

**MUSLIM PRIVATE SCHOOLS IN
SOUTH AFRICA :
PRESENT AND FUTURE**

BY

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**SUBMITTED IN FULFILMENT FOR
THE REQUIREMENT FOR THE DEGREE OF
MASTER OF ARTS**

**IN
ISLAMIC STUDIES**

**AT THE
UNIVERSITY OF DURBAN WESTVILLE
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1994

DEDICATION

This page is dedicated to the researcher's parents

Mr. Ally Sheik

&

Mrs. Zaitoon Sheik

(i)

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ACKNOWLEDGMENTS

In the course of the preparation of this research, it was necessary to consult with Muslim Organisations and individuals to obtain information on Islamic education offered in the numerous madaris and to trace the origin and development of Muslim Private Schools in South Africa.

Amongst the most important organisations to whom my gratitude is directed are the :-

Muslim Charitable Foundation (M.C.F.)

Jamiatul Ulema (al- Jam'īyat al-'Ulamā) - Natal

Islamic Educational Organisation of Southern Africa (IEOSA)

Lockhat Islamia College

Their help rendered to me by way of brochures, newsletters, reports and copies of minutes of meetings was invaluable.

I also wish to acknowledge my indebtedness to the following persons, Mr.E.H.Khamissa, Mr.O.F.Ameen and Dr.M.Randeree for their kind encouragement and interest shown in this field of research. Furthermore I am also grateful to the staff of the Islamic Studies Department of the University of Durban Westville, especially Mr.E.M.Mahida, for his guidance and assistance in obtaining research material pertaining to the

topic. To my supervisor Prof. S.S.Nadvi and my joint supervisor Mr. A.F.Vanker, I am indeed grateful for their advice, guidance and personal interest throughout the years this study was pursued. Their time and efforts have been invaluable to me. My association with them has provided me with a valuable learning experience. Without their friendly encouragement and constructive criticisms, it would have been impossible to produce this research.

A word of thanks must be extended to Mr.I.M.Vadachia (Ex.Deputy Principal of Ferndale Secondary School) for reading through the final draft of this research.

I would also like to thank my wife and daughters for their patience and tolerance while I worked late into the night.

Finally, my sincere thanks are also due to all my colleagues who contributed towards the successful completion of this research.

Salaam

A.Sheik

INTRODUCTION

The explosion of knowledge and the bewildering growth in technology that the twentieth century has brought to the world makes the provision of a sophisticated level of education for our children today an absolute necessity. If these children are to survive in the twenty-first century, then their education must integrate a strong element of cultural, moral and religious teaching aimed at equipping them for the challenges that lie ahead. [1]

Conscientious Muslim parents therefore strive to provide for their children the best that can be given to ensure the latter's optimum all-round development.

Etymologically "education is derived from the Latin e,ex meaning "out" and ducere duc meaning "to lead". Literally it connotes packing in information and drawing out talent. [2]

-
1. Seymour, T. 1st principal Lockhat Islamia College, interview, 1990.
 2. Shipley, Joseph T. Dictionary of word origins, Ames, Iowa, 1957, p.114.

It is for this reason that Niblett asserts that : "The end of education is not happiness but rather to develop greater capacity of awareness ; to deepen human understanding - in order to inculcate right action." [1]

In other words therefore education ought to be a continuous and all embracing process and ought to influence all aspects of life of the pupil. [2]

The State, with its enormous task of providing an adequate standard of education for the whole nation, could not be expected to provide the specific programme that was envisaged for the academic and the religious growth of Muslim children. Furthermore, during the 1980's, Muslims were unable to improve the standard of education in the State Aided Indian Schools because they fell under the control of the House of Delegates which was at this time in a state of political turmoil. Politicians in pursuit of position and power were at loggerheads with those in the teaching profession.

1. Niblett, W.R., Education and the Modern Mind, Quoted by Hughes A.G. and Hughes E.H. Education ; Some fundamental problems, Longmans, London, 1960, p.82.
2. Ahmed, Khurshid, Principles of Islamic Education, Lahore Islamic Publications LTD, 1974, p.4

This resulted in problems at classroom level and consequent disappointment and bitterness in the teaching profession.

For this reason many Muslim children found themselves seeking admission at established private schools throughout the country, schools which had already established a Judaeo - Christian ethos with corresponding Christian or Jewish religious education integrated into their syllabi. No provision, therefore could be expected from these schools for the incorporation of Islamic education.

It was on the basis of these challenges that concerned Muslim business and professional men began to investigate the possibility of establishing Private Islamic Schools on lines similar to private schools established throughout South Africa by other communities. [1]

To build and establish Muslim Private Schools is a relatively recent phenomenon among the Muslims in South Africa.

Privately run madāris [sing.madrasah] (Islamic Religious Schools) normally attached to a Masjid (Mosque) are quite common. Recently, however, the number of Muslim Private Schools has grown rapidly. Since Islamic Religious Education

1. Randeree, M. (Dr.), Interview, November, 1990.

is not imparted in public schools, Muslim children are required to learn the fundamentals of Islam at a Madrasah every day in the afternoon after public school hours. Although State-Aided schools, which are few in the country, allow religious education within the school hours, the time and scope allotted for religious education is not sufficient. Thus, the idea of establishing Muslim Private Schools grew very rapidly in order to have full control over the curriculum and the environment of the school. One obvious advantage of having a Muslim Private School is that the secular and Islamic education can be combined. However is it the main reason for establishing such schools? No study of the subject has been done previously.

Consequently, the objectives of this study are :-

1. to trace the origins and development of Muslim Private Schools in South Africa.
2. to investigate the need and reason for their establishment.
3. to evaluate the present standard of secular and Islamic education and the degree of success of the private schools projects, and finally
4. to examine the future status of such Muslim Private Schools in the new South Africa.

CHAPTER ONE

SECULAR AND ISLAMIC EDUCATION OF MUSLIMS

1. HISTORICAL SURVEY :

1.1. MUSLIMS IN THE CAPE

Muslims arrived at the Cape of Good Hope virtually at the beginning of White settlement; when Jan van Riebeeck arrived at the Cape on 6th April 1652, there were a few eastern servants [1] in his party. It is however, not certain if some of these servants were Muslim.

The first acknowledged Muslims who arrived at the Cape were the Mardyckers. [2]

-
1. The first official marriage at the Cape, conducted by Jan van Riebeeck, between a White Colonist and an Indian girl, Catherina van Bengalen, confirms the eastern presence.
 2. They were Muslim soldiers in the employment of the Dutch East India Company. The Mardyckers were first employed in Ceylon and in 1658 transferred to the Cape to protect the newly established settlement against the hostility on the part of the indigenous people.

Since their arrival the Muslims were restricted by law from practicing Islam in public. The prohibition by the Dutch government statute read as follows :-

"No one shall trouble the Ambionese [Mardyckers] about their religion or annoy them; so long as they do not practice in public or venture to propagate it amongst Christians and heathens. Offenders to be punished with death, but should there be amongst them those who had been drawn to God to become Christian, they were not to be prevented from joining Christian churches." [1]

Such strong action on the part of the Dutch could well be understood. As a result of their experiences in Indonesia and India, the Dutch were not desirous of the spread of Islam in their territorial possessions, as it was the Muslims who afforded them the strongest resistance to their expansionist policies. [2]

-
1. Davids A. Early Muslims at the Cape, Iqra Research Journal, p.7
 2. Ibid. p.9

It was right from the beginning, therefore, that a damper was placed on the development of Islamic education at the Cape. However this did not deter the Muslims who clung to their religion and cultural heritage. Muslim slaves met weekly in private homes of free Muslims in order to offer prayers and read chapters of the Qur'ān. Thus in the absence of formal institutions, homes were used for worship and the propagation of Islamic teachings. These innovative home - based institutions gave Muslims the opportunity to combat the influence of alien cultures.

Through these institutions the Muslims also acquired their basic knowledge from the more well-informed Muslims like Tuan Sa'īd 'Alawī and Imām 'Abd Allah (Qādi) 'Abd Al Salām, better known respectively as "Tuan Saīd" and "Tuan Guru", [1] who were eager to propagate Islam. [2]

Tuan Sa'īd was brought to the Cape in January 1744. He served

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1. Tuan Guru is a term of respect which literally means Mister Teacher in Malayu language.
 2. Haron M and Mohamed Y. The Theory and Practice of Islamic Education, Perspectives on Islamic Education, Muslim World League, p.11.

