations, as well as seals of quality and integrity from the HWMEM. Hence, there is no influence on the nutritional value of the food from this viewpoint.

When I enquired about what motivates the staff of HWMEM, Interviewee C replied:

We believe that everything that Allāh has granted us is a trust (*amānah*) and upon this concept we base our practices. Our religion (*dīn*) expects of us to give of our time and of our resources to the underprivileged. It is a natural feeling for one to have the desire to help others, because it is within one's heart to help, and we understand this concept from the Islamic principles. It is also natural for the youth to feel that way, and for this

³⁰ For more information on these organisations, see <https://mjc.org.za>; <http://sanha.co.za>; <https://islamiccouncilsa.co.za>; <https://halaal.org.za> (accessed on 13 July 2017).

reason many of the members joined the organisation at a young age.

One does not always have to provide financial assistance, if one does not have the means to do so, even though people generally think that they should only give financially. Sometimes the time and the knowledge at our disposal are more meaningful than giving money. This outlook on helping others is what motivates us.³¹

When asked about the feeding programmes, Interviewee C told me that these programmes are generally run on a quarterly basis. The organisation has managed to distribute 5 000 food parcels during *Ramaḍān* this year. Each parcel covers basic needs of food items, which last for one week or two weeks, depending on how it is used by the recipients. The organisation ensures that the contents of these parcels are of a good quality, and that they consist of non-perishable foods. Each parcel contains edible food that can be preserved or endure for a certain period. These food items include common food kinds such as flour, oats, milk and cereals.

From this information, it is clear that the packageability and the perishability do not have any effect on the nutritional value of the food available nor is there any damage caused to the contents of the parcels. The food items that are packaged for distribution purposes are generally nutritious but some kinds of food such as the cereals hold very little benefit to one's health.

When questioned about the selection of food, Interviewee C said that the selection of food is based on the daily needs of people. The staff members purchase food items that are basic and can be used at any time. In this way, the cooked food is also prepared and made available during the outreach campaigns. This exercise is carried out so that the food is always used by the recipients and is not wasted. No eatables of a luxury standard such as chocolates are packaged in these parcels. If there are any such items, then they are occasionally included in the parcels on a very small basis. Concentrated beverages are also part of these parcels.

One notices from these details that cultural preferences play a meaningful role in the selection of food during certain times of the year. Some of the content, for example, chocolates, and beverages, which are then offered to the recipients in such cases, are not nutritious.

In addition, the contents of these parcels consist mainly of milk, rice, flour, tinned fish, jam and other food products that are easily stored. Sometimes toiletries are distributed or handed out with the parcels. These parcels are distributed on a quarterly basis and are valued at R340, and consist of sufficient food to last approximately one week to two weeks. The food made available in these parcels is supplied by Muslim-owned businesses and is always accessible. The donors also deliver the parcels to the designated poverty-stricken areas on behalf of the organisation. Parcels are also provided to the Al-Waagah Islamic Institute for the Deaf.³²

The staff members of the HWMEM do not pack any perishable items in the food parcels. The packaging is supplied by the donors and the HWMEM uses its own labels for the parcels. The distribution methodology of the organisation is based on collaboration with various imams and religious leaders who are fully aware of the situation of the community and know well who deserve the food. The criteria employed by the organisation is to offer the food only to

³¹ Interviewee C, interviewed by Mohammed Luqmaan Kagee, 16 June 2017.

³² For more information on the Al-Waagah Islamic Institute for the Deaf, see <http://alwaagah.za.org/> accessed on 28 August 2017.

the most deserving individuals.

Relating to costs, Interviewee C informed me that the bulk of the costs for the projects of the HWMEM are made available by the larger community. All costs accrued throughout the implementation of these projects are covered by the funds that the organisation has at its disposal. For instance, the payments made to those who offer their services for the hospital kitchen inspections and for the *ḥalāl* certifications are always covered by means of a monthly stipend. The funds are spent on the food parcels as they are available and the organisation works according to a budget for each programme that it runs. The bulk of these funds are sourced from the *Zakāh* payments of the Muslim community.

The same funds are also utilised for the activities of the Madrassa Tul Khayr School for the visually impaired, which was taken under the wing of the Hospital Welfare in 2003. The modus operandi for this school is that the Hospital Welfare manages and operates it on a free of charge basis. The students are between 15 and 20 in number and are collected at their homes by members of the organisation. They are then accompanied to the school, and dropped off at home after lessons. The students do not have to pay any fee for these classes. The only costs that the HWMEM incurs involve the salaries of three official teachers. There have been teachers who have volunteered to teach at the school in the past but the current structure of the school allows salaries to be given to the teachers. The school is run every Saturday afternoon, and the community offers good support to it.

The availability of funds appears to be a problem that the employees of the HWMEM are faced with during the running of their feeding campaigns. Funding is not accessible on a continuous basis, which affects the selection of food that is purchased for the recipients. The food that is distributed and handed out is therefore not always nutritious.

When asked if the HWMEM has any policies on food security, Interviewee C said that the organisation does not have any formal policies on food security, nor are any of its members qualified as food technologists or on the subject of food. In addition, the HWMEM does not have any talks or publications on food but the staff members attend community programmes and conferences.

When I requested details on the organisation's relationship with suppliers, Interviewee C said that the HWMEM maintains a very healthy working relationship with the suppliers who are helpful when it comes to supplying food to the organisation. The organisation's staff members also interact and cooperate with representatives of the Department of Health regarding the provision of nutritional food. Meetings are held with the superintendents of the hospitals and visits are made to the Department of Health for consultation purposes. They in turn, instruct the various kitchen suppliers and the catering companies to conform to the *ḥalāl* standards of the HWMEM.

Hence, due to the assistance and regulatory procedures of the Department of Health and the hospital superintendents, all food that is given to the patients is *ḥalāl* and wholesome.

The areas covered by the HWMEM in its feeding drives fall in a radius of approximately 40 kilometres. Distributions take place on Saturdays and occur in Faure, Delft, Mitchell's Plain, Wynberg and other such areas. The organisation does not cover areas beyond this radius, as it does not have the necessary logistics to do so.

The recipients are always people who are in dire need. Interviewee C informed me about one

of their visits to an impoverished area, “On one such occasion, we went to Lavender Hill, where one of the youngsters was asked the question: “Are you fasting?” He replied, “I’ve been fasting for three days without food.”³³

The HWMEM does not receive any subsidy from the government. The funds are solicited from the organisation’s own members and the public. The HWMEM receives a very good response from the public. Every year, an amount in excess of R500 000 is received from the *Zakāh* contributions. Other donations are small because people are willing to give *Zakāh* more than anything else. The organisation also receives donations from its collection tins, which are left at shops, but this kind of income has dwindled, due to the unsafe nature of collecting the tins. People also prefer rendering donations in the form of voluntary charity.³⁴

This discussion concludes the results deduced from the interviews.

The following data contains the outcome of the focus group discussion, which I conducted with some students of the Al-Waagah Islamic Institute for the Deaf who receive food parcels from the HWMEM:

The students of the institution range from various backgrounds and are divided into four diverse classes, which cater for males and females. The youngest group consists of children aged between the ages of 4 years and 12 years. The second group consists of teenagers from 13 years of age until 18 years. The third group is composed of those from the age of 18 until 35 years and the senior group comprises of students over this age. Many students are elderly, and the oldest amongst them is 87 years of age.

All of the students are affected with hearing disabilities and a number of them are fully deaf. The institution provides classes for them and transport of seven taxis as well, which collect these students from their homes, which are located in various parts of the Cape Town Metropolitan Area. These areas include Mitchell’s Plain, Colorado Park, Tafelsig, Eastridge, Lenteguur, Delft, Bonteheuwel, the Northern Suburbs, Woodstock and a few other places in those regions.

The HWMEM makes food parcels available to the institution for handing out to the students. The organisation also manages and provides support for the transport facilities on behalf of the school. The institution works in collaboration with the Madrassa tul Khayr School for the visually impaired, and both schools receive assistance from the HWMEM.

The recipients receive food parcels regularly during the month of *Ramaḍān*, as well as sporadically throughout the year, as funds are available. The HWMEM has been offering them these parcels for many years and has maintained a salubrious relationship with the institution.

The food parcels generally consist of the following items: baked beans, oil, sugar, cake flour, pea flour, jam, milk, salt, mealie meal, tea, tinned fish, packets of cup-a-soup and split peas. The food lasts for 1–2 weeks on average, depending on how many people there are in a single household. Some recipients who live on their own, make use of these parcels on an individual basis, while others share the food with family members such as their parents, children, grandchildren and siblings.

³³ Interviewee C, interviewed by Mohammed Luqmaan Kagee, 16 June 2017.

³⁴ Interviewee C, interviewed by Mohammed Luqmaan Kagee, 16 June 2017.

The majority of these recipients are either unemployed or employed on a casual basis when jobs are available. The poor are content with the HWMEM and the school, and are grateful for the help that they receive. According to them, if it was not for the generosity of such organisations, they would have no access to food nor would they be helped by anyone.

General concerns of these recipients include the degree and the impact of poverty in the areas that they come from. Many of them obtain social grants from the government to the amount of R1 600, which is not enough to cover their basic expenses. People living there beg for food on a daily basis and are deprived of their needs. Sometimes the parcels are stolen by others who do not have any hearing impairment, because the Deaf are vulnerable and cannot defend themselves. The recipients are hopeful that organisations such as the HWMEM and the Al-Waagah Islamic Institute for the Deaf will continuously receive the community support that they deserve and that they will remain sustainable for the benefit of others.

This discussion concludes the empirical research that I completed with the HWMEM. The organisation provides nutritious food to the recipients in the bulk of its feeding projects. These projects include the supply of *ḥalāl* food to the Muslim patients at various hospitals in the Western Cape, in which case the offering of food with nutritional value is mandatory and is required by the Department of Health. The same type of food is made available throughout the feeding drives and in the food parcels.

There are instances, however, when food of little nutritional value is purchased and given to the recipients. The main factors affecting the selection and the provision of food in such cases are related to the high costs of food. The organisation does not really have a problem with the packageability or perishability of the food. The biggest challenges that the HWMEM encounters, however, during its feeding programmes are related to the availability of funds, as well as to the accessibility of certain types of food. Cultural preferences also play a big role in the type of food that is selected. These factors influence the capacity of the staff members in being able to provide nutritious food to the recipients continuously.

It is clear that the HWMEM does not receive sufficient funding for its projects. All the funding received by the organisation emanates from the donations rendered by the public. Most of these donations are in the form of *Zakāh* money, as well as in the form of voluntary charity. Many people also contribute of their time and knowledge. Recommendations have been made for the HWMEM to extend its hospital network and the scope of its feeding drives. Only an increase in funding and work force will be able to enlighten this task.

f) Conclusion

This chapter provided an exposition on the history and background of the HWMEM, including its aims and objectives. A breakdown of the organisation's programmes was provided and an explication followed on the results of the empirical research.

The result that was established is that the HWMEM provides nutritious food to the recipients of its feeding programmes, particularly during the organisation's projects at various hospitals in the Western Cape. The same value of food exists in the contents of the food parcels that are distributed, although, there are instances when food of little nutritious value is selected, mainly due to concerns over funds available. The HWMEM maintains the quality and value of the food items throughout its feeding programmes. A full assessment of these considerations was made during the section on the results of the empirical research.

The next chapter will comprise of details on the Naqshbandi Muhammadi Order of South Africa and its feeding programmes.



Chapter 6: The Naqshbandi Muhammadi Order of South Africa

a) Introduction

This chapter will focus on the background of the Naqshbandi Muhammadi Order of South Africa (NMOSA) and offer a reflection on the feeding programmes run by the organisation. The discussion will commence with a look at how this organisation started in the country and its constitution will be mentioned.

In addition, a breakdown will be provided on the aims and objectives of the NMOSA, as well as on the programmes that it offers to the public. Thereafter, I will provide a detailed exposition on the results of the interviews that were conducted with staff members and the focus group discussion that was completed with some of the recipients. An assessment will be made on the way in which the staff members are implementing Islam's injunctions on nutrition in their feeding programmes, and to what extent they adhere to these injunctions. In conclusion, a brief synopsis will be made of the organisation and its work. I will commence by expounding on the history of the organisation and its background.

The establishment of Islam in Africa followed a series of conquests that took place during the era of the Prophet Muhammad's (peace and blessings of Allāh be upon him) companions. They bore the responsibility of conveying the message of Allāh, the Creator of all existence, to His creation, which they accomplished with phenomenal success. Through these expeditions, multitudes of people accepted Islam, as they realised the hope that it instilled within them. They understood Islam to be the solution to their problems.

Throughout the course of these events, many circumstances unfolded in history, as Muslims who followed in successive generations perpetuated the work of their ancestors. They educated people through values of kindness, benevolence and mercy. It is, therefore, no mystery, nor is it unknown, how Islam managed to survive the never-ending onslaught of its enemies. Great intellectuals of the mystical Islamic science of *Taşawwuf* (Sufism) were the forbearers of these Islamic values, thereby emulating the noble example of the Prophet Muḥammad (peace and blessings of Allāh be upon him).

The Naqshbandi Muhammadi Order of South Africa has its roots in this mystical science, dating back to the foundation laid by the founder of the Order, Abū Ya'qūb Yūsuf al-Hamadāni (d. 1140) in the early twelfth century. The Order is named after Muḥammad Bahā' al-Dīn al-Naqshbandi (1318 – 1389).¹

The NMOSA traces its roots back to the first caliph of Islam, Abū Bakr al-Şiddīq (may Allāh be well pleased with him) who was the closest companion of the Prophet Muḥammad (peace and blessings of Allāh be upon him).²

The NMOSA originates from the heritage of the Muslim leader, Yūsuf of Macassar who

¹ See Naqshbandi Muhammadi Order of South Africa, *History of Naqshbandi Order of South Africa*, accessed on 15 August 2017, https://naqshbandi.org.za/?page_id=86.

² For more information on the life of Abū Bakr al-Şiddīq (may Allāh be well pleased with him), see Abū al-Fidā' Ismā'īl ibn Kathīr, *Al-Bidāyah wa al-Nihāyah* (Cairo: Dār al-Manār, 2001), Volume 7, 276-326; Muḥammad Yūsuf al-Kāndahlawī, *Ḥayāh al-Şāhābah* (Damascus: Dār al-Qalam, 1985); and Abū 'Abd-Allāh Shams al-Dīn Muḥammad ibn Aḥmad al-Ṭahabī, *Siyar A'lām al-Nubalā'* (Riyadh: Bayt al-Afkār al-Dauliyyah, 2004), Volume 1-2, 467-508.

travelled widely during his lifetime. In 1649, Yūsuf was initiated into the Order while he was undertaking studies in Yemen.

“The real growth in the Naqshbandiyyah Order has been experienced from 1998 onwards, commencing with the establishment in that year, of the Haqqani Foundation of SA in Cape Town.”³

b) The constitution of the NMOSA

The NMOSA is a registered NPO and a PBO. The organisation’s constitution contains the following information:

Name: The name of the Association is the Naqshbandi Muhammadi Order of South Africa.

The purpose of the organisation: The Association constitutes a non-profit, religious organisation formed to provide any one or more of the religious benefits outlined in paragraph 4 below, being the promotion of religion encompassing acts of worship, witness and community service, based on the tenets of Islam.⁴

The legal status of the NMOSA is as follows:

The Association is a body corporate with its own legal identity, which is separate from its individual members. The Association shall continue to exist even if the members change. The Association may own property, enter into contracts and sue or be sued in its own name.⁵

c) Aims & objectives of the NMOSA

The aims and objectives of the NMOSA are as follows:

In pursuance of its stated purpose and without restricting the generality thereof, the objects of the Association include inter alia the following:

- To conduct regular Islamic spiritual training and exercises to raise the consciousness of Allāh in the hearts of the members;
- To conduct regular Islamic moral training so that the conduct and the behaviour of the members can be enhanced;
- To develop and conduct outreach programmes to various communities in order to raise religious awareness there;
- To provide financial resources, as well as other resources to needy or charitable causes;
- To research, to publish and to distribute a variety of publications on Islamic literature;
- To run a library which stocks Islamic literature, which is open to the general public;
- To enjoin what is right and forbid what is wrong in accordance with Islamic beliefs and practices;

³ The Naqshbandi Muhammadi Order of South Africa, *History of Naqshbandi Order of South Africa*, accessed on 15 August 2017, https://naqshbandi.org.za/?page_id=86.

⁴ The Naqshbandi Muhammadi Order of South Africa, *Constitution*, 6, accessed on 15 August 2017.

⁵ The Naqshbandi Muhammadi Order of South Africa, *Constitution*, 6, accessed on 15 August 2017.

- To promote, to protect and to preserve the religious rights of Muslims;
- To promote the religious, the social, the spiritual and the educational advancement of Muslims;
- To promote the advancement of brotherhood and co-operation not only in the Muslim community but also with members of all other denominations;
- To acquire and to maintain immovable property within which to conduct the aforementioned duties and other related activities;
- To attend to all matters incidental to the aforementioned activities;
- All the activities of the Association, in pursuance of all its aforementioned purposes and objectives and such other activities the Association may involve itself in, shall be in conformity with the holy *Qur'ān* and the *Sunnah* of the Prophet Muḥammad (may Allah's peace and blessings be upon him). Any doubt or dispute regarding such conformity shall be governed in terms of the arbitration clause in clause 14 of this Constitution.⁶

c) The programmes of the NMOSA

“The primary task of the Naqshbandi Muhammadi Order of South Africa is, first of all, to provide a structure within which the individual members can strive for spiritual purification.”⁷

The NMOSA runs many programmes of a spiritual and religious nature. Religious leaders who offer advice to the organisation's staff members, encourage them to take these programmes to the impoverished areas and to the African community. People who live in the poorer areas are especially keen to learn about Islam. Thus, members of the organisation who make regular visits to the townships provide feeding to the people there and foster in them the desire to accept Islam, through the observation of *thikr* (remembrance of Allāh). The thrust of the organisation's feeding schemes are thus, conducted in the townships, where the inhabitants live in a crisis of poverty.

Many people are not prepared to go into the townships due to safety concerns. The food programme of the NMOSA is hence, distinct from other organisations, in the strategies that they employ to feed the poor. There are very few mosques available for Muslims there. The organisation builds and maintains some of these mosques, as well as other facilities in those townships. The staff members of the organisation constantly face the challenge of funding. An analysis of the empirical research that I completed with the organisation is provided below.

d) Results of the empirical research

The empirical research that I conducted with staff members who manage the feeding schemes of the NMOSA was very rewarding. I accompanied them on one of their feeding schemes to six townships. These townships are located in Eastridge, Lost City, Bardahl, Zwelitsha, Blikkiesdorp and Driftsands.

⁶ The Naqshbandi Muhammadi Order of South Africa, *Constitution*, 6-7, accessed on 15 August 2017.

⁷ The Naqshbandi Muhammadi Order of South Africa, *About Naqshbandi Muhammadi South Africa*, accessed on 16 August 2017, http://naqshbandi.org.za/?page_id=796.

This part of the study was completed in the form of two interviews with staff members of the organisation, as well as a focus group discussion with some recipients. The results of these interviews and the discussion follow below:

The time of the interview with Interviewee A was 12h50 until 13h25. The results of this interview are as follows:

The organisation started in 2001 under the guidance of Yusuf da Costa who follows the teachings of Nazim al-Haqqani. In addition to the programmes that are maintained of a spiritual nature the employees are also involved in community enrichment. There are four instructions that their teachers' imparted to them, concerning work in the poverty-stricken areas:

- To hold *Ṭhikr* (remembrance of Allāh) individually, as well as in congregation;
- To feed the poor;
- To build facilities for people to use; and
- To build ablution facilities adjoined to these buildings⁸

Members of the organisation who manage the feeding schemes carry out the following programme in the townships whenever they go there: They make group *Ṭhikr* and run empowerment workshops where people are empowered about Islam and where food is provided to them. The instructions that the staff members of the organisation received from their leaders promulgate that they should not preach or propagate Islam at these workshops or try to convert people to Islam. Rather, they should hold a group *Ṭhikr*, feed the people, build ablution facilities and a place for the residents to utilise for the purposes of conducting prayer and the provision of education. Showers are built for people to use at the ablution facilities because there is not much running water in the townships.

When asked if the feeding programmes are outlined, Interviewee A told me that the staff members maintain outlined feeding programmes even though they do not receive much funding. They also run schools (*madāris*) at the places where food is made available. These schools are not only for educating Muslim children but also open to children of all faiths. There is a safe and secure place for them to use after school hours where they can partake of a meal. Hence, the organisation's first priority is to provide them with food. These activities are maintained from Mondays to Thursdays, throughout the year, as well as either on Fridays or Sundays. At other places where feeding is offered to the poor, the staff members try to feed the people three times a week. During *Ramaḍān*, feeding is done on a daily basis at these sites.

Some of the organisation's social welfare programmes include enrichment programmes such as literacy classes, where English literacy is taught. The staff members of the organisation team up with Claremont Main Road mosque where formal and structured literacy programmes are offered to the public. Sewing classes and computer skills are also made available by the organisation.

When asked about what motivates the staff members to provide food to the poor, Interviewee A said:

⁸ For more information on the organisation's programmes, see http://naqshbandi.org.za/?page_id=86 (accessed on 4 September 2017).

It is part of our creed. We find ourselves very fortunate to be able to feed others and it is something that we enjoy doing. We are part of the feeding programme, as well as part of the building project. We follow the mystical science of Islam (Sufism), which teaches us to listen and to obey.⁹

The forms of food that are provided during the feeding schemes are purchased based on the life of each product. Food that lasts longer is made available to the recipients and not food that expires within a short period. Meat is not always accessible and in such cases, meat is generally prepared only for feeding purposes at the time of the major Islamic ritual of slaughtering, which takes place during the Islamic month of *Ṭhul Ḥijjah* (the month of the *Hajj* pilgrimage).¹⁰

Funding is certainly a challenge encountered by the staff members, which influences their capability of maintaining constant feeding programmes. In addition, the accessibility and availability of certain forms of food also pose a problem, since food that cannot be procured is substituted with other forms of food. This may result in food of a less nutritional value being purchased, which is both available and cost effective at the time of trade. The meat that the organisation makes available to recipients during the slaughtering period is nutritious, since fresh meat is offered to the poor. The organisation does not provide any perishable forms of food or food items in its feeding schemes.

A slaughtering service is offered by the organisation, free of charge. The public assists in these slaughtering activities by donating meat. Last year, 200 sheep and 40 oxen were sacrificed. That meat was used throughout the year. However, when there is no meat available legumes are cooked. This choice is made based on the protein and carbohydrate contents of these legumes, which are offered to the recipients together with rice. This meal is a nutritious one. Other kinds of food such as samp and maize meal, are also made available to the recipients. Throughout the feeding programmes, the staff members of the organisation try their best to provide as much nutritious food as possible, within the budgetary confinements.

It appears here that most of the food given by the staff members to people in the townships is nutritious and of good value. The provision of food is confined to the organisation's budget, and in the absence of funds the staff members have to find other means of feeding the poor.

When I queried about the selection of food, Interviewee A informed me that the major factor influencing the staff members' decisions in the purchasing and provision of food is the high costs of food products, especially of nutritious food.¹¹

At the beginning of *Ramaḍān*, the balance in the organisation's bank account amounts to zero. Nevertheless, the feeding process gets underway. During the course of the month, the organisation receives funds and by the end of the month, the total funds are sufficient to cover

⁹ Interviewee A, interviewed by Mohammed Luqmaan Kagee, 24 June 2017.

¹⁰ The month of *Ṭhul Ḥijjah* is the twelfth month of the Islamic calendar, and symbolises the advent of the *Hajj* pilgrimage to Mecca. This pilgrimage is regarded as the fifth pillar of Islam. For more information on the pilgrimage, see Abū Shujā'ah al-Ḥusayn ibn Aḥmad al-Aṣḥānī, *Matn al-Ghāyah wa al-Taqrīb* (Cairo: Dār al-Salām, 2002), 67-73; M.A. Fakier, *Ar-Risaalah al-Mufeedah: A Book on General Islamic Knowledge* (Cape Town: F A Print cc, 1995), 244-259.

¹¹ An article in the *Sunday Times* highlighted the impact of the high costs of nutritious food on poverty levels in South Africa. See Andries Mahlangu, "Stunted Nation: The High Cost of Poverty," *Sunday Times Business Times*, 27 August 2017, 6.

the costs of the feeding process. Additionally, the nutritious value and quality of the food are always considered as important factors, and are taken into consideration. For these reasons, legumes, as well as other such types of food are cooked and presented to the recipients.

Recipient preferences are not really taken into consideration but there are times when the staff members try to accommodate the wants of the people who receive the food. For instance, in the black townships, the inhabitants there do not cook brown lentils, but in the coloured townships, the people do use such food. In addition, the people living in some coloured townships do not know how to cook samp and beans, but those who live in the black townships know how to cook them. Food is hence made available to the recipients based on these kinds of wants.

In addition, there are some townships where the people use legumes and rice, which are provided to them thrice a week, while bread and soup are offered on the other days. At these townships, food is cooked three times a week and legumes and rice are mostly provided to the poor.

The organisation sometimes considers recipient preferences, especially about the types of food that the people eat in different areas. This selection does not always affect the nutritional value of the food that is made available to those recipients, as some of the food that the organisation offers is nutritious.

When asked about the *ḥalāl* status of the food and its wholesome value, Interviewee A responded by saying that the staff members of the organisation ensure that the food is of a nutritious value, that it is *ḥalāl* and that the funds received are of a *ḥalāl* source. Food types supplied by these staff members include a good surplus of samp, maize meal, beans, red lentils, brown lentils, soup mix and barley. During the month of *Ramaḍān*, the *fiṭrah* donations are utilised to buy food as well, and hence, a treat is given to the recipients, inside the food parcels. Approximately 3 000 people are fed daily during the month of *Ramaḍān*.

There was a time when 700–750 people would be fed on a daily basis, which was more manageable at the time, and for which meat would be provided most of the time. The people in the townships love meat and that is why sheep were slaughtered. The meat used to be cut into portions and the people there would then braai the meat. Currently, because there are many people who are in need and due to the escalating costs of meat, vegetables such as cabbage and spinach are made available to the people. Had it not been for the *fiṭrah* donations of the general Muslim community, which constitute an obligatory charity in Islam and must be utilised as provision to the poor, then this particular feeding scheme would not materialise.

The staff members undoubtedly, implement the Islamic injunctions on *ḥalāl* food in their feeding programmes. However, due to recipient preferences being considered at times, the food that is given to the recipients may not be wholesome. Decisions on what type of food to purchase are greatly affected by the high costs of nutritious food and by the issue of affordability faced by the staff due to a lack of funds.

There are scores of Muslims in the townships. The organisation runs a propagation programme (*da'wah*) that is observed and practiced under the instructions of spiritual mentors and teachers who command the staff to make visits to the townships. Some forms of *ṭhikr* are then conducted in those areas. Occasionally, the staff members of the organisation go to remote places for the same purpose. Last year, for instance, some members of the

organisation went to Surinam, in the Amazon region. They will be going to Madagascar, Mozambique and Botswana later this year. Trips have already been made to Malawi.

