

**Refugee Review Tribunal
AUSTRALIA**

RRT RESEARCH RESPONSE

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Questions

1. [Please provide information on size of different religious communities in Ghana.](#)
2. [Please provide information on city/town of Kumasi in Ghana – is it notable for the size of its Muslim Population? Please provide names of Islamic schools there?](#)
3. [Please provide information on Islamic practices in Ghana.](#)

RESPONSE

1. **Please provide information on size of different religious communities in Ghana.**

The US Department of State provides the following information on the religious demography of Ghana

The country has an area of 238,538 square miles and a population of 22 million. According to the 2000 government census, approximately 69 percent of the population is Christian, 16 percent is Muslim, and 15 percent adheres to traditional indigenous religious beliefs or other religious groups. The Muslim community has disputed these figures, asserting that the Muslim population is closer to 30 percent. Pentecostal and charismatic churches are reported to be the fastest growing Christian denominations. Approximately 6 percent of the population does not affiliate itself with a particular religion. A significant number of Christians and Muslims also hold traditional indigenous religious beliefs.

Christian groups include Roman Catholic, Methodist, Anglican, Mennonite, Evangelical Presbyterian, Presbyterian, African Methodist Episcopal Zionist, Christian Methodist, Evangelical Lutheran, F'eden, The Church of Jesus Christ of Latter-day Saints (Mormons), Seventh-day Adventist, Pentecostals, Baptist, African independent churches, the Society of Friends (Quakers), and numerous charismatic religious groups.

Four Islamic traditions are present in the country: Tijanis, orthodox Sunnis, Ahmadis, and a small number of Shi'a.

Traditional indigenous religious groups include Afrikania Mission, also known as the Afrikan Renaissance Mission. Other religious groups include the Baha'i, Buddhist, Jewish, Hindu, Shintoist, Ninchiren Shoshu Soka Gakkai, Sri Sathya Sai Baba Sera, Sat Sang, Eckankar, Trokosi, the Divine Light Mission, Hare Krishna, and Rastafarian. Zetahil, a practice unique to the country, combines elements of Christianity and Islam.

There is not a significant link between ethnicity and religion; however, geography is often associated with religious identity. The majority of the Muslim population resides in northern areas as well as in the urban centers of Accra, Kumasi, Sekondi-Takoradi, Tamale, and Wa, while the majority of the followers of traditional indigenous religious beliefs reside in rural areas. Christians live throughout the country (US Department of State 2008, *International Religious Freedom Report 2008 – Ghana*, 19 September, Section I – Attachment 1).

2. Please provide information on city/town of Kumasi in Ghana – is it notable for the size of its Muslim Population? Please provide names of Islamic schools there?

A map of Ghana indicating Kumasi is included as Attachment 2. A map of Kumasi showing the representative towns is included at page 45 of Attachment 3 ('Ghana' 2000, *Microsoft Encarta Interactive Atlas* – Attachment 2; and Owusu, Evelyn Tawiah 2007, 'Figure 2.1: Map of Kumasi showing the representative town', *Women, Sexual Rights and HIV in the Kumasi Metropolitan Area of Ghana*, M.Phil thesis submitted to the Norwegian University of Science and Technology, June <http://ntnu.diva-portal.org/smash/record.jsf?pid=diva2:122397> – Accessed 7 April 2009 – Attachment 3).

A Masters thesis submitted to the Norwegian University of Science and Technology by Evelyn Tawiah Owusu dated June 2007 provides information on Kumasi:

4.1. The Geography and History of Kumasi

Kumasi, the study area is the second largest city of The Republic of Ghana, which has a total estimated population of 19,894,014 (Photius Cousoukis 2001; CIA World Fact Book 2001) over 100 ethnic groups (with the Akans being the major tribal group) and agriculture as the backbone of its economy. The current population is over 1.17 million people with a growth rate of about 5.4 percent, and occupies an area of approximately 254 square km ([http://www.citiesalliance.org/cdsdb.nsf/Attachments/Ghana+Proposal/\\$File/Ghana+Kumasi+CDS+proposal+07+Mar03.doc](http://www.citiesalliance.org/cdsdb.nsf/Attachments/Ghana+Proposal/$File/Ghana+Kumasi+CDS+proposal+07+Mar03.doc), Retrieved 29 April 2007).

Kumasi was founded in the late 17th Century by King Osei Tutu I, who was the Asantehene or King of Asante state on the advice of Komfo Anokye, his senior priest. Situated at the crossroads of the Trans-Saharan trade routes, its strategic location contributed significantly to the growing wealth of the town. Kumasi is both a historical and cultural city having been the capital of the famous old Ashanti Empire as well as the cultural seat of the Kingdom. Kumasi is both a historical and cultural city having been the capital of the famous old Ashanti Empire as well as the cultural seat of the Kingdom ([http://www.citiesalliance.org/cdsdb.nsf/Attachments/Ghana+Proposal/\\$File/Ghana+Kumasi+CDS+proposal+07+Mar03.doc](http://www.citiesalliance.org/cdsdb.nsf/Attachments/Ghana+Proposal/$File/Ghana+Kumasi+CDS+proposal+07+Mar03.doc), 29.04. 2007). Its attractive layout and greenery accorded it the status of a "garden city", the only one of its kind in West Africa. From the nucleus of Adum, Krobo, and Bompata, the city has grown in a circular form to cover an area with approximate radius of about 14 miles.