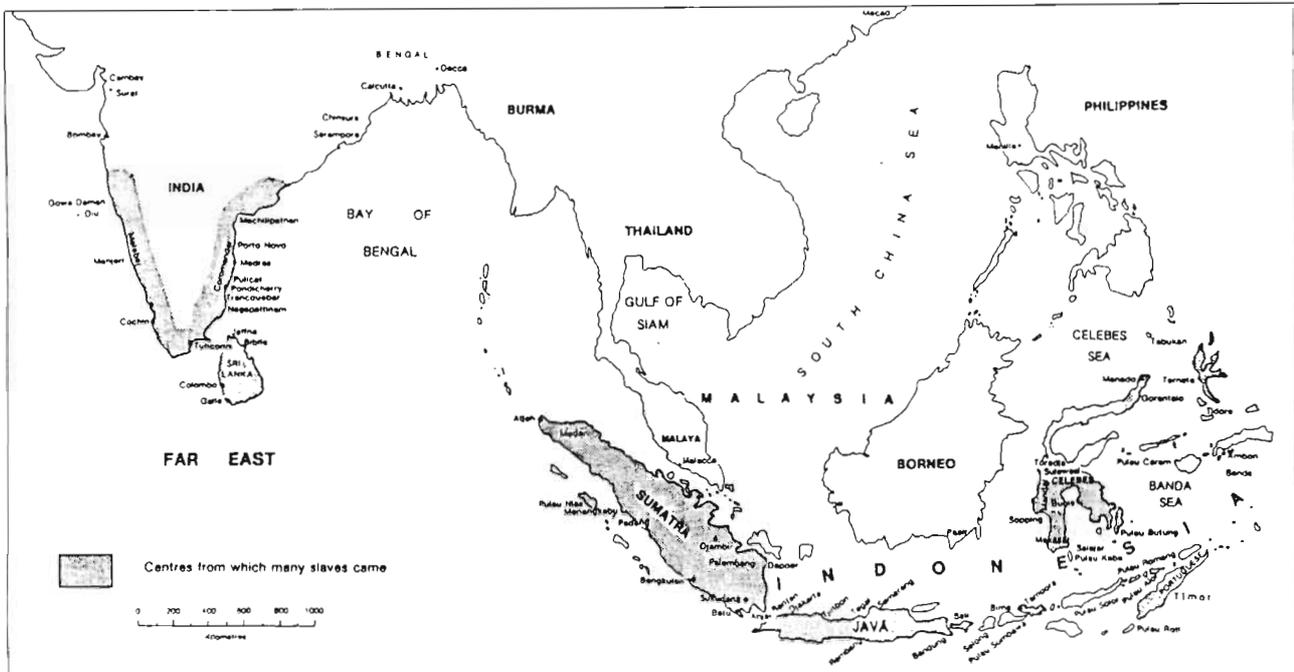
a sentence of 11 years on Robben Island before being brought to the Cape where he became a policeman. It was this job which allowed him to enter the "locked and guarded" slave quarters and propagate Islam.

Tuan Guru was a prince from Tidore in the Ternate Islands. (Refer Plate 1 - Map showing the origin of the Cape Muslims) He had a thorough understanding of Islam. He arrived at the Cape as a State Prisoner in 1780 and was incarcerated on Robben Island. In 1781 he wrote a book on Islamic jurisprudence in Malayu and in Arabic. This book was not his only work, for by 1800 his handwritten Qur'āns, written entirely from memory were in wide circulation amongst the Cape Muslims. [1]

Imam 'Abd Allah Qādi 'Abd Al Salām was certainly the principal teacher of Islam at the Cape in the latter part of the 1700's and is to this day remembered by his designation "Tuan Guru".

-
1. Davids, A. The Mosques of Bo-Kaap : A Social History of Islam at the Cape, South African Institute of Arabic and Islamic research, Athlone, Cape, 1980, p.45

PLATE 1



(From F. R. Bradlow and M. Cairns *The Early Cape Muslims*)

Map showing the origin of the Cape Muslims

As time went by, the population of Muslims increased through conversion and natural demographic increase. Home based schools were created to cope with the increasing number of Muslims who were in need of basic Islamic education. During the earlier years these schools were not very widespread because of the shortage or lack of Muslim religious teachers.

However, these schools made an important contribution to the dissemination of Islamic education amongst the Muslims.

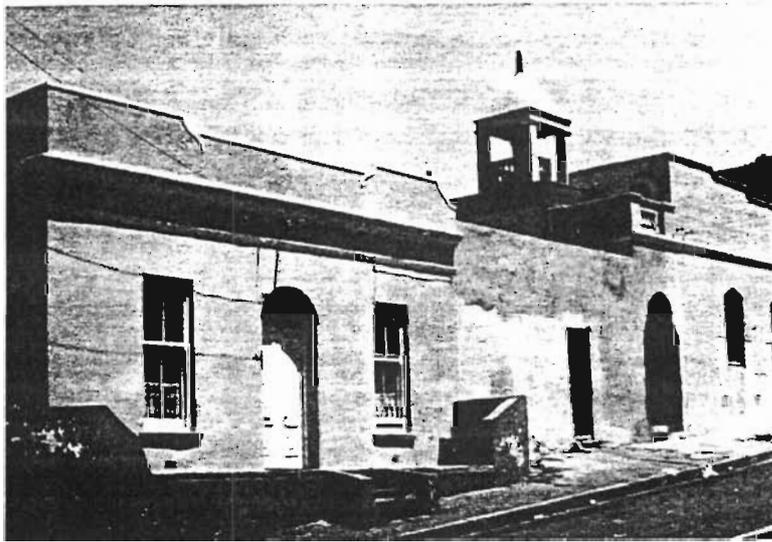
Tuan Guru was instrumental in the establishment of the first *madrasah* [pl. *madāris*] (Islamic religious school) in the Cape, namely, the Auwal (Auwal : first) Mosque in 1797. [11] (Refer Plate 2 – The Auwal Mosque in Dorp Street)

This particular *madrasah* provided for the Muslims a tangible identification with their religion. It was a centre of communal activity, which regulated and patterned their social and religious life.

A large number of students attended this *madrasah*, and its basic curriculum consisted of Islamic teachings, the recitation of the Qur'ān and writing of the Arabic script.

1. Davids A. Op cit, p.93

PLATE 2



(Photo: Achmat Davids)
The Auwal Mosque in Dorp Street. The house and the Mosque were the properties purchased by Coridon of Ceylon and dedicated by his daughter Saartjie van de Kaap for the religion of Islam.

In the 1830's a number of masjid-madrasahs [1] for the teaching of the Qur'ān, Ḥadith and Fiqh (Islamic Jurisprudence) in the country were established. At this particular stage there was no unified syllabus followed by the these madaris, (sg. madrasah) and the individual teachers followed their respective religious persuasions, namely, the Hanafī or Shafi'ī school of Islamic jurisprudence.

The method by which education was imparted to students was through rote learning and memorisation, hence resulting in very little creativity and motivation to learn. [2]

-
1. Masjid : Arabic term for the Islamic place of worship, literally place of prostration (prayer). It is commonly referred to as a "mosque". Therefore a masjid-madrasah is a religious institution which is used for the purposes of both worship as well as a school for imparting religious knowledge.
 2. Chohan, A.A., Muslim Education in South Africa : Its Present Position (Special Emphasis on Western Cape), in Muslim Education Quarterly, Cambridge, UK, The Islamic Academy, Vol.5 No.2, 1988, p.69.

1.2. MUSLIMS IN NATAL :

Like all Muslim settlers who arrived in South Africa, those who settled in Natal, were religiously inclined in both their trade and modes of living. They came from India to work on the canefields. The first batch arrived in Natal as indentured labourers on 16 November 1860 on board the ship "S.S.Truro". These labourers were recruited from Madras and Calcutta. Records indicate that 12% of the 342 labourers were Muslims. [1]

The indentured labourers were later followed by Muslim traders known as "free passengers". They came to Natal from 1878 onwards at their own expense. The largest group of these "passenger Indians" were Urdu [2] and Gujarati [3] speaking Muslims.

Despite their numerical minority, the awareness of their

1. Brookes, E.H., A History of Natal, University of Natal Press, Pietermaritzburg, 1965, p.p. 85 - 86.
2. Urdu - is the cultural and spoken language of the Muslims of Indo-Pakistan and the Republic of South Africa.
3. Gujarati - is spoken by the Muslims living in the province of Gujarat, India. A small percentage of Muslims in South Africa are Gujarati speaking.

Islamic identity prompted the Muslims to initiate certain measures to maintain their religious values, customs and cultural heritage.

Their first concern was always to establish a **masjid** to which they generally attached a **madrasah** so that their religious worship as well as their children's religious education could be fulfilled. [1]

The **masjid-madrasah** as we see today in South Africa, wherever there is a significant number of Muslims resident, is a living testimony to this fact.

A prominent leader amongst the Indian Muslims to come to Durban (Natal) was a businessman, Aboobaker Amod Jhaveri. In 1880, he purchased a site in Grey Street, Durban. It was largely through his efforts that the first mosque with an adjoining madrasah was built in Durban in 1890. This mosque was named the Juma (**Jumu'ah**) Masjid. [2]

-
1. Brochure, **Ahmedia School, 21st Anniversary, 1979, p.6**
 2. Rehman, N., **An Investigation of the Muslim Charitable Foundation During 1984 - 1987. p.14.**

This initial effort encouraged the Muslims to build better structured religious institutions so that the Muslim community could maintain its Islamic values, religion and culture.