The work that is done in the townships of South Africa, as well as abroad, involves the recitation of the name of *Allāh* during the *ṭhikr* practices. This act instils interest in the people there and what is very amazing, is that the staff members do not speak the language of the people. No conversion process of the people to Islam is done in any way. Allāh is *Muqallib al-qulūb* (the one who has full authority and can change the hearts of His creation), and just by this practice of reciting the name of Allāh people flock to Islam.¹² Hence, numerous Muslims exist in those areas and regions, where food is distributed and handed out. There are also non-Muslims there who receive food as well, during the outreach campaigns.

When asked if the organisation has any formal policies on food security, Interviewee A stated that the organisation does not have any approved policies for the feeding programmes. However, there is an initiative wherein subsistence farming is taught to the people in the areas of coverage. In some of these areas such as in Calvinia and Malmesbury, a larger portion of ground is available where a food garden is setup and the people are encouraged to work with that, so that they can grow their own food. There are no approved policies available, in terms of food security, but these initiatives, as well as others exist, in terms of collecting water and for other such feeding programmes.

The employment of methods and strategies on subsistence husbandry is a very innovative way of harvesting one's own food garden. Islam truly encourages that human beings should be involved in agriculture and that they should cultivate the earth, thereby reaping maximum benefits. The Prophet Muḥammad (peace and blessings of Allāh be upon him) is reported to have said, "When a Muslim plants a tree or sows a field, and people, beasts and birds eat from it, then that will be regarded as charity on his/her behalf."¹³

In another *ḥadīth*, the Prophet Muḥammad (peace and blessings of Allāh be upon him) stated, "If the day of resurrection was established upon you and you have a sapling in your hand, then plant it."¹⁴

This practice is certainly a means of harvesting nutritious food that will eventually cause more benefit to the one cultivating the plant. In this way, the organisation promotes the agronomy of nutritious food in some townships.

None of the staff members is qualified on the subject of food. At the onset of the feeding schemes, appointments were made with nutritionists who were informed of the intentions of the organisation's staff members. Their advice was sought on nutrition, and as a result guidelines were presented by them for offering balanced meals. For this reason, legumes and rice are supplied to the recipients. The staff members have been involved in feeding people for more than thirteen years, and at the time of the inauguration of the feeding drives a menu was arranged for successful implementation of the organisation's aim in the feeding schemes. This menu remains on the same quality level for any quantity of recipients fed, whether they

¹² For more information on this concept, see The holy *Qur'ān*, (Riyadh: King Fahd Printing Press, 2005), *Al-An'ām*, 6: 110; Abū 'Abd-Allāh Muḥammad ibn Ismā'il al-Bukhārī, *Ṣaḥīḥ al-Bukhārī*, 1408-1409; and, Abū 'Abd-Allāh Muḥammad ibn Ismā'il al-Bukhārī, *Al-Adab al-Mufrad*, 313.

¹³ Abū 'Abd-Allāh Muḥammad ibn Ismā'il al-Bukhārī, *Al-Jāmi' al-Ṣaḥīḥ*, 1164.

¹⁴ Abū 'Abd-Allāh Aḥmad ibn Ḥanbal, *Musnad al-Imām Aḥmad ibn Ḥanbal*, 909.

are fifty people in number, one hundred people or one hundred and fifty people.

The consultation of nutritionists by the staff of the NMOSA is an indication that one of the organisation's aims in the feeding schemes is to provide food that has nutritional value to the recipients. The guidelines have been followed by the staff and well-balanced meals are offered to the people in the townships.¹⁵

When I requested a brief about the relationship that the organisation has with suppliers, Interviewee A responded by saying that the organisation has maintained a healthy relationship with one wholesaler for the last thirteen years, as they share the same outlook and belief system. This wholesaler assists the most during *Ramaḍān* and supplies the organisation with the food needed for feeding purposes. The wholesaler does not expect payment immediately. The prices of the food are high to a certain extent, but the food is supplied to the organisation at good prices. At the end of *Ramaḍān* the food is paid for. A person who runs a business in the market also supplies the organisation with food. Gas is supplied as well, by another supplier, so that the food can be cooked.

According to interviewee A, when working in a township, one has to develop what is known as “a thick skin,” since there are many organisations who carry out the same work there, and it is impossible to provide food to every individual. The list of people in need always grows, and one can simply not cater for the needs of everybody. Therefore, the work is carried out to the best of one's ability and food is offered to as many people as possible.¹⁶

The imam instructs the staff members involved in the feeding programmes by stating that they should go to the townships and establish the remembrance of Allāh there. As soon as this act is observed in a particular area, a group of people encircle the gathering and the feeding takes place. In relation to feeding, it has to be consistent, and the same amount of food must be made available to the recipients each time that feeding occurs.

This strategy of the organisation seems to be an effective way of gaining the interest of the people in the townships, as the staff has been adopting this practice for a number of years now, with fruitful results. By doing so, they learn more about the area and about its inhabitants, and the people become more amenable towards them, as they understand that the organisation is not there just to provide food. The staff members who go to those townships display concern and exert their efforts in trying to demonstrate to the people how to help themselves. Islam highly encourages this kind of interaction, which welcomes the customs and the traditions of other cultures.

When asked if the staff deliver any talks, or issue publications related to the provision of food, Interviewee A informed me that they prepare various talks and programmes on the topic and on the rewards thereof. This initiative is done as a motivational theme to encourage the public to render donations. There are no such talks or programmes delivered specifically concerning food security, nor are there any publications issued by the organisation related to this topic. However, the distribution lists consisting of information on the feeding schemes conducted by the organisation, the areas of coverage and the strategies employed by the staff members, are published on a regular basis. A recommendation was made by community members for the

¹⁵ For an example of such menus used by the organisation, see The Naqshbandi Muhammadi Order of South Africa, *Ramadaan Menu – 100 people*, accessed on 4 September 2017.

¹⁶ Interviewee A, interviewed by Mohammed Luqmaan Kagee, 24 June 2017.

lists to be published, especially the information on how much food is needed and the ingredients of the food.¹⁷

When asked about the areas that are covered during the feeding campaigns, Interviewee A told me that the staff members' work is concentrated in the black townships, as well as in the coloured townships, where the most destitute people exist. These areas do not include places such as Nyanga or Gugulethu because many organisations of similar intention go there. Rather, the organisation goes to the remotest of places, where people feel that they are forgotten, and which are located in the Cape Peninsula region. The organisation also covers rural areas as well, as far afield as Calvinia and Tulbagh, Riviersonderend, Riebeeck Kasteel, Midsunds, Gansbaai and other such areas. The staff members who run the feeding programmes are further responsible for the building activities carried out in the areas of coverage, in the Western Cape. There are other employees of the organisation as well who conduct the same work in other provinces throughout South Africa.

When asked about the response received from the public and from donors, Interviewee A told me that there are regular donors who assist the organisation in the running of its programmes. The response of these donors is wonderful. In terms of public response, the economy is tough, so it is very tough for people to donate, but some people render small donations such as an amount of R10, on a monthly basis. The organisation has not encountered the problem of having to close the soup kitchen.

When asked about those who benefit from the feeding schemes, Interviewee A said that the recipients are always the poorest of the poor. Interviewee A remarked that, "Poverty is on a very high scale in South Africa, which is dreadfully frightening. People who live in the suburbs do not know that there are others who reside in our surroundings and close vicinity who are dying of hunger."¹⁸

In addition, Interviewee A enlightened me about the recipients:

The response from the recipients is amazing. Letters are written by children in Eastridge who thank us for feeding them. These children do not have any food at home, and the food that is cooked by one of the women who provides assistance to the organisation, is the only food that they eat for the entire day.¹⁹

Many of these children fast during the month of *Ramaḍān*, while others cannot do so due to their dire state of poverty. Activities are carried out very slowly in those areas, which is a lesson extracted from the life of Prophet Muḥammad (peace and blessings of Allāh be upon him), when Islam was revealed to the early Muslims in stages. They did not have to start praying five times daily immediately, for example, nor did they have to abstain from drinking alcohol immediately. It was all done gradually over time.²⁰

¹⁷ See Naqshbandi Muhammadi Order of South Africa, *Ramadaan Feeding 2017: Weekly Distribution*, accessed on 28 August 2017.

¹⁸ Interviewee A, interviewed by Mohammed Luqmaan Kagee, 24 June 2017.

¹⁹ Interviewee A, interviewed by Mohammed Luqmaan Kagee, 24 June 2017.

²⁰ For more information on the beginning of Islam, see Akbar S. Ahmed, "Chapter 2: Muslim Ideal: Holy Book and Prophet," *Discovering Islam*, (2002): 15-29, accessed on 28 August 2017, <http://web.b.ebscohost.com.ezproxy.uwc.ac.za/ehost/detail/detail?vid=4&sid=088a7a80-ece0-4d35-a543-073f5e7332b0%40sessionmgr104&bdata=JnNpdGU9ZWhvc3QtG12ZQ%3d%3d#AN=16734085&db=sih>.

There are times when some people quote the words of the organisation's staff members and leaders completely out of context. These individuals claim that the organisation teaches others that the *Ṣalāh* does not have to be observed five times a day, as long as a Muslim accepts the testimony of faith. However, this statement is made in the context of new Muslims who cannot simply be forced to pray five times daily.

On the other hand, this is an easy task for Muslims who are nurtured in Muslim homes and who have grown up amongst Muslim families. Hence, Muslims with such privileges have the time to adapt to Islam's teachings from an early age. At the age of seven, Muslim children are taught to pray, while at the age of ten, they are reprimanded for not doing so. These duties should not be forced upon people who have been non-Muslims all their life. The same approach is professed by the staff members about the fasting of *Ramaḍān*. The new Muslims are told to fast as much as they can manage, even if it is only for half of the day or for one hour.

Most of the new Muslims who first accept Islam are children. The parents follow in this way, first the mother and then the father. Those children are amazing. In the areas of coverage such as Driftsands, it does not matter what time of the day it is or what day of the week one gets there; the place is a hubbub of activity. Some children there learn to memorise the holy *Qur'ān*, and they are able to recite well, after starting from the Arabic alphabet. They also carry out the *ḥikr* recitations, as well as the other activities in those areas.

“Working in the townships is hence, very spiritually rewarding.”²¹

This discussion concludes the first interview that was conducted with the organisation.

The time of the second interview was 14h00 until 14h45. The results of this interview are as follows:

The Naqshbandi Muhammadi Order of South Africa is based on a *ṭarīqah* (*Sūfī* spiritual order), which is led by Yusuf da Costa in South Africa. There are various programmes run by the organisation, and the main objective is to spread the word of Islam.

The leaders of the organisation send a *jamā'ah* (a group of Muslims devoted to worship) into different areas, both locally and abroad, to countries like Malawi and Swaziland. The mission that they are entrusted with is to inform people about Islam. An example of this propagation act would be in Malmesbury, where 350 people embraced Islam on the day when staff members of the organisation went there. Hence, a new Muslim community is formed where people are hungry for education and identity. Because of that, a *Ṣalāh khāna* (a room or building used for prayers) is established in those areas.

Interviewee B described his experience of working in the townships:

The whole spreading of Islam and the experiences during this process is overwhelming. I will do total injustice to this practice if I try to explain it to you. Nevertheless, what I can tell you from a feeding perspective is that there is a need. The need is there to feed the people and for this reason, we establish a soup kitchen. This contribution is the difference between us and most other organisations. You will find that at most other organisations food is cooked, which is taken to those areas. What we do, is that we provide the facilities, menus, gas and the stoves. Then the locals decide and they

²¹ Interviewee A, interviewed by Mohammed Luqmaan Kagee, 24 June 2017.

identify people who will cook. Thereafter, we start providing them with the ingredients. In this way, the soup kitchens started at one or two sites, where the word of Islam is disseminated.²²

These sites have grown to more than twenty in number, and the reach of the organisation has increased tremendously. Everything starts with the spreading of Islam, which is the focal point of activity in those areas.

When asked if the feeding programmes are outlined, Interviewee B responded by saying that the programmes are indeed outlined especially the feeding schemes that are conducted and maintained during *Ramaḍān*. The staff members clearly establish the logistics of the feeding and the strategies that they are going to employ for that purpose. During the rest of the year, the feeding programmes are also outlined in the same way.

In the month of *Ramaḍān*, the feeding programme becomes heightened, partly because things are organised for people every morning and evening. In addition, feeding only takes place at the location where the school is held. After *Ramaḍān*, the feeding programme is typically different, while in the afternoon, the children receive sandwiches, tea and coffee. In most cases, this meal would be their first meal for the day. Regular audits are done to check whether the schools are being run and if the children are being educated.

The types of food mentioned above are not necessarily nutritional, as they are given to those children based on cultural preferences. Another factor, which could influence this choice, is that sandwiches, tea and coffee are generally cheap, which would greatly help the organisation if the funding were not enough.

Regarding the feeding in the townships, many people are blinded by the fact that feeding is done there. One has to be vigilant because the township is a case of survival. Organisations have, therefore, started to collaborate with each other. An example of this collaboration would be the Mustadafin Foundation (MF) who contacted the Order a few years ago and asked for help, as they were short of forty food parcels. These parcels were thus given to them by the organisation.

On another instance, the Gift of the Givers' Foundation took control of the Mfuleni area and offered to do the feeding there. This assistance lightened the workload of the organisation.

Other than that, the feeding programme is heightened during *Ramaḍān*. There are thirty sites this year in Cape Town where feeding will be provided. At other sites, in Port Elizabeth and Durban, money is sent to the staff members who run feeding schemes in those cities.

When asked about what motivates the staff members, Interviewee B responded as follows:

I will give my personal view. To me, being a Muslim is not just a matter of carrying out the five *arkān* (the five tenets of faith). Being a Muslim is about thinking of your brethren. I can tell you this much. If you look at the pledge lines on television in the evenings, people are pledging millions of Rands there. If you go in the township, you cannot see it now for argument's sake, but if you are in the feeding business, you will find that there are so many organisations doing feeding in the townships, be they Muslims, or people of other faiths. Some of the other organisations have disbanded their feeding programmes in the townships because they have discovered that the Muslims

²² Interviewee B, interviewed by Mohammed Luqmaan Kagee, 24 June 2017.

and the Muslim organisations are conducting feeding there, on such a massive scale, that they cannot do the same.

The thing is that you sit at home at night, when you break your fast, and you know that you have assisted somebody in a very small way, maybe with a bit of food, or you have facilitated that feeding in some way. There are many people who donate funds and who are unable to go to the townships. We facilitate matters, so that their money goes to those who deserve it. It makes you feel good, because we do not want to eat all our celebrations up on Eid day.

Generally, our community is a giving community. You sit down on Eid day knowing fully well that you have assisted in the process of feeding in the townships, in your small way. This year, approximately 2 750 people were provided with food every day during *Ramaḍān*. At times, we bring our children along because they have a different perspective to life. We are all human, and we feel overjoyed knowing that we have contributed towards feeding others. We do not realise this luxury, and it makes you realise that we take many things for granted.²³

When questioned about the selection of food, Interviewee B said:

We try to include a little bit of everything in the food such as protein, starch and carbohydrates. On Eid day, we all like something sweet and this is the way we feed the recipients. We give them some sweets and luxuries. I always ask the people, “Is it good for your house?” If it is good enough for ourselves then that is the type of food that we should give to others. We give that to our brethren in the townships.²⁴

It is clear from the above statement of Interviewee B that most of the food provided to people in those areas is nutritious. Still, there are times such as on Eid day, which calls for celebration, when food without any nutritional value is given to the poor. This exercise is based on cultural preferences, as well as recipient preferences, and sometimes eatables of a luxurious nature are requested from those recipients.

At the beginning of *Ramaḍān*, the staff members look at the budget and then start the feeding programme. They rely on the suppliers and wholesalers who support them and allow them to buy the food items on credit. The food is paid for as soon as the organisation has received the required funds. The staff members believe that Allāh will help them, and with this outlook on things, they start the feeding projects each time. This year, for instance, the organisation lost a major sponsor who had been providing it with funds for the last three years. Nevertheless, the organisation continues in its endeavours.

In the townships, there are different cultures of people. The organisation makes use of this social classification to determine the kinds of food that it provides to them. For instance, people in certain townships eat maize meal, which is provided to them in the food parcels. Feeding drives such as this one, are based on the preferences of the recipients but the food remains nutritious. At other townships, the same routine is observed by the organisation.

When probed about the perishability, Interviewee B said that the ingredients and food items are ordered the day before. All other items are ordered one month before the time of feeding.

²³ Interviewee B, interviewed by Mohammed Luqmaan Kagee, 24 June 2017.

²⁴ Interviewee B, interviewed by Mohammed Luqmaan Kagee, 24 June 2017.

Currently, some items such as rice, which came from Johannesburg this year, for the first time, are ordered in bulk. Prior to this year, the rice had come from India, which was always the case since it is cheaper there.

The above-mentioned food items are, at times, perishable because of the packaging that is utilised to contain the food. The packageability of the food, therefore, could be a problem; as such packaging would be damaged in the handling process, thereby causing the food therein to mix with other substances. In this way, the food will lose its nutritional value and become unusable. Hence, the packageability and the perishability of the food create drawbacks for the staff.

When I enquired about the nutritional value of the food provided, Interviewee B informed me that the organisation holds these injunctions in high regard. For this reason, food with protein, for example, is selected and offered in the parcels. During *Ramaḍān*, a certain type of spread, which holds good nutritional value is delivered to the townships for the pre-dawn meal (*suhūr*). Meat is also delivered to the townships during the month of *Ramaḍān*.

The organisation definitely provides *ḥalāl* food to the recipients. The above-mentioned foods are also nutritious and are only given to the recipients once a year, as the staff's accessibility to such food increases during the month of *Ramaḍān*. The reason for this would be the surplus of funds that are available at that time of the year, which affords the staff with the means of providing extra food to the recipients. Hence, the affordability of food, its accessibility and availability are all constraints that the staff encounter throughout the feeding programmes.

When I queried if the organisation has any policies on food security, Interviewee B told me that there are no such policies. However, the propagation academy of the organisation (*da'wah*) assists the staff members in going into the townships, so that they can educate the people about Islam. Thereafter, facilities are built such as ablution facilities, bathrooms and prayer houses, and then the people receive food. The organisation often goes into those areas where no one else would go, so that the food can be made available to the poor there. There are times when other organisations request assistance so that they can go to the townships for the same purpose of carrying out feeding schemes there. The organisation does not employ any dieticians or nutritionists for the feeding programmes.

When requested to provide information about the organisation's relationship with suppliers, Interviewee B informed me that the staff members have maintained a good reputation with the suppliers. Most of the suppliers allow them to take the required food and pay for it when funds are available at a later stage. These suppliers contact the organisation and inform the staff members that the food is ready to be picked up. The suppliers do not insist that the organisation has to pay for the food immediately. Rather, due to the organisation's consistency in paying for the food, the suppliers are prepared to wait for the money.

When asked about the criteria that the organisation employs to ensure that everyone in need receives food, Interviewee B responded by stating that members who work at the organisation's offices contact the imams of various mosques and request a list from them. These lists contain the names and the identity details of those who require assistance. When people embrace Islam, the imams make a record of their names and identity numbers. The organisation is registered as well, and audits are done on a regular basis. The imams will inform the staff members of the organisation if anyone else requires help. Food is provided to the people, whether they are Muslim or non-Muslim.

When I enquired if any talks or publications are available on the provision of food, Interviewee B said that this activity is done more on an informal basis. The propagation academy will let the staff know that they have been to a particular area, where they have established the necessary facilities. The staff members then go to those areas and feed the people there. An example of this activity would be in Malmesbury, where a soup kitchen was built and the feeding committee provided the stove, gas and other objects that were needed. Subsequently, the ingredients were then provided to the people who live there, to prepare and cook the food themselves.

When I asked for a description of the areas that are covered in the feeding programmes, Interviewee B told me that Port Elizabeth, Durban and some areas in Johannesburg all form part of the coverage. In Cape Town, it stretches to most of the poor areas, including Hout Bay, Capricorn, Blikkiesdorp, Driftsands and Khayelitsha. The organisation has stopped feeding in certain areas because many other people are doing so. Last year, for example, and for many years prior to that, the staff used to conduct feeding in Site B and Site C, Khayelitsha. However, feeding does not occur in those areas anymore due to the existence of other organisations conducting the same work.²⁵

When asked to give a description of those who benefit from the feeding schemes, Interviewee B said that the township culture is very different from the culture of those who stay in the suburbs. The people there have a different mind-set. Thus, permission must be obtained from the City Council first before anything can be done. The recipients are always the most destitute and the poorest of the poor. Many people do not want to go into those areas. The staff go to Blikkiesdorp, for instance, where people of various social classes exist, including those of the white ethnicity, the black ethnicity and the coloured ethnicity.

Interviewee B told me, regarding this experience, “There is a Muslim woman in Blikkiesdorp who educates 80 children in Islamic education every day in her shack. She used to take shifts with the children. For this purpose, we built a concrete structure for her to use.”

When questioned about the response of the public and the donors, Interviewee B said,

Alḥamdulillāh, the response we get from the people is a result of Divine inspiration. Allāh sends the people to help us and donors have been good to us. A few people assist us on a regular basis. Other organisations provide their assistance, so that some of the funds can be covered for paying the suppliers. People who are not involved in feeding projects will not understand how it works. We start our work at the beginning of every month with very little funds or no funds at all and it grows from there. The money always comes in through the power of Allāh.²⁶

This discussion concludes the results of the interviews.

The following results were deduced from the focus group discussion in Blikkiesdorp:

Many recipients assist in the feeding activities at the various townships. Some of them spend their own money to purchase the food needed. A participant in this discussion remarked, “I feel very honoured to cook the food for them on my own. When the food is ready, I give it to

²⁵ For more information on the areas covered during the feeding campaigns, see Naqshbandi Muhammadi Order of South Africa, *Ramadaan Feeding 2017: Weekly Distribution*, accessed on 28 August 2017.

²⁶ Interviewee B, interviewed by Mohammed Luqmaan Kagee, 24 June 2017.

them.”

Another participant said, “We enjoy feeding the children. For us, it is a problem to see how they accumulate, by word of mouth, coming from different areas.”

There are some adults as well who come from far off areas such as Tafelsig and Lost City to receive food.

“For us, it touches our heart to see that there so many people who do not have food. We need to do this. These people come with their kids, and it is not a pleasant thing to see them suffer and to see them go hungry,” remarked the same participant.

The first participant then commented on the above-mentioned words, “They come here, and they thank us for the food, saying: ‘Thank you for feeding us in the month of *Ramaḍān*. What else are we going to eat?’ We tell them: ‘You must pray and supplicate to Allāh, and He will send the food.’ Due to the strong faith that they have the food always comes.”

Some of the recipients are disciples of the Ṣūfī order to which the organisation belongs. The Muslim families in Blikkiesdorp amount to approximately 400 in total. The women amongst these recipients belong to a group in Mitchells Plain who form an integral part of the organisation. All recipients are extremely poor and unemployed. Poverty is on a very high scale in the area.

All the food made available in Blikkiesdorp is cooked. Pots of food and soup are cooked on alternate days. The feeding always takes place there every year during *Ramaḍān*. The types of cooked food include rice with lentils, while sometimes; the rice is cooked with chickpeas, and at other times, with beans.

These types of food are nutritious, but the way in which they are cooked changes their nutritional value. Sometimes food is cooked based on recipient preferences.

One of the participants remarked about the hunger situation, “We place our trust in Allāh and we ask Him to help us. Eventually, the food always comes.”²⁷

This brings us to the end of the empirical research conducted with the Naqshbandi Muhammadi Order of South Africa.

The staff members provide nutritious food to the recipients in the bulk of their feeding programmes. However, the high cost of nutritious food and the challenge of funding affects most on the coverage of the organisation’s feeding schemes. The organisation does not receive sufficient funds for the feeding activities that it conducts. The staff may also be accommodating more than they can manage in relation to the amount of feeding that takes place in numerous poverty-stricken areas.

Due to the lack of funds, affordability poses a great challenge to the organisation, which leads to food being inaccessible at certain times of the year. The availability of some food types has an impact on the selection of food, and recipient preferences are sometimes taken into account. Perishability is another factor that plays a role regarding specific types of food. In such cases, nutritious food is offered to the recipients most of the time but at other times, luxurious food or food of little nutritional value is made available in the feeding campaigns.

²⁷ Focus group discussion, conducted by Mohammed Luqmaan Kagee, 24 June 2017.

Thus, the organisation requires much more funding and more contributions from the public, as well as more help in terms of staff. In this way, the scope of the feeding programmes will spread and they will remain sustainable.

f) Conclusion

This chapter contained a profile on the Naqshbandi Muhammadi Order of South Africa, including its history and background. Information was presented on the organisation's constitution, its aims and objectives and on the various programmes that it manages. The results of the empirical research conducted with two staff members and a focus group discussion followed, including an assessment on the nutritional value of the food provided to the recipients.

In summary, the organisation is offering nutritious food on a large scale to the recipients who benefit from the feeding schemes. Conversely, issues such as the affordability, costs, perishability and the availability of food have a huge impact on the food's nutritive value. With more funding and with more assistance, the organisation can improve on their feeding programmes.

The next chapter will deal with the background and the feeding programmes of the Mustadafin Foundation.



Chapter 7: The Mustadafin Foundation

a) Introduction

This chapter will present details on the background of the Mustadafin Foundation (MF) and offer a reflection on the feeding programmes run by the organisation. Information will first be provided on the founding of the organisation, and then mention will be made of its constitution and its aims and objectives.

Additionally, the programmes that the organisation offers will be described and an analysis will be made of its feeding schemes. Thereafter, I will provide a detailed exposition on the results of two interviews, as well as of one focus group discussion. The way in which the staff implements the Islamic injunctions on nutrition in their feeding programmes will be highlighted and the strategies that they employ to run the programmes will be assessed. In conclusion, a summary will be offered on the work of the organisation. I will commence by briefly mentioning the history of the MF and its background.

During the Apartheid era in South Africa political unrest and extreme violence erupted in Cape Town, which had devastating effects on local communities, particularly on women and children. Thus, in 1986, the MF was established in response to these acts of intolerance and oppression.

“Mustadafin sees itself as a servant of the communities in which it operates and bases its core functions on the needs of the oppressed.”¹

b) The constitution of the MF

The Mustadafin Foundation is an accredited South African non-profit (NPO number: 025-752), as well as a public benefit organisation (PBO number: 930028645).²

The organisation’s constitution consists of the following information:

Name: The name of the organisation shall be “Mustadafin Foundation,” hereinafter called the “Foundation”.