Kumasi was once a city with beautiful environment and overall ambience. It was a city of industry, trade and commerce. These have given way to a city of slum or ghetto,

unemployment, and social decay. There is growing urban poverty, poor infrastructure, polluted streams, and congestion.

([http://www.citiesalliance.org/cdsdb.nsf/Attachments/Ghana+Proposal/\\$File/Ghana+Kumasi+CDS+proposal+07+Mar03.doc](http://www.citiesalliance.org/cdsdb.nsf/Attachments/Ghana+Proposal/$File/Ghana+Kumasi+CDS+proposal+07+Mar03.doc), 29.04. 2007).

4.2. Demographic Characteristics

The growth direction of Kumasi was originally along the radial trunk roads due to the accessibility they provided producing an initial radial pattern of development. Kumasi is now a fast growing metropolis with a growth rate of 5.2 per annum with over 90 suburbs, many of which were engulfed into the city with process of growth and physical expansion. The 2000 population census reported the population as 1,170,270. Currently, the population of Kumasi is estimated at 2.5 million.

(<http://www.charneck.org/Departments/Sister+Cities/Sister+Cities/Kumasi,+Ghana.htm>, 17.10.2005). About 65 percent of the population is Christians and 20 percent Muslims, with the remaining being traditionalist and people without defined religious denomination.

The strategic location of Kumasi coupled with its status as a brick administrative and commercial nerve centre has made it the destination of both internal and international migrants. It attract migrants from neighbouring African countries such as Burkina Faso, Togo, Mali, Nigeria, Ivory Coast and abroad especially Europe. Kumasi is composed of people from different tribes who have settled in the city with the Asantes dominating all tribes.

4.3. Economy

Although many people in Kumasi are engaged in a form of employment (that is about 86%) either with the private or public sector, about 60% of the residents still have a lower standard of living. The economy of the metropolis is propelled by the service (commercial inclusive), industry and agricultural sectors with employment levels of 71%, 24% and 5% respectively. Kumasi has established itself as a major service centre. Commercial activity is centred on wholesaling and retailing. Ancillary services are offered by both banking and non-banking financial institutions. Other areas worth mentioning are the professionals in planning, Medicine, engineering, teaching and law practice. Another group of service providers are hairdressers, dressmakers/tailors, technicians, barbers etc.

There are three important estates. These are the formal estate of large industries engage in milling and plywood manufacturing for export, the famous Suame Magazine where small engineering based industries are sited and the woodworking business at Anloga produce to meet the needs of clients from Accra and abroad. Another area of interest is handicraft-industry. These include basket weavers, potters, wood cavers and cane weavers. Subsistence agriculture is practiced on a limited scale. Crop farming is along valleys of rivers and streams that traverse the metropolis. It is also carried out in open backyards and in the peri-urban areas. Another area worth considering is animal production in sheep/goats, cattle, poultry and fish farming (Development Plan, KMA 2003) (Owusu, Evelyn Tawiah 2007, 'Chapter 4: Description of the Study Area', *Women, Sexual Rights and HIV in the Kumasi Metropolitan Area of Ghana*, M.Phil thesis submitted to the Norwegian University of Science and Technology, June, pp.41-43 <http://ntnu.diva-portal.org/smash/record.jsf?pid=diva2:122397> – Accessed 7 April 2009 – Attachment 3).

Ghana HomePage provides the following information on Kumasi, the capital city of the Ashanti region:

Kumasi is the capital city of the Ashanti region, a very important and historical centre for Ghana. Tradition is held very high in Kumasi and blends very well with modernity. There is a wide range of attractions in Kumasi.

The Manhyia Palace, the seat of the King of Ashanti and members of the royal family is situated in the northern part of the city. The Palace has a courtyard and a courtroom where matters dealing with the constitution and customs are deliberated upon the traditional council. Visitors can get a good insight into traditional African democracy, which is still very present in the customs of the people when they visit the courtyard. The meetings are open to the public.

Lake Bosomtwi, the largest natural lake in Ghana, is about 32 kilometres southeast of Kumasi. The Ashantis believe that the souls of their dead come to the lake to say goodbye to god called Twi. One theory says that the huge meteorite formed the lake. Another says that it is the crater of an extinct volcano.

Kumasi – Another View

The ancient capital of the Ashanti kingdom, Kumasi is still the heart of Ashanti country and the site of West Africa's largest cultural center, the palace of the Ashanti king. To add to the appeal, it's surrounded by rolling green hills and has a vast central market as vibrant as any in Africa.

The city's major attraction is the National Cultural Center, a 10 minute walk west of the market. The sprawling complex encompasses a fascinating museum of Ashanti history, a popular library, an excellent crafts shop and an exhibition hall. Classes in traditional dance and drumming are available. One of the centre's more interesting exhibits is the fake golden stool used to trick the British, who'd heard that the real Golden Stool held the strength of the Ashanti empire and demanded it be brought to them. It was decades before they discovered the ruse. The real stool is kept at Manhyia Palace and is brought out only on special occasions. It's so sacred that not even the king is allowed to sit on it, and it's never allowed to touch the ground. There's a photo of it in the museum.