Another prominent personality responsible for the building of masājid and madāris in Natal was Shah Ghulam Muhammad Habibi (also known as Sufi Sahib). He arrived in Durban from India in 1895. He was a very pious and religious person. He took it upon himself to propagate Islam. In his teachings he emphasised the value and importance of Islamic education. He also gave priority to the building of masājid and madāris in various towns throughout South Africa. [1]

Prominent amongst these are the masājid and madāris at Springfield, Sherwood, Overport, Westville and Kenville (in Durban), Verulam, Pietermaritzburg, Colenso and Ladysmith (in the rest of Natal), Athlone (in Cape Town), and Butha Buthe (in Lesotho). [2]

(Refer Plate 3/4 - Mosques established by Sufi Sahib in Southern Africa)

1. Rehman, N. Op cit. p.14.

2. ibid, p.14

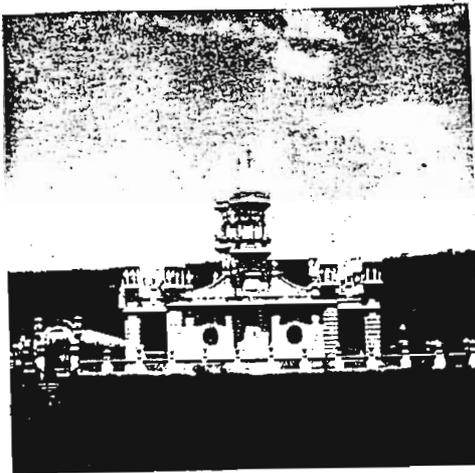
PLATE 3



Pietermaritzburg.



Butha Buthe, Lesotho.

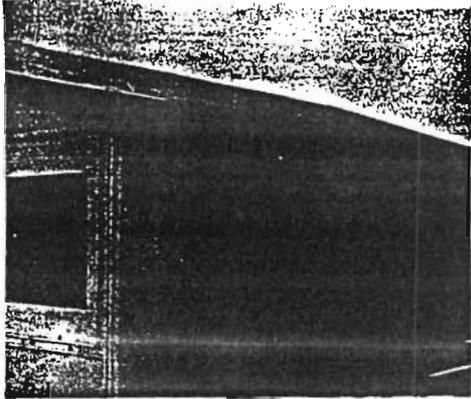


Ladysmith, Natal.



Rylands Estate, Cape.

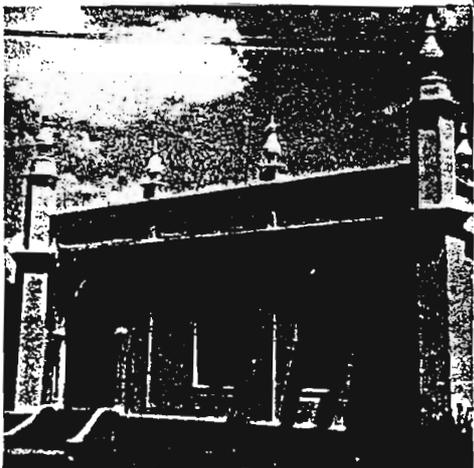
PLATE 4



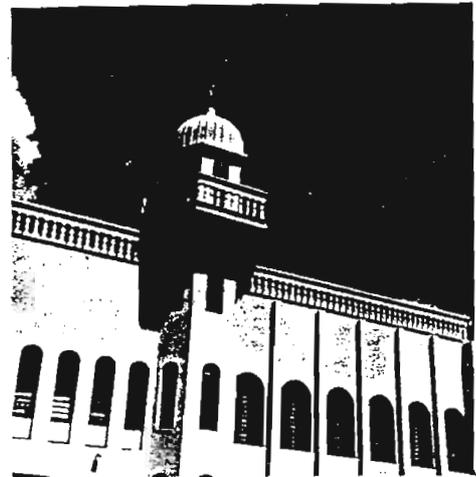
Sea Cow Lake, Durban.



Westville, Durban.



Colenso, Natal.



Tongaat, Natal.



Overport, Durban.



45th Cutting, Durban.

The curriculum at these madaris comprised the following :

- * Qur'ān
- * Dīniyat (laws pertaining to an Islamic way of life)
- * Urdu
- * Islamic History (dealing with matters concerning the life of Prophet Muhammad [SAWS])

1.3. MUSLIMS IN TRANSVAAL :

The first Muslims to settle in the Transvaal came from the Cape. Later Muslims from Natal and Gujarat (in India) also settled there and established businesses. Thus the Muslim community of Transvaal comprised of both Malays and Indians. They made it their duty to erect a masjid which served as a place of worship as well as a place to learn and impart knowledge. The first mosque built was the "Kerk Street" Mosque in Johannesburg. [1]

During the Boer War the Muslims played an active role. Besides participating in the war on the side of the

1. Adam, A. South African Muslims and Education, Muslim Education Quarterly, Vol. 10, No. 3, 1993, The Islamic Academy, Cambridge, U.K. p.45.

Boers they offered financial assistance to Paul Kruger, the Boer leader. As a result of this he granted the Muslims a residential area which became known as Vrededorp. Here they built the "23rd Street" Mosque and started the Nasariya Muslim School next to it.

Muslims had spread to most towns in the Transvaal and wherever they settled they established masajid and madaris. In 1903 businessmen who settled in Pretoria opened the Queen Street mosque and in 1913 the Bree Street School was opened.

2. STATE-AIDED MUSLIM SCHOOLS :

Several state-aided schools were established in the Cape and Natal. However, no such schools were established in the Transvaal.

2.1. IN THE CAPE :

The turn of the 20th century saw the beginning of the development of Muslim Mission Schools and organised madaris. [1]

-
1. These were schools established by the Muslim community to cater for their children's secular and Islamic education.

Special buildings were erected for the establishment of religious institutions (madaris), independent of the masjid.

In 1912 the first madrasah (Religious institution or Muslim mission School) of this nature was established. It was known as Madrasatul - Falah (The school of Success), and came to be known as the Talfalah Institute. Other Muslim mission Schools followed, and eventually most of them became State - aided schools.

This resulted in the government paying the salaries of the staff, in addition to appointing a person to teach Arabic and religious subjects to pupils in mission schools.

The following is a list of Muslim mission schools in the Cape. [1]

NAME	PLACE	DATE EST
1. Talfalah Institute	Claremont	1912
2. Rahmaniyyah Institute	Cape Town	1913
3. Salt River Moslem [2] Primary	Salt River	1917

1. Haron, M., Islamic Education in South Africa, Muslim Educational Quarterly, Vol.5 No.2, 1988, p.43

2. "Moslem" is a distortion of the word "Muslim".

NAME	PLACE	DATE EST
4. Simonstown Moslem Primary	Simonstown	1923
5. Paarl Moslem Primary	Paarl	1925
6. Mohammadiyyah Moslem primary	Wynberg	1929
7. Strand Moslem Primary	Strand	1929
8. Muir St. Moslem Primary	Cape Town	1930
9. Schotche's Kloof Moslem Primary	Cape Town	1931
10. Shaykh Joseph Primary	Cape Town	1938
11. Rahmaniyyah Anglo-Urdu School	Wynberg	1941
12. Habibiyah Kokanie Educational Institute	Athlone	1941
13. Lansdowne Moslem Primary	Lansdowne	1941
14. Siddiqi Moslem Primary	Elsies River	1956

[1]

2.2. IN NATAL :

In the early years, Muslim education was chiefly devoted to religious education. It was a time when little thought was given to the changes occurring in the world at large. But it soon became apparent that secular knowledge was also of great importance, and ought not to be neglected, but integrated with religious education, one complementing the other.

1. Haron, M., Op cit, p.43

It was in the 1930's that Muslims realised that if they were to play a positive role in their changed circumstances and environment, their children would have to involve themselves in the secular sphere.

Schools would have to be made available wherein children could receive the necessary training and be well equipped in order to take their rightful place, in the professional fields, industry and the social sphere. [1]

In view of attaining this end, Dr.A.M.Moolla [2] and others were determined to combine religious and secular education under one roof.

In this way they hoped to impart Islamic as well as secular education to Muslim children so that they would play a relevant role within the community upon leaving school.

-
1. Brochure, Ahmedia School, 21st Anniversary, 1979, p.6
 2. Dr.A.M.Moolla was the grantee of several Islamic schools in Durban and patron of many Muslim organisations. He died on 10 July 1980.

Such a venture materialized and two schools at Clairwood (South Coast Madressa State Aided Indian School) and Mayville (Ahmedia State Aided Indian School) came into being opening in June and July 1947 respectively. [1]

(Refer Plate 5/6 - Official Opening and Foundation Stone of Ahmedia State Aided Indian School)

Thus when this first experiment proved successful the system was then incorporated into other State aided Indian Schools such as Anjuman Islam State Aided School (established August 1953) , Juma Masjid Trust State Aided Indian Girls School (established 1957) and Orient Islamic Institute (established January 1959).

3. EVALUATION OF STATE-AIDED SCHOOLS :

Although Muslims controlled these schools, they did not succeed in producing an integrated educational syllabus. Rather, these schools followed the secular system and

-
1. Madressa Anjuman Islam, Golden Jubilee 1917 - 1967, Premier Press, Durban, 1968 p.5.