Area of Operation: “The area in which business will be carried on, and in which contributions will be collected, shall be the Province of Western Cape. The head offices shall be based in Cape Town, Western Cape.”³

c) Aims & objectives of the MF

The aims and the objectives of the MF are as follows:

- To establish, maintain and/or administer a centre for the following purposes: Feeding schemes, trade skills, preschool centres, health care and tutorial classes;
- To cater for and/or develop programmes for the upliftment of the cultural, educational,

¹ <http://mustadafin.org.za/whatwedo> (accessed on 16 August 2017).

² See <http://mustadafin.org.za/aboutus/page/20/accreditation> (accessed on 16 August 2017).

³ Mustadafin Foundation, *Constitution of the Mustadafin Foundation*, 1.

economic and social activities of the oppressed;

- To develop and to administer programmes to make the oppressed self-reliant and independent;
- To cater for the recreational needs of the youth;
- To acquire by purchase, donation or otherwise, movable and/or immovable property to achieve the above aims and objectives;
- To operate and co-ordinate the activities or persons and/or organisations having similar aims and objectives on a local, regional, provincial and/or national basis;
- To establish a bursary fund;
- To raise funds and to invest same for the above aims and objectives; and
- To lease or sell any movable or immovable property⁴

d) Programmes of the MF

The MF maintains the following programmes:

- Educational programmes, for example, through schools established for children, the administering of bursaries for tertiary study, the facilitation of adult literacy programmes, the training of preschool teachers and the management of Islamic education centres;
- Poverty eradication programmes, through skills development, feeding schemes, winter warmth projects and job creation;
- Health programmes, by assisting those infected and affected by HIV/Aids, through community/home-based care, trauma counselling and the furnishing of advice on healthy living;
- Community development programmes, involving youth development, leadership camps, life skills training and awareness campaigns for social responsibility;
- Disaster relief programmes in partnership with the City of Cape Town, in order to bring relief to victims of flash floods, fires and other disasters.⁵

These programmes are maintained by the MF on a regular basis. All these programmes are interlinked with the feeding schemes of the organisation. An analysis of the empirical results on these feeding programmes follows below, including an assessment on the implementation of Islam's injunctions on nutrition throughout these programmes.

e) Results of the empirical research

I conducted interviews with two main staff members of the Mustadafin Foundation's feeding programmes. A focus group discussion was done as well with some recipients in Tafelsig. The results of the empirical research follow below:

⁴ See Mustadafin Foundation, *Constitution of the Mustadafin Foundation*, 1; and <http://mustadafin.org.za/aboutus/page/18/aims-and-objectives> (accessed on 16 August 2017).

⁵ See <http://mustadafin.org.za/whatwedo> (accessed on 16 August 2017).

An interview was conducted with Interviewee A. The time of this interview was 14h40 until 15h46. The following explication comprises of the results:

The Mustadafin Foundation started in 1986, due to the events that took place at Crossroads, an informal settlement on the Cape Flats. The majority of people who were affected by these events were women and children. Relief was provided to them in the form of accommodation in public spaces such as halls, churches and mosques.

The MF afforded part of the social relief work at the time to those in need. Many people came from the rural areas to seek help. The organisation, thus, offered help in terms of relief work, counselling, medication and trauma relief, and also supplied them with clothing. People came from various backgrounds and the need to help them was apparent. They were in a crisis of need and were oppressed. In this way, the organisation emerged, which was because of the emergency aid that was vital at the time. The name of the organisation, Mustadafin Foundation is related to this kind of work in the community, as well as to the oppressed and the destitute. The organisation has continued for 31 years now and has grown tremendously.

The work of the staff members was not restricted to those affected in the violence affected at Crossroads, nor only to those affected in a sense of violence or just for the benefit of women and children. The organisation works in a community programme where men, women and children who fall in the category of the destitute and deprived are provided with assistance. The following Qur'anic verse motivates the staff of the MF, "And we feed for the love of Allāh, the indigent, the orphan and the captive, saying that we feed you for Allāh alone. We do not desire any reward or gratitude."⁶

A reflection on this Qur'anic verse is complimented in the organisation's functions. The MF also extends trauma counselling and the services of doctors and lawyers to the underprivileged. Healthcare is another one of the organisation's core functions. Numerous children were affected with malnutrition, tuberculosis and all kinds of diseases, and hence, the organisation's work was based in this field of importance. This was how the organisation was formed.

The MF is currently based on five core functions:

- Community development;
- Poverty alleviation;
- Education;
- Healthcare; and
- Disaster relief⁷

The disaster relief function was non-existent in the past but recently the organisation became partners with the City, when it was accepted as one of the four organisations to deal with disaster. The other three organisations are: The Red Cross War Memorial Children's Hospital, the Salvation Army and the HTI organisation.⁸

⁶ The holy *Qur'ān*, (Medina: King Fahd Printing Press, 2006), *Al-Insān*, 76: 8-9.

⁷ See <http://mustadafin.org.za/> (accessed on 4 September 2017).

⁸ For more information on these organisations, see <http://childrenshospitaltrust.org.za/red-cross-war-memorial-childrens-hospital-2/>; and <http://salvationarmy.org.za/> (all accessed on 29 August 2017).

Many of the MF's projects are based on community development and education. Under community development, the organisation proffers the development of youth and life skills. Under education, it aims to create employment and to make people self-employed. The realistic approach of the organisation is to liberate others by adopting the strategies found in the first Qur'anic revelation, "Iqra'," which means to read, proclaim and research. If one understands this concept then one will realise that helping the poor does not only imply feeding them. Education must be considered as well.⁹

In the poverty alleviation and in the community development projects, as well in the educational spheres of these programmes, many youth are sent back to school. These programmes are part of the community development, which in turn forms part of the poverty alleviation work. Hence, all the programmes are interlinked through one foundation.¹⁰

Interviewee A enlightened me about the MF's community development programme:

Under our early childhood development programmes that take place in the poorer areas, we provide nutritional meals to the children, which is something that we have to follow on. We have to give it to the educational, as well as to the social development departments, informing them of the meals that we are providing to the children. We cannot do that on a mass scale because we feed 18 000 people. Hence, we cannot provide fancy meals to the people such as fish cakes, although we do that on a small scale when we have access to these kinds of foods. We, therefore, focus on providing nutritional meals to the children, mainly in the form of proteins, which are found in legumes and meat.

There are times when we receive meat from community donations, and fish as well. There are also fishing competitions that take place and the MF receives the fish from these events, which we use to prepare meals for the poor.¹¹

Thus, the MF affords underprivileged children with access to food that is nutritious as they must adhere to the regulations set by the Department of Education, as well as by the Department of Social Development. Sometimes the organisation gives meals that have little nutritional value to the recipients but only according to the accessibility of these kinds of foods.

The meals that the organisation provides to the poor are not based on the assessments of nutritionists who would for instance say that one must have one-third of vegetables, one-third of carbohydrates and one-third of starch. All the meals offered are nutritional, in the sense that they contain the necessary proteins, meat and other necessities. These meals consist of beans, lentils, chickpeas, split peas, vegetables and stews, which are all received from the market. From a nutritional perspective, the meals are not necessarily nutritional in the way that is implied today.

The question is: Do we meet the nutritional needs as we have today? Nutritionists would say that potatoes and rice, for instance, should not be mixed together. However,

⁹ See The holy *Qur'an*, (Medina: King Fahd Printing Press, 2006), *Al-'Alaq*, 96: 1-5.

¹⁰ For more information on these programmes offered by the MF, see Mustadafin Foundation, *Feedback 2016*.

¹¹ Interviewee A, interviewed by Mohammed Luqmaan Kagee, 18 July 2017. For more information on social development, see S. Green & A. Nieman, "Social Development: Good Practice Guidelines," *Social Work* 39, no. 2 (2003), accessed on 14 September 2017, <http://socialwork.journals.ac.za/pub/article/view/372>.

the potatoes are expensive most of the time, and are left out of the meals that we provide. These meals are thus well balanced and nutritional, although they will not meet the nutritional standards of today.¹²

The organisation also receives fruit, cheese and turkey from one of its suppliers, which are handed out to the recipients and which, at times, constitute the main meal that it offers to the recipients. One week prior to this interview, for instance, the recipients ate trout and sole fish for the first time, which the organisation received from donors. The staff members follow the early childhood development programme and ensure that all the meals that the children eat are nutritious. Those who do not eat trout or sole fish are given tinned fish. This fish is prepared in a different way to meet the necessary standards. Sometimes the organisation creates a vegetarian day for the benefit of those who do not partake of the other types of food.

Our meals that form part of the early childhood development programme consist mostly of legumes and vegetables. Sometimes we receive snoek, while at other times we cook pots of traditional food (*akni* and *biryani*), on Fridays. These are the types of meals that we provide in the areas that we cover.¹³

The MF certainly provides nutritious food to the recipients throughout the bulk of its feeding schemes. This practice is based on the selection of food that is affordable, cost-effective and accessible. Most other food types, which are packaged in the food parcels, are purchased only when they are available. In the case of cooked food, the staff members base their decision on cultural preferences, which appeal to the majority of recipients in the areas of coverage.

When asked if the feeding programmes are outlined, Interviewee A informed me that all feeding schemes are structured, and are conducted from Mondays to Fridays. There are also other programmes such as the one at Tafelsig, for instance, where the organisation buys food for sixteen families every month. Based on their experience and the work that they do, the staff estimate that these families will be able to pay *Zakāh* in three years' time. This assessment is based on the understanding that the organisation caters for them and provides education for their children. In addition, a psychologist, a social worker and a healthcare worker are working on this programme. These families are trained to become skilled, self-sufficient and self-reliant so that they can work in their communities and give back in turn. This programme forms part of the organisation's poverty alleviation projects as well.

When asked to give a breakdown of the feeding programmes, Interviewee A said that the organisation provides feeding from Mondays to Fridays, throughout the year. During *Ramaḍān*, the poor are fed every day. The meals that are made available throughout the year include one meal a day to the poor community. This feeding programme also makes provision for 3 000 children daily, from Mondays to Fridays who receive breakfast, lunch, as well as two cups of tea each. If the organisation receives any goods from a particular supplier or a company who gives 5 000 food parcels, for instance, then these parcels would be distributed to the poor. At other times, the staff members receive blankets, particularly during the winter warmth drive, which are distributed and handed out in both the Western Cape, as well as in

¹² Interviewee A, interviewed by Mohammed Luqmaan Kagee, 18 July 2017.

¹³ Interviewee A, interviewed by Mohammed Luqmaan Kagee, 18 July 2017.

the Eastern Cape.¹⁴

These meals, which are provided to the children in those areas, are nutritious and are maintained on a constant basis throughout the year. During the month of *Ramaḍān*, food is made available to Muslims who are fasting. In such cases, the organisation supplies traditional types of food to the recipients based on their preferences, which do not have much nutritional value. Once again, this exercise is conducted according to the accessibility of food, taking into consideration the costs incurred thereof.

The organisation had also run a horticultural project that was started by the staff but unfortunately this project stopped because the person who managed it is no longer available. The organisation hopes to restart this project as it has the potential to be a source of income. The MF would also like to start a similar venture called the Barter in the next three months. Each person amongst the recipients will manage a certain part of the project such as the harvesting of spinach and potatoes. A similar programme to this effect took place in Khayelitsha but the people there sold some of the ducks that were provided by the organisation, and they also slaughtered some ducks. This time, the initiative will commence with an educational programme so that the people are aware of what is going to happen.

This endorsement of the organisation, in establishing gardening projects to encourage the people in poverty-stricken areas to harvest, and to cultivate their own food, is a beneficial way of developing nutritious food. This innovation however, does rely heavily on funding.

The MF also manages and maintains a youth development programme, in which sixteen youth are currently completing their school education, amongst which six are in grade twelve. Amongst these six children, two of them will be completing grade twelve at the end of this year, while another two learners will do so next year and another two the following year. These children had left school in grade four or grade five, and it was a difficult task for them to return to school. Most of the children suffer from Attention Deficit Trait (ADT) and Hypertensive Heart Disease (HTHD).¹⁵

The MF runs five early childhood development programmes as well. Besides these five programmes, there are also twenty-five self-sufficient early childhood development programmes. The members who manage these programmes regularly meet with those who handle the feeding component of these programmes. Food is purchased in bulk most of the time, since it is cheaper to do so.

Other programmes comprise of the employment of trained home-based carers who cater for the needs of the terminally ill and for the patients who are affected with HIV and AIDS.

The MF also runs awareness programmes on HIV and AIDS and on tuberculosis because the community made a request for support to be offered concerning these diseases, since they produce a great problem in society. Physical training programmes in areas like Delft and Tafelsig are run as well, which the organisation wants to stop because those programmes do not offer any financial support to the organisation and are a drain on its funds. The organisation does not receive enough financial assistance from the Muslim community and therefore, it does not have the financial capacity to carry out these programmes.

¹⁴ See Mustadafin Foundation, *Feedback 2016*, 6. See also, <http://mustadafin.org.za/news/88/events/ramadan-and-winter-drive> (accessed on 4 September 2017).

¹⁵ For more information on such programmes, see Mustadafin Foundation, *Feedback 2016*, 6.

Within these particular schedules, there is also a disaster management component. Sometimes the MF has to wait for a few months or an entire year, before the City pays the money from the Department of Disaster Management. The organisation has never received other kinds of funding. In addition, funding is mainly generated from senior citizens and other members of the broader community who utilise public transport to visit the organisation and give their donations. In recent years, however, funding has increased due to the advertising campaigns done by the organisation. Prior to the advertising, it was not part of the ethos of the organisation to advertise because Muslims believe that what the right hand gives, the left hand should not know.¹⁶ Unfortunately, it does not work with non-governmental organisations. Advertising has to be done so that the organisation receives funding, and it has to be marketed to the public.

Part of the social programmes includes the setting up of early childhood development classes at various schools. This sphere of the organisation's work incorporated the salaries of the teachers before, which was done for four years at a particular school. Thereafter, the Western Cape Education Department took over the administration of those classes and the teachers' salaries. The organisation had introduced life skills and literacy programmes at those schools, which are still carried out at certain schools and which comprise of mathematics and English language lessons.¹⁷

The reasons why these educational classes are necessary was that many of the children are affected by ADT, HTHD and other terminal diseases. There are some children, for instance, in grade eight who will be unable to read because they are afflicted with such a disease. Nevertheless, the children are eager to learn, and hence, the classes are very successful. Last year, the organisation produced a 100% pass rate, while in the previous year the pass rate was around 98-99%. It was around 90% in the year prior to that.¹⁸

Children are assisted with mathematics, English and reading. The organisation discovered that due to the children's improvement in reading, they are able to carry out other tasks. They were unable to understand due to their inability to read. Hence, the core of all kinds of education and learning is being able to read.

“Thus, *Iqra'* is not just the first Qur'anic verse that was revealed to the Prophet Muḥammad (peace and blessings of Allāh be upon him). It is the cornerstone of existence for every human being. One who is unable to read cannot understand.”¹⁹

During the last two months, prior to this interview, reading and mathematics classes were conducted for the children in Kewtown, which are scheduled to continue in the future. Quite a few youths attended these classes. In addition, many students from the University of the Western Cape and the University of Cape Town offer their services on a voluntary basis and assist the MF in educating the children. Some volunteers are also elderly members of the community, while others are retired women who assist with these lessons. These lessons take place two or three days every week and on Saturdays as well, in Manenberg, Heideveld,

¹⁶ For more information on this Islamic tradition, see Abū 'Abd-Allāh Muḥammad ibn Ismā'īl Al-Bukhārī, *Al-Jāmi' al-Musnad al-Ṣaḥīḥ*, Chapter 10, 161; and Abū al-Ḥusayn Muslim ibn al-Ḥajjāj al-Qushayrī al-Naysābūrī, *Al-Musnad al-Ṣaḥīḥ*, Chapter 12, 397.

¹⁷ For more information, see Mustadafin Foundation, *Feedback 2016*, 4-5.

¹⁸ Interviewee A, interviewed by Mohammed Luqmaan Kagee, 18 July 2017.

¹⁹ Interviewee A, interviewed by Mohammed Luqmaan Kagee, 18 July 2017.

Tafelsig, Khayelitsha, Kewtown and Vygeskraal.

The MF has also assisted students with bursaries over the years according to the funds at its disposal. During the period 1991-1992 many of the students for whom the organisation used to cater in their childhood received bursaries and are currently studying at the universities. Some of them have graduated. This kind of growth, therefore, exists in the educational programmes. Today, those students are contributing to the communities that they live in. The MF does this kind of work by educating young women and men, as well as children, and by giving them the chance to develop. This aspect is an integral part of the organisation's community development programmes. In Tafelsig, there are children who attend classes in the mornings, because there are no other facilities available for them. The staff members of the organisation are in consultation with the education department who provide assistance in whatever way they can.

In addition to these programmes, the MF also provides food to pregnant women who suffer from undernourishment and malnutrition, and many of whom abuse drugs and alcohol. The staff realise that things should be done differently. For this reason, they also cater for the needs of sixteen families. Schools for the imparting of Islamic education and prayer facilities are built, of which four schools have already been established. These schools are in Sherwood Park, Delft, Khayelitsha and Crossroads. They are multifunctional and include classes on living a healthy lifestyle, personal hygiene, nutrition, education and alternative lifestyles. Feeding also takes place at these facilities.

The MF clearly offers nutritious food in all its feeding programmes, particularly in those feeding schemes that cater for children, pregnant women and for people affected with traumatic diseases. The strategies that the organisation employs in the provision of food centralises around education, which is one of the core functions of the MF.

All the organisation's programmes are structured according to the needs of a particular community. In Khayelitsha, for example, there are youth development projects, early childhood development programmes, empowerment lessons on drama, karate and the use of drums. The use of these drums has served as a powerful source of healing for the youth. The children there also receive food on a daily basis, and in *Ramaḍān* they receive food and fruit in the morning before commencing with the fasting, as well as a meal to break the fast with in the evening.²⁰

Additionally, there are excursions for the children, youth camps, life skills camps and Islamic training camps, for which the organisation collaborates with Madrasatul Madina in Mitchells Plain. All of the organisation's employees attend these camps, both the Muslim employees as well as employees who are non-Muslims. Part of the entire project is to allow these people to become self-sufficient and self-reliant. Additionally, the MF offers sewing, beading and upholstery classes for women who suffer from abuse. Many of the women whom the organisation provides for start working there. After completing their work at the offices of the organisation they leave to continue their careers in other fields of employment.²¹

When asked about what motivates the staff, Interviewee A responded as follows:

²⁰ For more information, see <http://mustadafin.org.za/whatwedo/page/13/youth-development> (accessed on 4 September 2017); and Mustadafin Foundation, *Feedback 2016*.

²¹ For more information, see Mustadafin Foundation, *Feedback 2016*, 9.

The MF caters for the needs of the underprivileged communities. Our motivation draws from the Qur'anic verse: 'And we feed for the love of Allāh, the indigent, the captive and the poor.'²² Our team is very motivated and passionate about the work that we do. They would not be doing the work if they were not passionate about it, for money that they receive.

On one occasion, we catered for a total of 45 000 people in a period of one week to ten days during our feeding programme at our previous offices in Belgravia Road. We did not know about this number, which was due to the rampant xenophobia at the time. Concurrently, there were also floods that afflicted Cape Town during that year. We were, therefore, shocked at this number as we had to calculate the amount of feeding that we completed then, and we had to submit the results to the City.

This team cooks one hundred litres of pots of food every day. When disasters strike the Cape, we cook more food and the cooking also increases for the Eid celebrations. The pots of cooked food every day amount to thirty pots, which are done in all the areas. We cook food in Bridgetown as well, where we cook food for the children at Red Cross Children's Hospital and at the Blomvlei School.²³

Interviewee A was then asked about the priorities that the MF has in selecting particular forms of food. The response was that their main priorities are that the food should be cost-effective and nutritious otherwise the organisation will be unable to conduct the feeding schemes. When large quantities of legumes or vegetables are obtained provision is made accordingly for the poor. There is much fish as well that the organisation receives from butchers who also provide the offcuts and the polonies. Pastas, as well as other kinds of meals, are cooked with the ingredients available. The legumes are purchased by the organisation. The cooked meals also consist of fish, vegetarian dishes, chicken and meat. The organisation makes use of a structured nutritional programme that it must implement when making food available to the children. However, legumes are mostly provided for the mass feeding projects.

When asked further about the priorities of the MF, Interviewee A said that the legumes are the most cost-effective. Some suppliers, from whom the organisation purchases food, allow for purchasing to be done on credit, and they are paid at the end of the month after the organisation receives the funds. The staff members search for cheaper legumes at times due to the lack of funds. However, they select the same quality of food and do not diminish it in any way. The food is always bought in bulk, and stock is kept for an entire month.

The challenges encountered most by the MF comprise of the costs, accessibility and availability of food. The meals provided are nutritious, except in cases when other types of food are accessible, and are given preference by recipients.

When asked about the nutritional value of the food and the Islamic injunctions of consuming *halāl* and wholesome food, Interviewee A told me that the MF has to implement this law. They also partake of the meals themselves. These rules must be adhered to, from a hygiene perspective as well, because regular visits are made by the Department of Health who conducts inspections at the organisation. All the kitchens must be kept clean and in a hygienic

²² The holy *Qur'ān*, (Medina: King Fahd Printing Press, 2006), *Al-Insān*, 76: 8.

²³ Interviewee A, interviewed by Mohammed Luqmaan Kagee, 18 July 2017.

state. These regulations require that the staff members wear gloves and that their heads be covered. The nutritional value is always maintained throughout the feeding programmes.

When asked about the types of food that the MF makes available, Interviewee A responded by stating that legumes, *dhal*, *biryani*, curries, *breedies*, lentils, split peas and vegetable stews are provided to the recipients. The organisation does not distribute or hand out food parcels during the feeding schemes, except in the case of disasters striking the City, when food parcels are given to those who live in afflicted areas. The meals provided are different in the Eastern Cape, as samp and beans are more popular there, while in the Western Cape, legumes, *dhal*, lentils, etc. are desired more by the recipients. The organisation also offers tinned fish, baked beans and peas in the food parcels. Chicken liver, necks and hearts are supplemented in these parcels, since the people in the areas of distribution cook their meals with these kinds of food.

Here, the food selected is based on recipient preferences and the needs of the people in those areas. Overall, the food is generally nutritious, but some types are not healthy, as they are based on traditional forms of food.

The organisation assesses the meals that it provides to the poor. Food that will be used effectively and in a different way is made available during the feeding campaigns. At Parkwood Estate, for instance, the community there does not only eat *dhal* and rice, but they supplement the meals with fish. Sometimes tinned fish is used in the cooked food. In addition, *kebabs* are made for the children, which are oven-baked with spaghetti and rice. The same goes for the baked beans and the tinned fish, which are made into *breedies*, consisting of small potatoes and peas.

These types of food are also examples of food that is selected according to cultural or recipient preferences. The food is generally of nutritional value, with the exception of some types of food, which is not actually nutritious.

The MF has also introduced the meals as part of its learning for the early childhood development (ECD) programmes, and the food is made into shapes such as a long *kebab*, so that the children can learn to identify shapes. Some children eat the food with mashed potatoes while others do not. Various feeding practices have been introduced in the ECD and now the children want to eat *biryani*. The organisation also introduces culturally different programmes to the children. Examples of this approach would be pap, which is sometimes made with chicken, cake or sausages, and at other times with tomato and polonies. The same polonies are utilised together with spaghettis. These kinds of food may not be nutritious but the organisation has introduced them in those areas because the people there eat them. These foods are given free of charge to the organisation. Polonies are obtained from a donor every week. Cheese spreads are used as well with bread.

This information makes it clear that the above-mentioned food types, which hold little nutritional value, are only provided to the recipients because the organisation receives the food in the form of contributions. Funding is hence a great challenge for the organisation and food costs are at times too high for the staff members to purchase food with the funds at their disposal.

There are times when food is cooked as well by staff members of the MF. Interviewee A explained their experience as follows:

Our experience in the townships, which was something that we will try again, was that the community there prefer us to cook food. We wanted to move away from the cooked food but they prefer it to the food parcels because the electricity that they use to cook food costs them more.²⁴

In relation to the food parcels, they consist of legumes, tinned food, porridge, milk powder, sugar, coffee and tea. The parcels also contain two tins of baked beans, two tins of peas and two tins of fish; as well as cooking oil, two kilograms of rice, two and a half kilograms of mealie meal, two and a half kilograms of flour and spaghetti. The feeding schemes of the MF are project-orientated and the MF does not adopt a one-on-one strategy. If there are 27 families, for example, then the organisation works with them.

The above-mentioned food types are mostly nutritious, with the exception of a few types that hold little nutritional value. Once again, the selection of food that is packaged into the parcels is based on the funds available and on the costs of such food.

When asked if the MF has any policies on food security, Interviewee A said that there are no such policies. On the other hand, the organisation follows the nutritional policies of the Department of Health. For this reason, the organisation bears the certificates of the department. The policies dictate that the heads and hands must be covered, and that the environment must be hygienic.

When asked if any of the staff members are qualified on the subject of food, Interviewee A told me that none of them is a nutritionist. The Department of Health carries out regular inspections at any given time. The MF is subject to these inspections because the staff members cook for the community as well as for disaster relief.

When questioned about the MF's relationship with suppliers, Interviewee A said that they maintain a pure business relationship. In the view of Interviewee A, businesses have not been providing good support to the organisation, even though the organisation has done good business with them. They can offer far more support to the organisation because its account is not a small amount. The bills of the organisation sometimes amount to approximately R1-million or are in excess of three hundred thousand rands. These amounts only cover the food supplied. At the time of disaster, the feeding programmes cost much more. The food parcel initiative is separate from the feeding schemes.

The staff members solicit the cheapest price from suppliers. Some of these suppliers have a one-month special and hence visits are made to them accordingly. The quality that they offer the organisation is decent. Moreover, no company has given the MF out of their own. The organisation receives meat from some donors and many other donations are made available in kind. However, the businesses have not offered enough support to the organisation.

When questioned about the criteria that the MF employs to ensure that everyone in need receives food, Interviewee A responded by saying that the staff work in communities where there is dire need. They do not have to look for people. The organisation feels that it does not do justice all the time. Many people do not want to stand in the queue and do not approach the organisation for help. In such cases, the staff members visit the homes of those people.

When asked if there are any formal talks, or publications, on the subject of food provision, Interviewee A informed me that the MF is currently producing a booklet on the nutritional meals that it provides. Workshops are also run on such matters but these programmes take

²⁴ Interviewee A, interviewed by Mohammed Luqmaan Kagee, 18 July 2017.

place more internally and focus on how the MF prepares, on how they use the resources at their disposal, and on what is obtained from suppliers and from donors. These workshops are for the staff and are run in some of the areas where distribution and feeding occurs. There are many instances when the organisation receives food that must be distributed immediately. In such cases, the community is requested to assist so that the food can be used effectively.²⁵

Sometimes the organisation receives food types of which people are unaware. The staff obtains food from a particular supplier which will otherwise be wasted, as the supplier does not know what to do with the food. The staff members have learnt, for instance, about a particular kind of sweet potato which resembles a turnip. Prior to that occasion, they were unaware of what it actually was but they have learnt that it makes a fabulous mashed potato. This food is given to the people. The potatoes are boiled by those who are involved in the feeding schemes and added to the soup. This food is certainly nutritious. Staff members also use lemon grass, which is healthy and can be added to water and mixed with honey. This drink has its own remedial effects. It is a very cooling drink and the staff introduced it for children and for adults.