If you're looking to escape the heat, one option is to head next door to the zoological gardens, with its lovely gardens and somewhat depressing zoo – picture caged chimps toying with broken beer bottles. Watch your step, as crocodiles and porcupines roam freely. Half a kilometer to the west, the Anokye Sword sticks out of the ground exactly where – according to legend – the Golden Stool descended from the heavens to mark the beginning of the Ashanti people. Legend has it that if the sword is ever pulled out, the Ashanti kingdom will disappear.

Manhyia Palace, better known as Asantehene's Palace, is the palace of the highest Ashanti ruler. Ashanti kings have never lived in luxury, and visitors are often surprised by how sparse and unpretentious the palace is. The current king lives in a more recent palace directly behind the old one, and if you bring a gift and enquire politely, you may be able to meet him. You might also try to arrive on the Adaye Festival – there are two every 42 days – when the king's subjects come to pay him homage.

In the villages around Kumasi, artisans specialize in crafts such as goldsmithing, wood carving, cloth printing and weaving. Bonwire is the place to go for kente cloth, Pankrono is best for pottery, Ahwiaa for woodcarving and Ntonso for adinkra cloth. Private taxis and tro-tros are the best ways to reach any of the craft villages.

Though it's over 250km north-west of the capital, Kumasi is Ghana's second largest traffic hub, so you'll have no trouble getting there and away. There are several flights per week to

Accra and Tamale, as well as buses, trains, taxis and tro-tro ('Kumasi' (undated), Ghana HomePage website <http://www.ghanaweb.com/GhanaHomePage/geography/kumasi.php> – Accessed 7 April 2009 – Attachment 4).

The US Department of State reports that the “majority of the Muslim population resides in northern areas as well as in the urban centers of Accra, Kumasi, Sekondi-Takoradi, Tamale, and Wa”. According to Evelyn Tawiah Owusu, “About 65 percent of the population [of Kumasi] is Christians and 20 percent Muslims, with the remaining being traditionalist and people without defined religious denomination.” The website of the Ghana based volunteer organisation, Good Work Ghana reports that approximately 80% of the Kumasi population is Christian, 20% are Muslim and “a smaller number” follow only traditional beliefs ('Kumasi' (undated), Good Work Ghana website <http://www.goodworkghana.org/UK-subpages/c5-Kumasi.html> – Accessed 7 April 2009 – Attachment 5; Owusu, Evelyn Tawiah 2007, 'Chapter 4: Description of the Study Area', *Women, Sexual Rights and HIV in the Kumasi Metropolitan Area of Ghana*, M.Phil thesis submitted to the Norwegian University of Science and Technology, June, p.42 <http://ntnu.diva-portal.org/smash/record.jsf?pid=diva2:122397> – Accessed 7 April 2009 – Attachment 3; US Department of State 2008, *International Religious Freedom Report 2008 – Ghana*, 19 September, Section I – Attachment 1).

There are a number of Islamic Schools in Kumasi:

- (A) Watania Islamic School is located in Kumasi, near the Aboabo market. The URL of the Watania Islamic School is <http://www.watania-gh.com/>. Watania Islamic School was founded by Alhaji Ahmed Babal Waiz ('Welcome to Watania Islamic School' 2009, Watania Islamic School website, 7 April <http://www.watania-gh.com/> – Accessed 7 April 2009 – Attachment 6);
- (B) Nuriya Islamic School is located in Adukrom, Kumasi. The URL of the Nuriya Islamic School is <http://www.nischool.zoomshare.com/0.html>. Nuriya Islamic School was founded by late Sheikh Ahmed Nurideen Ceesay ('Welcome to Nuriya Islamic School' (undated), Nuriya Islamic School website <http://www.nischool.zoomshare.com/0.html> – Accessed 7 April 2009 – Attachment 7);
- (C) The National Accreditation Board of Ghana lists the Uthmang Islamic School in Kumasi as an institution that has not been accredited as a tertiary institution to run diploma or any other tertiary programmes in Ghana ('Unaccredited Institutions' (undated), National Accreditation Board of Ghana website <http://www.nab.gov.gh/nabsite/pages/press2.php?id=4> – Accessed 7 April 2009 – Attachment 8);
- (D) The website quraanulfajr.com reports that in 1992, Sheikh Abu Muslim Ahmad Muhammad Sharafuddeen Salih Jeera completed his secondary education at the Al-Azhariyyah Islamic School in Kumasi ('Biography of the Supervisor of this Website' (undated), quraanulfajr.com website http://quraanulfajr.com/home/index2.php?option=com_content&do_pdf=1&id=19 – Accessed 7 April 2009 – Attachment 9);
- (E) An entry for secondary schools on Ghana Premium Directory lists an Islamic Secondary School in Kumasi. The Nordic Africa Institute of Uppsala, Sweden reports that the Ghana Muslims Mission (GMM) have an Islamic Secondary School in Kumasi (Weiss, Holger (ed.) 2002, *Social Welfare in Muslim Societies in Africa*, Nordic Africa Institute of Uppsala, Sweden, p.145 <http://www.nai.uu.se/publications/report.html/9171064818.pdf?id=24666> – Accessed 7 April – Attachment 10; and 'Secondary Schools' 2008, Ghana Premier Directory website,