PLATE 5

OFFICIAL OPENING OF SCHOOL - JULY, 1947



PLATE 6

The Foundation Stones

AHMEDIA GOVERNMENT AIDED INDIAN SCHOOL

THIS SCHOOL WAS ERECTED BY THE _____

IN CO-OPERATION WITH

THE NATAL PROVINCIAL ADMINISTRATION

TO THE ABIDING MEMORY

OF THE LATE

HAJEE AHMED MAHOMED LOCKHAT

OFFICIALLY OPENED BY J. E. DEVELIN ESQ., OF THE
NATAL EDUCATIONAL DEPARTMENT DURING JULY 1947.

offered "Islamic Studies" for two or three half-hour periods weekly. [1]

Arabic was also offered as a subject at some of these schools but it depended on the availability of a teacher. The difference between the State - aided schools and the State schools therefore was that :-

- * at the former, the majority of pupils were Muslims.
- * the Friday morning assembly was usually initiated with the recitation of verses from the Holy Qur'ān.
- * the opportunity for the pupils to study "Arabic" or "Islamic Studies" was offered. [2]

4. SECULAR EDUCATION :

Muslim children attended government schools in which secular knowledge was imparted. Islamic education was not possible at these government schools. Therefore the Muslim children who

1. Haron. M., Op cit, p.44
2. Ibid. p.44

attended these schools were required to attend the Madrasah (Religious school) after school hours.

In order that children may not have to spend time at school and then at madrasah, Muslims opted for State-aided schools where religious and secular subjects could be offered at the same time.

The Non-White population faced unequal facilities and there was a paucity of secular schools. The lack of schools was compensated for by the State-aided schools established by the Muslim and other communities. It is important to note that by 1970 there were only 19 (Cape [14], Natal [5]) Islam - orientated State-aided schools and a small percentage of the eligible Muslim children were being educated there. [1]

The majority were obliged to attend the traditional madrasah in the afternoon from 3pm to 5pm. These pupils, besides being kept occupied in studies for a full day, became increasingly

1. Ajam, M.T., Non-Formal Education and Promoting the Islamic Life-Style in South Africa, Muslim Education Quarterly, Cambridge, UK, The Islamic Academy, Vol.6 No.3, 1989, p.19

demotivated as the chasm between the labour market-orientated secular school and the religious school widened.

Such a system had its advantages and disadvantages, as will be discussed in the next chapter.

CHAPTER TWO

MADRASAH EDUCATION - AN EVALUATION

1. IMPORTANCE OF ISLAMIC EDUCATION :

The importance of education in Islam and Islam's positive attitude to education can be appreciated from the fact that the very first revelation to Prophet Muhammad (SAWS) makes mention of "reading", which is one of the prerequisites of learning and one of the means of acquiring knowledge in its widest connotation.

Allah says :-

"Read in the name of thy Lord and cherisher, who created
created Man out of a leech - like clot.

Proclaim and your Lord is most bountiful.

He who taught (the use of the pen)

Taught man that which he knew not. " [1]

It is even more significant to note that the revelation referred to reading, writing and acquisition of knowledge at that particular time in the early 7th century A.C. when these were rare attainments in Arabia. The first revelation also

1. Ali, Y. The Holy Qur'ān, Amana Publications, ch.96 v.1-4, 1985.

strikes at the root of Godlessness and secularism in education when it asks people to seek knowledge in the name of Allah and impart it in the name of Allah. [1]

The concept of knowledge and education are further reinforced by the following verses taken from the Holy Qur'ān.

"High above all is Allah, The King, the Truth!
Be not in haste with the Qur'ān before
Its revelation to thee is completed, but say,
"O my Lord! advance me in knowledge." [2]

"O ye who believe! when ye are told to make room
in the assemblies, (Spread out and) make room:
(Ample) room will Allah provide for you.
And when ye are told to rise up, Rise up :
Allah will raise up, to (suitable) ranks
(And degrees), those of you who believe and who have
Been granted Knowledge :
And Allah is well acquainted with all ye do." [3]

-
1. Nadvi, S.S. Education in Islam, in Orient Islamic Educational Institute Silver Jubilee Anniversary 1960 - 1985 Brochure, p.23
 2. Ali, Y. Op.cit, Ch. 20 v. 144.
 3. Ibid, Ch. 58 v. 11.

"A similar (favour have ye already received)
In that We have sent among you an Apostle
Of your own, rehearsing to you our signs,
and sanctifying you, and instructing you
In Scripture and Wisdom, and in new Knowledge." [1]

The above verses remind Muslims that God cannot be removed from the process of acquiring education and knowledge.

The importance of acquiring Islamic education and knowledge therefore, stems from the fact that God is the source of all knowledge.

Moreover there are a number of Aḥādīth [sayings and precepts of the Holy Prophet Muhammad (SAWS)] which emphasise the importance of knowledge, examples of which may be quoted here :-

"The acquisition of knowledge is a duty incumbent on every Muslim ; male and female " [2]

1. Ali, Y. Op cit. Ch. 2 v. 151.

2. Karim, F. (Alhaj Mawlana), Al Ḥadīs Vol.1, Islamic Book Service, New Delhi, 1988, p.351.

"Seek knowledge from the cradle to the grave" [1]

"Go in quest of knowledge even unto China" [2]

"The ink of a scholar is more holy than
the blood of the martyr" [3]

"A learned pious man is 1000 times better than
an illiterate pious man." [4]

"Whoso treads the path of knowledge, Allah will
admit him in heaven, and whoever dies in the
pursuit of knowledge, Allah will make him as a
martyr." [5]

We may further elucidate the emphasis given by the Prophet
[SAWS] on education from historically documented evidence.

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1. Karim, F. Op cit, p.351
 2. Ibid. p.361
 3. Ibid. p.343
 4. Ibid. p.343
 5. Ibid. p.344

After his migration, Al Masjid Al Nabawī, that is, the Prophets' Masjid was constructed and it became the first centre of learning. Later on, a large platform with a thatched roof, called al-Şuffah, [1] was built in one of the corners of the Masjid. It became the training centre for Islamic education and also served as a shelter for poor Muslims. The Muslims staying there were known as "Ashāb-al-Şuffah". [Companions of the Şuffah]

The Şuffah became a regular residential school where reading and writing, memorising and recitation of the Holy Qur'ān, were taught under the direct supervision of the Prophet(SAW). The Holy Prophet (SAWS) also instructed his companions in Islamic law at the Şuffah.

The School of Şuffah provided instruction not only for the boarders but also day scholars and casual visitors attended it in large numbers. The number of students who lodged at the Şuffah varied from time to time and a record shows that at one time there were as many as seventy living there.

1. Şuffah - literary an appurtenance of a house. It referred to an enclosure connected with the Mosque of the Prophet in Madinah.

Besides the local population, batches of students from far - off tribes used to come and stay there for a while and complete their courses before returning home.

Hadrat Abu Hurairah (R.A.), the most prominent narrator of Aḥādīth was one of the foremost companions of the Ṣuffah. The Muslims staying there passed their lives in attendance on the Prophet, listening to his words of wisdom during the day. These companions passed their nights in worship and prayer and read the Qur'ān with a teacher appointed for them. For this reason most of them were called Qurṛā' [sq. qarī] [those who recite the Qur'ān with accurate pronunciation]. [1]

The Prophet recognised the need for laying down the foundations of a sound system of education. At the Ṣuffah, the purification of the soul and strengthening of belief were the main goals. It is from this rudimentary form of Islamic School that the great centres of Islamic learning arose throughout the Muslim world.

It may well be that in the spirit of following the Sunnah of

1. Nu'mani, A.S., Sirat-un-nabi, Kazi publication, Lahore 1979. pp. 260 - 261.

the Prophet [SAWS] that we find that wherever Muslims migrated, they made it their duty to erect a masjid which served not only as a place of worship but also a place to learn and impart knowledge to others.

It was in this spirit and tradition that Muslims, wherever they migrated, gave due importance to literacy and education.

In South Africa, men like Tuan Guru and Aboobaker Amod Jhaveri - who established the first masājid in the Cape and Natal respectively (see chapter one pages 6 and 10) - continued the very same tradition of Islamic learning typical of Muslim communities throughout the ages.

2. EVALUATION OF MADRASAH EDUCATION :

In the evaluation of madrasah education in South Africa it is important to look at its structural basis, namely, the types of madāris, the teacher - pupil ratio, the hours of teaching, the curriculum, medium of instruction, supervision and teachers' salary.