There are other instances as well, for example, in the African community and the Xhosa-speaking community, where the people were not aware that lettuce is good for you. The staff members of the MF involved in feeding used dry snoek and cooked it with the lettuce. It was delicious and the recipients enjoyed it.

The MF skilfully adopts an inventive strategy in introducing such types of food to the people in the areas where feeding takes place. These food types are nutritious and cost-effective and can be produced by anybody. Their selection is also based on recipient preferences.

Concerning the areas of distribution and feeding, Interviewee A told me that the MF goes to various areas such as Parkwood Estate. On that particular day, when I conducted the interview, they went to Retreat, Tafelsig, Delft and to the informal settlement areas. The organisation is stationed in areas such as Delft, Tafelsig, Khayelitsha, Manenberg, Hanover Park, Parkwood Estate and New Horizon. Other areas where feeding is emphasised include different sections in Bellville South, where the staff work with refugees. The MF does not duplicate. If there is another organisation in an area carrying out feeding the staff does not go into that area. The organisation also covers areas such as Worcester, Paarl and Suurbak. At times, feeding is provided in Atlantis and Malmesbury as well but this activity does not take place every day.

When asked about those who benefit from the feeding schemes, Interviewee A responded as follows:

We work with the destitute, the deprived, the poor and the refugees. We have a Xhosa-speaking, Afrikaans-speaking and English-speaking community that we work with. We work with everybody. Remember that the holy *Qur'ān* came down as *hudan li al-nās*, and those are the people that we work with Muslims and non-Muslims.²⁶

When asked about what kind of response the MF receives from the public and from donors, Interviewee A said that the community is supportive. There is a woman in Manenberg, for

²⁵ For more information, see <http://mustadafin.org.za/whatwedo/page/15/health-programmes> (accessed on 5 September 2017).

²⁶ Interviewee A, interviewed by Mohammed Luqmaan Kagee, 18 July 2017. The purpose of the revelation of the holy Qur'an is "*hudan li al-nās*" (a form of guidance to humanity). This principle constitutes the core of Qur'anic revelation. For more information, see A. Yusuf 'Ali, *The Holy Qur'ān: Translation and Commentary*, 73.

example, who contacts the staff and tells them to pick up a pot of food which is to be utilised for feeding purposes. The MF has grown and now there are business people who support the organisation. The staff used to do fundraising in Gauteng, where most of the funds used to come from at the time. They did not receive the support of the Cape community. No fundraising has been done in Gauteng for the last twelve years, as it became very exhausting on the staff.

The funds are not always available as was the case before but this year things have changed due to the advertising campaigns. The current situation with the drought and the shortage of food, possibly had a positive impact on funding. However, many people have said that they do not give money to the organisation because the staff members do not ask for any funding. The staff always appeals to the public and committed donors have provided funding generously.²⁷

This discussion concludes the responses of Interviewee A.

The following explication details the results deduced from the interview that I conducted with Interviewee B:

The MF was established in June 1986 because of the factional violence that erupted in Crossroads. Everyone was fighting at the time and there was no one who could cater for the needs of the women and the children. The organisation thus took the initiative to cater for their needs as well for the underprivileged.

The organisation has changed over the years. Part of the work done by the organisation is to assist entire families and not just individuals. The organisation does not only run feeding schemes but caters for the education of children as well. It has established twenty-one pre-schools (ECDs) in the areas that it covers, where the children are taught basic human values and how to live with other human beings. Interviewee B admits that the organisation is taking on more projects that it can sustain due to the great need for social welfare amongst the communities of Cape Town.

When asked if the feeding programmes are clearly outlined, Interviewee B told me that the MF's feeding schemes are indeed structured on a formal basis. The staff members feed 15 000 people daily (Mondays to Fridays), as well on Saturdays. The organisation's staff members work six days a week. The areas covered include Delft, Crossroads, Valhalla Park, Parkwood Estate, Mfuleni, Khayelitsha, Montrose Park and Tafelsig.

The organisation was approached by community members to look after 254 families in Tafelsig. This project is run separately from the other projects. The requirements of the children in these families should be seen to from the morning because most of the parents are on drugs or afflicted with illnesses such as cancer and tuberculosis. These children are, therefore, taken care of from the morning, when they are given breakfast and prepared for school. The children also receive clothing from the organisation, and food is provided to them for lunch as well as for dinner.

There is another feeding scheme run by the organisation as well that caters to the needs of the

²⁷ For more information on the impact of drought, see R. Nagarajan, "Water Resources," *Drought Assessment 1* (2010): 77, accessed on 5 April, 2017, <https://link.springer.com/book/10.1007%2F978-90-481-2500-5>; and Hans Bresser ed. et al., "Governance for Drought Resilience Land and Water Drought Management in Europe," *Springer Open* (2016), accessed on 14 September 2017, <http://www.springer.com/us/book/9783319296692>.

poor in the same areas. This feeding scheme involves the changing of meals every day, and a structured menu is followed, which consists of five different meals during the week. In Khayelitsha for instance, the eating habits differ to the habits of the people in Delft. The staff members of the organisation hence look at the eating habits of the people in the areas that they cover. This evaluation is done to ensure that the food is not wasted in those areas.

This declaration stresses on recipient preferences, which are taken into account by the organisation. The reason for this consideration is mainly due to the wants of the people in those areas, as the staff would not like any food to be wasted. The meals made available in such programmes are nutritious, especially in relation to the children and people suffering with terminal illnesses.

When I requested for a breakdown of the feeding programmes and social welfare activities, Interviewee B informed me that the staff of the MF make annual rounds in December/January, from door to door, and inspect the conditions of the people who benefit from these feeding schemes. These inspections are conducted to ensure that the people are still in need, since their conditions could have improved or deteriorated. People who cannot be contacted visit the MF's offices, where a register is taken of their names and contact details. These regulations and inspections are carried out as well for checking on the wellbeing of the recipients, as they could have become ill. In this case, the organisation sends home-based carers and auxiliary workers who look after the patients at their homes. The organisation also conducts regular tests for tuberculosis and HIV at their centres.²⁸

In response to what motivates the staff, Interviewee B stated,

"I believe that I do the work that Allāh has chosen for me. I can go for an interview and find a job but the work that you do, I believe, is not a job. It is a calling. Most of the staff members would contact their managers and find out if there is any work to be done when they take leave. It bothers them if they go through a day without helping someone, and they love the work that they do because they do it for the sake of Allāh."²⁹

Regarding the priorities, Interviewee B first made mention of the eating habits of the people, which the MF assesses regularly. The organisation trains people to cook for the schools, for the mothers at the Red Cross Children's War Memorial Hospital and for the patients who are ill at home. These people prepare nutritional meals for those who are afflicted with illnesses such as diabetes. This endeavour is important to the organisation as they do not want to provide any meals that will be detrimental to the health of those recipients.

The organisation clearly provides nutritious food to the recipients of such feeding programmes, whose preferences are taken into account. An assessment is then made by the staff members who ensure that the meals, which are given to those recipients, are of benefit from a health perspective.

When asked about affordability, costs, value and accessibility, Interviewee B told me that the organisation receives the *Zakāh* and the *sadaqah* contributions, which are donated by members of the community. Interviewee B commented on the receiving of these funds by stating that the members of the organisation feel that they should provide the best food to the

²⁸ For more information, see <http://mustadafin.org.za/whatwedo/page/15/health-programmes> (accessed on 5 September 2017); and Mustadafin Foundation, *Feedback 2016*, 17.

²⁹ Interviewee B, interviewed by Mohammed Luqmaan Kagee, 18 July 2017.

poor so that there is value for the money donated. The staff members therefore, try to do the best that they can.³⁰

Other important priorities include the quality and the costs of the food purchased. Interviewee B feels that the organisation is very fortunate, since there are two massive supermarket franchises whose doors are always open at any time of the day. If a disaster takes place for instance, and the organisation does not have enough stock of food at its disposal, then these supermarkets are contacted and a request is made to them for food supplies to be made available. The food is, hence, always accessible.

The MF receives funding from donors and from the public but the amount of funds received is not sufficient for all its programmes. Food is therefore, selected and purchased on the availability of funds. In such cases, where it is not necessary, the organisation provides food to the recipients, which is of little nutritional value and is selected according to cultural preferences.

Regarding the daily feeding scheme, the staff members go to the market once a week to buy the food required to feed 15 000 individuals. Perishables of one month's supply are not purchased by the organisation, due to the food not being able to last for an entire month. The staff members do, however, purchase food such as carrots which are frozen while fresh so that they can be preserved until the cooking takes place. Interviewee B said that the organisation regards it as highly important for the diet of the recipients that fresh food is provided to them. Thus, the frozen food is utilised as soon as possible and not kept in storage for a long period. The food is correctly stored as well to ensure that none of it expires, causing a waste of food and funds.

Food afforded to the recipients in such instances is nutritious and used immediately. The organisation does not encounter any problems with perishability or packageability, as most of its feeding campaigns take place on a daily basis.

In relation to recipient preferences, everyone who is hungry receives food, irrespective of religious denomination or social class. However, the *Zakāh* funds are only used to buy food for Muslims, whereas the *ṣadaqah* funds are used to buy food for everyone in need. Interviewee B stated that the organisation is trying to procure more funds from *ṣadaqah* contributions because approximately 60% of the people that the organisation caters for are non-Muslims.

In relation to the nutritional value of the food, Interviewee B told me that the MF adopts a very important principle that is implemented throughout their feeding schemes.

Interviewee B further explained this principle by saying, "We will never feed anybody anything that we do not eat ourselves," and, "If it is not good enough for me, it is not going to be good for them."³¹

The staff members taste the food first before giving it to the recipients. This principle is applied in the feeding scheme at the hospitals as well. Any recipient that is unhappy about the food can complain to the organisation's head office. For the MF, charity with quality is of utmost importance.

³⁰ For more information on the funding received by the MF, see and MF, Feedback 2016, 19; and <http://mustadafin.org.za/aboutus/page/20/accreditation> (accessed on 5September 2017).

³¹ Interviewee B, interviewed by Mohammed Luqmaan Kagee, 18 July 2017.

When asked to provide details on the types of food, Interviewee B responded by saying that the MF has a set menu of meals for the week. On Mondays, samp and beans will be made available to the poor, while on Tuesdays, *dhal* is made available. On Wednesdays, vegetables are provided, while on Thursdays, lentils are provided to the recipients. On Fridays, *biryani* and *Akni* are cooked and offered to the people. In Khayelitsha, pap is cooked with the food twice a week and samp is cooked on alternate days. This kind of food is part of the diet of the recipients there in Khayelitsha.

The food made available to the recipients in those areas is mostly nutritious, although it is based on the people's preferences. However, some of these traditional foods hold little nutritional value. The MF offers it to the people based on their wants.

Concerning the supply of food parcels, the problem that the organisation faces is that many of the recipients' children are abusing drugs and therefore steal the food parcels that are given to the recipients, and which should be used for a full week. For this reason, the MF runs feeding schemes.

In the case of a disaster striking the communities food parcels are provided to those affected by such a calamity. Vanity packs are also handed out with these parcels. The contents of the parcels are enough for a family of six people, and are given to them until everything returns to normal. Food parcels are also made available to the recipients during *Ramaḍān* when *fiṭrah* donations are received by the organisation. In addition, Christmas parcels are provided to poor Christians, if funds are available.

When asked if the MF has any policies on food security, Interviewee B responded by stating that due to the amount of funds received and the dire need that exists in society, the organisation finds it a challenge to maintain a good level of food security. Many people do not want to donate funds every day although they can afford to do so. There are suppliers who supply the food to the organisation on credit and only receive their payments after a period of two to three months, as funds are not continuously available. Unfortunately, there is no alternative for the organisation to run the feeding schemes successfully.

The affordability of food seems to be a major dilemma that many FBO's in South Africa encounter. Food is generally expensive and nutritious food costs more than food without any nutritional value. Hence, most organisations where feeding programmes are managed and maintained are constantly confronted with the challenges of funding and affordability. The availability of nutritious food to these organisations is therefore, a strenuous task to perform, especially when funds are low.

Laura Pereira describes the issue of the affordability of food in South Africa:

In South Africa, the affordability of healthy food continues to be of concern (Jacobs 2009; Schönfeldt et al. 2013). Households in the lower-income groups (LSM 1–3) spend approximately 35% of their income on food (Mc Lachlan & Landman 2013). These households are often the most severely affected by malnutrition, including over- and under-nutrition. They are also from the population group most vulnerable to food price increases (Schönfeldt et al. 2013).³²

³² Laura M. Pereira, "The Future of South Africa's Food System: What is research telling us?" *SA Food Lab, South Africa*, (2014): 9, accessed on 5 September 2017, http://southernafricafoodlab.org/wp-content/uploads/2016/05/safl_the_future_of_south_africas_food_system-libre.pdf.

Feeding programmes are run in Cape Town at numerous other organisations. The public renders their donations to organisations that they know and with whom they feel comfortable. At this point, Interviewee B commented on the issue of food security by stating that it has declined by around 30% in the last five years. This is a common problem that other organisations have also experienced within the last five years, where funding has decreased extensively

The organisation has started a project of sustaining food gardens in poor areas such as Tafelsig. This project is however, not sustainable for the residents in those areas as the food requires a period of three to four months to grow and to be ready for eating. As a result, the staff members of the organisation encourage the people to start their own vegetable gardens at home.

When asked if qualified staff members are employed on the subject of food, Interviewee B informed me that a few students at UWC who are dieticians made visits to the Mustadafin offices a few months prior to this interview. The organisation employs a qualified dietician who analyses the food and evaluates its nutritional value. The dieticians who visited the organisation conducted their work for a period of four weeks and they were very happy with the results. They issued a report to the organisation.

There is another organisation as well that monitored the children who benefit from the feeding programmes run by the MF. The results of these tests were in favour of the MF, and those who completed the tests were reported to have improved in their health. This analysis was done over a period of four weeks.

The MF also employs health workers and home-based carers, as well as a health officer who makes visits to all the centres of the organisation to monitor the cooking and the entire food storage process. There is a strict policy that the organisation must abide by which institutes the wearing of gloves and the covering of one's head. The home-based carers ensure that nutritional food is provided to those who are ill at home.

When asked about the relationship with suppliers, Interviewee B told me that the MF maintains a very good relationship with the wholesalers and other suppliers of food. Most of the suppliers are Muslims who are aware of the criteria that must be adhered to for the purposes of food security.

Regarding the criteria that the organisation employs to ensure that everyone in need receives food, Interviewee B explained that staff members of the organisation make visits to the homes of those who are in need, as well as to the homes of those who are ill. A health worker and a home-based carer are sent to the homes of those who are afflicted with illness, while a cook and a health worker are sent to the homes of other recipients. The conditions of the ill recipients are evaluated and nutritional food is cooked for them. The same process and criteria are observed in relation to children who receive food from the organisation.

In addition, Interviewee B informed me that a registration list is kept regarding those who receive *Zakāh*. Interviewee B also gave his opinion on the provision of *Zakāh* by mentioning that recipients should be put in such a position that will enable them to pay it in the future, "My idea of *Zakāh* is that, if they qualify to receive it, provide them with *Zakāh*, so that they can become self-sufficient, self-reliant and independent. That is my idea of how *Zakāh* should

be distributed.”³³

When I enquired if any formal talks or publications are presented, Interviewee B responded by saying that most of the organisation’s staff members are multi-talented and occupy multi-functional positions. These employees speak to the people who queue for the food daily, advising them that they should take their medication. The recipients are also informed on the type of food that is beneficial to them, as well as on the types of harmful food. Recipients are further taught about the detriments of smoking and alcohol consumption.

The organisation regards it as important criteria to create awareness amongst people about a healthy living lifestyle. Children who are educated on this matter teach their parents about the types of food that should be eaten.

The information provided here by Interviewee B illustrates the strategies employed by the MF throughout the bulk of their feeding programmes. These strategies are grounded on the empowerment of the underprivileged through basic education, as well by enlightening them about the dangers of consuming harmful substances. Edification on the advantages and the significance of partaking of nutritious food is accentuated by the staff in those workshops. Consequently, the food that they make available to the recipients contains high nutritional value.

When asked about the areas of coverage, Interviewee B told me that the MF runs feeding schemes in Khayelitsha, Delft, Tafelsig and other such areas. There is another feeding scheme that the organisation runs in the Eastern Cape as well. Additionally, there are bi-annual visits made to Worcester, Malmesbury, Montagu and Ceres where the organisation caters for the needs of the farmers and the poor in those areas by supplying them with food parcels and blankets. The eating habits of those recipients are different to the other recipients and therefore, a list is kept by the organisation on the types of food to provide them with.

In reference to those who benefit from the feeding schemes, Interviewee B said that many staff members of the organisation have maintained a good relationship with the recipients in the various areas that are covered. The organisation makes the food available to the most underprivileged, and for this reason, visits are made to outlying areas in the Western Cape, which are far from Cape Town such as Malmesbury and Ceres.

Many of the recipients are refugees. In 2008, the organisation catered for the needs of 28 000 refugees in eight months. Most of these refugees receive clothing from the MF. Other needs of theirs are also catered for if necessary. Amongst the recipients, 60% are refugees and are non-Muslims. No discrimination is made against them based on creed, colour or other such factors. The organisation provides support for anyone who is poor, downtrodden or oppressed.

Interviewee B informed me about the public response that the organisation receives by mentioning as an example, the process of slaughtering animals for religious purposes such as at the time when a child is born to Muslim parents. The parents offering the sacrifice are invited to be a part of the feeding procedure and to interact with the recipients. The same

³³ Interviewee B, interviewed by Mohammed Luqmaan Kagee, 18 July 2017.

invitation is given to families who offer other forms of sacrifice throughout the year.³⁴

The organisation receives a very good response from the public. In the past it was not part of the ethos of the MF to advertise the projects or the feeding schemes. Interviewee B described the condition of not advertising as “what the right hand gives, the left hand does not know.”³⁵

Recently, videos have been made and photographs taken by the organisation, with the permission of the recipients who understand that the donors would like to see such information. The organisation regards this type of advertising as an obligation that it must fulfil to the donors, the suppliers and to others who contribute.

This discussion concludes the interviews that I conducted with the staff of the MF.

The following results were deduced from the focus group discussion that was completed with some recipients:

The recipients live in Tafelsig and receive food on a daily basis from the MF offices located there. Some of them also receive clothing and blankets, as well as assistance with electricity and water bills. Most recipients have been seeking help from the organisation for the last ten years. They find the staff to be very helpful and understanding of the situation in Tafelsig.

Many recipients are single mothers, and the organisation sends home-based carers to their homes to assist them with their needs. The same caregivers are sent to the homes of the elderly and the mentally handicapped. Most of these recipients are unemployed and are pensioners. They are faced with the problem of being robbed of their money as soon as they receive it.

The recipients share the same concerns regarding poverty, crime and unemployment. Food is too expensive for them to buy and the money that they receive from social services is barely enough for them to utilise for expenses. Because of the poverty caused by unemployment, crime is high in Tafelsig and is on a rampant increase. The biggest threats are gangsterism, murder and drug abuse, and many youth become victims of these crimes.

Recipients feel that the government must see to the needs of the poor. They hope that something will be done about the issue of hunger, which is a plague that has infested the country. Much food is wasted in South Africa, which can rather be given to those who live in a crisis of poverty.³⁶

This discussion concludes the empirical research that I conducted with the MF.

The Mustadafin Foundation, being one of the City of Cape Town’s four disaster relief organisations manages and maintains many programmes related to feeding. Nutritious food is provided to the recipients throughout the bulk of these feeding schemes, as they are interlinked with the organisations core functions, namely, education, health care, community

³⁴ For more information on the slaughtering process in Islam, see M.A. Fakier, *Ar-Risalah Al-Mufeedah: A Book on General Islamic Knowledge*, 272-278; I. A. Shahdan, et. al.; “Developing control points for halal slaughtering of poultry,” *Poultry Science* 95, No. 7 (2016): 1680–1692, accessed on 31 August 2017, <https://doi.org/10.3382/ps/pew092>; and Izak Hofmeyr, “Stockfarm - Official slaughtering methods in South Africa: Farmlink,” *Stockfarm* 4, No. 6 (2004): 64-65, accessed on 31 August 2017, http://journals.co.za.ezproxy.uwc.ac.za/content/vp_stock/4/6/EJC153764?fromSearch=true#abstract_content

³⁵ Interviewee B, interviewed by Mohammed Luqmaan Kagee, 18 July 2017.

³⁶ Focus group discussion, conducted by Mohammed Luqmaan Kagee, 10 August 2017.

development, poverty alleviation and disaster relief. In other feeding campaigns run by the organisation, cultural preferences are sometimes taken into account, and the MF makes food types available to the recipients based on their wants, which mainly comprise of traditional foods that various classes of people eat.

With reference to the constraints that the staff members face during the managing of the feeding programmes, perishability and packageability do not pose any concern for the organisation, as food is cooked and offered to recipients on a daily basis. The major contributing problems that the organisation encounters in the selection and in the provision of food include the affordability, costs, availability and accessibility of such foods.

The MF does not receive funding for all its programmes. Some of the staff members acknowledge that the organisation is conducting more work than is manageable due to the dire need for assistance and feeding in Cape Town. This acknowledgement is based on the assessment that the staff members made relating to the accessibility of funds and the affordability of food. People in general, must take full cognisance of the fact that the necessity for poverty alleviation and for the provision of nutritious food, in particular, is comprehensive throughout South African communities. In this way, feeding and social welfare programmes run by the MF, will receive sufficient funding, thereby remaining sustainable for the benefit of the poor.

f) Conclusion

In this chapter, the history and the background of the Mustadafin Foundation was discussed, including the organisation's aims and objectives. Information was also presented on the programmes of the organisation. The results of the empirical research were expounded on by means of the interviews and a focus group discussion that I conducted with the organisation.

The provision of nutritious food is undoubtedly held in high regard by the staff of the MF. Noticeably, the organisation makes food of nutritional value available to the recipients throughout the management of its core functions, except in such cases where recipient preferences are taken into account, resulting in the offering of traditional foods. The main consideration of the organisation is the predicament it endures in relation to funding. This problem can only be addressed by means of an extensive proliferation in monetary donations. In this way, the organisation will be able to sustain its programmes and escalate its scope in Cape Town.

The next chapter will cover the background of the Cravenby Muslim Educational and Cultural Society and provide details of its feeding programmes.

Chapter 8: The Cravenby Muslim Educational & Cultural Society

a) Introduction

The aim of this chapter is to offer an elaboration on the history and background of the Cravenby Muslim Educational and Cultural Society (CMECS), which is located at the Husami Masjid in Cravenby Estate. I briefly make mention of the establishment of the CMECS and of its constitution. Details on its aims and objectives, as well as on its programmes follow thereafter.

This preamble will lead us into the empirical research that I conducted with two staff members who manage the feeding schemes of the Society, as well with a few recipients in Delft South. An assessment will be done throughout this section on the extent to which the organisation is implementing Islam's injunctions and guidelines in relation to nutrition throughout its feeding campaigns. Lastly, a conclusion will be given on the results of the data concerning the empirical research. I begin with a synopsis on the founding of the CMECS and on how it came into existence.

During the Apartheid era the inhumane atrocities created by the regime against the citizens of South Africa had left such deep scars that it is most difficult to forget. Scores of the population were discriminated against because of their skin colour and their race and they were uprooted from their homes and forced into areas that were earmarked for a particular race or colour.¹

“During the mid-1960's, an Indian area was declared in the Northern Suburbs, known as Cravenby Estate. Approximately 100 families found themselves in this busy but poorly developed area under conditions where people had no voice and no choice.”²

Consequently, a few members of the Muslim community congregated and decided to make the best use of the prevailing situation. As a result, they made the intention of establishing a society with the objective of opening a school and a mosque. Thus, the CMECS was formulated and instituted in 1968. At this meeting, the members decided to inaugurate the opening of a school immediately and then to proceed with the building of a mosque. The trustees, therefore, received a mandate to acquire a ground for erecting a mosque, as well as an educational institution.³

In 1971, land allocated by the Department of Community Development at the time, became available at a nominal cost of R3 800. This land was purchased and the trustees donated the money in equal proportions for the building project. In subsequent years, the population in Cravenby Estate increased tremendously and the Society contracted an agreement to build the mosque. A decision was thus made so that funds could be collected throughout the length and breadth of South Africa and in Lesotho. The required amount of money was collected and the Husami Masjid was established in 1974.⁴

¹ Husami Sautush Shabaab, *Edunews: Eid-e-Meelad-un-Nabie* (Cape Town: Allie's Printing Services, 1999), 38.

² Husami Sautush Shabaab, *Edunews: Eid-e-Meelad-un-Nabie*, 38.

³ Husami Sautush Shabaab, *Edunews: Eid-e-Meelad-un-Nabie*, 38.

⁴ Husami Sautush Shabaab, *Edunews: Eid-e-Meelad-un-Nabie*, 39.

b) The constitution of the CMECS

The Cravenby Muslim Educational Cultural Society is a registered non-profit organisation (NPO), and a public-benefit organisation (PBO 930015989). The organisation's constitution mentions that "the society herein constituted, shall be known as the Cravenby Muslim Educational and Cultural Society, and herein referred to as the Society."⁵

c) Aims & objectives of the CMECS

The aims and objectives of the Society are as follows:

- To provide the best in Islamic education;
- To build and maintain a mosque and a school in Cravenby;
- To establish an Islamic propagation centre in Cravenby;
- To provide bursaries to Muslim children to further their studies;
- To strive at all times for the general Islamic cultural and social upliftment of our community;
- To have an Islamic youth wing; and
- To have a Muslim women's wing⁶

The aims and objectives of the organisation are encapsulated in the programmes run by its staff members. The coverage of these programmes is wide and concentrates mainly on feeding schemes and on the provision of education. The programmes of the organisation will now be expounded on in full detail.

d) Programmes of the CMECS

The organisation is located in Cravenby Estate and maintains the following outreach programmes:

- Women in the mosque have been running a weekly soup kitchen every Tuesday for more than ten years.
- An annual blanket drive is done where blankets are distributed to recipients.
- Food is taken to the Beit-ul-Aman Home for the Aged once every second month.
- During *Ramaḍān*, food is cooked on Saturdays and distributed in impoverished areas such as Uitsig, Khayelitsha, Ruyterwacht and Hanover Park. During this month, special meals are provided to a mosque in Kraaifontein, where non-Muslims from the area are invited to a talk and given food to take home. This programme is done as a way of educating them about Islam. Other activities in the month include the provision of grocery hampers to the needy in the area, as well as in other areas such as Delft. Food is also provided on Eid morning to various mosques, as well as distributed to the needy in the area, irrespective of

⁵ Cravenby Muslim Educational & Cultural Society, *Constitution: Amended 2008*, 1 (accessed on 29 August 2017).