- 28 August <http://ghanapremiumdirectory.com/categories/secondary%20schools.htm> – Accessed 7 April 2009 – Attachment 11);
- (F) An entry for secondary schools on Ghana Premium Directory lists the T.I Ahmadiyya Secondary School in Kumasi ('Secondary Schools' 2008, Ghana Premier Directory website, 28 August <http://ghanapremiumdirectory.com/categories/secondary%20schools.htm> – Accessed 7 April 2009 – Attachment 11);
- (G) The Bank of Ghana reports that the Sakafia Islamic School Complex is located at Sawaba in Kumasi. Ghana Districts website reports that Sheikh Ishmael Adam is the proprietor of Sakafia Islamic Education Complex in Kumasi ('Help Curb Violence in Muslim Communities – MP' 2006, Ghana Districts website, 13 March <http://www.ghanadistricts.com/news/?read=722> – Accessed 7 April 2009 – Attachment 12; and 'Ghanaians Urged To Be Vigilant About Fake Currencies' 2007, GNA, 21 June, Bank of Ghana website <http://www.ghanacedi.gov.gh/index1.php?linkid=227&archiveid=237&page=1&adate=21/06/2007> – Accessed 7 April 2009 – Attachment 13);
- (H) A post on *Jafariya News* reports that the Yasirudiya Islamic School in Asawasi-Kumasi was established on 27 June 2005 (Abass, Yasir 2006, 'Application for Islamic books and Quran', *Jafariya News*, 24 May <http://www.jafariyanews.com/editor10.htm> – Accessed 7 April 2009 – Attachment 14); and
- (A) The IslamicFinder website provides general information on the King Khalid Mosque, Islamic Education Complex in Kumasi ('King Khalid Mosque, Islamic Education Complex' 2002, IslamicFinder website, 7 August <http://www.islamicfinder.org/getitWorld.php?id=19889&lang=> – Accessed 7 April 2009 – Attachment 15).

3. Please provide information on Islamic practices in Ghana.

According to the US Department of State, "Four Islamic traditions are present in the country: Tijanis, orthodox Sunnis, Ahmadis, and a small number of Shi'a" (US Department of State 2008, *International Religious Freedom Report 2008 – Ghana*, 19 September, Section I – Attachment 1).

John G. Nyuot Yoh from the University of South Africa provides the following information on the type of Islam practiced in Ghana:

Most Ghanaian Muslims are Sunni, following the Maliki version of Islamic law. Sufism, involving the organization of mystical brotherhoods (tariq) for the purification and spread of Islam, is not widespread in Ghana. The Tijaniyah and the Qadiriyyah brotherhoods, however, are represented. The Ahmadiyah, a sect originating in nineteenth-century India, is the only non-Sunni order in the country (Nyuot Yoh, John G. 2005, 'Notes on Ethnicity, Democratisation and Nation Building: Experience in Africa and relevance to West Asia: The case of Cameroon and Ghana', Notes presented at a conference on: A Vision to Enhance Peace and the Human Environment in the Middle East "Territoriality and extra-Territoriality: Instruments for Changing Attitudes" in Amman, Jordan, 6-7 March, Palestinian Academic Society of the Study of International Affairs website <http://www.passia.org/conferences/2005/John-Yoh-2005.htm> – Accessed 7 April 2009 – Attachment 16).

Dr. John Azumah, researcher and teacher at the Henry Martyn Institute in Hyderabad, India provides the following information on the type of Islam practiced in Ghana:

The overwhelming majority of Ghanaian Muslims are Sunni who would subscribe to the Maliki legal tradition, whilst a significant minority follow the Shafi'i school of thought. Sufi orders that are popular in Ghana include the Qadiriyya and Tijaniyya. These are prominent in the north and the major cities of the south. The Qadiani faction of the Ahmadiyya Movement is also very active in the country with a vociferous minority. The Movement was invited into Ghana in 1921 by a section of coastal (Fanti) Muslim converts. Membership and leadership of the sect remains dominated by the Fanti and Asante ethnic groups and has come to be known locally as "Fanti or Asante Islam" in contradistinction to Sunni or mainline Islam which is dominated by northern Ghanaians and other West African nationals. The movement is known for its anti-Christian as well as for anti-mainline Muslim polemics in public preaching (Azumah, John 2000, 'Muslim-Christian Relations in Ghana: "Too Much Meat Does Not Spoil the Soup"', World Council of Churches website <http://www.wcc-coe.org/wcc/what/interreligious/cd36-01.html> – Accessed 7 April 2009 – Attachment 17).