2.1. TYPES OF MADARIS

There are two types of institutions catering for madrasah education in the country, namely,

(1) Private [home based] madāris , which are run by part - time female instructors in the privacy of their homes. [1]

(2) Organised [Public] madāris , which are run by certain officially constituted Muslim organisations, conducted at the madāris adjoining the masjid or in classrooms at state schools. [2]

According to a provincial survey, conducted in 1978, by the survey committee of Muslim Dar'ul Yatāma Wa al-Masākīn [3] in Natal, private madāris in the province constituted one third of the total number, while the remaining two thirds were organised madāris run by 36 different organisations. The

1. Randeree, M. Survey of Islamic Education in Durban District 1977-1978, Pioneer Printing Press, Durban, p.8
2. Ibid., p.8
3. Muslim Dar'ul Yatāma Wa al-Masākīn : (literally Muslim home for the orphan and the destitute.)

madāris cater for three groups of school-going children, namely,

- a) kindergarten (pre-school)
- b) primary school
- c) Secondary school [1]

The survey also revealed that while 20 to 30 percent of the total number of madāris catered for children at kindergarten level, the overall majority of madāris provided for primary school children. It was noted that only 6 to 7 percent of the madāris catered for high school pupils.

The findings of the survey are very disturbing because it seems that the generality of high school pupils become completely isolated from religious learning. This isolation and neglect, deliberate or otherwise, is the greatest contributory factor that is responsible for the neglect of Islamic learning acquired earlier.

Moreover in the secularized environment of the secondary school peer pressure influences non-attendance of classes. Thus by the time the student matriculates, previously imparted Islamic knowledge from the primary school phase is all but forgotten.

1. Randeree, M., Op cit. p.12

2.2. TEACHER - PUPIL RATIO (IN NATAL)

The evergrowing population and the re-settlement of thousands of people under the Group Areas Act has resulted in overcrowding of classrooms. Thus placing a strain on the teaching facilities at madaris. The survey shows that in the year 1978, 194 teachers were employed in organised madāris to teach 8,756 pupils. The teacher pupil ratio was 1:49. Similarly 33 teachers were employed in private madāris to teach 856 pupils. The ratio was 1:26. Thus the total madrasah going population of 9,612 were instructed by a mere 227 teachers. [1]

The teacher pupil ratio was thus not conducive to maintaining optimum teaching standards. There were twice as many female teachers as opposed to male teachers involved in imparting Islamic education both in the home-based and organised madāris. The female teachers consisted primarily of both housewives and young women who saw in the teaching profession an honorable way of supplementing their family income. [2]

1. Randeree, M. Op cit, p.12

2. Ibid., p.14

2.3. HOURS OF TEACHING

The teaching hours in the madaris are usually based on any one of three systems, namely,

- (a) The integrated curriculum
- (b) Afternoon class system
- (c) The full-time madrasah [1]

2.3.1. THE INTEGRATED CURRICULUM :

In the integrated system both secular and religious courses are conducted within the daily school time-table. This system is based on the secular educational pattern whereby subject teachers change from one period to another. Such a system applies only to the 19 schools (14 in the Cape and 5 in Natal), a list of which appears in chapter one. However it must be noted that the time allotted for religious subjects is minimal [1 hour and 30 minutes per week]. The State schools on the other hand do not offer religious subjects.

1. Randeree, M. Op cit., p.14

2.3.2. AFTERNOON CLASS SYSTEM :

The afternoon class system caters for the pupils who regroup after secular school for a period of about two hours, usually from 15:00h - 17:00h. Since this system employs only part-time teachers, it is expensive. The disadvantage of this system is the fact of absenteeism apparently due to the students' reluctance to attending regularly after a day's secular school routine.

2.3.3. THE FULL-TIME MADRASAH :

The full time madrasah system operates from morning till late afternoon with Kindergarten children, attending the morning session, and the primary and high school pupils attending after the secular school hours.

2.4. MEDIUM OF INSTRUCTION [See Table 1]

75% of the teachers employed English, while 25% the Urdu language. 75% of the Madâris taught Urdu-reading. 50% of the teachers taught Urdu-writing. [1]

1. Randeree, M. Op cit. p.19

MEDIUM OF INSTRUCTION

TYPE OF MADRASAH	ENG.	URDU	ENG/URDU	GUJARATI
PRIVATE	10	13	6	1
ORGANISATIONS	45	9	9	0

Table 1

2.5. PRINCIPALS AND SUPERVISORS [See Table 2]

Only 5% of the Organised Madāris had principals, while 60% had the services of supervisors. No principals or supervisors were attached to any Private Madāris.

PRINCIPALS AND SUPERVISORS

TYPE OF MADRASAH	PRINCIPALS	SUPERVISORS	TOTAL
PRIVATE	0	0	0
ORGANISATIONS	3	43	46

Table 2

2.6. SALARIES OF TEACHERS

The Muslim organisation that conducted Madrasah education received financial assistance from parents, well wishers,

Muslim trusts and businessmen to pay the salaries of their teachers. In the year 1978, over 50% of the teachers were paid R25:00 to R50:00 per month. 78% of the teachers were paid less than R100:00 per month. Teachers of all private madāris depended entirely on pupils' fees and private donations. [1]

2.7. SYLLABUS

Over 60% of the organised and 90% of the Home-based madāris use their own syllabi, based on the learning of the teachers which they themselves attained through the traditional home-based study system. The teachers in these cases cannot cater adequately for the teaching of other religious subjects like Arabic language, Islamic history etc. This is due to the fact that most of them are not academically equipped. They teach mostly the Qur'ān, Dīniyat and Urdu language without any recourse to methodology.

Regarding uniformity in syllabi one finds that each madrasah/masjid pursues its own independent way of instructing pupils. This poses the danger of causing confusion in the mind of the

1. Randeree, M. Op cit, p.16

student who changes one Madrasah for another. It is therefore imperative that a unified syllabus be established in the madaris. [1]

However the survey revealed that 27% of the organised Madaris have introduced the syllabus drawn up by the Jamiatul Ulama (al-Jam'iyat al-'Ulamā) Syllabus Committee in the region. This move was indicative of success as significant progress was made. In the space of two years the syllabus committee of the al-Jam'iyat al-'Ulamā had managed to involve 25% of the organised madaris to use a standardised syllabus and introduced standardised examinations conducted under its supervision. [2]

3. ATTEMPTS TO UNIFY AND IMPROVE MADRASAH EDUCATION :

From the foregoing it is evident that the importance of a unified system of madrasah education was recognised from the very beginning by Muslims in the country.

1. Chohan A.A., Opcit, p.72

2. Randeree, M. op cit, p.16

The Muslims at the Cape formed the Cape Islamic Madaris Association to realise this objective as early as 1966. Sadly, little progress was made because of lack of proper organisation and co-operation.

It was only during the 1970's that the Majlis al-Shūrā (est. 1968) was able to extend its sphere of influence and bring under its control a number of madaris. The Al-Jāmi'a Co-ordinating Council of Madāris was established in 1981 with the same idea in mind i.e. of instituting a unified system of madrasah education. In 1984 a move was afoot to unify the two groups, but did not materialize. [1]

However determined efforts are being made to implement a model Islamic educational system which aims to unify the syllabus of the various madāris in the Western Cape. At a meeting held at Gatesville Masjid complex on 7 December 1991, various sub-committees were given directives to facilitate the following :-

- * The research, revision and compilation of material for the syllabi and guide notes.

- * Supervision of the entire Islamic educational system : the training of teachers, regular workshops and keeping teachers informed of developments in Islamic education.
- * The establishment, development and maintenance of an Islamic Educational Resource Centre.
- * The development of an administrative system for use in madāris. [1]

Whilst efforts are still being made to unify groups with similar educational policies and ideas in the Cape, Muslims in the Transvaal, have made substantial progress in adopting a unified and well organised madaris system.

According to Muhammed Haron, the Lenasia Madāris Association (est. 1978) may be considered as the best equipped and best organised Madāris Association in South Africa. They administer a number of madaris that function from morning until late afternoon. Recently the Central Islamic Trust, a well established welfare organisation which has been influential in the establishment of a number of madaris, drawing up of the syllabi and publishing of Islamic

1. Muslim Views, Vol.4 No.2 , December 1991, page 11.

literature, joined in co-ordinating their efforts to this end. [1]

In Natal, the al-Jam'iyat al-'Ulamā (established 1955) organised a Madressa Supervision Scheme and its Syllabus Committee introduced an acceptable syllabus and uniform examinations.

The supervisors visited the madāris affiliated to the al-Jam'iyat al-'Ulamā. Through their supervision programme it was detected that problems were experienced by teachers in classroom management, discipline, maintaining class record books, use of audio-visual aids and implementing the syllabus provided by the al-Jam'iyat al-'Ulamā - Natal. [2]

The supervisors gave guidance to all the teachers during their visits to the madāris. Every attempt was made to produce an environment conducive to imparting Islamic education.

Text books for Urdu, Dīnīyat and Islamic history were printed and distributed to the pupils without charge.

1. Haron.M, opcit, p.45.

2. Rehman, N., opcit, p.36

It can be assumed that reasonable progress was noted, but, due to the lack of well-trained teachers the Ideals of the al-Jam'īyat al-'Ulamā - Natal could not be fully realised.