⁶ See Cravenby Muslim Educational & Cultural Society, *Constitution: Amended 2008*, 1 (accessed on 29 August 2017).

religious affiliation.

- Outreach programmes to the old age homes and orphanages take place routinely throughout the year.⁷

This organisation is distinct in the way that the weekly soup kitchen has been maintained for more than ten years. Many Muslim organisations do not run a regular feeding programme like this one. The organisation also conducts outreach programmes to old age homes and orphanages, which is not carried out as a specific project by most other Muslim organisations.

e) Results of the empirical research

I conducted an interview with two main staff members who run the feeding schemes of the CMECS, as well as a focus group discussion with some of the recipients. The following data composed of the responses deduced from the empirical research:

The time of the interview conducted with interviewee A was 11h35 until 12h20. The results of this interview are as follows:

The CMECS runs feeding schemes to cater for the poor in the area. Most of the staff members who work in feeding are youth, and the feeding programmes were started due to the vast amount of poverty in the area, as well as in surrounding areas.

At this point, the vision of the mosque plays its role by means of the feeding schemes. The youth have inaugurated the provision of food to the poor, purely for the sake of Allāh. For this reason, they do not want any publicity in the form of photographs, publications, etc. Some of the recipients have given input on the food that they receive, enquiring about whether the food provided to them is the best food available. The staff members of the organisation have thus taken it upon themselves to provide only the quality of food that they will eat themselves and that they will give to their families.

Interviewee A told me about his experience growing up in a poor family. He commented on the happiness that one receives when feeding a child who comes from a poor background, thereby causing him/her to smile and become overjoyed.

When asked if the feeding programmes are clearly outlined, Interviewee A told me that the organisation's feeding programmes are indeed outlined. Interviewee A gave an example of the programme structure by making mention of a community in Delft that receives food every month on an ongoing basis. This organisation receives a food package from donors that is used to make the food available to the poor and to assist them in preparing their own food. This food package is based on soya, which is also used to cook pots of food. Potatoes and vegetables are also added to these pots and cooked with the food.

The food parcels are packaged with food that is mixed with the soya, and which is ready to cook once opened. In *The South African Journal of Clinical Nutrition*, H. H. Vorster et al. make mention of certain guidelines to follow when consuming nutritious food. These guidelines highlight that human beings should “eat dry beans, peas, lentils and soya often.”⁸ In this way, the organisation is providing nutritious food in such feeding schemes.

⁷ See <http://husami.org.za/default.htm/> (accessed on 29 August 2017).

⁸ H. H. Vorster et al., “Development of Food-based Dietary Guidelines for South Africa – The Process,” *The South African Journal of Clinical Nutrition* 14, no. 3 (2001): S3, accessed on 5 September 2017.

When requested to provide a breakdown of the feeding programmes, Interviewee A informed me that a member of the management of the feeding schemes delivers the food to the house of interviewee A every month who then takes it to Delft. The cooking is done there in Delft on Tuesdays and on Thursdays. During the year, the organisation receives perishables, as well as clothing from various donors and from members of the public. The clothing is washed and ironed, and thereafter sent to various areas where appointed persons who administer the feeding there see to the distribution of the clothing. The organisation also caters for the needs of the poor during the time of *‘Īd al-Adhā* when sheep are sacrificed and part of the meat thereof is distributed and handed out to the poor.

The description of the feeding programmes above clearly points out that the organisation receives perishable food items continuously throughout the year. Donors and others who make these contributions are doing so due to these types of food being cheaper and easily accessible. The food will, in such instances, have little nutritional value and last only for a very short period. The meat that comes from slaughtered animals is generally nutritious because the recipients receive it while the meat is still fresh and usable. At that particular time of the year, there is a generous quantity of food available as most Muslims offer sacrifices in practice of the *Sunnah* of the Prophet Muḥammad (peace and blessings of Allāh be upon him).

Interviewee A informed me that the staff members are involved in two feeding schemes of the organisation. These schemes are, namely, the Delft feeding scheme, where Interviewee A goes and a feeding scheme in Kreefgat, which is situated adjacent to Bonteheuwel. Kreefgat is a dangerous area, as there is only one road granting access into the area controlled by gangsters. Interviewee A stated that he puts his trust in Allāh and goes with an open heart. The organisation has a good relationship with the imam of the mosque, and as a result the gangsters there receive food from the feeding activities in Kreefgat. Approximately 80% of the residents are unemployed. The organisation keeps a record of the recipients’ names and identity numbers, since other organisations also carry out feeding there.

Interviewee A related his experiences to me by discussing the conditions of the people who live in the various areas. Some staff members of the organisation are accompanied by their children when they go to the poverty-stricken areas. “Most of the needs of the recipients are recognised as things that we often take for granted, and this realisation causes one to appreciate the blessings that one is fortunate to be blessed with.”⁹

Amongst the recipients, numerous people, including Muslims, sleep in the street. During the month of *Ramaḍān* members of the feeding schemes go to those areas and give blankets, gloves and food to the poor. These people do not have anything to cater for their needs, besides blankets, which barely keep them warm in the cold weather conditions. The organisation is trying to find a place that can be utilised for that community, so that they can enjoy the same comfort that others enjoy.

The mosque also runs a feeding scheme on its premises, where 60 litres to 100 litres of food are cooked, based on necessity, as well as on the availability of funding. In addition to this activity, food is cooked every weekend in different areas such as Ravensmead and Uitsig, and the mosque committee coordinates these feeding activities by working in tandem with the

⁹ Interviewee A, interviewed by Mohammed Luqmaan Kagee, 15 July 2017.

local authorities of those areas. Sometimes the food is cooked at the mosque and then delivered to those areas. The reason for this cooperation with the local authorities is that the crime can be uncontrollable at times in those areas. The local authorities will deliver the message to the residents there during the week, informing them that food will be available for them on a particular day.

One clearly notices that funding poses a challenge for the organisation at specific times affecting the availability and the accessibility of food. Most of the cooked food provided in such cases has little nutritional value, as it is based on cultural preferences.

In such areas, the local authorities assist in the administration of this feeding process and the children are given food first. Thereafter, the women receive food and then the men. The local authorities of the area also bring their own food to hand out amongst the poor there such as fried potatoes. They bring small bottles of drinks as well.

From the above description of the food types one can deduce that some of the food that is offered to the recipients in those areas is not nutritious. Funding is undoubtedly a major constraint to the organisation, as they readily welcome the assistance of the local authorities. Another reason for this assistance would be because those areas are unsafe and there is no security there. It would thus be a great risk to go there without taking precautionary measures.

The CMECS maintains another feeding scheme as well, at the Beit-ul-Aman Home for the Aged, where chicken is purchased at a cost of approximately R3 000 and delivered to the home. The staff members of the mosque's feeding programmes spend time there with the elderly men and women and read books to them. Interviewee A told me about their experiences with the elderly people at that home who were left there by their children. The children said that they will return to collect their parents but did not do so.

Some elderly members of the home tell visitors that they are waiting for their children who have never returned to visit them or to collect them. These children and the sons of the elderly people there at the home are well qualified in various professions. Their children did not want to look after them due to their disabilities and frail condition, and consequently, have placed their parents in old age homes. Despite this kind of harsh treatment, Interviewee A told me that the elderly people do not pray or supplicate against their children in any way, but rather they ask Allāh not to place their children in such positions.

When I enquired on what motivates the staff, Interviewee A commented by saying,

I grew up in Bishop Lavis, which was a very poor area. It says to you that sometimes it does not matter which area you come from. You can get out of it. We did not have the schooling that the children have today but we did get out of it. The only thing that one must not forget is where you come from. You should always go back there and give what you can to that area.¹⁰

Interviewee A further stated that gangsterism is a huge problem in the poor areas because the people there do not have an alternative concerning the use of rehabilitation centres for those affected by such issues. The gangsters there have made the incorrect decisions in their choice of friends, and as a result they abuse drugs, which produce profound adverse effects on them. One always has the choice to decide between right and wrong, and it is of vital importance for

¹⁰ Interviewee A, interviewed by Mohammed Luqmaan Kagee, 15 July 2017.

one to make the correct decision. One should further choose friends from whom one can learn.

Interviewee A further informed me that some staff members make their children accompany them to those areas, telling them to serve food to the poor there and encouraging them to appreciate what they have and to take cognisance of what it is not to have access to food and other privileges. This kind of assistance causes the recipients to smile, and is regarded by Islam as a form of charity, whether the person rejoicing is Muslim or non-Muslim.¹¹

When one has this outlook on feeding and on helping the poor, then one understands that it is the right of the poor to have food to eat and a right of theirs to enjoy other privileges that are necessary for them to survive.

When asked about the priorities in selecting forms of food, Interviewee A told me that one of the priorities of the organisation concerning the feeding schemes that the staff members administer is to take the winter and the summer climates into consideration. The food that the organisation therefore, makes available in the different seasons of the year differs from season to season, including the food provided during autumn. The organisation employs people who specialise in food, so that the food can be most beneficial to the body during the summer months, and during the winter months, and can, in that way, be given to the recipients.

The organisation encounters the challenge of accessibility and availability of certain food types in all its feeding programmes. During the different seasons of the year, recipient preferences are also taken into consideration and the staff members provide food accordingly. Mostly, the food is nutritious and beneficial but there are times when traditional food is made available to the recipients.

On one occasion, members of the organisation went to visit a poor community in Kensington and removed the people from the shacks that they were living in so that they could serve food to the residents. Tables were used for the feeding. The staff members who were involved in that feeding drive bought toys for the children of the area as well. These children appreciate anything that they receive, even if the toys are broken. To them, it is as if they have been given expensive toys.

In the opinion of Interviewee A, these are the kinds of values that children should be taught. This education starts at home and at the schools where children are supposed to be taught moral values and respect. This is how it was in the past, where learners would be enlightened at school by being given lessons on respect and not just taught how to read. It does not matter who you are or how old you are. Respect is always the first point to commence any form of education with, whether the education is imparted at home by the parents and the family members or at school by the educators and the community leaders.

Al-Bukhārī narrated in his compendium on *Ḥadīth* that Masrūq said:

We were sitting with ‘Abd-Allāh ibn ‘Amr who was relating *ḥadīth* reports to us. At that moment, he said: ‘The Prophet of Allāh (peace and blessings of Allāh upon him) was not a person who uttered vile words, nor was he revolting in nature. He used to say:

¹¹ Smiling at another person is a form of charity in Islam. For more information, see Aḥmad ibn Ḥanbal, *Musnad al-Imām Aḥmad ibn Ḥanbal* (Beirut: Mu’assasah al-Risālah, 2001), Volume 35, 408; and Abū Nu’aym al-Aṣbahānī, *Ḥilyah al-Oliyā wa Ṭabaqāt al-Aṣfiyā’*, (Beirut: Dār al-Kitāb al-‘Arabī, 1974), Volume 7, 24 (accessed on 30 August 2017).

‘Indeed, the best of you are those with the most exemplary character.’¹²

The enhancement of a human being’s conduct is, therefore, of utmost importance. Interviewee A continued by stating that unfortunately in most cases today children are not educated about *akhlāq* (moral conduct), or about respect. A person who lacks these values will not be liked by others, no matter how well qualified such a person might be.

When questioned about the affordability, costs, value and the accessibility of food, Interviewee A said that people generally want to give funding, especially in the month of *Ramaḍān*, when they become more generous. This is a practice of the Prophet Muḥammad (peace and blessings of Allāh be upon him) who was the most generous of people. Many times, the staff members of the organisation who are mainly youth make funds available or purchase the food from their own money. The organisation employs a treasurer to manage its finance. Funds are always available when required and extra money is given for the feeding schemes if needed.

The general outlook of the organisation’s members is that everything at one’s disposal is a trust (*amānah*) from Allāh. Nothing belongs to anyone but rather one is merely the custodian of the wealth that one has been blessed with. Allāh has granted some people more than others have financially but He has given everyone the same opportunity to give charity for His sake.

The holy Qur’ān unequivocally provides us with the following edification, “Believe in Allāh and His Messenger, and spend in charity out of the substance of which He has made you heirs. Surely, for those of you who have faith and spend in charity, they will have a great reward.”¹³

The organisation does not receive funding from the government but money is collected from the staff members who administer the feeding programmes and from donations of the public.

In relation to costs, a patent food is regularly supplied by a particular donor. This food, which is made with soya, is both healthy and enjoyable at the same time. This patent food is cost-effective implying that the organisation encounters a problem with the costs of different foods that are nutritious in nature.

When I enquired about the perishability, packageability and recipient preferences, Interviewee A told me that food punnets are utilised to package the food, while plastic bags are used to contain the food parcels. All the packaging is made available by donors in abundance, and is thus always used by the organisation.

The perishability and the packageability can sometimes cause a hindrance to the organisation, thus affecting the nutritional value of the food. At this stage, no mention was made about recipient preferences.

When asked about the nutritional value of the food provided by the CMECS, Interviewee A responded by stating that the organisation takes all the Islamic injunctions on *ḥalāl* wholesome food into account. These regulations are implemented throughout the feeding schemes. The food that is made available to the recipients is of the same standard, and quality and the organisation’s members will themselves partake of it.

¹² See Abū ‘Abd-Allāh Muḥammad ibn Ismāil al-Bukhārī, *Al-Ṣaḥīḥ al-Jāmi’*, 1168; and Abū al-Ḥusayn Muslim ibn al-Ḥajjāj al-Qushayrī al-Naysābūrī, *Al-Musnad al-Ṣaḥīḥ*, Chapter 12, 949.

¹³ See A. Yusuf ‘Ali, *The Holy Qur’an: Translation and Commentary*, 1498.

The food provided by the organisation is *ḥalāl*, as the staff receive most of the food from Muslim donors and suppliers and from the general Muslim community. The food is certified as *ḥalāl* by Muslim organisations such as the MJC. However, the food is not always nutritious, as various considerations are taken into account.

The sharing of food has been granted a level of high respect in Islam. We are taught that we should cater for the needs of our neighbours. The holy *Qur'ān* clarifies the importance of caring for neighbours in a few verses. In one such verse, in *Sūrah al-Nisā*, Allāh commands the Muslim community as follows:

Worship Allāh and do not associate any partners with Him. Treat your parents well, and also, your close relatives, the orphans, the needy, the neighbour who is near of kin, the neighbour who is a stranger, the companion by your side, the wayfarer and those whom your right hands possess. Surely, Allāh does not love those who are proud and boastful.”¹⁴

Islam teaches Muslims as well, that they should give generously to their neighbours, even if the neighbours are not in need. Interviewee A stressed on the significance of giving to others with a clean heart, as ultimately everything belongs to Allāh and we do not own anything. Allāh has made us the custodians of what He has granted us.

The types of food that the organisation offers the recipients in the feeding schemes consist of cooked food, as well as sandwiches. The food provided is nutritional. These types of food include soup and vegetables as well as non-perishable food parcels. Sometimes perishable food parcels are handed out to the recipients, which are used for two to three days.

The Department of Health gives the necessary policies to the organisation, which must be implemented by NPOs who run feeding schemes. There are qualified staff members who are employed by the organisation and whose expertise deals with food. There are also nutritionists who voluntarily offer their services to the organisation.

When asked about the relationship with suppliers, Interviewee A told me that the organisation maintains a healthy relationship with the suppliers of food. There are wholesalers who supply food on a regular basis to the organisation, as well as butchers that are *ḥalāl* certified.¹⁵

The wholesalers expect the charity that they give to the organisation to be utilised well. The food or donations used for the feeding schemes must go for the benefit of the recipients, as they are given purely for the sake of Allāh. The organisation follows up with the suppliers by writing formal letters to them and by thanking them for their generosity.

The staff members have a list of registered people who benefit from the feeding programmes in those areas covered by the organisation. People who are in need approach the organisation for help, and this act is followed up by staff members conducting background investigations of those who appeal for assistance. Members of the organisation visit the homes of the recipients as well, so that they can update the information on the health and financial conditions of the recipients. Sometimes food types and food parcels are delivered by donors to the mosque, which must be delivered to the recipients as soon as possible. Thus, the

¹⁴ See The holy *Qur'ān* (Medina: King Fahd Printing Press, 2006), *Al-Nisā'*, 4: 36.

¹⁵ For more information on *ḥalāl* certified butchers, see <http://muslims.co.za/butchers.htm> (accessed on 5 September 2017).

organisation delivers the food to the recipients on receiving it.

When I enquired if any talks or publications are presented, Interviewee A informed me that the organisation publishes newsletters on food, as well as on its feeding programmes and other activities. There are also lectures delivered on food and on health, in which people are educated about living a healthy lifestyle. The speakers discuss the issue of diabetes in these talks, and instil awareness amongst the audience of the importance of living a healthy lifestyle. Information is provided in these discussions concerning the medication taken by people who suffer from diabetes, and other illnesses. All these lectures are delivered at the mosque. The organisation also requests scholars to deliver speeches in the areas that are covered in the feeding campaigns when food is provided there. The local authorities of those areas provide their assistance as well, by having their own public speakers educate the people on relevant topics.

When requested to inform me about the areas of coverage, Interviewee A responded by saying that the organisation covers most of the areas in the Western Cape throughout its feeding campaigns. Certain areas are focussed on regularly by the staff members of the organisation, while other areas are occasionally covered in these feeding schemes. Sometimes the organisation would be informed about an area where people are in need of feeding. Interviewee A, as well as other members of the organisation, would as a result make visits to that area, and inquire as to what the needs of the residents there are.

Throughout its feeding schemes the organisation caters for an average of 1 000 people per meal, or per food parcel distribution. If the number of people were less than 1 000 in number then the members would go to another area and feed the people there. The feeding always commences with food being given first to the children, then to the elderly, the women, and lastly, to the men. The recipients are requested to stand only once in the queue for food.

Interviewee A commented about this by stating, “We try to teach them about honesty because if you come again for the same food someone is going to lose out.”¹⁶

These people understand the issue, and the non-Muslims are taught values about Islam; namely, honesty, humility and gratitude.

The areas covered in the feeding campaigns include Delft, Uitsig, Kensington, Elsie's River, Ravensmead, Bellville and other areas in the Northern Suburbs.

When asked about those who benefit from the feeding schemes, Interviewee A said that most of the recipients are unemployed and are in a crisis of poverty. Many of the recipients are pensioners, while others are challenged with disabilities and illnesses. The organisation caters for numerous foreigners as well who also reside in those areas.

When asked about the response received, Interviewee A said that the organisation receives a very good response from the recipients who thank the staff members for providing them with food by writing letters. The feeding schemes are well coordinated by the organisation's director, and always receive a favourable response from the public and from donors.

This discussion concludes the responses of Interviewee A.

The second interview, which was conducted with Interviewee B, took place from 12h25 until

¹⁶ Interviewee A, interviewed by Mohammed Luqmaan Kagee, 15 July 2017.

13h10. The results of this interview are as follows:

The CMECS started its feeding schemes about fifteen years ago when two of the staff members cooked two pots of food at the mosque on Eid day and distributed the food to the poor. The organisation grew over the years due to this initiative. Since the food was cooked at the mosque, anyone would come and partake of it. According to Interviewee B, this was not the intention of the members who inaugurated this feeding scheme. The food was meant to be for those in need. Because of public consumption, the staff realised that things would have to be done differently. In this way, the feeding schemes improved and the staff members established other activities as part of the feeding programmes.

When asked if the feeding programmes are outlined, Interviewee B told me that the feeding schemes are established under the name of *Husami Feeding Scheme*. The work is done independently from the mosque but all the activities are controlled from the mosque's premises. The feeding programmes are administered under the guidance of the board of trustees and the mosque committee.

The staff members of the feeding campaigns have built a relationship with the councillor in the area. Feeding programmes are conducted on public holidays, monthly, or during every second month and approximately 1 000 individuals receive food per programme. These programmes are conducted in townships, in areas such as Ravensmead, Uitsig and in all the gang-infested areas. The councillor sees to the setting up of the place where the feeding will take place in each area, and advises the people there as to the provision of food. In this way, the councillor takes into consideration the safety of the members of the organisation.

When requested for a breakdown of the feeding programmes, Interviewee B informed me that members of the organisation go into areas as well where the people are homeless and feed them. The feeding schemes consist of thirty staff members in total, of which eight to twelve members assist regularly in all the feeding drives. During *Ramaḍān*, the *Husami Feeding Scheme* assists another organisation in making food available to underprivileged areas and areas where people are homeless. The cooking process in this feeding scheme caters for 400 people daily in *Ramaḍān*, which constitutes four pots of cooked food.

The food that is cooked for the recipients is traditional and based on their preferences. In such cases, the food does not really have any nutritional value. Food that is cooked in bulk is also cost-effective. The organisation does not readily have access to funds on an ongoing basis so that feeding can be afforded to worthy recipients on a larger scale.

In addition to these feeding programmes, the organisation provides food parcels to poverty-stricken areas on a monthly basis. These food parcels contain spices, rice, frozen onions and soya mince. The food parcels are packaged in a certain way according to the advice that the organisation receives from food technologists who have made a special pack for the food, which requires only water to be added to it. This package of food is nutritious in the benefit that it yields to the recipients. These food parcels are supplied to four areas monthly, where the residents also receive gas, as well as stoves, for cooking purposes. Examples of such areas would be Delft, Philippi and Mitchell's Plain. The organisation identifies certain individuals, or another organisation who cook the food regularly there in those areas.

The strategy employed here by the organisation in seeking the advice of food technologists and requesting them to create special packaging for the food, is a unique way of ensuring that

the food remains nutritious. This practice does not exist in the feeding programmes of the other selected organisations in this study.¹⁷

When questioned about what motivates them, Interviewee B remarked, “We are trying our best to help the poor. We try to show a different side of Islam and of the character of the Prophet Muḥammad (peace and blessings of Allāh be upon him). Most of our work goes to the poor, irrespective of who they are.”¹⁸

When I enquired about the selection of food, Interviewee B said that the staff members supply food in food bags. During *Ramaḍān* 1438 (2017), approximately 2 500 people were fed. The organisation also runs outreach programmes in different areas. Requests are made for the community to provide groceries. In *Ramaḍān*, the CMECS goes to outlying mosques, in areas such as Tafelsig, Khayelitsha and Delft, where they take food for people to break their fast. The staff members share these meals with the residents. In addition, seven pots of food are cooked every Saturday in *Ramaḍān*, which are distributed to various mosques, in areas such as Delft, Kreefgat, and Bonteheuwel.

When asked about the affordability, costs, value and accessibility, Interviewee B said that affordability was a problem for the organisation at the onset of the feeding programmes. Currently, affordability does not pose a problem as the community is very generous and people are more aware of the feeding activities that take place. The money is always available, and all it takes is for the organisation to notify the people.

In *Ramaḍān*, for example, the staff gave 65 food parcels, for which an amount of R70 000 was raised. The staff also collected R45 000 of *Zakāh* contributions, which were distributed to impoverished areas. Some of these funds were also given to educational institutions and to orphanages. Everything is accessible and is obtained within 24 hours.

With reference to perishability, packageability and recipient preferences, the organisation does not supply perishable food to orphanages or to people in different areas. Rather, those recipients receive food such as rice or vegetables. Sometimes food is cooked for them. For the purpose of the feeding programmes, the food is packaged by the donors and then distributed to impoverished areas. The organisation does not encounter any problem with packageability.

When questioned about the nutritional value of the food, Interviewee B replied that the Islamic injunction on *ḥalāl* food is taken into account. When food is cooked for the poor, the CMECS ensures that all the food obtained comes from Muslim sources, and that the food is of the best quality. Some people try to donate food of a sub-standard.

Sometimes it depends on the wants of the people that benefit from the feeding programmes. The food holds a good nutritional value, as it is cooked with soya mince, rice and vegetables. The food mix that is utilised has been manufactured and packed by food technologists.

In relation to the types of food, Interviewee B told me that all the food is freshly prepared and a time is allocated for feeding to take place. The food is taken to those areas at a particular time and given to the people while it is still hot. There are grocery parcels as well which include basic needs.

¹⁷ For more information on food packaging, see <http://sciencedirect.com/science/book/9781845698096> (accessed on 9 September 2017).

¹⁸ Interviewee B, interviewed by Mohammed Luqmaan Kagee, 15 July 2017.

The organisation also identifies mosques or religious centres such as those in Philippi or Delft and the CMECS goes there to enquire on the needs of the people. They receive carpets from the organisation and assistance with painting. If they need repairs to be done, then the organisation hires qualified workers to do the work there. The staff members also supply them with building materials as well. The people in those areas are not self-sufficient, and for this reason the organisation provides assistance to them.

Recently, there has been a different attitude amongst the community regarding feeding. The imam of the organisation identifies families who require assistance in surrounding areas such as in Uitsig and in Ravensmead. These people are requested to approach the organisation for help. The staff would like to assist them monthly and they will receive food parcels and *Zakāt*. They have to provide their details and register. The imam makes visits to the homes of people who have been identified and takes food parcels there.

When asked if qualified members are employed on the subject of food, Interviewee B told me that the organisation has a qualified cook who cooks the food and advises the staff concerning the contents of the food. There is a soup kitchen at the mosque that is run by Muslim women. Some donors assist them in organising the food. Many of the recipients are pensioners and unemployed. Currently, the soup kitchen has stopped due to violence and food contestation, which has caused physical injury to others.

When questioned about the organisation's relationship with donors, Interviewee B told me that the CMECS maintains a good relationship with the suppliers and the wholesalers. Many of the staff members have friends or relatives who own wholesale businesses. They provide the organisation with the required food, as well as with the food parcels, at any given time, no matter the quantity. They do not expect payment immediately and patiently wait for the money.

When I enquired about the criteria of the organisation, Interviewee B responded by saying that the imam identifies families in the area who require assistance. The criteria that the imam employs to complete these evaluations include the social status of the household. He assesses, for example, if it is a single parent household. He also assesses the employment status and if the family can fulfil its monthly need.

Moreover, the staff members make regular visits to established organisations such as old age homes and orphanages. The people are always in dire need of help.

The feeding campaigns also include the provision of food to deserving individuals. Mostly, each feeding scheme covers 1 000 people at a time, as the organisation cannot afford more than this number of recipients per feeding scheme.

There are no formal talks or publications presented on food. The organisation would like to issue books, as well as other publications in the future on the topic of food and its provision.

When I queried about the areas covered during the feeding campaigns, Interviewee B told me that these areas include Delft and areas within its vicinity, as well as Khayelitsha, Hanover Park, Bonteheuwel, Philippi, Ruyterwacht, Bishop Lavis and Kreefgat.

Regarding those who benefit from the feeding programmes, Interviewee B informed me that the recipients include people at old age homes, orphanages and at mosques in impoverished areas. There are also other areas where people live on the streets. The CMECS goes there with the councillors of those areas who also provide assistance in helping the poor.

When requested to tell me about the response of the public and the donors, Interviewee B stated that the organisation receives a very good response for its feeding campaigns. At times, people are told that the organisation has enough money for its projects, and they are requested to keep the money for another programme.

