

1. Record Nr.	UNINA9910814545103321
Autore	Nimtz August H
Titolo	Islam and politics in East Africa : the Sufi order in Tanzania // August H. Nimtz, Jr
Pubbl/distr/stampa	Minneapolis, : University of Minnesota Press, c1980
ISBN	0-8166-5836-6
Edizione	[1st ed.]
Descrizione fisica	1 online resource (xvi, 234 pages) : illustrations
Disciplina	322/.1
Soggetti	Sufism - Tanzania Islam and politics - Tanzania Tanzania Politics and government
Lingua di pubblicazione	Inglese
Formato	Materiale a stampa
Livello bibliografico	Monografia
Nota di bibliografia	Includes bibliographical references (p. 219-225) and index.
Nota di contenuto	Part I: Islam in East Africa; Chapter 1 The History of Islam in East Africa; Chapter 2 Religious Authority in East African Islam; Chapter 3 Cleavages and Conflicts; Part II: The Tariqa in East Africa; Chapter 4 The Tariqa and the Expansion of Islam; Chapter 5 The Sociopolitical Role of the Tariqa; Part III: Islam and Politics in Bagamoyo; Chapter 6 Social Structure in a Swahili Community; Chapter 7 The Tariqa in Bagamoyo; Chapter 8 The Tariqa and Prenationalist Politics; Chapter 9 The Nationalist Struggle and Political Change; Part IV: Conclusions
Sommario/riassunto	Focusing on the interplay of religion, society, and politics, August Nimtz examines the role of sufi tariqas (brotherhoods) in Tanzania, where he observed an African Muslim society at first hand. Nimtz opens this book with a historical account of Islam in East Africa, and in subsequent chapters analyzes the role of tariqas in Tanzania and, more specifically, in the coastal city of Bagamoyo. Using a conceptual framework derived from contemporary political theories on social cleavages and individual interests. Nimtz explains why the tariqa is important in the process of political change. The fundamental cleavage in Muslim East Africa, he notes, is that of "whites" versus blacks. Nimtz contends that the tariqas, in serving the interest of blacks (that is, Africans), became in turn vehicles for the mass mobilization of African Muslims during the anti-colonial struggle. In Bagamoyo he finds a

similar process and, in addition, reveals that the tariqas have served African interests in opposition to those of "whites" because of the individual benefits they provide. At the same time, Nimtz concludes, the social structure of East African Muslim society has ensured that Africans would be particularly attracted to those benefits. This work will interest both observers of African political development and specialists in the Islamic studies.
