

# **Islamic Dawah Movement Of Southern Africa (IDM)**

## **Profile**

### **Mission Statement**

The Mission of IDM is to promote the message of the unity of God to all the people of Southern Africa so that they may achieve their God given potential of excellence and purity; and in this way contribute to the moral, spiritual, social, intellectual and economic growth of the nations as a whole.

#### **1. Vision**

IDM's Vision is to take Islam to as many hearts and homes as possible; and to help build strong Islamic characters within the emerging and established Muslim communities in Southern Africa.

#### **2. Core Values**

The core values that underpin this movement include the belief in the Oneness of our Creator (Allah) and the prophet hood of Muhammad and other great messengers (peace be upon on them all), the existence of angels, revealed scriptures, personal accountability on the Day of Judgement, and life after death. The core values include the brotherhood of mankind, social justice and equity, personal hygiene, tolerance and respect for all peoples, and the preservation of God's earth and all His creatures.

#### **3. Historical**

IDM was established in 1977 and has since grown tremendously over its 35 years of existence

Initially IDM was a localized semi-rural centre, based in Mariannhill and nearby Umlazi, called the Umlazi-Mariannhill Islamic Centre (UMIC). As satellite Islamic Centres mushroomed in other parts of KwaZulu Natal, the name was changed to the Islamic Movement of KwaZulu and Natal (IMKAN). When the movement grew beyond the borders of the KwaZulu Natal Province and to neighbouring countries as well, it was finally renamed to the Islamic Dawah Movement of Southern Africa (IDM).

IDM has attempted to keep pace with the challenges and changing needs of dawah and education in the Southern African region. With the Qudrat of Allah (سبحانه وتعالى) and persistent and focused efforts, IDM has grown into one of the larger dawah and education bodies in the region, which enjoys a high degree of confidence and credibility from the South African Ummah and abroad.

It has gained valuable experience and expertise over the years. As a result, IDM has developed and now has the capacity and infrastructure to deliver quality dawah programmes in South Africa and selected regions of Southern Africa, given the funding to do so. The above strengths are vital and necessary for the furtherance of the Islamic cause in a professional and qualitative manner.

#### **4. Beneficiaries**

IDM's outreach, target audience and beneficiaries are primarily the historically disadvantaged communities of Southern Africa. In the main, this encompasses primarily, people of African origin.

#### **5. Modus Operandi**

Since its inception, IDM had earmarked dawah and education as top priority amongst the entire spectrum of IDM's endeavours. For over 30 years, thousands of people and scores of communities have benefited and been empowered through the activities of IDM. IDM sought to reach out to the disadvantaged communities by establishing Masaajid and Islamic classes, and employing resident teachers and duaat in the different areas. At each of these centres, a whole host of activities are conducted, as detailed elsewhere. Little pockets of new Muslim communities mushroomed in these areas which were predominantly non-Muslim prior to the commencement of IDM's dawah activities. This has had a positive impact socially as well as Islamically, since Islam is taking root amongst the indigenous African communities which comprise about 80% of South Africa's population.

#### **6. Core Functions**

IDM's core functions encompass categories that include education and training; skills development and capacity building; research, publications and literature; dawah and religious activities; and welfare and relief. Within these categories, IDM has initiated and conducts a whole host of activities (enumerated elsewhere).

## **7. Service Snapshot (activities – programmes – projects)**

### **1. Education & Training – Skills Development – Capacity Building**

1. Scholarship Programme (Primary, Secondary and Tertiary)
2. Crèches (pre-school classes)
3. Community-based Gardening Projects
4. Sewing Classes
5. ABET Classes (Adult Basic Education & Training)
6. Adult Islamic Classes
7. Revert Classes
8. Network of Madaaris
9. Duaat In-Service Training
10. Youth Tarbiyya (Training) Camps
11. Duaat / Imaam Development Course (Train-the-Trainers)
12. Youth Halaqaat Programmes
13. Construction of Classroom Blocks
14. Sponsorship and provision of salaries for Imaams, teachers, ustadh, duaat, coordinators and facilitators, for smaller organizations amongst disadvantaged communities.

### **2. Research, Publications, Literature, Quran, Bookshop**

1. Translations of the Quran and appropriate leaflets and books into 3 major local languages (Afrikaans, Xhosa and Zulu).
2. Translation of leaflets and books into other Southern African languages (Burundi, Oshiwambo, Portuguese for Mozambique).
3. Publication, printing and free distribution of leaflets and books, to local and overseas destinations.
4. Publication, printing and free distribution of Qurans in 4 languages (English, Afrikaans, Xhosa, Zulu).
5. Free literature supplied to medical practitioners and other professionals for their waiting rooms and clients to take home.
6. Organisation of seminars and conferences.

### **3. Dawah & Religious Activities**

1. IDM administers and manages a network of Islamic Community Centres and Islamic Information Offices amongst previously disadvantaged communities
2. IDM maintains and administers a team of duaat.
3. Construction of Masaajid and Imaam's houses.
4. "Islamic Day" Dawah Outreach Programmers
5. Annual Jalsas
6. Reversions & Nikkas, especially of new Muslims
7. Auspicious Day Functions (Lailatul Mirage, Lailatul Qadr, Lailatul Bara'a, 1<sup>st</sup> Muharram, Ashura).
8. IDM invites and arranges lectures for international and local guests.

