The post-independence period from 1976 to 1985 was witnessed to a great number of young Comorian students heading for the Arab world, particularly to Medina, to receive training and prepare for the future ulama of the Comoros Islands. Their return home began to have an impact even during their summer vacation, a time during which the demand (mission) could be spread and during which they, having studied in different countries, manifested differing influences.

The Comorians had the tendency to distin- guish their two modes of living: a very traditional way of living, in the form of the old Comoran society and another way of living, in the form of the modernization that was brought in by the colonial powers and the petroli- euse of the French rule. This, however, was not the only reason for their dual living. The Comorians had the tendency to differentiate their two modes of living: a very traditional way of living, in the form of the old Comoran society and another way of living, in the form of the modernization that was brought in by the colonial powers and the petroli- euse of the French rule. This, however, was not the only reason for their dual living.

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In the political regime was occupied by the contrary to pure, original Islam. However, called (mādžlīs) of the podium offered them to propagate Žcole françois and preventing them from frequenting men preach. In this sense his preaching indicates theำ of the Medinian counterparts: the like. Their mannerisms starkly contrasted to those not coming from Medina emphasized terms as well as in their mentality to those were said to be comparable in intellectual had the reputation of being the least developed, to those younger than themselves, the members of the ASEC-FD were in a way deical, which is contrary to the Wahhabis. However, the militants of the two movements are both parliaric and liberticidal. Parliaric, because the members of both movements aspired to taking the place of their elders, the traditional ulama for the Wahhabis, and the politicians for the members of the ASEC-FD. Liberticidal, because both movements aspired to the power and installing a supposedly salvational dictatorship: the dictatorship of the proletariat for the ASEC-FD and the dictatorship of the shari'ā for the Wahhabis. But the inauguration of the ‘Shari’ātocracy’ is not possible in a ‘deus ex machina’. For that, a political com- bat in the framework of new democratic era must be lead.

Indian Ocean

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Daf'wa in the Comoros Islands

Regional Issues