The efforts of the al-Jam'īyat al-'Ulamā were followed by that of the Islamic Educational Organisation of South Africa. It was established in 1985 with the objectives of providing a unified madrasah syllabus, supervising the work of madrasah teachers and improving the standard and quality of their teaching. [1]

This organisation headed by A.Y. Lockhat, (president) co-ordinates and controls the educational activities of madāris affiliated to it. Further the organisation is responsible for the research and development of syllabi, course design, comprehensive teacher training programmes and the publishing of text books and notes. [2]

In April 1992 the organisation announced the arrival of Mr. Haju Ali Hajj El-Siddiq Mohamed Ali from Sudan. He is an

1. Lockhat.E. Newsletter, Islamic Organisation of South Africa, 1993.

2. *ibid.*

educationist with particular expertise in Arabic and its teaching methodology. He took up a nine month term of duty with the organisation to promote Arabic. [1]

4. ADVANTAGES AND DISADVANTAGES OF MADRASAH EDUCATION :

Madrasah education supplements secular education. A pupil attends the secular school from 8:00h to 14.30h and from 15:00h to 17:00h he attends the madrasah. Such a system of education presents a single advantage and many disadvantages.

The chief advantage is that the pupil obtains the necessary Islamic education at madrasah which is not available at secular schools.

The disadvantages are as follows :-

1. The pupil is involved the whole day in class activity. He has no time for sport and recreation.

1. Bulletin, Islamic organisation of South Africa, April 1992, No.3, p.12.

2. The pupil has very little time to participate in adequate extra-mural activities demanded by the secular schools.
3. This system compartmentalises the child's education into religious and secular.
4. No provisions are made for enrichment and remedial programme owing to the time factor (+/- 2hrs).
5. Since the majority of madrasah classes are conducted in State schools from 15h00 to 17h00 library facilities and the use of educational resources eg. overhead projectors, tape recorders and slide projectors are non existent.
6. Greater emphasis is placed on secular education. As a result pupils who attend madrasah classes in the afternoons refrain from doing madrasah homework. Priority is given to homework set by secular teachers.
7. Excursions to Islamic historical buildings eg. masajid and shrines of saints are not possible owing to limitation of time and availability of funds.

This explains why Muslim parents and community leaders thought of a system in which religious and secular education could be integrated and which led to the introduction of Islamic religious education in State-Aided Schools.

However it must be noted that the madrasah played a pivotal role in preserving the Islamic identity of Muslim children through the teaching of the Qur'ān, Ḥadīth, Dīniyat (Teachings of Islam) and the life of Prophet Muhammad (SAWS).

CHAPTER 3

STATE AIDED SCHOOLS : PROS AND CONS

Initially education of Muslim children was confined to the religious sphere alone. However it became apparent that secular knowledge ought not to be neglected, but integrated with religious education.

During the 19th century the Education Department of the Cape Colony consolidated the school system in Cape Town. A number of Christian missionary schools came to function under a single Education Department. The Dutch colonists attempted to draw many Muslims into their education system, in order to Westernize the Muslim child's cultural outlook. However they were unsuccessful in their efforts. The Muslims were suspicious of the Christian mission - oriented educational institutions for fear of being Christianized. Moreover, the high fee structure of these schools made it impracticable for them to send their children there, even if they willed it. [1]

At the turn of the 20th century Dr. 'Abdurahman (a city

1. Haron, M., Op cit. p.45

councillor) returned from his studies overseas. He involved himself in community affairs and gave serious attention to the establishment of what was termed "Muslim Mission schools". [1]

Houses were purchased or land obtained for the establishment of religious institutions, totally independent of the masājid. In 1912 the first of these institutions or "Muslim Mission school" was established. It came to be known as Talfalah Institute [The school of Success]. Other Muslim Mission schools followed and most of them became State-aided. (Refer to chapter 1 pp.17/18)

From the 1930's onwards education of Muslim children in Natal came under close scrutiny. The Muslims realised that if they were to play a positive role in the country, their children would have to involve themselves in the secular sphere. Schools would have to be made available wherein their children could receive the necessary training and be well equipped in order to take their rightful places, in trade and other fields of occupation. [2]

1. By "Muslim Missionary Schools" was meant schools where Muslim children would be imparted Islamic Education

2. Brochure , Ahmedia School , 21st Anniversary, 1979, p.6

With this end in mind, Dr.A.M.Moolla and others were determined to seek a way by which religious education could be incorporated into the secular curriculum in Government schools. In this way they hoped to provide the requisite "religio-secular" education for Muslim children so that they would be enabled to play a relevant role within the community.

Dr. Moolla and his committee had to overcome certain obstacles.

During this period permission to establish a school in which religious and secular education could be imparted simultaneously had been withdrawn by the Natal Education Department (N.E.D). Prior to 1942 it was easy to transform a madrasah into a government-aided religious school in which secular education was imparted within the provincial school curriculum. All that was required was to request the Natal Education Department for permission to do so - a request which was invariably granted.

However, in 1942 the Natal Education Department no longer provided for this facility. Muslims had to persuade the Natal provincial authorities to alter their new rule and to grant a special privilege for Muslims.

Negotiations began in 1944 and after much deliberation and persuasion the Natal Provincial Administration finally acceded to Dr.Moolla and his committee's plea for the establishment of a school in which religious education could be incorporated within the secular curriculum. [1]

Similarly, there were obstacles from within the Muslim community.

The Lockhat Charitable Trust, set up by the Lockhat family in May 1947, had made a generous contribution to the building of a school, wherein religious and secular subjects would be taught together. Learned 'Ulamā (Islamic scholars) objected that to use funds from the Lockhat Charitable Trust for secular education was a betrayal of the Trust's objectives, namely, that Muslim funds should be used for Islamic education because secular education was the responsibility of the government. In this way, they felt that what Dr. Moolla and his committee was doing was against the principles and spirit of the Islamic Sharī'ah (laws). [2]

Moreover, they were opposed to the idea of a combined

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1. Brochure , Ahmedia School , 21st Anniversary, 1979, p.6
 2. Ibid, p.6

religio - secular order since they were determined to retain the old madrasah - type education which in their view, catered better for the religious needs of the Muslim child.

Dr. Moolla states in an article that they "also experienced opposition from the Natal Indian Teachers' Society who were gravely concerned about the promotion of Muslims to appointments as principals outside the strict order of seniority and the introduction of religious education side by side with secular education within the school day." [1]

Despite opposition from within the community and the Natal Indian Teachers' Society, two schools at Clairwood [South Coast Madrasa State Aided Indian School] and Mayville [Ahmedia State Aided Indian School] were formally opened in June and July 1947 respectively.

Thus, after this initial experiment in Natal had proved successful the same was encouraged in order to give way to the opening of other State Aided Indian Schools such as Anjuman Islam State Aided Indian School, Juma Masjid Trust State Aided Indian Girls School and Orient Primary and Secondary schools.

1. Brochure, Madressa Anjuman Islam : Golden Jubilee 1917 - 1967, Premier Press, Durban, 1968, p.6

The nineteen Islamic schools (five in Natal, fourteen in Cape) were the only institutions in the country in which both Islamic religious and Secular education were integrated within the daily school timetable. The curriculum for Religious subjects comprised the following, Qur'ān reading, Arabic, Urdu, Dīniyat, and Islamic history.

Pupils from class one to matric received Islamic education. Each standard had its own syllabus compiled and prepared by the syllabus committee. [1]

From class one to standard four - four hours a week was devoted to religious education. In standards five to seven - two hours a week and in standards eight to ten - one hour per week. For the purpose of imparting Islamic religious education, Māwlānas, [2] as well as religious teachers (male and female) were employed by the trustees. The secular school teachers at these schools were employed by the State.

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1. The syllabus committee comprised of the Mawlanas and the religious teachers.
 2. Māwlāna : a qualified teacher (male) in Islamic studies, graduate of a Dar al 'Ulūm or Islamic "university".

1. ADVANTAGES OF THE INTEGRATED TIME-TABLE SYSTEM :

1. As a result of the establishment of integrated schools, religious and secular education for Muslim children came to be imparted within the normal school time-table. This arrangement obviated the burden upon children to attend another (religious) school after normal school hours.
2. Rather than disperse after school hours in order to attend various places of religious instruction, in the integrated time-table system the whole class remained intact and present for religious education.
3. Majority of the pupils at these schools were Muslims and the assembly on Friday mornings was usually opened with the reading of a verse from the Qur'ān.
4. This system presented a healthier religious environment and offered Muslim children the opportunity to further their interest in "Islamic Studies" or "Arabic" in the future.

Moreover, records so far have shown that schools offering an integrated system of education, that is, Islamic and secular education, have grown in student numbers over the years. The wisdom of the integrated system is well - illustrated by the words of Mr.S.Omar (Religious Supervisor) on the occasion of the 21st Anniversary of Ahmedia School :

"If the goal of education is not merely the imparting of knowledge, but the imparting of life, character and personality, then it becomes incumbent on the planners and directors of education to give Religion a central place in their schemes and programmes. The impressive performance of our school in the religious, academic, cultural and sporting activities has conclusively proved that the fears, anxieties and misgivings of those who vehemently opposed the integrated system when it was first conceived was totally unfounded." [1]

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1. Omar, S. Ahmedia State Aided Indian School , 21st Anniversary Brochure, Durban, Premier Press, 1968, p.11

2. DISADVANTAGES OF THE INTEGRATED TIME-TABLE SYSTEM :

1. In an integrated time table system the time allocated for Islamic Religious lessons is limited to a mere hour plus thirty minutes per week which is not adequate.
2. The lack of teaching methodology on the part of many of the religious teachers is a notable drawback.