The following Islamic practices are present in Ghana:

- [Islam](#);
- [Sunni Islam](#);
 - [Maliki madhab](#);
 - [Shafi'i madhab](#);
- [Shia Islam](#);
- [Sufism](#);
 - [Tijaniyya](#);
 - [Qadiriyya](#)
- [Ahmadiyya](#)

Islam

According to *Religious Bodies in Australia*, Islam means "purity, peace, submission to God's will and obedience to his laws". The following extracts of *Religious Bodies in Australia* provide information on the Koran, the Six Articles of Belief, the Five Pillars of Islam and Islamic worship practices:

Muslims believe that their sacred book, the Koran was dictated by God to Mohammed through the angel Gabriel and this they view it as the word of God. The Koran (6,226 verses) outlines the faith of Islam; describes the way in which God is to be worshipped; outlines legislation relating to civil and criminal laws, laws of war, peace treaties between states, laws concerning marriage, divorce, inheritance, wills. Also incorporated are:– the Old Testament Ten Commandments; the Six Articles of Belief; the Five Pillars of Islam. Together these two are known as 'The Heart of Islam'.

The Six Articles of Belief are:

1. God is One and this is Allah.
2. The Koran is God's inspired book.
3. God's angels are heavenly beings created to serve God and they are opposed by evil spirits (led by a chief spirit called Satan).
4. God sent his various prophets to the earth at appointed times for particular purposes; the last and greatest of these was Mohammed.
5. The last day of world history – the Day of Judgment will find good and evil weighed in the balance. The wicked, will be punished with the physical torments of hell. Those judged by Allah and found to be just will enjoy eternal life in Paradise. Paradise is thought to incorporate a direct sight of vision of God. Islam, unlike Christianity, does not believe that human beings can achieve union with God.

6. The lives and acts of all people are foreordained by an all-knowing God. However, individuals are still to be viewed as being free agents, able to make or mar their own eternal future by their lifestyle while on earth.

The Five Pillars are:

1. The recital of the creed ('There is no God but Allah and Mohammed is his prophet').
2. The recital of prayer five times daily; facing Mecca.
3. The giving of tithes for the support of the poor and the extension of the faith.
4. The observation of Ramadan, the ninth month of the lunar based Islamic calendar (requiring complete fasting in daylight hours by all adult Moslems) commemorating the giving of the Koran to Mohammed.
5. A pilgrimage to Mecca, when financially able.

...In Islamic communities the call to prayer is made 5 times a day by the muezzin, a mosque attendant with a strong voice who issues his call from the top of the mosque. The faithful Muslim in obedience to Mohammed's instructions should pray for about 5 minutes on rising and retiring and at 3 other periods in the day – early and late in the afternoon and at sunset. The worshipper kneels and prostrated the head to the ground in the direction of Mecca. A ritual washing of hands, face and feet must precede one of the daily prayer times.

The Mosque service held each Friday has the following features:

1. Attendance obligatory to men, optional to women.
2. Service is led by an 'imam'.
3. Follows a set ritual of prayer (verses from the Koran), a number of prostrations and a sermon by the 'imam'.
4. Koranic texts must be recited, silently or aloud, in Arabic only.
5. No musical instruments.
6. No seating is provided because of the practice of prostration.
7. Worshippers discard their shoes before entering the mosque.
8. As Islamic law forbids making of likeness or images of animals or human figures, mosques are decorated with geometric and other non-figurative patterns.

Other Mosque services are held to coincide with the end of Ramadan and the end of the Hijj (pilgrimage to Mecca) (Humphreys, Robert & Ward, Rowland 1995, 'Other World Monotheistic Faiths: *Islam*', *Religious Bodies in Australia: A Comprehensive Guide*, 3rd Edition, New Melbourne Press, Melbourne, pp.275-277 – Attachment 18).

Sunni Islam

The following extract of *Religious Bodies in Australia* provides information on Sunni Islam:

The major sects of Islam are: the *Sunni* or Orthodox Islamic School (embracing nearly 80% of the world's Muslims). They recognize the three early Caliphs (successors to Mohammed in the leadership of the Muslim community), Abut Bakr, 'Umar and 'Uthman, as being 'rightly guided in their interpretation of the Kroan'. The Sunni sect has four different schools of Koranic interopretation: Hanafi, Shafi'I, Maliki, Hanbali (Humphreys, Robert & Ward, Rowland 1995, 'Other World Monotheistic Faiths: *Islam*', *Religious Bodies in Australia: A Comprehensive Guide*, 3rd Edition, New Melbourne Press, Melbourne, p.276 – Attachment 18).

Maliki madhab

The Islam Awareness website provides the following information on Maliki madhab, one of the four schools of religious law within Sunni Islam:

The Maliki madhab is one of the four schools of Fiqh or religious law within Sunni Islam. It is the second-largest of the four schools, followed by approximately 25% of Muslims, mostly in North Africa and West Africa. Madhabs are not sects, but rather schools of jurisprudence. There is, technically, no rivalry or competition between members of varying madhabs, and indeed it would not be uncommon for followers of all four to be found in a randomly selected American or European mosque.