Once a month the staff members assist another organisation in carrying out a feeding scheme in areas such as Hout Bay and Bellville where food, blankets and clothing are given to the people. The organisation has received a very good response for these welfare drives, as 400 people from the public attend these programmes and assist in completing them. In winter, food is cooked and blankets and warm caps are purchased, which are handed out to people living on the streets.

This discussion concludes the results of the interviews that I conducted with the staff members of CMECS.

Below, are the results deduced from the focus group discussion that I completed with some recipients of the organisation's feeding schemes:

This focus group discussion took place in a Muslim prayer room in Delft South with five recipients who have been receiving food from the organisation for a number of years. They benefit from the organisation's feeding scheme in Delft, which is carried out by its staff members on a regular basis throughout the year. Three hundred recipients in the area are given food, of which the majority are Muslim, and all of them range from different backgrounds. Most of them are women and children. Approximately 10% of the population of Delft South is made up of Muslims.

During the month of *Ramaḍān* food is made available to the people for the commencement of the fast, as well as for breaking it. Additional food is also available during the *Hajj* season when cattle are slaughtered and a large share of the meat is apportioned to the people there. The recipients, therefore, look forward to these months of the year, as they receive extra supplies of food from the organisation. They understand that this food can only be provided at that time of the year. Food is cooked in Delft on Tuesdays and Thursdays. At other times, food parcels are distributed and handed out to the people.

The recipients who participated in this discussion feel that youth development programmes should be offered to the people of Delft. Many youth partake of drugs and are greatly influenced by gangsterism. The recipients understand that the organisation is unable to produce these kinds of programmes due to a lack of funds, and because there is a shortage of employees and volunteers.

Other recipients also have the same view concerning the vision that they have of youth who must be given the opportunity for development, so that they can build their future. The youth suffer the most from unemployment. In order for the degree of poverty and its effects to be reduced in South African communities such as the Delft community, employment needs to be created and access to good education should be granted to the youth. In this way, South Africa will be able to produce great leaders, thereby paving the road for a brighter future.¹⁹

This concludes the data gathered from the empirical research that I observed with the organisation. The CMECS makes nutritious ḥalāl food available in the bulk of its feeding

¹⁹ Focus group discussion, conducted by Mohammed Luqmaan Kagee, 21 August 2017.

programmes. Food types include potatoes, beans, soya mince, vegetables, lentils, rice and frozen onions. Some parcels contain food, which is cooked with soya, and packaged in packs manufactured and prepared by food technologists. These food packs are nutritious and of good value.

The organisation had also maintained a soup kitchen every Thursday for a number of years but due to food contestation in the area and near the Husami mosque, this activity was stopped. The staff members hope to restart the soup kitchen in the near future.

The organisation encounters the challenge of funding at certain intervals of the year, which influences the availability and accessibility of certain food types. However, affordability is not a main concern of the staff, although in some cases limited funding is available. Most of the money received comes from the *Zakāh* and the *ṣadaqah* donations of the Muslim community. The organisation also obtains contributions in the form of food or food parcels from various donors and suppliers.

In such instances, when little funds are available, the staff members offer food of little nutritional value to the recipients based on cultural preferences.

The practice of the CMECS in affording those who live in impoverished areas with nutritious food packaged in packaging manufactured and prepared by food technologists, and cooked in soya, is not done by the staff of the other selected Muslim FBO's. This strategy is innovative in ensuring that the poor have access to food, which is not only satisfying to their hunger but also healthy at the same time.

f) Conclusion

This chapter provided information on the history and background of the CMECS. The establishment of the Society and the Husami Masjid in Cravenby Estate was discussed, and I made mention of its constitution. Thereafter, I offered details on the aims and objectives of the organisation and its programmes. I then delivered an explication on the outcomes of the empirical research that was conducted with two staff members who manage the feeding programmes there, as well as with some recipients who reside in Delft South.

The CMECS is making nutritious food available in the bulk of its feeding schemes, which includes food parcels and cooked food packs produced and prepared by food technologists. This food is cooked in soya and specially packaged, so that it remains nutritious and of good value for the recipients. The main challenge that the organisation encounters is affordability, as nutritious food is expensive. At such times, food of less nutritional value is afforded to those who benefit from the feeding campaigns.

The next chapter will provide an elaboration on the findings of the research, by means of a comparison being drawn between the five selected Muslim FBO's.

Chapter 9: A Comparison on the Findings of the Research

a) Introduction

This final chapter aims to produce a detailed account on the findings of this thesis, which are mainly based on the empirical research presented in chapters 4-8. In order for this to be fulfilled, the community work of Muslim organisations will be expounded from various perspectives. Firstly, I provide some definitions on certain themes that are common throughout the feeding practices of the five selected Muslim FBO's. These themes are, namely, Islamic values, poverty alleviation and social giving. I made use of colour coding to establish these themes in each chapter's discussion, which was then appraised with the websites, newsletters, reports and other publications of the selected organisations.

With regards to the subject matter of the study and in relation to the empirical research herein, the strategies employed by the staff of the selected Muslim FBO's will be compared with the purpose of establishing whether, and to what extent, they implement the Islamic injunctions on nutrition throughout the course of their feeding programmes. This appraisal will highlight the commonalities as well as the variations existing in the work of the selected Muslim organisations.

Thereafter, I elaborate on the teachings of Islam in relation to catering for the needs of those who are marginalised in society such as the poor and the orphans. This elaboration will bring the Islamic outlook on the promotion of social welfare and the managing of feeding schemes into greater perspective. The provision of health care, the endorsement of education and the displaying of consideration for nature and for the environment, will also be made mention of, from an Islamic point of view. In addition, this discussion will contextualise the projects run by the five selected Muslim FBO's in relation to the above-mentioned forms of charitable work that the staff of such organisations perpetuate to the benefit of society.

Successively, I illustrate to what extent these Muslim organisations are providing nutritious food to the poor, given various constraints. In conclusion, a general representation will be given on the feeding schemes of the selected Muslim organisations. A recommendation will then be formulated for other organisations operating in similar contexts, wherein food is provided to the poor.

b) Islamic regulations on empathy and social giving

The purpose of the Qur'anic revelation exists in the manner in which Islam has prescribed the expression of compassion and empathy to all creatures. Islam is a universal religion that addresses the concerns of all facets of life and is relative to the experiences of those who embody its teachings and propagate its authentic discourse to humanity at large.

Truly, it is necessary for every Muslim to live by these Islamic values that are, by definition, the instructions, teachings and guidelines that Islam has already imparted to humanity through the revelation of the holy *Qur'ān* and the prophetic *Sunnah*. These values include the Islamic discourse on *ḥalāl* and *ḥarām* as expounded on in Islam's legislation, as well as matters of etiquette and the observation of exemplary moral character during the course of one's life, in

word and in deed. Additionally, the Islamic moral standards are implemented in the poverty alleviation work and social giving practices of Muslim FBO's.¹

In Islam, poverty alleviation is connected to assisting those who are marginalised in society. They are, namely, the poor, needy, orphans, widows, captives, slaves and wayfarers. In some cases, this assistance must be extended to new Muslims who have just embraced Islam and who are in need of such help. This definition may also apply to those who are in debt, as well as people with disabilities, unemployed individuals and refugees. The Islamic principle to be adopted here in giving, is that their needs be fulfilled.

Al-Ghazzālī quotes the following prophetic *ḥadīth* in *Ihyā' 'Ulūm al-Dīn*, "A person who gives charity to others, being of the means, does not attain a greater reward than the one receiving the charity, due to being in need."²

The theory of Al-Ghazzālī on philanthropy in this context avers that a Muslim should offer assistance to others in such a way so that the person accepting it does not remain in need. Because of this kind of empathy, that person will be on the same footing as the one providing alms to the poor, with the aim of establishing the tenets of Islam.³

The act of social giving covers a broad range of charitable work done in society, including the spending of one's wealth, the imparting of education, the endowment of health care and the displaying of concern for others and for the environment. Muslims observe generosity in their contributions by right of religious obligation. The holy *Qur'ān* is explicit in explaining what true faith is:

*"Alif Lām Mīm. This is the Book in which there is not an iota of doubt. It is guidance for those conscious of Allāh. They are those who believe in the unseen, establish regular prayer and spend from what We have granted them as sustenance. Those are the ones who have faith in what was revealed to you and in what was revealed before you, and they bear total conviction in the life of the hereafter. They follow the guidance from their Creator, and in turn, they will attain success."*⁴

The Prophet Muḥammad (peace and blessings of Allāh be upon him) personified Islamic ethics throughout the course of his life, which he conveyed to his companions (may Allāh be well pleased with all of them), by nurturing them and by moulding their character. These principles included, amongst others, the observance of kindness towards the poor, the needy, the orphans, the wayfarers and the oppressed.⁵ In addition to these morals, they encapsulated

¹ For more information, see Ashley, Tedham, "Charitable Giving, Fundraising, and Faith-Based Organizations: Islamic Relief World Wide and World Vision International - A Comparison," *Working Papers in International History*, no. 11 (2012), accessed on 11 September 2017.

<http://graduateinstitute.ch/international-history>; and M.M. Farouk et al., "Spiritual aspects of meat and nutritional security: Perspectives and responsibilities of the Abrahamic faiths," *Food Research International* (2015): 15, accessed on 14 September 2017,

<http://www.sciencedirect.com/science/article/pii/S096399691530017X?via%3Dihub>.

² See Muḥammad Abū Ḥāmid al-Ghazzālī, *Ihyā' 'Ulūm al-Dīn*, Volume 1, 225.

³ See Muḥammad Abū Ḥāmid al-Ghazzālī, *Ihyā' 'Ulūm al-Dīn*, Volume 1, 225.

⁴ See A. Yusuf Ali, *The Holy Qur'an: Translation and Commentary*, 17.

⁵ For more information, see Aḥmad Ḥasan, "Social Justice in Islam," *Islamic Studies* 10, no. 3 (1971): 209-219, accessed on 7 September 2017, <http://jstor.org/stable/20833034>; and Aḥmad Zaki Yamānī, "Social Justice in Islam," *Islamic Studies* 41, no. 1 (2002): 5-34, accessed on 7 September 2017, <http://jstor.org/stable/20837162>.

the preferment of social welfare, as well as the observance of benevolence in the sharing of food and other resources. These scruples were fulfilled in their implementation of the Islamic theological injunctions and guidelines on the consumption, production and distribution of nutritious food.

Likewise, the Islamic State in those eras proffered these bountiful procedures for the benefit of everyone. Islam further brought into perspective the importance of showing concern for nature and for the environment. Animal rights and the rights of other creatures, as well of plants, trees, water and oceans are held in high regard in the holy *Qur'ān* and the prophetic *Sunnah*, since all of them, as creations of Allāh, are entitled to kindness. Human beings have to make use of the favours that Allāh has bestowed upon them relating to His creation, in the way that He has obligated, so that equilibrium can remain in the cycle of life, and there can be sustainability of survival on the earth.

We are enlightened in the holy *Qur'ān* on these codes:

And the earth We have spread out (like a carpet); set thereon mountains firm and immovable; and produced therein all kinds of things in due balance. Also, we have provided therein means of sustenance, for you, and for those whose sustenance you are not responsible.

There is no single thing that exists, except that We have its sources, and its treasures. Indeed, We only send it down in due and ascertainable measures. And we send the fecundating winds, then cause the rain to descend from the sky, therewith providing you with water in abundance. Certainly, you are not the guardians of its stores.⁶

Islam emboldens the concept that human beings should study the environment, and attain deeper knowledge into the sciences of food and water. From an Islamic perspective, any kind of lawful food can be a source of major improvement to the lifestyle of a person. There are numerous types of nutritious foods mentioned in the holy *Qur'ān*, in the prophetic *Sunnah* and in the scholarly contributions of countless scholars. A Muslim can reap the rewards of these foods from the plant kingdom, the animal kingdom, and from various kinds of vegetables and fruit.

Rashid Bhikha and Ashraf Dockrat pronounce the guidance of Islamic legislation concerning interaction between people and the environment in their book on prophetic medicine:

This guidance, in all fields of human existence, culminated with the revelation of the *Qur'ān* and the traditions of the Prophet (peace and blessings of Allāh be upon him). In healthcare, this guidance is illustrated in *Tibb al-Nabawī*.

Hippocrates described this guidance pertaining to the maintenance of health between a person and the environment as a state of harmony between the person, the person's behaviour (or lifestyle) and the living environment. Chishti describes this relationship within the concept of *pepsis*, "...life entails a reciprocal relationship between the organism and its environment... the organism grows at the expense of the environment, taking from it what is necessary to sustain life and reject(s) what is unnecessary."⁷

⁶ See A. Yusuf Ali, *The Holy Qur'an: Translation and Commentary*, 640-641.

⁷ Rashid Bhikha, & Ashraf Dockrat, *Medicine of the Prophet: Tibb al-Nabawi, Your Guide to Healthy Living*, 71.

Hence, human beings must make use of the ecosystem in a way that will not only be advantageous to them and their demeanour but to the natural world itself. By no means should one cause harm to nature through destruction, plundering and excessive usage or by wasting. Islam ordains that Muslims should be considerate towards the earth, as it is the source of our food and water. The staff of Muslim FBO's organise structures like these, based on the Islamic construal on the exercise of social benevolence. A comparison is provided below on the findings of this study.

c) Comparing the findings of the empirical research

The altruistic giving of Muslim organisations elucidates on the meaning and significance of showing empathy to others and to nature. The staff members of such institutions accomplish these momentous tasks by furnishing the underprivileged groups of people with the necessary tools and by empowering them through the hosting of workshops on subsistence farming, cultivation and water conservation. Maimonides describes the virtue of empowering others to obtain their own food, "Give a man a fish and you feed him for a day; teach a man to fish and you feed him for a lifetime."⁸

In addition to these efforts, the staff members of such organisations where feeding campaigns are operated create links between the provision of food, poverty alleviation and social welfare. These utilities are further enhanced through the imparting of education and the extension of health care to those in impoverished areas.

Islamic values that are prevalent in all five selected Muslim FBO's, include philanthropy, kindness and the love for helping others. Those who are active in the programmes run at such organisations accomplish the momentous tasks of providing aid to the underprivileged by means of community involvement. The staff of the five Muslim FBO's receive the support of imams, community leaders and representatives of their organisations, which is most acknowledged by them. This assistance is especially found in the townships and other poverty-stricken areas where there are few mosques and where the inhabitants do not have easy access to running water and other facilities.

The profiles of Muslim FBO's where the staff manage feeding programmes and social welfare projects, embrace the importance of exhibiting kindness towards the environment, and the value of utilising resources in moderation. These organisations create opportunities for the cultivation of the earth by means of developing projects for the conservation of earth's natural habitat such as food gardens, vegetable farms and water irrigation schemes, which they do not just carry out themselves. The staff members of such Muslim organisations motivate the recipients of their feeding programmes, as well as those who derive benefits from their social welfare ventures to grow such gardens and to take an active role in agriculture, thereby harvesting their own nutritious food. This endeavour is one of great profit to the ecosystem.

The World Wide Fund (WWF) mentions in its publication on agriculture in South Africa that, "Ecosystems provide essential agricultural services such as the increased provision and purification of water, protection against natural hazards, pollination and grazing, increased soil fertility and regulation of the world's climate."⁹

⁸ See <https://brainyquote.com/quotes/quotes/m/maimonides326751.html> (accessed on 12 September 2017).

⁹ World Wide Fund, "Biodiversity & Ecosystems," *Agriculture: Facts & Trends South Africa* (2008): 14, accessed on 8 September, 2017. See also <https://worldwildlife.org/> (accessed on 8 September, 2017).

Farming schemes are arranged and structured by two of the selected Muslim associations, namely, the Naqshbandi Muhammad Order of South Africa and the Mustadafin Foundation. These schemes are designed in such a way that the inhabitants in those areas are taught how to sustain them. The NMOSA organise agricultural grounds in areas such as Calvinia and Malmesbury where there is enough land available. These farms mainly consist of vegetable gardens and contribute significantly to poverty alleviation.

The Department of Agriculture, Forestry and Fisheries in South Africa published an article on food security in the country, highlighting the benefits of people creating their own agricultural systems and doing their own subsistence farming:

A FAO report (2004) emphasised that agriculture is a key to food security in many parts of the world. The report indicates further that agriculture contributes to poverty alleviation by reducing food prices, creating employment, improving farm income and increasing wages. Making agriculture work must be (a) central component of policy approaches to food insecurity reduction and increasing economic growth. Increased investment in agriculture will help redress the current inequalities. Empowering people to grow their own food for subsistence or income generation will provide nourishment and potential income to many people in the country.¹⁰

Muslim FBO's such as the five selected organisations, assist those living in rural areas to grow their own food, and construct a way for the people to generate their own income. The Mustadafin Foundation had run such a project in the past but due to the unavailability of capable staff it stopped functioning. The organisation would like to start a similar project in the future, which will be called the Barter. In this agricultural scheme vegetable gardens, which include spinach and potatoes will be developed and sustained by the recipients in underprivileged communities. The organisation would also like to start an animal farm in impoverished areas, which will be maintained by the poor who live there. The staff will first educate the people about looking after animals and keeping food gardens before the running of this system commences.

The MF currently runs a horticultural venture in some of the poor areas such as the programme run by the staff in Tafelsig, where vegetables are produced. The staff members also assist the people in developing their own gardens at home so that they can consistently have a source of nutritious food there.

The common practices of all the selected Muslim organisations exist in their feeding schemes and in their educational workshops/classes. The strategies that they employ in the provision of nutritious food differ between these Muslim FBO's.

Many donors and suppliers make their services available to the five Muslim organisations by being accommodating in relation to the paying of the food and other necessary items. Sometimes the organisations purchase the food at special prices, and in some cases there are sponsors that generously furnish the costs of this food. Constraints that represent major factors influencing the consumption, production and the distribution of food in the selected Muslim FBO's comprise of concerns relating to the affordability, accessibility, availability and the costs of nutritious food. Funding is a major concern as well, which the staff members

¹⁰ Department of Agriculture, Forestry and Fisheries, *Food Security By Directorate Economic Services Production Economics unit* (Cape Town: Department of Agriculture, Forestry and Fisheries, 2011), 10.

have to take into consideration, when it comes to the food types that they make available to the impoverished communities.¹¹

On the other hand, perishability and packageability do not pose problems to those involved in each organisation's feeding programmes, except in some cases where certain food types are imported and the packaging is fragile. This problem caused by the packageability of these foods results in a possibility that the packaging might become damaged or that the food might mix with other substances, thereby losing its nutritional value.

In addition, recipient preferences are taken into consideration at certain times, mostly due to the above-mentioned constraints. Sometimes these preferences are cultural, and food is selected according to the wants of those who live in poverty-stricken areas. However, the food remains nutritious to a certain extent in such instances. Below, an appraisal is illustrated on the method and tactics that the staff members of the five selected Muslim institutions utilise, in order to ensure that food of nutritional value is given to those who are marginalised in society.

The main feeding programmes of the YMJ revolve around the distribution and handing out of food parcels to worthy recipients in the Wynberg area. This feeding process takes place throughout the year. The staff members of the YMJ also see to the preparation of food, which is cooked and the recipients partake of the meal at the mosque, especially during the month of *Ramaḍān*. The organisation does not manage cultivation projects due to a lack of sufficient funding for this purpose and because the majority of those who benefit from the feeding schemes are residents of the area and live near the YMJ, and in the surroundings of the Park Road mosque in Wynberg.

The staff members of the YMJ also distribute and hand out approximately fifty loaves of bread, as well as small subsistence parcels on Fridays to the poor. Refreshments are served at the mosque every Thursday evening after the weekly *thikr* congregation. In addition, a monthly food parcel distribution is maintained by those involved in the feeding campaigns on the second Saturday of every month. The organisation makes more food packs available to the underprivileged in the area, depending on the availability of funds and on the affordability of such food. Some of the food types that are offered to recipients who benefit from these feeding schemes include poultry, meat, green vegetables, tea, coffee, coffee creamers, jam, milk, sugar, fish fingers, biscuits and sweets. Canned foods include baked beans, whole kernels and tinned fish. These food types are mostly nutritious, with the exception of some items such as coffee, fish fingers and sweets, which do not really hold any significant benefit to one's health. Overall, most of the food provided by the organisation is nourishing.

The YMJ hosts the following educational classes regularly:

- Lessons on Qur'anic recitation, memorisation and exegesis;
- The teaching of Islamic studies and Islamic history for everyone, as well as Islamic jurisprudence classes for women; and
- A Mathematics class twice a week

These sessions take place every week at the mosque and refreshments are served to those

¹¹ For more information on these constraints from an Islamic perspective, see M.M. Farouk et al., "Spiritual aspects of meat and nutritional security: Perspectives and responsibilities of the Abrahamic faiths," *Food Research International* (2015): 12-17, accessed on 14 September 2017, <http://www.sciencedirect.com/science/article/pii/S096399691530017X?via%3Dihub>.

present. Collections are also done regularly at the mosque and funds are donated to war-afflicted countries such as Palestine, Syria and to countries in North Africa.

The HWMEM is distinguished in its feeding programmes compared to those of the remaining selected Muslim FBO's in this study, as the staff members there cater for the needs of Muslim patients at 18 hospitals in the Western Cape. At these hospitals, *halāl* food is made available to patients who range from various backgrounds and poor families. In addition, regular visits are made by those involved in the organisation's feeding schemes to those hospitals, where inspections are carried out in the kitchens and in all rooms where food is stored. The kitchen workers are supervised by the HWMEM, and all utensils, cutlery and other objects utilised for food are diligently checked. Such inspections and supervisions are also done by the Department of Health who monitor the process there and provide assistance to the organisation. Thus, the food that is made available to Muslim patients is nutritious.¹²

The HWMEM also provides food parcels to those who live in impoverished areas throughout the Cape. The majority of these recipients are Muslims who receive food from the organisation during the course of the year, based on the availability of funds. During the month of *Ramaḍān*, in which the focus of feeding is observed, the organisation's employees afford food parcels on a large scale to those who are affected with poverty. This concentration is based on the availability of funds, as the HWMEM does not receive extensive funding outside *Ramaḍān*. Hence, the provision of food is based on the reserves of money accessible during the rest of the year.

Some recipients who benefit from the food parcels include the students of the Al-Waagah Islamic Institute for the Deaf. The staff members also attend programmes at different mosques in areas where people live in a crisis of indigence, and food is cooked there and shared by the organisation, the congregation of that mosque and by some of the inhabitants there.

The food types that are packaged in the parcels are mainly nutritious and comprise of the following: Oats, fresh vegetables, canned vegetables, fish oil, tinned fish, packets of peas, vermicelli and chilli bites. However, as one can notice, some of these food types are traditional preferences and hold very little nutritional value.

With reference to the educational fund of the HWMEM, the organisation also assists students with tertiary studies. The Madrassa tul Khayr School for the visually impaired is managed through this fund as well. The HWMEM also offers help to those who require socio-legal advice, burial arrangements and pauper burials, as well as help concerning mortuary matters. The social welfare campaigns of the organisation further consist of winter warmth programmes, soup kitchens, wheelchair distributions and networking in partnerships with other organisations with similar aims and objectives.¹³

The main thrust of the NMOSA's feeding programmes is conducted in the townships throughout the Western Cape, which are all impoverished areas. The major concern in those areas relates to starvation and nutrition related diseases. These townships include Lost City, Eastridge, Parkwood Estate, Blikkiesdorp, Driftsands, Zwelitsha, Kayamandi, Bardahl and Capricorn Park. In addition, the staff members occasionally go to Malmesbury, Du Noon and Calvinia. There, the organisation's staff members run *thikr* congregations, build mosques and

¹² For more information, See Hospital Welfare and Muslim Educational Movement, "Education Fund: A Flicker of Hope," *Ramadaan Supplement 1438*, May 2017; and Hospital Welfare and Muslim Educational Movement, "Annual Report, Ramadaan 1438," *Muslim Views*, May 2017.

¹³ See http://hwmem.org.za/index.php?option=com_content&view=article&id=86&Itemid=163 (accessed on 27 May 2016).

ablution facilities. They also establish schools for Muslim as well as non-Muslim children. These activities are maintained from Mondays to Thursdays, throughout the year, as well as either on Fridays or on Sundays. At other locations outside the Cape Town Metropolitan Area where feeding is offered to the poor, those involved in the feeding campaigns try to feed the people there three times a week. During *Ramaḍān*, feeding is done on a daily basis at these sites.

The NMOSA also travels to remote places such as Surinam, in the Amazon region, Madagascar, Mozambique, Botswana and Malawi. In those parts of the world, the same work is conducted by the organisation's employees who involve the people there in religious gatherings and offer them educational workshops on Islam. These programmes are focussed on feeding, as the inhabitants there are affected with deprivation and have very little access to nutritious food.

The food types made available by the NMOSA consist mainly of legumes, which have a good nutritional significance. During the *Hajj* season, sheep are sacrificed, and meat is portioned to those who live in impoverished areas who braai the meat on their own. Other types of food include beans, rice, lentils and samp.¹⁴ Sometimes the food provided to worthy recipients is based on the cultural preferences of people in various townships. However, the food remains nutritious in such cases. The main problems encountered by the organisation are the availability of funds and the affordability of nourishing food.

The MF is distinguished in its feeding schemes and social welfare programmes from the other selected Muslim FBO's, in the sense that it constitutes one of the City of Cape Town's disaster relief organisations. The staff members of the MF provide food to impoverished communities from Mondays to Fridays, every week, and at regular intervals throughout the year. The recipients who benefit from these feeding campaigns number 15 000 individuals daily in the different areas.¹⁵

The mission of the MF is proclaimed in the commitment that its staff members express, in order to alleviate unemployment, illiteracy and dependency in South Africa. The organisation achieves this aim through the forging of partnerships and by networking with other organisations for the upliftment of disadvantaged communities. The MF also encourages healthy lifestyles and creates self-reliance of people through the imparting of education, skills training, as well as job creation. The mission of the MF is further accomplished through advocacy and lobbying with the government and other relevant stakeholders.¹⁶

A clear link can be established between the educational programmes of the HWMEM, the NMOSA and the MF. The employees of the HWMEM make learning opportunities available to children and adults at the Madrassa tul Khayr School for the visually impaired, as well as at the Al-Waagah Islamic Institute for the Deaf. Both these educational institutions are for disabled people and are sponsored by the HWMEM. The students' empowerment is facilitated through the furnishing of Qur'an literacy classes and lessons on various Islamic subjects, by means of Braille for those who are blind and sign language for students who are

¹⁴ For more information, see Naqshbandi Muhammadi Order of South Africa, *Ramadaan Feeding 2017*, accessed on 12 September 2017.

¹⁵ See <http://mustadafin.org.za/aboutus> (accessed on 12 September 2017).

¹⁶ See Mustadafin Foundation, *Constitution of Mustadafin Foundation*, 1-2; and <http://mustadafin.org.za/aboutus> (accessed on 12 September 2017).

unable to hear. These students also receive food parcels from the organisation.