In the final analysis, it can be said that these schools have attempted to provide both Secular and Islamic education. Although this does help in a very small way to uphold Islamic culture, the far greater emphasis on secular subjects leaves very little time for religious studies. The desired overall effect on the child is therefore minimal.

CHAPTER 4

REASONS FOR ESTABLISHING MUSLIM PRIVATE SCHOOLS

Today, because of expanding Western education, and consequently increasing occidental influences the Muslims are experiencing an educational crisis. Owing to socio-economic pressures, Muslim parents have been encouraging their children to pursue a Western education up to tertiary level especially for purposes of employment thereafter. The child thus acquires only a smattering of traditional Islamic education at the Madrasah, usually only at the primary school level, which can hardly compete with the more sophisticated schools and university institutions. This constitutes an imbalance in education because the child learns about matters of the world which he/she cannot relate to Islamically, due in the main, to one's lack of knowledge about one's own religion. [1]

In order to compensate for this imbalance some Muslim academics and educationists stressed the need to introduce

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1. Mohamed Y. Muslim Education : Crisis and Solution, Perspectives on Islamic Education, Muslim World League, p.38.

Arabic and Islamic studies into State schools and universities. Others felt the need to establish Muslim private schools in order to bridge the gap between traditional and modern education.

A few Muslim private schools have emerged with the purpose of overcoming the dual system of education and also with the realization that there is a need for the "Islamization" of education. - a concept that will be referred to in the next chapter. The first such Muslim private school, viz, Habibiya Girls College was established in the Cape in 1984. [1]

It must be noted that the emergence of Muslim private schools is not confined to South Africa alone, but is an international phenomenon, particularly in Muslim minority communities.

For example, after experiencing military defeat in 1857, and the establishment of British rule in India, the Muslims of the Indo-Pakistan sub-continent looked for other alternatives in order to protect and preserve their Islamic identity and culture. It was felt that the solution to their problems lay

1. Mohamed Y. opcit, p.39

in the revival of the Muslim community through western-type education. Thus new institutions came to the fore in the form of the Aligarh Muslim University in Aligarh and the Nadwatul-'Ulamâ', in Lucknow.

The Aligarh Institute was founded by Sir Syed Ahmed Khan in 1864 with the express intention of promoting western ideas. Although Sir Syed Ahmed Khan disapproved of the colossal destruction of Dehli and the savage revenge of the English against the Muslims, he came to the conclusion that the advent of the English was a fait accompli, and the Muslims had no option but to compromise with the English power which had come to stay in India.

With this in mind he attempted to adapt Islam to nineteenth century thought. He promoted rational theology in order to convince the European thinkers that the rational approach of Islam was not different from that of the Western approach to religion. [1]

1. Nadvi, S.H.H., *Islamic Resurgent Movements in the Indo-Pak Subcontinent*, The Centre for Islamic, Near and Middle Eastern Studies, Durban, 1987, p.125

The Nadwatul-'Ulama' was founded by Māwlāna Muhammad 'Ali Mongheri, a jurist, who was engaged in defending Islam against the onslaught of Christian missionaries. The prime task of the Nadwatul-'Ulama' was to foster unity and understanding amongst the warring factions of Muslims. It had to embark on the reconstruction of Muslim education and on restructuring its curricula. Consequently an integrated syllabus, taking into account the needs of modern life, was prepared.

Contemporary sciences such as mathematics, astronomy, geography and philosophy were offered. The purpose was to raise the standard of Madrasah education as well as to train the graduates both in mundane and supramundane 'Ulūm (Sciences).[1]

Māwlāna Muhammad 'Ali Mongheri realised during his battle with Christian missionaries and in his studies of the Christian religion, how imperative the study of Western languages and modern science was in order to defend Islam and to refute Christianity. He believed that since the 'Ulamā (theologians) were responsible for providing constructive guidance to the Muslim 'Ummah, they had to study modern sciences.

1. Nadvi, S.H.H., Ibid, p.64

They could not afford to be ignorant of contemporary advances in the field of knowledge. If they remained stagnant they might not succeed in their engagements with any religion. The Māwlāna made it clear that although Islam was immutable, knowledge, being a budding tree, remained in continuous blossom.

However it later became apparent that these institutions were not quite successful in bringing about the revival that the Muslim society was searching for. [1]

Similarly, Muslims of the Sub-continent who were educated in Western universities did not meet with success in achieving this goal. Both types of institutions were failing to make a real impact with regard to Islamic society. Therefore, thinkers like Muhammad Iqbal (poet-philosopher), Akbar Allahbadi and other scholars asserted that the education of Muslims must be controlled entirely by Muslims. They also suggested that the Islamic education system should work independently of the Dār al-'Ulūms and universities. Indeed what was needed was for the system to be formed anew. [2]

1. Adam A. Forming Muslim Private Schools in South Africa, Perspectives on Islamic Education, Muslim World League, p.54.

2. Ibid. p.54.

According to Iqbal western education uprooted [non - western] men from their own culture and failed to imbue them with anything but a shallow reflection of the archetype. Thus when he criticized the lack of conviction in such men, he did so out of awareness of the degeneration that western education had brought with it.

"Education would bring fulfilment, presume did we,
With atheism in her baggage, how ignorant were we!
Grace the house of Pervez did Shirin in marriage,
With the axe of Farhad hidden in her carriage." [1]

Iqbal also criticized the westernized man's passion as being far removed from his Islamic faith and milieu. He claims that their ostensible aim is the attainment of economic upliftment (through access to Government jobs and offices), as well as the desire for social prestige.

"One hermit's eyes grew wet with watching how you fell,
Poor Muslim, under England's spell.
God gave you joy of those high offices, to taste
Whose sweets you laid your own soul waste!

1. Vanker, A.F. As Quoted in The Problem of Westernisation in the thought of Iqbal, in Al-'Ilm, Vol 13, p.65.

But here's a thing you cannot, try as you will disguise
From any knowing pair of eyes:
No slave is given a partnership in England's reign -

She only wants to buy his brain." [1]

These concerns/considerations eventually led to the First
World Education Conference held at Makkah in 1977.

Discussions by Muslim scholars at the conference resulted in
an International Islamic Educational Movement.

There was now a move towards an alternative education system
being fostered right from pre-school level up to university.

In keeping with this trend, in South Africa, Dr. Moosa
Randeree and his committee [2] conducted a survey on the
state of Islamic Education in Durban and District in 1977 -
1978. The committee recommended "that the al-Jam'iyat al-
'Ulamā together with the organisations conducting madrasahs,

1. Vanker, A.F. Ibid, p.64

2. The Darul Yatama Wal Masakeem Islamic Education Sub --
Committee.

individuals conducting private madāris, Muslim religious teachers, educationists from the Arabic / Islamic Studies Department of the University of Durban Westville and donors from the Muslim community of Durban and District, constitute a Department of Madrasah Education to co-ordinate, standardise, promote and uplift Islamic Education in the area." [1]

By 1983 the two types of existing Islamic Religious Education, namely, the Madrasah and the State-Aided Indian Schools, needed urgent attention in regard to raising the standard of religious education within the Muslim community. The madrasah system, which was being conducted in different areas at kindergarten and primary level [after school hours], had to take into account :-

1. Teacher training in order to improve the quality of teachers.
2. Formation of a madrasah teacher association.
3. Compilation of a uniform syllabus. [2]

1. Randeree, M. Op cit, p.8

2. Ibid, p.27

In State Aided Indian Schools, (established by Muslims on a "rand for rand" basis) [1] which had the privilege of providing Islamic education in an integrated time-table, there was a dire need for improving the standard of both secular and religious education.

In 1984 it was found that Muslims were unable to achieve the above, i.e. to raise the standard of religious and secular education in State Aided Indian Schools. This was attributed to the state of turmoil in the House of Delegates, under whose control the schools were. Since the introduction of the tricameral political system which came into operation, politicians in pursuit of position and power, emerged at loggerheads with those in the teaching profession, as represented by the Teachers Association of South Africa [TASA]. [2]

There was lack of control and discipline in the classrooms owing to them being overcrowded - with up to 40 pupils per

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1. For every rand used by the community in the building of a school the state contributed one rand.
 2. TASA was established in 1925.

class; and there was resentment and bitterness in the teaching profession. In addition an oversupply of qualified teachers led for the first time to teachers' joining the unemployment queue. [1]

Furthermore, Muslims wished to provide for their children an education aimed at producing a "well-rounded" human being who is firmly grounded in and understands his religion. (Refer Appendix A and B) Such a venture was not possible at State schools.

At the State-aided schools which provided Islamic education in an integrated time table system, the time allotted to Islamic religious education was limited. Muslims therefore saw the need to establish educational institutions in which equal emphasis could be placed on both secular and religious education.