Less reliance on hadith

The Maliki school derives from the work of Imam Malik. It differs from the three other schools of law most notably in the sources it uses for derivation of rulings. All four schools use the Qur'an as primary source, followed by the sunnah of the prophet Muhammad transmitted as hadith (sayings), ijma (consensus of the scholars or Muslims) and Qiyas (analogy); the Maliki school, in addition, uses the practice of the people of Medina (amal ahl al-medina) as a source.

This source, according to Malik, sometimes supersedes hadith, because the practice of the people of Medina was considered "living sunnah," in as much as the Prophet migrated there, lived there and died there, and most of his companions lived there during his life and after his death. The result is a much more limited reliance upon hadith than is found in other schools. Imam Malik was particularly scrupulous about authenticating his sources when he did appeal to them, however, and his comparatively small collection of ahadith, known as Al-Muwatta ("The Approved"), is highly regarded. Malik is said to have explained the title as follows: "I showed my book to seventy jurists of Madina, and every single one of them approved me for it (kulluhum wâta'ani `alayh), so I named it 'The Approved'."

Imam Malik

Malik was once sentenced to a lashing by the caliph Abu Ja`far al-Mansur for narrating a hadith to the effect that a divorce obtained under coercion was invalid. The hadith in question had momentous political implications, because it supported those who argued that the caliph's authority was similarly invalid -- because it, too, had been secured by means of coercion. Eventually, Malik was paraded through the streets in disgrace and ordered to insult himself publicly. He is reported to have said: "Whoever knows me, knows me; whoever does not know me, my name is Malik ibn Anas, and I say: The divorce of the coerced is null and void!" When the incident was reported to the governor of Medina (who was also the cousin of al-Mansur), Malik was ordered released.

Differences in emphasis from other madhabs

There are slight differences in the preferred methods of salat, or prayer, in the Maliki madhab. In the obligatory salaah, the hands should be placed at the sides according to the majority of scholars in the school of Imam Malik; however, the more common practice of joining the hands beneath the chest, right hand over left, does not invalidate the prayer ('The Maliki madhab' (undated), Islam Awareness Homepage

<http://www.islamawareness.net/Madhab/Maliki/maliki.html> – Accessed 7 April 2009 – Attachment 19).

Shafi'i madhab

The Islam Awareness website provides the following general background on Shafi'i madhab, one of the four schools of religious law within Sunni Islam:

The Shafi'i madhab is one of the four schools of fiqh or religious law within Sunni Islam. The Shafi'i school of fiqh is named after its founder: Muhammad ibn Idris ibn al-'Abbas, al-Imam al-Shafi'i, Abu 'Abd Allah al-Shafi'i al-Hijazi al-Qurashi al-Hashimi al-Muttalibi (better known as Imam Shafi'i). The Shafi'i school is based upon the theories of the Islamic theologian Abu Abdullah ash-Shafi'i (767- 820). He was from 804 until 810 a student of Malik, the founder of one of the other schools.

The Shafi'i school is followed throughout the Ummah, but is most prevalent in Kurdistan, Egypt, Yemen, Indonesia, Thailand, Singapore, Philippines, Sri Lanka, Palestine, Syria and is the school of thought officially followed by the government of Brunei Darussalam and Malaysia. It is followed by approximately 15% of Muslims world-wide.

The Shafi'i tradition is particularly accessible to English speaking Muslims due to the availability of a high quality translation of the *Reliance of the Traveller*.

The Shafi'i school of jurisprudence is based on Qur'an (Koran), the Sunnah of the Prophet, Ijma' (the consensus of the scholars), the opinions of the Prophet's companions (mostly Al-Khulafa Ar-Rashidun, the first four caliphs accepted by Sunni Muslims) and Qiyas (though he is known to have significantly limited the scope for using qiyas in deriving Islamic law). His most famous books are *Ar-Risalah* and *Al-Umm*. They emphasized the use of proper instibat (derivation of laws) through the rigorous use of legal principles, as opposed to speculation and guess-work. He is largely responsible for systematizing the methods used for deriving Islamic laws.

The Shafi'i school is considered to be one of the more conservative of the four schools of Islamic jurisprudence, but there are many adherents of the Shafi'i tradition who maintain liberal views in practicing their religion ('An Introduction to Shafi'i Madhhab' (undated), Understanding Islam website <http://www.islamawareness.net/Madhhab/Shafi/shafi.html> – Accessed 17 October 2007 – Attachment 20).

Shia Islam

The following extract of *Religious Bodies in Australia* provides information on Shia Islam:

The *Shia* (or 'party') are followers of Mohammed's son-in-law, Ali, whom the Shia believe to be the first true Caliph. Shiite Muslims reject the leadership of the three early Caliphs recognised by the Sunnites. Shia Muslims constitute less than 20% of the world Islamic community. Their teachers, descendants of Ali, numbered 12. The last disappeared about AD 876 but is expected to reappear as a Mahdi or divine leader who will purge Islam of all Sunni 'distortions' (Humphreys, Robert & Ward, Rowland 1995, 'Other World Monotheistic Faiths: *Islam*', *Religious Bodies in Australia: A Comprehensive Guide*, 3rd Edition, New Melbourne Press, Melbourne, p.276 – Attachment 18).