Regarding the educational programmes maintained by the NMOSA, the staff conduct *thikr* gatherings in the townships, and build schools and ablution facilities for the people. These facilities also comprise of prayer rooms, where the underprivileged communities have access to Islamic education on a regular basis. The people there are in search of education and for identity, as many of them accept Islam at the hands of the organisation's staff members. These groups of people are further given nutritious food on most occasions.

In comparison to these educational developments, the MF assists 23 ECD centres recognised by the Western Cape Education Department. Three thousand children benefit from these educational programmes. In addition, the organisation also sends youth back to school, so that they can complete grade twelve. The MF also has its own team, which facilitates the cognitive, creative, emotional, spiritual and physical development of children. The classrooms at these learning centres are well equipped and sporting events, as well as excursions are afforded for the children. They receive three nutritional meals per day.¹⁷

The CMECS differs in its educational programmes, as the staff and the imam of the Husami Masjid, deliver talks on social giving and on feeding the poor. Much of the funds that are collected by the organisation are donated to other educational institutions and to orphanages. Newsletters on food, as well as on the feeding programmes, are published regularly. These periodicals also contain information on the other activities of the organisation. Moreover, lectures are presented on health and on food, and those who attend these programmes are taught how to live a healthy lifestyle. One of the main topics of these speeches is the problem of diabetes and the effects that it has on people, as well as on the medication required to control it. Programmes are also held in the impoverished areas, and scholars deliver lectures to the recipients of the feeding schemes. The local authorities of those areas provide assistance in such endeavours.

In terms of the feeding campaigns of the CMECS, these programmes are based on the provision of food through the utilisation of soya for cooking, as well as for mixing in the packaged food. The packaging has been manufactured by food technologists. The employment of this strategy by making use of soya is a good way of ensuring that the food remains nutritious. Some of the areas that the organisation covers in its feeding schemes include Cravenby Estate, Ravensmead, Delft South, Uitsig, Kensington, Elsies River, Bellville, Kreefgat and Hout Bay.

When evaluating the constraints that the staff of the five selected Muslim FBO's face in the provision of food with nutritional value, it is clearly noticeable that the major factors influencing the selection of food are funding and the high costs of nutritious foods. Due to the insufficiency of funds most of the time, the selected Muslim FBO's encounter problems with the availability, accessibility and the affordability of foods that are beneficial to one's health. Food types that are not nutritious are predominantly made available because of the impact of these issues in the purchasing of food.

FBO's who provide food to those who cannot afford it and run poverty alleviation projects should receive more funding and more assistance from the public. These organisations continue to conduct feeding because the staff members feel that they are bound by the rights

¹⁷ See Mustadafin Foundation, *Feedback 2016*, 4.

of religious duty. It is therefore, vital for individuals who belong to such religious denominations to observe the same qualities of empathy. In this way, the programmes of FBO's will remain sustainable for the eradication of poverty and the advancement of all lifestyles.

d) Conclusion

This chapter presented the findings of the empirical research based on the connotations of Islamic values, poverty alleviation and social giving. Islamic regulations on empathy were brought into consideration, and the practices of the five selected Muslim FBO's were contextualised with regards to the provision of nutritious food. A discussion on the strategies and methods employed by these Muslim organisations was offered, together with an account on the major challenges encountered by their staff members who manage and maintain feeding programmes.

A conclusion follows this chapter, with recommendations for organisations operating in similar contexts, as well as for future study to be undertaken in this area of research.



Chapter 10: Conclusion and Recommendations

The purpose of this study was to examine whether, and to what extent, the staff of Muslim FBO's implement the Islamic perspectives on nutrition in the feeding programmes that they manage. This research was accomplished by bringing into context the work of five selected Muslims FBO's. The strategies and methods that they employ in order to ensure that the food provided to the recipients is of nutritional value were assessed. It was therefore, necessary for empirical research to be conducted in the form of various interviews with some of the main staff members of the organisations, as well as focus group discussions with recipients of the various feeding programmes of these organisations. An analysis of the data collected was completed and provided in chapters 4–8.

This conclusion highlights the observations made in the course of this study and proffers some recommendations for organisations operating in similar contexts, as well as for future study to be undertaken in this area of research.

The annotations made in this thesis accentuate the fact that Muslim FBO's undoubtedly play a vital role in the lives of people who live in impoverished areas. Even though poverty is one of the greatest predicaments that South Africa is faced with, the staff of such organisations and those who contribute to their programmes perceive it as incumbent upon themselves to help those who are marginalised in society. Hence, it is no mystery as to the reasons why feeding schemes, poverty alleviation, social giving, empowerment of communities, educational programmes, health care, environmental concern and other such practices of empathy, are prevalent in the work of Muslim FBO's.

While factors such as funding, the high costs of nutritious food, as well as the affordability, accessibility and availability of food continue to pose major challenges in realising the right of all individuals to nutritious food, they are not insurmountable. A dedicated and concerted effort by all parties involved in addressing the complications identified will ensure that this right is guaranteed for all, including those who are marginalised in South Africa.

The aim of the South African government is to alleviate the impact of poverty in the country by 2030. The observations in this study call for a concerted effort to be made by the public, by the government and by other major stakeholders, if the right to nutritious food is to be realised in South Africa. With the current economic crisis and the rampant increase of deprivation, starvation and unemployment, accomplishing this task is even more arduous than ever before. The recommendations of this study are therefore, as follows:

- The right to adequate nutritious food should be granted to each individual. The fulfilment of this right would ensure that a context of food security is encompassed within the privileges warranted by the constitution.
- A framework law to address this right, in relation to food security, should be central and emphasised in the legislation of South Africa.
- An evaluation should be made of the regulations concerning the consumption, distribution and production of nutritious food within the South African food industry.
- The accountability to provide everyone with full access to these rights should be enforced by governmental departments.

- Urgent inter-organisation awareness programmes on nutrition, food security, poverty, education and unemployment should be coordinated across all provinces. This endeavour will ensure that there is effective coverage of the marginalised groups in society.
- FBO's need to be encouraged, by means of sufficient funding, support and assistance to proactively involve communities in discussions on the access to nutritious food and the importance of preserving food security. The impact of poverty should also be a key aspect of attention in such debates.
- FBO's should enhance some of their strategies and methods, by introducing or extending agricultural ventures through the developing of household food gardens, vegetable farms and water irrigation. People who live in poverty-stricken areas should be empowered on a large scale to maintain such projects.
- Public participation should be endorsed in all aspects regarding nutrition, with particular focus on the effects of malnutrition, chronic undernutrition and other related illnesses. Issues on child nutrition should be a key matter to be addressed in these fields.

This assessment is regarded as a reason for opening a deeper discussion on the situation of food insecurity in South Africa. There are issues that need to be addressed in the context of more comprehensive research efforts. It is believed that a national debate around the findings of this study may provide an important point of commencing a discussion on the values of social giving within the practices of Muslim FBO's. Indications on how food is provided to the poor and on how feeding programmes can be sustained over time should be established at national level.

It is hoped that the theoretical review and the empirical research offered in this thesis will provide the incentive for ongoing research into this area. In this manner, one will understand the need for such feeding programmes and poverty eradication schemes within society.

Bibliography

- Abdelkader, Dina. *Social Justice in Islam*. Maryland: International Graphics, 2000; https://books-google-co-za.ezproxy.uwc.ac.za/books?hl=en&lr=&id=zvtfCgAAQBAJ&oi=fnd&pg=PP1&dq=social+justice+in+islam&ots=y_6pEYxZgV&sig=SgGV_vUggklKnjM53dAZpzHTuPs#v=onepage&q=social%20justice%20in%20islam&f=false. Accessed on 18 March 2017.
- ‘Abd al-Jabbār, Suhayb. *Al-Jāmi’ al-Ṣaḥīḥ li al-Sunan wa al-Masānīd*. Accessed on 6 May 2017.
- ‘Abd al-Jabbār, Suhayb. *Al-Musnad al-Ṣaḥīḥ al-Jāmi’ li al-Kutub al-‘Asharah*. Accessed on 6 May 2017.
- Abū Zahrah, Muḥammad Aḥmad. *Khātam al-Nabīyyīn Ṣallallāhu ‘Alayhi wa Sallam*. Qatar: 1979. Accessed on 6 April 2017.
- Africa Muslims Agency. “Africa Muslims Agency.” Accessed on 26 August 2017. <https://africamuslimsagency.co.za/>.
- Akbar S. Ahmed. "Chapter 2: Muslim Ideal: Holy Book and Prophet." *Discovering Islam*, (2002): 15-29. Accessed on 28 August 2017. <http://web.b.ebscohost.com.ezproxy.uwc.ac.za/ehost/detail/detail?vid=4&sid=088a7a80-ece0-4d35-a543-073f5e7332b0%40sessionmgr104&bdata=JnNpdGU9ZWhvc3QtbGl2ZQ%3d%3d#AN=16734085&db=sih>.
- Al-Ālūsī, Abū al-Thanā. *Rūḥ al-Ma’ānī fī Tafsīr al-Qur’ān al-‘Aẓīm wa al-Sab’i al-Mathānī*. Beirut: Dār Iḥyā’ al-Turāth al-‘Arabī, 2000.
- Al-‘Areefy, Muhammad `Abdur-Rahmān. *Enjoy your Life: The Art of Interpersonal Relations as Exemplified in the Prophet’s Biography*. Riyadh: Al-Dār al-Ālamīyah lil Kitāb al-Islāmi, 2012.
- Al-Aṣbahānī, Abū Nu’aym. *Hilyah al-Oliyā wa Ṭabaqāt al-Aṣfiyā’*. Beirut: Dār al-Kitāb al-‘Arabī, 1974. Accessed on 30 August 2017.
- Al-Aṣbahānī, Abū Nu’aym. *Mosū’ah al-Ṭibb al-Nabawī*. Beirut: Dār ibn Ḥazm, 2006.
- Al-Aṣfahānī, Abū al-Qāsim al-Ḥusayn ibn Muḥammad al-Rāghib. *Al-Ṭharī’ah Ilā Makārim al-Sharī’ah*. Beirut: Dār al-Kutub al-‘Ilmiyyah, 1980.
- Al-Aṣfahānī, Abū Shujā’ah al-Ḥusayn ibn Aḥmad. *Matn al-Ghāyah wa al-Taqrīb*. Cairo: Dār al-Salām, 2002.
- Al-‘Asqalāni, Aḥmad ibn Ḥajr. *Fath al-Bāri bi Sharḥ Ṣaḥīḥ al-Bukhāri*. Riyadh: Dār al-Salām, 2000.
- Al-Baghdādī, Abū al-Thanā Shihāb al-Dīn al-Ālūsī. *Rūḥ al-Ma’ānī fī Tafsīr al-Qur’ān al-‘Aẓīm wa al-Sab’i al-Mathānī*. Beirut: Dār Iḥyā’ al-Turāth al-‘Arabī.
- Al-Barūsawi, Ismā’īl Ḥaqqi ibn Muṣṭafā al-Khalwatī. *Rūḥ al-Bayān fī Tafsīr al-Qur’ān*. Beirut: Dar al-Kutub al-‘Ilmiyyah, 2003.

- Al-Bayhaqī, Aḥmad ibn Ḥusayn Abū Bakr. *Al-Ādāb*. Beirut: Mu'assasah al-Kutub al-Thaqāfiyyah, 1988.
- Al-Bazzār, Abū Bakr Aḥmad ibn 'Amr al-'Itkī. *Al-Baḥr al-Zakh-khār al-Ma'rūf bi Musnad al-Bazzār*. Medina: Maktabah al-'Ulūm wa al-Ḥikam, 2014; <http://shamela.ws/browse.php/book-12981>. Accessed on 5 April 2017.
- Al-Bukhārī, Abū 'Abd-Allāh Muḥammad ibn Ismā'īl. *Al-Adab Al-Mufrad*. Cairo: Maktabah al-Khānijī, 2003.
- Al-Bukhārī, Abū 'Abd-Allāh Muḥammad ibn Ismā'īl. *Al-Jāmi' al-Musnad al-Ṣaḥīḥ al-Mukhtaṣar min Umūri Rasūlillāhi Ṣallāhu 'alayhi wa sallama wa Sunanihi wa Ayyāmihi*. Riyadh: Bayt al-Afkār al-Dauliyyah, 1998.
- Al-Būṭī, Muḥammad Sa'īd Ramaḍān. *Fiqh al-Sīrah al-Nabawiyyah ma'a Mūjiz li Tārīkh al-Khilāfah al-Rāshidah*. Damascus: Dār al-Fikr, 1996.
- Al-Dāraquṭnī, Abū al-Ḥasan 'Alī ibn 'Umar. *Sunan al-Dāraquṭnī*. Beirut: Mu'assasah al-Risālah, 2004.
- Al-Ghazzālī, Abū Ḥāmid Muḥammad ibn Muḥammad. *Iḥyā 'Ulūm al-Dīn*. Cairo: Maktabah Baghdad, 1996.
- Al-Ḥanbalī, Zayn al-Dīn ibn Rajab. *Jāmi' al-'Ulūm wa al-Ḥikam fi Sharḥi khamsīna Hadīthan min Jawāmi' al-Kalim*. Cairo: Dār al-Fajr li al-Turāth, 2002.
- Al-Hāshimī, Muḥammad 'Alī. *The Ideal Muslim Society as Defined in the Qur'ān and Sunnah*. Riyadh: Al-Dār al-'Ālamīyah lil Kitāb al-Islāmi, 2007.
- Al-Haythamī, Abu al-Ḥasan Nūr al-Dīn Al-Haythamī. *Mawārid al-Zawā'id ibn Hibbān*. Beirut: Dār al-Kutub al-'Ilmiyyah.
- Al-Imdaad Foundation. "Al-Imdaad Foundation." Accessed on 26 August 2017. <https://alimdaad.com/content/saprojectlist.jsf>.
- Al-Iṣfahānī, Abū Nu'aym Aḥmad ibn 'Abd-Allāh. *Mosū'ah al-Ṭibb al-Nabawī*. Beirut: Dār ibn Ḥazm, 2005.
- Al-Joziyyah, Ibn Qayyim. *Prophetic Medicine*. Beirut: Dār al-Hilāl, 2001.
- Al-Kāndahlawī, Muḥammad Yūsuf. *Ḥayāh al-Ṣāḥābah*. Damascus: Dār al-Qalam, 1985.
- Al-Maghribī, 'Iyāḍ ibn Mūsā al-Yaḥṣībī al-Sibtī. *Al-Shifā bi Ta'rīf Ḥuqūq al-Muṣṭafā*. Lebanon: Dār al-Fikr, 2002.
- Al-Miṣrī, Abū 'Abd-Allāh Muḥammad ibn Salāmah al-Qaḍā'ī. *Musnad al-Shihāb al-Qaḍā'ī*. Beirut: Mu'assasah al-Risālah, 1986. Accessed on 23 August 2017.
- Al-Nawawī, Abū Zakariyyā Yaḥyā ibn Sharf. *Al-Minhāh bi Sharḥ Ṣaḥīḥ Muslim ibn al-Hajjāj*. Al-Manṣūrah: Maktabah al-Īmān.
- Al-Naysābūrī, Abū 'Abd-Allāh al-Ḥākim. *Al-Mustadrak 'alā al-Ṣaḥīḥayn*. Beirut: Dār al-Kutub al-'Ilmiyyah, 2004.
- Al-Naysābūrī, Abū al-Ḥasan 'Alī ibn Aḥmad al-Wāḥidī, *Asbāb al-Nuzūl*. Beirut: Dār al-Fikr, 1998.
- Al-Naysābūrī, Abū al-Ḥusayn Muslim ibn al-Ḥajjāj al-Qushayrī. *Al-Musnad al-Ṣaḥīḥ al-*

- Mukhtaṣar min al-Sunani binaqli al-‘Adli ‘an al-Adl ilā Rasūlillāhi Ṣallāhu ‘alayhi wa sallam.* Riyadh: Bayt al-Afkār al-Dauliyyah, 1998.
- Al-Qādirī, Muḥammad Idrīs. *Izālah al-Duḥsh wa al-Walah ‘an al-Mutahayyiri fī Ṣiḥḥah Hadīthi Mā’u Zam Zam Limā Shuriba laḥū.* Beirut: Al-Maktabah al-Islāmī, 1993.
- Al-Qazwīnī, Abu ‘Abd-Allāh Muḥammad ibn Yazīd ibn Mājah. *Sunan ibn Mājah.* Riyadh: Bayt al-Afkār al-Dauliyyah, 1998.
- Al-Qurtubī, Abū ‘Abd-Allāh Muḥammad ibn Aḥmad. *Al-Jāmi` li Ahkām al-Qur’ān.* Beirut: Dār al-Kutub al-‘Ilmiyyah, 2003.
- Al-Rāzī, Muḥammad ibn ‘Umar Fakhr al-Dīn. *Mafātīḥ al-Ghayb.* Beirut: Dār al-Kutub al-‘Ilmiyyah, 2003.
- Al-Ṣābūnī, Muḥammad ‘Alī. *Ṣafwah al-Tafāsīr.* Beirut: Dār al-Qur’ān al-Karīm, 2000.
- Al-Sibā’ī. Muṣṭafā. *The Life of Prophet Muḥammad: Highlights and Lessons.* Riyadh: International Islamic Publishing House, 2005.
- Al-Suyūṭī, Jalāl al-Dīn. *The Medicine of the Prophet.*
- Al-Ṭabarī, Abū Ja’far Muḥammad ibn Jarīr. *Jāmi` al-Bayān ‘an Ta’wīl Āy al-Qur’ān.* Beirut: Dār al-Kutub al-‘Ilmiyyah, 2003.
- Al-Ṭabrānī, Abū al-Qāsim Sulaymān ibn Aḥmad. *Mu’jam al-Ṭabrānī al-Kabīr.* Cairo: Maktabah ibn Taymiyyah, 1983. Accessed on 5 April 2017.
- Al-Takrūrī, Ḥāmid. *Al-Ghadā wa al-Taghdiyah.* 2010; <http://shamela.ws/index.php/book/8340>. Accessed on 18 March 2017.
- Al-Tamīmī, Muḥammad ibn Ḥibbān. *Al-Iḥsān fī Taqrīb Ṣaḥīḥ ibn Ḥibbān.* Beirut: Mu’assah al-Risālah, 1988.
- Al-Ṭhahabī, Abū ‘Abd-Allāh Shams al-Dīn Muḥammad ibn Aḥmad. *Siyar A’lām al-Nubalā’.* Riyadh: Bayt al-Afkār al-Dauliyyah, 2004.
- Al-Tirmīḥī, Abū ‘Īsā Muḥammad ibn ‘Īsā ibn Saurah. *Jāmi` al-Tirmīḥi.* Riyadh: Bayt al-Afkār al-Dauliyyah, 1998.
- Ali, A. Yusuf. *The holy Qur’an: Translation and Commentary.* Durban: Islamic Propagation Centre International, 1993.
- Al-Waagah Islamic Institute for the Deaf. “Al-Waagah Islamic Institute for the Deaf.” Accessed on 28 August 2017. <http://alwaagah.za.org/>.
- Ayad, Amira. *Healing Body and Soul: Your Guide to Holistic Wellbeing following Islamic Teachings.* Riyadh: International Islamic Publishing House, 2008.
- Badawi, Abdul Azeem. *The Concise Presentation of the Fiqh of the Sunnah and the Noble Book.* Riyadh: Al-Dār al-‘Ālamīyah lil Kitāb al-Islāmī, 2007.
- Bagdadi, Muhammad M. *Which foods are Halāl or Ḥarām.* Cape Town: Kampress, 2009.
- Bain, Carmen et al. “Private Agri-food Standards: Contestation, Hybridity and the Politics of Standards.” *International Journal of Sociology of Agriculture and Food* 20, no. 1 (2013): 1-10. Accessed on 14 September 2017. <http://ijsaf.org/archive/20/1/bain.pdf>.

- Bakr, Sayyid ‘Abd al-Majīd. “Al-Aqalliyyāt al-Muslimah fi Afriqiyā.” *Da’wah al-Ḥaq* 2, no. 42 (1985): 201-213.
- Bender, D.A. *Benders’ Dictionary of Nutrition and Food Technology*. Cambridge: Woodhead Publishing, 2006; <http://search.credoreference.com.ezproxy.uwc.ac.za/content/entry/whdictnutr/nutrition/0?searchId=b6f975b7-0b3a-11e7-8a0c-12c1f5c39a71&result=1>. Accessed on 17 March 2017.
- Bhikha, Rashid & Dockrat, Ashraf. *Medicine of the Prophet: Tibb al-Nabawi, Your Guide to Healthy Living*. Roodepoort: Ibn Sina Institute of Tibb, 2015.
- Bidwell, Susan. “Food Security: A review and synthesis of themes from the literature.” *Food Security* 6, no. 4 (2014): 3-32. Accessed on 14 September 2017. <https://link.springer.com/article/10.1007/s12571-014-0364-2>.
- Bradlow, F.R. and Cairns, Margaret. *The Early Cape Muslims*. Cape Town: Printpak, 1978.
- Bresser, Hans ed. et al. “Governance for Drought Resilience Land and Water Drought Management in Europe.” *Springer Open* (2016). Accessed on 14 September 2017. <http://www.springer.com/us/book/9783319296692>.
- Boorhanol Islam Movement. *Kayfee: The Cape Muslim*. Cape Town: Capitil Press, 2016.
- Cragg, Kenneth. "Shahādah." In *Encyclopedia of Religion*, 12, no. 2 (2005): 8266-8267. Accessed on 4 April 2017. <http://go.galegroup.com.ezproxy.uwc.ac.za/ps/i.do?p=GVRL&sw=w&u=uwcape&v=2.1&it=r&id=GALE%7CCX3424502814&asid=b6d48c35ec62dcf354153d6bfc9f9b41>.
- Cravenby Muslim Educational & Cultural Society. *Constitution: Amended 2008*. Accessed on 29 August 2017.
- Da Costa, Yusuf & Davids, Achmat. *Pages from Cape Muslim History*. Cape Town: Shuter & Shooter, 1994.
- De Heide Children’s Special Care Centre. “De Heide Children’s Special Care Centre.” Accessed on 27 August 2017. <http://www.napcp.org.za/content/de-heide-childrens-day-care-centre>.
- Department of Agriculture, Forestry and Fisheries. *Food Security By Directorate Economic Services Production Economics unit*. Cape Town: Department of Agriculture, Forestry and Fisheries, 2011.
- Devereux, Stephen & Maxwell, Simon, eds. *Food Security in Sub-Saharan Africa*. Pietermaritzburg: University of Natal Press, 2001.
- Du Plessis, I.D. *The Cape Malays*. Cape Town: The Standard Press Limited, 1947.
- Eating Well. “Eating Well.” Accessed on 3 September 2017. <http://www.eatingwell.com/article/274852/is-canned-food-healthy/>.
- Encyclopaedia Britannica. “Nutritional Disease”. Accessed on 12 September 2017. <https://www.britannica.com/science/nutritional-disease>.
- English Oxford Living Dictionaries. ““Main definitions of ‘eat’ in English.” Accessed on 25 August 2017. <https://en.oxforddictionaries.com/definition/eat>.

- Everatt David, et. al. "Patterns of giving in South Africa." *Voluntas: International Journal of Voluntary and Non-profit Organizations* 16, no. 3 (September 2005): 275-291. Accessed on 17 March 2017. <http://jstor.org/stable/27927974>.
- Fakier, M.A. *Ar-Risaalah al-Mufeedah: A Book on General Islamic Knowledge*. Cape Town: Derek Butcher & Co. (PTY) LTD, 2015.
- Fakier, M.A. *The Month of Ramaḍān*. Cape Town: FA Printers, 2016.
- Farooqi, M.I.H. *Plants of the Qur'an*. Lucknow: Shivam Arts, 2003.
- Farouk, M.M. et al. "Spiritual aspects of meat and nutritional security: Perspectives and responsibilities of the Abrahamic faiths." *Food Research International* (2015): 2-35. Accessed on 14 September 2017. <http://www.sciencedirect.com/science/article/pii/S096399691530017X?via%3Dihub>.
- Fiqh al-Sīrah al-Nabawīyyah*. Recorded by Ahmad Moḥamad. 2013. <https://youtube.com/watch?v=QaNB9jujCZA>.
- Gakou, Mohamed Lamine. *The Crisis in African Agriculture: Studies in African Political Economy*. London: Zed Books, 2010.
- Gallagher, Nancy. "Healing and Medicine: Healing and Medicine in Islamic Texts and Traditions." In *Encyclopedia of Religion* 2, no. 2 (2005): 3831-3833. Accessed on 25 August 2017. https://www.researchgate.net/publication/292711015_Healing_and_medicine_Healing_and_medicine_in_Islamic_texts_and_traditions.
- Gallant, Muhammad Ridtwaan. "Nabī Muḥammad (Salutations and blessings upon him): His teachings in terms of animal rights." Muhammad Ridtwaan Gallant. Last modified 28 April 2016. <http://mridwaangallant.co.za/2016/04/28/nabi-muhammad-saw-his-teachings-in-terms-of-animal-rights/>.
- Gift of the Givers Foundation. "Gift of the Givers Foundation." Accessed on 26 August 2017. <https://giftofthegivers.org/>.
- Green, S. & Nieman, A. "Social Development: Good Practice Guidelines." *Social Work* 39, no. 2 (2003): 161-181. Accessed on 14 September 2017. <http://socialwork.journals.ac.za/pub/article/view/372>.
- Grine, Fadila et al. "Sustainability in Multi-Religious Societies: An Islamic Perspective." *Journal of Beliefs and Values: Studies in Religion and Education* 34, no. 1 (2013): 72-86. Accessed on 02 September 2017. <http://dx.doi.org/10.1080/13617672.2013.759363>.
- Habilia Soofie Masjid. *Centenary Magazine*. Cape Town: Formeset Printers, 2005.
- Habilia Soofie Masjid. "Habibia Soofie Masjid." Accessed on 23 August 2017. <http://habibiamosque.org.za/>.
- Haron, Muḥammed. *Muslims in South Africa: An Annotated Bibliography*. Cape Town: South African Library, 1997.
- Hasan, Ahmad. "Social Justice in Islam." *Islamic Studies* 10, no. 3 (1971): 209-219. Accessed on 18 March 2017. <http://www.jstor.org/stable/20833034>.
- Hofmeyr, Izak. "Stockfarm - Official Slaughtering Methods in South Africa: Farmlink."

