African Muslim Intellectual history

Early 19th_Early 21st Centuries

LIBYA

CHAD

ANGOLA

VAMIBIA

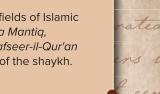


Muhammad al-Amīn al-Shingiti (1897—1972)

and the Arabic language gradually became "cen

Arabic provided important regional linkages between

MAURITANIA An accomplished shaykh that specialized in various fields of Islamic studies. He wrote several texts, including Alfiyyah wa Mantiq, Muthakkirah Usūl al-Fiqh and Adwaa-ul-Bayaan fi Tafseer-il-Qur'an *bil-Qur'an*. The latter is the well-known commentary of the shaykh.



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Tierno Bokar Saalif Tall (1875–1939)

MALI / NIGER

MAURITANIA

A Malian Sufi sage and a spiritual master of the early twentieth century. Though trained in the Tijani order, he retreated to the Hamaliyya. He then became famous for his message of religious tolerance and universal love. He advocated civil inter-religious dialogue and opposed religious bigotry and chauvinism of any kind.

NIGER

NIGERIA

0000

ALGERIA

MALI



Ahmadu Bamba (1853–1927) & life of Musli SENEGAL

The Senegalese founder of the Muridiyya order who was trained in the Qadirivva order. As a result of his anti-French revolts, he was exiled to Gabon and Mauritania. His written works include Jawharu-n-nafis (The Precious Jewel) and Mawâhibul quddûs (The Gifts of the Holy Lord).

I administration and instruction. Many

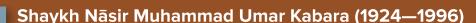


A Senegalese leader who headed the Mouride community, of which her father had been the leader. He appointed her head of one section in 1943, having no male heirs, and due to her abilities. A work produced by Christian Coulon and Odile Reveyrand titled L'Islam au féminin: Sokhna Magat Diop, cheikh de la confrérie mouride provides record of her work in the Mouride community.

liferated there. In addition

Shaykha Maimouna al-Kabir (1875—1959)

She was the daughter of Shaykh Ahmad Bamba and became a leading authority on Qur'an and Hadith. She wrote approximately twenty mushafs from memory and was a committed advocate for women's education. Part of her legacy is the establishment of several schools for girls.



NIGERIA

A Nigerian scholar of Islam and philosopher who was also the founder and a prominent leader of Darul Qadiriyya in Nigeria's Kano State. He was a former leader of the Qadiriyya order in West Africa. Shaykh Kabara wrote over 100 works of which Alfiyyah al-Sīra and Azhar al-Hadīqa are biographies.

Shehu Usman dan Fodio (1754—1817)

NIGERIA

A Fulani scholar who was a religious teacher as well as a philosopher-cum-revolutionary. Besides having founded the Sokoto Caliphate and referred to as the Amir al Mu'minin in 1803, he wrote several manuscripts, including Tanbih al-Ikhwan 'Ala Away al-Sudan (Concerning the Government of Our Country and Neighboring Countries in Sudan).



Nana Asma'u (1793—1865)

NIGERIA/CHAD/CAMEROON

She was the daughter of Shehu Usman dan Fodio and sister of Muhammad Bello, the first and second ruler of the Sokoto Caliphate. Apart from making scholarly input and being an active educationist, she was a respected poet and composed Wakar Gewaye (The Song of *Vandering)* which captured her experiences.

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EGYPT

SUDAN

SOUTH

TRAL AFRICAN SUDAN

ZAMBIA

BOTSWANA

SOUTH AFRICA

DEMOCRATIC

REPUBLIC OF

CONGO

ETHIOPIA

KENYA

TANZANIA



Khayr al-Dīn al-Tunisī (1810—1890)

TUNISIA

A statesman and intellectual of the 19th century who elaborated an original approach to the question of reformism within the house of Islam. His significant work titled Aqwām al-Masālik fi Ma'rifat Ahwal al-Mamālik The Surest Path to Knowledge concerning the Conditions of Countries/Regions) dealt with Islam, modernism and the West.



Aisha Abd al-Rahman (1913—1998)

EGYPT

She was an Egyptian writer also known as Bint al-Shati, best known as a professor of Arabic language and literature and Quranic studies. Bint al-Shati wrote more than sixty books on Arabic literature. Among the known publications are New Values in Arabic Literature (1961), Contemporary Arab Women Poets (1963), and The Mother of the Prophet (1966).

Uways Al Barawi (1847–1909)

SOMALIA

This Qadiriyya Somali scholar is credited for having contributed to the pan-Islam revivalism in 19th century across East Africa. He was part of a network that included the Ottoman and Zanzibari Caliphate. Part of the shaykh's legacy was the formation of the Uwaysiyya order which was not as rigorous as other orders. He compiled an anthology of poems titled Majumu'a Qasa'id fi Madh Sayyid Al-Anbiya (A Collection of Qasidas in praise of the Master of the Prophets).

Sittī 'Alawiyya al-Mirgāni (1892—1940)

ETHIOPIA / ERITREA

olonization. Dan Fodio, for instance, was both a

An Ethiopian scholar and representative of a well-established transnational Hatmiyya Sufi order in the Red Sea region. She was one of the respected itinerant teachers in that region. Sylvia Bruzzi wrote an insightful text on Sitti, entitled Islam and Gender in Northeast Africa: Sittī Alawiyya – Uncrowned Queen. Photo: Courtesy Dr Silvia Bruzzi

the unification of Muslims. Scholars scrambled to

Al Amin bin Ali Mazrui (1891—1947) **KENYA**

He was an East African scholar who produced several works on Islamic studies. He was a writer, an editor, a critic of Swahili and Arabic poetry and a theologian. He was also a social reformer as well as a journalist. This multi-faceted figure was the father of the famous Prof Ali Mazrui.



SOUTH AFRICA

This Cape Town-born and Al Azhar-trained scholar may be described as a reformer. He produced several texts on Islam in Afrikaans, using Arabic script. One of his publications is Hidayat al-Talibīn fi Figh al-Dīn.



wider selection of African Muslim scholars that

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