Sufism

The following extract of *Religious Bodies in Australia* provides information on Sufism:

Historically, Sufism represents a mystical movement in Islam that became prominent within the first generation of Mohammed's followers in the 7th century AD.

...Sufism, as understood by Inayat Khan [Indian born (1882-1927), introduced Sufism to the Western world], is summarized in a 10 point statement:

1. There is One God, the Eternal, the Only Being; none exists save He.

2. There is One Master, the Guiding Spirit of all souls, who constantly leads His followers towards the Light.
3. There is only one holy book, the sacred manuscript of nature, the only scripture which can enlighten the reader.
4. There is on religion, the unswerving progress in the right direction towards the ideal, which fulfils the life's purpose of every Soul.
5. There is on law, the law of reciprocity, which can be observed by a selfless conscience, together with a sense of awakened justice.
6. There is one brotherhood, the human brotherhood, which unites the children of earth indiscriminately in the Fatherhood of God.
7. There is on moral, the love which springs forth from self-denial and blossoms in deeds of beneficence.
8. There is one object of praise, the beauty which uplifts the heart of its worshipper through all aspects from the Seen to the Unseen.
9. There is on Truth, the true knowledge of our being, within and without, which is the essence of all wisdom.
10. There is one path, the annihilation of the false ego in the real which raises the mortal to immortality, and in which resides all perfection (Humphreys, Robert & Ward, Rowland 1995, 'Other World Monotheistic Faiths: *Islam*', *Religious Bodies in Australia: A Comprehensive Guide*, 3rd Edition, New Melbourne Press, Melbourne, pp.283-285 – Attachment 18).

Tijaniyya

The African American Islamic Institute provides the following information on the Tijanis, Tijaniyya or Tijaniyah, a Sufi order:

Tariqa Tijaniyya is a path, a way (Tariqa), and method of studying and putting into practice Islamic Spiritual Science (Tasawwuf).

... Tariqa Tijaniyya is based on three (3) principles:

- 1) Seeking the forgiveness of Allah (Astaghfirullah), Sura Hadid (57) v. 21, "Be ye foremost in seeking forgiveness from your Lord". The Prophet (pbuh) used to ask Allah for forgiveness and repentance more than one hundred times every day.
- 2) Saying La ilaha illa-Allah. In the Hadith, the Prophet (pbuh) said, "The best word I have ever said together with the previous prophets is the word La ilaha illa- Allah". Sura Baqara (2) v. 152, "Then do ye remember Me; I will remember you".
- (3) The offering of prayers upon the Prophet (pbuh) Salat `Ala Nabiyy, Sura Ahzab (33) v. 56. Moreover, the Prophet (pbuh) said in the Hadith,, "Whoever offers one prayer on me, Allah will offer ten on him; if he makes it ten, Allah will make it one hundred for him, if he makes it one hundred, Allah will make it one thousand for him, if he makes it a thousand, he will enter paradise shoulder to shoulder together with me".

So these are the principles and some bases of support for the Zikr of the Tariqa Tijaniyya. It is solely derived from Qur`an and Hadith. In the final analysis, we are Muslims looking for the truth, and wherever we see the truth, we shall follow.

Some Conditions of Membership in the Tijaniyya Order:

2. – Those who seek initiation must free themselves from the Wird of any other Shaykh that may have been required of them and abandon such a Wird and never return to it.
3. – One must not visit any Saints living or dead (implying that the disciple is bound to the one Shaykh who has initiated him).
4. – One must seek to observe the five daily prayers in a group and to fulfill the requirements of the Shari`ah.

5. – One must ceaselessly love the Shaykh until his death, and one must love the successor (Khalifa) to the Shaykh and all that which was close to the Shaykh, such as his chosen followers, and his directives, in the same way that one loved the Shaykh.
8. – One should persevere with the Wird until death.
12. – One must gather in a group for the recitation of the Wazifah and for the recitation Zikr of the Hailala on Friday afternoon.
14. – One must refrain from any activities that might result in the rupture of good relations between himself and his fellow men, and especially between himself and his brothers in the Tariqa.
17. – One must respect everyone who has been affiliated with the Shaykh, especially the eminent members of the Tariqa ('An Introduction to Tariqa Tijaniyya' (undated), The African American Islamic Institute website <http://home.earthlink.net/~halimcisse/introtijaniyya.html> – Accessed 7 April 2009 – Attachment 21).

The Tariqa Tijaniyya website (<http://tijani.org/>) provides information on the daily practice of Tijaniyya:

The daily practice of the Tariqa Tijaniyya revolves exclusively around the remembrance of God (*dhikrullah*). The litany specific to the Tijaniyya, like many other of the blessed Sufi paths, is comprised of asking the forgiveness of God (*astaghfirullah*), sending prayers on the Prophet Muhammad (*salat 'ala nabiyy*) and affirming the Oneness of God (*la ilaha ill-Allah*).

- Three Principles of the Tijani Litany
- Remembering God
- Prayer on the Prophet ('Practices of the Tijaniyya' 2009, Tariqa Tijaniyya website <http://tijani.org/practices/> – Accessed 7 April 2009 – Attachment 22).