- Stockfarm* 4, No. 6 (2004): 64-65. Accessed on 31 August 2017. http://journals.co.za.ezproxy.uwc.ac.za/content/vp_stock/4/6/EJC153764?fromSearch=true#abstract_content.
- Hospital Welfare and Muslim Educational Movement, "Annual Report, Ramadaan 1438," *Muslim Views*, May 2017.
- Hospital Welfare and Muslim Educational Movement. *Constitution of the Hospital Welfare and Muslim Educational Movement*. Accessed on 12 August 2017.
- Hospital Welfare and Muslim Educational Movement. "Education Fund: A Flicker of Hope." *Ramadaan Supplement 1438*, May 2017.
- Hospital Welfare and Muslim Educational Movement. "Education: Outstanding Academic Performance (80+% overall pass ratio)." *Ramadaan Supplement 1436 A.H.*, June 2015.
- Hospital Welfare and Muslim Educational Movement. *History & Achievements*. Accessed on 13 August 2017.
- Hospital Welfare and Muslim Educational Movement. "Hospital Welfare and Muslim Educational Movement." Accessed on 23 August 2016. http://hwmem.org.za/index.php?option=com_content&view=article&id=86&Itemid=163.
- Hospital Welfare and Muslim Educational Movement. *Prophet's Day Commemoration*. Cape Town: Kampress, 1992.
- Humphreys, R. Stephen. *Islamic History: A Framework for Inquiry*. New Jersey: Princeton University Press, 1991.
- Husami Mosque. "Husami Mosque, Muslim Educational and Cultural Society." Accessed on 29 August 2017. <http://husami.org.za/default.htm/>.
- Husami Sautush Shabaab. *Edunews: Eid-e-Meelad-un-Nabie*. Cape Town: Allie's Printing Services, 1999.
- Hussaini, Mohammad Mazhar. *Islamic Dietary Concepts and Practices*. Illinois: The Islamic Food and Nutrition Council of America, 1993.
- Ibn 'Asākir. *Kanz al-'Ummāl fī Sunan al-Aqwāl wa al-Af'āl*. Beirut: Dār Iḥyā al-Turāth al-'Arabi, 2003.
- Ibn 'Āshūr, Muḥammad al-Ṭāhir. *Tafsīr al-Taḥrīr wa al-Tanwīr*. Tunisia: Dār Suḥnūn li al-Nashr wa al-Tauzī'.
- Ibn Ḥanbal, Aḥmad. *Musnad al-Imām Aḥmad ibn Ḥanbal*. Beirut: Mu'assasah al-Risālah, 2001.
- Ibn Hishām, Abū Muḥammad 'Abd al-Malik. *Sīrah al-Nabī Ṣallallāhu 'Alayhi wa Sallam*. Cairo: Dār al-Ḥadīth, 2008.
- Ibn Kathīr, Abū al-Fidā' Ismā'īl. *Al-Bidāyah wa al-Nihāyah*. Cairo: Dār al-Manār, 2001.
- Ibn Kathīr, Abū al-Fidā' Ismā'īl. *Al-Tafsīr al-Kabīr*. Beirut: Dār al-Kutub al-'Ilmiyyah, 2003.
- Ibn Khaldun, 'Abd al-Rahman. *Al-Muqaddimah*. Beirut: Dar Al-Fikr, 2001.
- Islamic Council of South Africa. "Islamic Council of South Africa." Accessed on 13 July

2017. <https://islamiccouncilsa.co.za>.
- Islamic Relief. "Islamic Relief, South Africa." Accessed on 26 August 2017. <https://islamic-relief.org.za>.
- Jaffer, Mansoor, ed. *Guide to the Kramats of the Western Cape*. Cape Town: F A Print cc, 2010. <http://capemazaarsociety.com/book.pdf>. Accessed on 17 February 2017.
- Jawoodien Riaz. "Hazrat Moulana Abdul Latief Qazi: A profile of selfless service to the Muslim community." in *Habibia Soofie Masjid Centenary Magazine*, 23.
- Jenkins, Willis. "Islamic Law and Environmental Ethics: How Jurisprudence (Usul al-Fiqh) mobilizes practical reform." *World Views: Global Religions, Culture and Ecology* 9, no. 3 (2005): 338-364. Accessed on 11 January 2017. <http://web.a.ebscohost.com.ezproxy.uwc.ac.za/ehost/pdfviewer/pdfviewer?vid=1&sid=8a3a73f1-65be-4846-8116-bc35414a69ed%40sessionmgr4007>.
- Jones, Lindsay, ed. *Encyclopedia of Religion*. Farmington Hills: Thomson Gale, 2005.
- Kamali, Mohammad Hashim. "Hadīth." In *Encyclopedia of Religion* 6, no. 2 (2005): 3726-3733. Accessed on 4 April 2017. <http://go.galegroup.com.ezproxy.uwc.ac.za/ps/i.do?p=GVRL&sw=w&u=uwcape&v=2.1&it=r&id=GALE%7CCX3424501257&asid=c92f00eba4d44055cd5a3958cf1ca022>.
- Kamali, Mohammad Hashim. *Freedom, Equality and Justice in Islam*. Cambridge: The Islamic Texts Society, 2010.
- Kamali, Mohammad Hashim. *Principles of Islamic Jurisprudence*. Cambridge: The Islamic Texts Society, 1991.
- Kamali, Mohammad Hashim. *The Right to Life, Security, Privacy and Ownership in Islam*. Turkey: Mega Printing, 2008.
- Kelley, Karen E. and Vitzthum, Edward F. "Human Health and Water." *Water: Science and Issues* 2 (2003): 180-186. Accessed on 5 April 2017. <http://go.galegroup.com.ezproxy.uwc.ac.za/ps/i.do?p=GVRL&sw=w&u=uwcape&v=2.1&it=r&id=GALE%7CCX3409400152&asid=9f386cd2baa35014978a11031db3026d>.
- Khaled, Amr. *Qur'anic Reflections: Insights into the objectives of the Qur'anic verses*. Cairo: Dār al-Tarjama. Accessed on 17 June 2017.
- Kollar, Nathan R. and Shafiq, Muhammad, ed. "Introduction," *Poverty and wealth in Judaism, Christianity and Islam* 1, no. 1 (2016): xxv-xxxii. Accessed on 17 March 2017. <https://link.springer.com/book/10.1057%2F978-1-349-94850-5>.
- Lachporia, 'Abd al-Ḥamīd. 350 years of Islam in South Africa. Toronto: 2004. Accessed on 20 February 2017.
- Mahida, Ebrahim Mahomed. *History of Muslims in South Africa: A Chronology*. Durban: Kat Bros., 1993; http://senc.ukzn.ac.za/doc/REL/islam/Ref/Mahida_EM_History_Muslims_South_Africa.pdf. Accessed on 18 February 2017.
- Mahlangu, Andries. "Stunted Nation: The High Cost of Poverty." *Sunday Times Business Times*, 27 August 2017.

- Martins, J.H. "Household Cash Expenditure by Living Standards Measure Group." *Journal of Family Ecology and Consumer Sciences*, no. 34 (2006):1-9. Accessed on 14 September 2017. <https://www.ajol.info/index.php/jfec/article/viewFile/52888/41490>.
- Marzūq, ‘Abd al-Ṣabūr. *Al-Islām wa al-Tawāzun al-Iqtisādi bayna al-afrād wa al-Duwal*. 2010. http://shamela.ws/index.php/book/get_pdf/11527; Accessed on 15 June 2017.
- Mayer, Ann Elizabeth. "Islamic Law: Sharī‘ah." In *Encyclopedia of Religion* 7, no. 2 (2005): 4691-4705. Accessed on 4 April 2017. <http://go.galegroup.com.ezproxy.uwc.ac.za/ps/i.do?p=GVRL&sw=w&u=uwcape&v=2.1&it=r&id=GALE%7CCX3424501562&asid=0c2bde85b706a1686b91ece07c9964d2>.
- Mooney, Patrick H. & Hunt, Scott A. "Food Security: The Elaboration of Contested Claims to a Consensus Frame." *Rural Sociology* 74, no. 4 (2009): 469-497. Accessed on 14 September 2017. <http://web.a.ebscohost.com.ezproxy.uwc.ac.za/ehost/detail/detail?vid=0&sid=ffc29e42-e770-488f-a910-f219da46dd64%40sessionmgr4006&bdata=JnNpdGU9ZWhvc3QtbGl2ZQ%3d%3d#AN=46812442&db=a9h>
- Moosa, Ebrahim. "Islam in South Africa." in *Living faiths in South Africa*, ed. Martin Prozesky and John de Gruchy, 129-130. Cape Town: Clyson Printers, 1995.
- Muslim Directory. "Muslim Directory: Your Gateway to Islām in South Africa." Accessed on 26 August 2017. http://muslim.co.za/organisations/relief_charity.
- Muslim Judicial Council. "Muslim Judicial Council." Accessed on 26 August 2017. <https://mjc.org.za/>.
- Muslim Hands. "Muslim Hands, South Africa." Accessed on 26 August 2017. <https://muslimhands.org.za/>.
- Muslims.co.za. "Muslims.co.za." Accessed on 5 September 2017. <http://muslims.co.za/>.
- Mustadafin Foundation, *Constitution of the Mustadafin Foundation*.
- Mustadafin Foundation, *Feedback 2016*.
- Mustadafin Foundation. "Mustadafin Foundation." Accessed on 27 May 2016. <http://mustadafin.org.za/>.
- Nagarajan, R. "Water Resources." *Drought Assessment* 1 (2010): 77-120. Accessed on 5 April, 2017. <https://link.springer.com/book/10.1007%2F978-90-481-2500-5>.
- Narveson, Jan. "Welfare and Wealth, Poverty and Justice in Today’s World." *The Journal of Ethics* 8, no. 4 (December 2004): 305-348. Accessed on 14 September 2017. <https://link.springer.com/article/10.1007/s10892-004-4895-1>.
- National Independent Halaal Trust. "National Independent Halaal Trust." Accessed on 13 July 2017. <https://halaal.org.za>.
- Oxford Dictionaries. "Main definitions of ‘eat’ in English." Accessed on 25 March 2017, <https://en.oxforddictionaries.com/definition/eat>.
- Pereira, Laura M. "The Future of South Africa’s Food System: What is research telling us?" *SA Food Lab, South Africa*, (2014): 3-52. Accessed on 5 September 2017.

- http://southernafricafoodlab.org/wp-content/uploads/2016/05/safl_the_future_of_south_africas_food_system-libre.pdf.
- Quick, Abdullah Hakim. *Islam in Africa: A documentary course on the history and civilization of Islam in Africa and the Americas*.
- Qurayshi, ‘Umar ‘Abd al-‘Aziz. *Islamic Tolerance*. Mansoura: El-Zahabiyyah for Media Production and Distribution, 2010.
- Reader’s Digest Association South Africa. *Foods that Harm Foods that Heal: A Southern African Guide to Safe and Healthy Eating*. Cape Town: Reader’s Digest Association South Africa, 1997.
- Saabiq, Sayyid. *Fiqh us-Sunnah*. Cairo: Dār al-Fatḥ li al-I’lām al-‘Arabī, 1999.
- Saabri & Ashrafi Relief Fund. *Annual Report 2016*. Accessed on 2 September 2017. <http://www.saabriashrafi.co.za/>.
- Sallie, Abdurraghiem. *The Book on Zakāt*. Cape Town: FA Printers, 2001.
- Sayyid Qutb, *Social Justice in Islam*. Kuala Lumpur: Islamic Book Trust, 2000.
- Schubel, Vernon James. "Worship and Devotional Life: Muslim Worship." In *Encyclopedia of Religion*, 14, no. 2 (2005): 9815-9820. Accessed on 4 April 2017. <http://go.galegroup.com.ezproxy.uwc.ac.za/ps/i.do?p=GVRL&sw=w&u=uwcape&v=2.1&it=r&id=GALE%7CCX3424503357&asid=ee8973f4b4a9d5e2e487c46c91194b30>.
- Science Direct. "Emerging Food Packaging Technologies." Accessed on 9 September 2017. <http://sciencedirect.com/science/book/9781845698096>.
- Shahdan, I.A. et. al. "Developing control points for halal slaughtering of poultry." *Poultry Science* 95, No. 7 (2016): 1680–1692. Accessed on 31 August 2017. <https://doi.org/10.3382/ps/pew092>.
- Slavin, Joanne L. "The Challenges of Nutrition Policymaking." *Nutrition Journal* 14, no. 15 (2015): 1-7. Accessed on 14 September 2017. <https://link.springer.com/article/10.1186/s12937-015-0001-8>.
- Smith, G.R. *A Muslim Saint in South Africa*. Durban: Impress, 2003.
- Soofie Darbar, Durban. "Habibia’s spiritual origins: The impact of Khwāja Ḥabīb ‘Alī Shah and Ṣūfī Ṣāḥib." in *Habibia Soofie Masjid Centenary Magazine*. Cape Town: Formeset Printers, 2005, 13.
- Soofie, Mohamed Saeid & Abdul Aziz. *Hazrath Soofie Saheb (Rahmatullah Alai) & His Khanqahs*. Durban: Impress Web, 1999.
- SAMCT. "South African Muslim Charitable Trust." Accessed on 26 August 2017. <https://samct.org.za/>.
- South African National Halaal Authority. "South African National Halaal Authority." Accessed on 13 July 2017. <http://sanha.co.za>.
- South African National Zakāh Fund. "South African National Zakāh Fund." Accessed on 26 August 2017. <https://sanzaf.org.za/>.
- Tarighat-Esfanjani, Ali and Nazli Namazi. "Nutritional Concepts and Frequency of Foodstuffs

- Mentioned in the Holy Quran." *Journal Of Religion & Health* 55, no. 3 (2016): 812-819. Accessed on 25 August 2017. <http://web.a.ebscohost.com.ezproxy.uwc.ac.za/ehost/detail/detail?vid=0&sid=6889c154-117f-4ef5-b47d-677fe086beab%40sessionmgr4010&bdata=JnNpdGU9ZW9ZWhvc3QtbGl2ZQ%3d%3d#AN=114118873&db=a9h>.
- Tayob, Abdulkader. *Islamic resurgence in South Africa: The Muslim youth movement*. Cape Town: Creda Press, 1995.
- Tedham, Ashley. "Charitable Giving, Fundraising, and Faith-Based Organizations: Islamic Relief World Wide and World Vision International - A Comparison." *Working Papers in International History*, no. 11 (2012): 3-32. Accessed on 26 August 2017. <http://www.graduateinstitute.ch/international-history>.
- The Auwal Mosque. "Auwal Masjid." Accessed on 25 June 2016. <https://auwalmasjid.co.za/>.
- The Children's Hospital Trust. "The Children's Hospital Trust." Accessed on 29 August 2017. <http://childrenshospitaltrust.org.za/red-cross-war-memorial-childrens-hospital-2/>.
- The holy *Qur'ān*. Medina: King Fahd Printing Press, 2006.
- The Naqshbandi Muhammadi Order of South Africa. *Constitution*. Accessed on 15 August 2017.
- The Naqshbandi Muhammadi Order of South Africa. "Naqshbandi Muhammadi Order, South Africa." Accessed on 27 May 2016. http://naqshbandi.org.za/?page_id=86.
- The Naqshbandi Muhammadi Order of South Africa. *Ramadaan Feeding 2017: Weekly Distribution*. Accessed on 28 August 2017.
- The Naqshbandi Muhammadi Order of South Africa, *Ramadaan Menu – 100 people*. Accessed on 4 September 2017.
- The Salvation Army. "The Salvation Army." Accessed on 29 August 2017. <http://salvationarmy.org.za/>.
- The South African Muslim Directory. *The South African Muslim Directory: Your Travel Companion* (Durban: Impress Printers, 2016; <http://samd.co.za>. Accessed on 28 August 2017.
- The True Justice of Khilafah*. Produced by Haq Tawheed. 2015. <https://www.youtube.com/watch?v=1wqD1kCHf3M>.
- Thompson, Carol B. *Harvests under fire: Regional co-operation for food security in Southern Africa*. London: Zed Books, 1991.
- Trimingham, J. Spencer. *The influence of Islam upon Africa*. London: Longmans, Green and Co. Ltd., 1968.
- Van der Merwe, Charl. "Key Challenges for Ensuring Food Security in South Africa's Inner Cities." *African Institute of South Africa Policy Brief*, 2011.
- Vorster, H.H. "South African food-based dietary guidelines." *The South African Journal of Clinical Nutrition* 14, no. 3 (2001): S1-S77.

- Watson, Ronald Ross ed. et al. "Alcohol, Nutrition, and Health Consequences." *Nutrition and Health* (2013): 3-562. Accessed on 14 September 2017. <https://link.springer.com/book/10.1007%2F978-1-62703-047-2>
- Wikipedia. "List of Cape Town Suburbs." Accessed on 31 May 2016. https://en.wikipedia.org/wiki/List_of_Cape_Town_suburbs.
- World Health Organization. "Research for Universal Health Coverage." *World Health Report 2013* (2013). Accessed on 14 September 2017. <http://www.who.int/whr/2013/report/en/>
- World Wide Fund. "Biodiversity & Ecosystems." *Agriculture: Facts & Trends South Africa* (2008): 14-17. Accessed on 8 September 2017. <https://www.worldwildlife.org/>.
- Yamani, Ahmad Zaki. "Social Justice in Islam," *Islamic Studies* 41, no. 1 (2002). Accessed on 18 March 2017. <http://www.jstor.org/stable/20837162>.
- Yusufeyyah Masjid Jamaa. "Yusufeyyah Masjid Jamaa." Accessed on 23 August 2017. <http://yusufeyyah.co.za/>.
- Zenebe, Tilahun et. al. "Review on Medicinal and Nutritional Values of Goat Milk." *Academic Journal of Nutrition* 3, no. 3, (2014): 30-39. Accessed on 31 August 2017. https://www.researchgate.net/publication/291339551_Review_on_Medicinal_and_Nutritional_Values_of_Goat_Milk.



Addenda

Addendum A: Formal letter to organisations



Addendum A

University of the Western Cape

15 August 2016

To the Director

Peace be upon you, and the mercy of Allāh and His blessings

I sincerely pray that this letter finds you imbued with the best of faith and health. I would like to commend you and your organisation on the sterling service that you are providing to the community. I hope that your organisation will remain as a beacon of light for many years.

I am a student researcher currently doing a Masters study at the University of the Western Cape. My study is entitled *The implementation of Islamic perspectives on nutrition in the context of Muslim faith-based organisations in Cape Town*. The study entails a brief discussion on Muslim injunctions concerning food and a brief history on Islam and Muslim organisations in South Africa. The study will analyse as well, the feeding programmes of five selected Muslim organisations and how the work offered by them relates to the Islamic perspectives on nutrition and food. Thereafter, a comparison will be made on the findings of the study and finally, a conclusion will be presented with recommendations.

I will need access to materials such as the constitution of the organisation, its vision statement, annual reports, any available minutes, publications, website, and promotional material. I will be conducting semi-structured interviews with staff members at each organisation as well as focus group discussions with some of the recipients of the feeding programmes. I have selected your organisation due the quality of work that it delivers, due to its location and due to the coverage, that it provides in terms of feeding programmes.

I would like to formally, request permission from your esteemed self, so that I may obtain the information and conduct the interviews and the focus group discussions at the most appropriate time. The interviews and focus group discussions will be recorded in written notes and with an audio recording device. I assure you that the confidentiality of our appointments and the content of discussion will be protected, and that the names of the interviewees or any other persons involved in the research will not be disclosed to anyone.

It is hoped that this study will create awareness in the community for the type of work offered by Muslim organisations, and that it will add value to other organisations operating in similar contexts.

I hope that my request will be met with a favourable response. May your organisation remain sustainable always.

Yours truly,

Mohammed Luqmaan Kagee
Masters' student
University of the Western Cape



Addendum B: Information sheet for interviews

Name of Student Researcher: Mohammed Luqmaan Kagee

Contact details: 021 638 7350, 3559065@myuwc.ac.za

Name of Supervisor: Dr. Mustapha Saidi

Contact details: 021 959 3948, msaidi@uwc.ac.za

Research Project: The Implementation of Islamic Perspectives on Nutrition in the

Context of Muslim Faith-based Organisations in Cape Town

Hunger is certainly a big problem in South Africa that causes much concern, also amongst Muslims. There are of course many sides to being hungry. This project will look at what Islam says about the need for nutritious food, and how Muslim organisations carry out the Islamic teachings in this regard. In this project, I will focus on five selected Muslim organisations that are involved in various food-projects in and around Cape Town. For this I will require some background on the history, institutional structure and programmes of each organization. I hope to conduct interviews with the director, the feeding scheme coordinator as well as with other senior staff members of each organisation.

More specifically, I would like to know what different considerations are taken into account in identifying the needy, selecting and packaging food and distributing that. The nutritious value of food will be one of these considerations but how is that related to other considerations such as food preferences, the affordability and availability of food supplies, food preparation, time constraints and the transport and preservation of food.

Please note that I will also conduct group discussions with people who receive food in the process. This will help me to find out whether and how such projects help people to obtain the food they really need.

Your consent to be interviewed will be requested. Your right to withdraw from the study will be maintained at all times. Your identity will be protected and each interviewee will be given a choice as to how he/she would like that to be observed.

I would like to record the interview with you. I will ask your consent in this regard. The recordings and the information provided will be safely stored and no one else will have access to them. In this way, every precaution will be taken to ensure that no harm is done to the integrity or reputation of the participants and the organisations.



Addendum C: Consent form

University of the Western Cape

The implementation of Islamic perspectives on nutrition in the context of Muslim faith-based organisations in Cape Town

Researcher:

Please initial box

1. I confirm that I have read and understand the information sheet explaining the above research project and I have had the opportunity to ask questions about the project.
2. I understand that my participation is voluntary and that I am free to withdraw at any time without giving any reason and without there being any negative consequences. In addition, should I not wish to answer any particular question or questions, I am free to decline. (If I wish to withdraw I may contact the lead research at anytime)
3. I understand my responses and personal data will be kept strictly confidential. I give permission for members of the research team to have access to my anonymised responses. I understand that my name will not be linked with the research materials, and I will not be identified or identifiable in the reports or publications that result for the research.
4. As a participant of the discussion, I will not discuss or divulge information shared by others in the group or the researcher outside of this group.
5. I agree for the data collected from me to be used in future research.
6. I agree for to take part in the above research project.

Name of Participant
(or legal representative)

Date

Signature

Name of person taking consent
(If different from lead researcher)

Date

Signature

Lead Researcher
(To be signed and dated in presence of the participant)

Date

Signature

Copies: All participants will receive a copy of the signed and dated version of the consent form and information sheet for themselves. A copy of this will be filed and kept in a secure location for research purposes only.

Researcher:

Supervisor:

HOD:



University of the Western Cape

Addendum D: Questions for interviews

The implementation of Islamic perspectives on nutrition in the context of Muslim faith-based organisations in Cape Town

Researcher: Mohammed Luqmaan Kagee

ORGANISATION: _____

START TIME: _____

END TIME: _____

1. Can you provide me with a background and history of your organisation since establishment?
- 2.1 Does your organisation have clearly outlined feeding programmes?
- 2.2 Please give me a breakdown of your feeding programmes and social welfare activities.
3. What motivates you to help others and make food available to the poor?
- 4.1 What priorities do you have in selecting particular forms of food?
- 4.2 How would you prioritise the affordability, costs, value and accessibility when purchasing food?
- 4.3 How would you prioritise the perishability, packageability and recipient preferences when purchasing food?
5. Is much thought and consideration given to the nutritional value of the food distributed, taking into account the Qur'anic injunction of *Ḥalālan Ṭayyiban*?
6. Please provide detail on the types of food that you make available to the poor.
7. Does your organisation have any approved policies on food security?
8. Is qualified staff members employed on the subject of food?
9. What is your relationship with the suppliers of food, e.g. Wholesalers?
- 10.1 What criteria do you employ to ensure that everyone in need receives food?
- 10.2 Are there any formal talks or publications prepared on food and its provision? Where?

11. What are the areas that you cover during your feeding campaigns?
12. Can you give me a description of those who benefit from your feeding schemes?
13. What kind of response do you receive from the public and from donors?



Addendum E: Information sheet for focus group discussions

Name of Student Researcher: Mohammed Luqmaan Kagee

Contact details: 021 638 7350, 3559065@myuwc.ac.za

Name of Supervisor: Dr. Mustapha Saidi

Contact details: 021 959 3948, msaidi@uwc.ac.za

Research Project: The Implementation of Islamic Perspectives on Nutrition in the Context of Muslim Faith-based Organisations in Cape Town

As you know, hunger is a big problem in South Africa that causes much concern, also amongst Muslims. There are of course many sides to being hungry. This project will look at what Islam says about the need for nutritious food, and how Muslim organisations carry out the Islamic teachings in this regard. In this project, I will focus on five selected Muslim organisations that are involved in various food projects in and around Cape Town. I hope to conduct interviews with the director, the feeding scheme coordinator as well as with other senior staff members of each organisation. In addition to interviews with staff members, I also hope to conduct group discussions with those who receive food from the projects maintained by each organisation. This will help me to find out whether and how such projects help people to obtain the food they really need.

More specifically, I would like to know what different considerations are taken into account in identifying the needy, selecting and packaging food and distributing that. The nutritious value of food will be one of these considerations but how is that related to other considerations such as food preferences, the affordability and availability of food supplies, food preparation, time constraints and the transport and preservation of food. What perspectives may be offered on choices made in this regard by those who are benefiting from such food programmes?

Your consent to participate in the group discussions will be requested. Your right to withdraw from the study will be maintained at all times. Your identity will be protected and each member of the group discussion will be given a choice as to how he/she would like that to be observed. You will be asked to keep the information gathered through the discussion confidential.

I would like to record the group discussions. I will ask your consent in this regard. The recordings and the information provided will be safely stored and no one else will have access to them. In this way, every precaution will be taken to ensure that no harm is done to the integrity or reputation of the organisations and other participants.



Assent Form – Focus Group Discussions

University of the Western Cape

Title:

The implementation of Islamic perspectives on nutrition in the context of Muslim faith-based organisations in Cape Town

Researcher: Mr Mohammed Luqmaan Kagee

Supervisor:

Please initial box

- 7. I confirm that I have read and understand the information sheet explaining the above research project and I have had the opportunity to ask questions about the project.
- 8. I understand that my participation is voluntary and that I am free to withdraw at any time without giving any reason and without there being any negative consequences. In addition, should I not wish to answer any particular question or questions, I am free to decline. (If I wish to withdraw I may contact the lead research at anytime)
- 9. I understand my responses and personal data will be kept strictly confidential. I give permission for members of the research team to have access to my anonymised responses. I understand that my name will not be linked with the research materials, and I will not be identified or identifiable in the reports or publications that result for the research.
- 10. I give consent for the audio-recording of the focus group discussion.
- 11. As a participant of the discussion, I will not discuss or divulge information shared by others in the group or the researcher outside of this group.
- 12. I agree that the data collected from me to be used in future research.
- 13. I agree to take part in the above research project.

Name of Participant
(or legal representative)

Date

Signature

Name of person taking consent
(If different from lead researcher)

Date

Signature

Lead Researcher
(To be signed and dated in presence of the participant)

Date

Signature

Copies: All participants will receive a copy of the signed and dated version of the consent form and information sheet for themselves. A copy of this will be filed and kept in a secure location for research purposes only.

Researcher:

Supervisor:

HOD:



UNIVERSITY *of the*
WESTERN CAPE