### **4. Welfare and Relief**

1. Construction of two modern, well functioning clinics
2. Construction of boreholes (waterwells)
3. Provision of community water
4. Project Winter Warm
5. Feed-the-Fasting Programme (Iftar-Saa'im)
6. Udhiya / Qurbani Project
7. Monthly Hamper Distribution
8. Feeding Scheme for a host of beneficiaries from the previously disadvantaged communities involved in various educational projects, which include madressa children, crèche, (pre-school), Jum'ua, duaat in-service training, revert classes, adult Islamic classes and ABET classes (Adult Basic Education & Training).

## **8. Legal Status**

IDM is registered with the following South African Government Departments:

1. The Department of Social Development of South Africa, as a Non Profit Organisation. (NPO Number: 034-886-NPO)
2. The Department of Justice of South Africa as a registered Trust. (IT Number: 4332/1991/PMB)
3. The South African Revenue Services, for tax exemption status for IDM (Registration No: 18/11/3/4856)
4. The South African Revenue Services, for Section 18A Certificate, to enable rebates for donors.

## 9. **Collaboration / Joint Ventures / Team Effort / Synergy**

IDM has repeatedly experienced the power of synergy. In this regard over the years IDM has collaborated with scores of organisations, locally and abroad, in joint ventures, and as a team. This Synergy Strategy has proven to be a win-win methodology. Allah (سبحانه وتعالى) says in the Quran “....*cooperate and help one another in acts of righteousness and piety....*” (Quran 5:2)

## 10. **Needs Driven Approach**

In its comprehensive range of activities, IDM has adopted a needs-driven approach, for example:

- ❖ Where there was no water, we provided community water or borehole.
- ❖ Where there was no Masjid or Imaams house or classrooms for education, we provided it.
- ❖ Where the community could not afford teachers or Imaams for madressa, crèche, adult education, and other forms of education, we made it possible.
- ❖ Where individuals desired to uplift themselves, we provided capacity building, skills development, and scholarship programme.

## 11. **Social Responsibility**

IDM believes it is incumbent upon every individual to contribute and give back to society, besides seeing to ones' own needs, personal growth and development. This creates a society that is caring, benevolent and altruistic. Islam is an Ummah, where individuals care for one another, help one another, and support one another.

## 12. **Why Dawah**

The injunction for each and every Muslim male and female to be actively involved in the work of Islamic Dawah, comes from none other than Allah (سبحانه وتعالى) when He says in the Quran “ *Who is better in speech than one who calls to Allah, works righteousness, and says, "I am of those who bow in Islam .....*” (Quran 41:33).

Allah (سبحانه وتعالى) further gives the methodology of dawah when He says in the Quran: “*Invite to the Way of your Lord with wisdom and beautiful preaching; and argue with them in ways that are best and most gracious .....*” (Quran 16:125).

## 13. **The role of the Masjid: Why has IDM concentrated in building scores of Masaajid**

The Sunnah of our beloved Prophet (s) was to establish a Masjid, which played the role of an Islamic Community Centre, immediately he settled in a place. He initiated this in Quba and again in Madinah. The Masjid became a focus of centre for congregational prayers, meetings, social events, and all kinds of gatherings. It became the focal point and hub of the nascent Muslim Community.

The Masjid therefore has a multi-faceted role; It is the centre and fulcrum around which the life of a conscientious Muslim revolves; It is a place for prostrating in prayer and worshipping God. The first Islamic school (Madrasah) was also housed in the Prophet's Masjid in Madinah.

The Masjid became the hub and centre of religious, educational as well as social life of the early Muslim community; it served as a focal point for the caring of the poor; and a venue to convene consultative councils; or any other commendable activity. Women participated freely in all the social justice programmes taking place in the Prophet's Masjid. “Do not deprive women of their share of the Masjid when they seek permission from you” (Hadith). This was the welcoming and broader social role the Prophet (p) himself sought to engender for the Masjid.

## 14. **Administration and Management**

Selected individuals from amongst the board members and senior staff collectively manage and administer the day-to-day affairs as well as the long-term planning of IDM.

**15. Account Details**

Name of Account : Islamic Dawah Movement  
Bank : Standard Bank  
Account Number : 052 991 180  
Branch : Chatsworth  
Branch Code : 044 126  
S.W.I.F.T Address : SBZA ZA JJ

**16. Contact Person**

Dr. Ebrahim Dada  
National Executive Director

**17. Conclusion**

Islam has the potential to harmonise the total spectrum of man's life, and to liberate man from all forms of corruption and injustices. For over three decades, IDM has taken Islam to as many hearts and homes as possible. For over three decades, IDM has attempted to provide quality dawah and service excellence. IDM has achieved this through a comprehensive and integrated programme of Islamic dawah activities in Southern Africa.

IDM has now developed a strong foundation of experience, expertise, professionalism and excellent infrastructure over the years, with the Quadrat of Allah (سبحانه وتعالى). In concluding a swot analysis, some of our strengths include attempting to operate along first world standards; building capacities of peoples and communities; developing resilience to accommodate for expansion; and staying focused on The Path of the Quran and Sunnah. This has enable IDM to enjoy a high degree of confidence and credibility from the international and local community, *Alhamdulillah*. *And all praise belongs to Allah (سبحانه وتعالى), the Lord of the worlds.*