Qadiriyya

The Sunni Razvi Society provides the following information on Qadiriyyah, a Sufi order:

The earliest Sufi Order was founded by Shaikh Abdul Qadir Jilani (may Allah be pleased with him) who died 1166 C.E. in Baghdad, Iraq. The Sufis of the Qadiriyyah Order laid great stress on the purification of the self. According to this philosophy, purification of the mirror of the heart from rust of the carnal, animal and satanic qualities is the essential part of one's spiritual journey. The Sufis maintained that the human soul came from the world of command and is capable of reflecting the Divine Light, but due to impurities of the self, it does not do so.

If a mirror becomes rusty it cannot reflect any form placed before it, but when the rust is removed, it begins to reflect clearly. Thus if the mirror of the heart is clean, the beauty of the Beloved (Allah) reflects in it and one can see this in the personality of the seeker, inwardly and outwardly.

...The Qadiriyyah School of Mysticism is based entirely upon the principles of Shariah. In this School, the disciple (murid) accepts Shaikh Sayyiduna Abdul Qadir Jilani (may Allah be pleased with him) as his Grand Shaikh, testifying that the ahd (bayt, i.e. swearing allegiance by the hand) he is taking is the ahd of Almighty Allah and His Apostle (Allah bless him and give him peace) and that the hand of the Sufi Shaikh is that of Shaikh Sayyiduna Abdul Qadir Jilani (may Allah be pleased with him), and is expected to subordinate his will to his Spiritual Guide (Pir-i-Murshid) ('The Qadiriya Sufi Way' (undated), Sunni Razvi Society website <http://www.sunnirazvi.org/qadiri/main.htm> – Accessed 7 April 2009 – Attachment 23).

Ahmadiyya

The following extract of *Religious Bodies in Australia* provides information on the Ahmadiyya:

The Ahmadiyya Muslim Association of Australia is party of the *Ahmadiyya Community*, a world-wide movement in Islam, which was founded in 1889 in Qadian, Punjab, India. The founder, Hazrat Mirza Ghulam Ahmad (1835-1908) claimed to be the 'Promised Reformer of the Age'. The Ahmadiyya Community claims to represent true Islam and 'exists as part of the broad spectrum of the Islamic world. It seeks to unite mankind with its Creator and to establish peace throughout the world, through peaceful missionary activities.' While affirming the five fundamentals of Islam, the Ahmadiyya community holds to certain distinctive beliefs. These are as follows:

1. Mirza Ghulam Ahmad was the Promised Messiah and Imam Mahdi whose coming had been predicted by the prophet Mohammed.
2. Ahmadis believe in the continuity of the institution of revelation and that God even today speaks to anyone whom He loved and converses with him. Ahmad claimed to be honoured with sure and frequent conversations with God and as a result was given to learn much about the unseen and the future, such that are not disclosed to anyone unless he enjoys special closeness to God. It was on account of the multiplicity of such experiences that Ahmad claimed to be a follower prophet, subordinate to prophet Mohammed, without a new law, and within the fold of Islam. Ahmadis therefore believe the prophet Mohammed was the last law bearing and independent prophet of God.
3. Ahmadis believe Jesus Christ to be a great prophet of God, who escaped death on the Cross, travelled to the east in search of the lost tribes of Israel and finally settled in Kashmir where he died at an old age and is buried in a tomb in Srinagar, Kashmir. Ahmadis further believe that the prophecy of Mohammed regarding the second coming of Jesus Christ was fulfilled in the person of Mirza Ghulam Ahmad.
4. It is because of the above beliefs that orthodox Islam officially regards the Ahmadis as heretical and outside of true Islam.

Other tenets of Ahmadiyya Islam include: the finality and infallibility of the Koran; a repudiation of the concept of 'Jihad' or holy war and any form of coercion and terrorism in religion; hell is not everlasting while heaven is; a rejection of any veneration or worship of saints as dishonouring to God; blasphemy though highly condemnable does not carry any punishment in this world; the Koran is the word of God and proven scientific laws reflect God's truth, so there cannot be any inconsistency between them; all founders of the great world religions were messengers of God; and the founder of the Ahmadiyya Movement in his role as Imam Mahdi had the task of evaluating the doctrinal differences existing between the various sets of Islam. Following Ahmad's death, the movement suffered a schism over the spiritual status of its founder. To most Ahmadis (now identified as the '**Qadani**' [Researcher Emphasis Added]) Ahmad was a true prophet of God, to the much smaller groups (known as the 'Lahoris') he was merely a reformer. The latter has remained a very small community of about 10,000 in Pakistan.

The main body of Ahmadis have successfully propagated their faith in different parts of the world and now claim 10 million adherents in 144 countries. They remain strongest in Pakistan where there are over 4 million Ahmadis. Sizeable communities exist in...Ghana (over 1,050,000) (Humphreys, Robert & Ward, Rowland 1995, 'Other World Monotheistic Faiths: Islam', *Religious Bodies in Australia: A Comprehensive Guide*, 3rd Edition, New Melbourne Press, Melbourne, pp.281-282 – Attachment 18).

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