Amidst these happenings a committee of ten persons, mainly comprising of businessmen and professionals, investigated the feasibility of establishing a private school. Investigations revealed the following :-

1. Randeree M. (Dr.), Interview, November, 1990.

1. A significant number of children from very sound academic and cultural backgrounds in the "Non-White" community were attending and seeking admission to established private schools throughout the country.
2. These children faced the problem of being refused admission on the ground that these schools gave sole priority to White children, and in some cases, exclusively to children of the Jewish or Roman Catholic faiths respectively.
3. Whilst these schools had established their respective ethos and had integrated Jewish/Christian religious education into their respective syllabi, no such provision existed in the case of Muslim children.
4. The fee structure of these established schools lay beyond the reach of the interested "Non-White" parent. [1]

On the basis of these findings the said businessmen and professionals employed the services of an ex-principal,

1. Randeree, M., (Dr.), Op cit.

Mr.T.A.Seymour, of an established White private school, (Clifton College) who, over a period of six months compiled a blueprint for the establishment of what was thought to be the first ever "Non-White" private school in Natal. [1]

The next step was to promote the concept of private education within the Muslim community. It must be noted that up to this period education was state provided. A far-reaching media campaign was organised in order to popularise the concept of private education among the Muslim middle class.

By 14 November 1984, already 106 applications had been received from prospective pupils for Durban's newest private school. Mr.Cassim Jadwat [2] stated that "the response was overwhelming; originally we planned to limit the number (of pupil admission) to 120 but now it seems that we will have to increase that number to between 150 and 180 pupils." [3]

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1. The first "Non-White" private school established in the country was Habibiya Islamic College established at the Cape in 1984.
 2. A businessman and vice-chairman of the board of governors at Lockhat Islamia college.
 3. The Daily News, November 14, 1984, p.16

The Ahmedia Private School (now Lockhat Islamia College) opened its doors in January 1985. [1]

There were now two Muslim private schools in South Africa. The demand for Muslim private schools grew to such an extent that to date ten years after the opening of the first Muslim private school, there are a total number of twenty Muslim private schools in the country. (Refer to Table. 3)

All the private schools mentioned in fig. 3 fall under their respective education departments and are affiliated to the Association of Muslim Schools (AMS)

The demand for Muslim private schools are defiantly on the increase. Proposals have been lodged for the establishment of new schools in the future.

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1. Originally the Ahmedia school was established in 1947. In 1984 it was closed by the House of Delegates because of a 90% drop in the student population (from approx. one thousand to about a hundred pupils) owing to the Group Areas legislation which forced the Indian population of Mayville to move to areas like Chatsworth and Phoenix.

Table 3 MUSLIM PRIVATE SCHOOLS

NO	NAME OF SCHOOL	LOCATION
1.	Al Huda Muslim School	Klerksdorp
2.	As Salaam Private School	Braemar
3.	Azaadville Muslim School	Azaadville
4.	Central Islamic School	Pretoria
5.	Habibiya Islamic College	Gatesville. Cape
6.	Johannesburg Muslim School	Crown Mines
7.	Lenasia Muslim Secondary School	Lenasia
8.	Lenasia Muslim Primary School	Lenasia
9.	Lockhat Islamia College (Primary)	Mayville. Durban
10	Mitchell's Plain Muslim School	Mitchell's Plain
11	Nelspruit Muslim School	Nelspruit
12	Newcastle Muslim School	Newcastle
13	Nizamia Islamic School	Pietermaritzburg
14	Nurul-ul-Islam School (Primary)	Lenasia
15	Port Shepstone Muslim School	Port Shepstone
16	Pretoria Muslim School (Sub A-STD.8)	Laudium
17	Roshnee Islamic School (Secondary)	Roshnee
18	Siraatul-Haq Islamic School	Estcourt
19	Stanger Muslim School	Stanger
20	Umzinto Muslim School	Umzinto

[1]

1. Khamissa, E.H., Principal Lockhat Islamia College (Secondary),
interview, July 1994.

In addition to these schools two Muslim Girls' Schools (one in Durban and the other in Lenasia) have been established. These schools, however, are totally independent. They are not affiliated to any State education department. Their main aim is to impart Islamic religious education to girls from standard five onwards. English, Mathematics and Domestic Science are also offered.

It is not the objective of this paper to discuss the origin and development of each of these private schools. What follows will therefore be restricted to an evaluation of the curriculum for Islamic and secular education at Muslim Private Schools.

CHAPTER 5

CURRICULUM FOR ISLAMIC AND SECULAR EDUCATION AT MUSLIM
PRIVATE SCHOOLS : AN EVALUATION

1. AIM OF ISLAMIC EDUCATION

Islamic education aims at developing the Islamic personality by effecting a consciousness of ones' spiritual being. Unlike secular education which is activity / vocation - oriented, Islamic education is aimed towards transcendental pursuits, so that man's adherence to God-given values is maintained.

Islamic education does not disclaim worldly knowledge. The aim of education in Islamic society is to create a society with trained manpower imbued with a high level of God - consciousness, that is both creative and innovative in every field. [1]

Furthermore Islamic education, though it draws a distinction between mundane and spiritual life, nevertheless does not

1. Nadvi S.H.H. A critical overview of Muslim education in S.A., Muslim Education Quarterly Vol.5 No.2, The Islamic Academy, Cambridge, UK., 1988, p.64

advocate a separation between the two. It emphasises harmony between the transcendent and the mundane aiming at creating "Mard-e-Momin" (the God-conscious individual) and "Insan-e-Kamil" (the perfect human being) through developing the inner being of man. It is not like worldly education which is activity-oriented, wherein the candidate is interested primarily in the vocational aspect of life. Islamic education, according to Iqbal, is based on a metaphysical, religio-philosophical and ontological concept of man and the universe. [1]

The school, whether Islam-oriented or non-Islamic, has a tremendous influence on children, who are required to spend up to eight hours a day therein. Recognising this fact, it is important that the curriculum offered at schools be structured in such a way as to give the young Muslim enough knowledge about his religion so that he will be able to function as an upright Muslim in society.

Muslim private schools have emerged with this purpose of overcoming the problem of the dual system of education. (mentioned in chapter 4).

1. Nadvi S.H.H., Op cit, p.64.

2. CURRICULUM AT MUSLIM PRIVATE SCHOOLS

The curriculum at Muslim private schools is designed to provide an integrated educational experience for the children with Islamic education being interwoven with secular studies. Equal emphasis is placed on both religious and secular education from Junior Primary to Matric. The schools provide academic education in order to meet the requirements of the matriculation examinations held on a national level. Since the Muslim school is imbued with an Islamic ethos, the religious subjects offered provide a balanced system of education. [1]

Hereunder is an example of a Muslim private school's curriculum :-

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1. Ameen, O.F., Principal Lockhat Islamia College, Interview, November, 1992.

<u>RELIGIOUS (ISLAMIC STUDIES)</u>	<u>SECULAR</u>
Qur'ān	English
Ḥadīth	Afrikaans
Fiqh	Mathematics
Tafsīr	Physical Science
Arabic Language	Geography
Aqā'id	History
Tawḥīd	Biology
Practicals : Performing salah	Accounting
Training for Umrah	Economics
Training for Hajj	Computer Studies

[1]

Blended into the normal timetable are daily periods [1hr.30min.] of religious instruction. This provides children with routine education in which a smooth interaction exists between religious and secular education. For example the Accounting teacher instructs the pupils in the calculation of zakāt (an aspect of Qur'ānic studies) within the (secular) Accounting period. Such integration is not possible in a State school.

Although the results of students' performance in Islamic studies class tests does not determine their promotion from one (secular) standard to another, the significance of Islamic courses are nevertheless, deeply felt. It is hoped that through these studies not only will pupils learn about Islam in general, but also be trained to lead a balanced life according to God-given moral values. The daily recitation of Qur'ān and Du'as and the performance of Ṣalah equips pupils to inculcate the spirit of Islam in their daily lives. [1]

Arabic as a language is an integral part of the Muslim Private school curriculum. Its syllabus is much more advanced than the one used in State schools. Teachers of Arabic have been trained, both locally and abroad, in the teaching of a foreign language. The latest methods, text and research are employed to enable pupils to appreciate the language to its maximum. Their success and high standard is evident in the results attained at the "Arabic Olympiad" held by the Association of Muslim Private Schools' Arabic Society.

1. Māwlāna Junaid, Religious Education Supervisor, Lockhat Islamia College, Interview, November 1992.

Of the 220 participants, the first four positions were achieved by pupils from Lockhat Islamia College. [1]

Although the environment of these schools is Islamic, there is great emphasis on secular education. Whilst some teachers are making sincere attempts to Islamize their subjects, unfortunately not all their efforts have met with success, for present-day teachers are themselves products of a dual system of education; and therefore the task of desecularisation and Islamization of subjects becomes all the more difficult. [2]

3. ISLAMIZATION OF KNOWLEDGE

The introduction of Western secular education in the nineteenth century created a crisis for Muslim education. In order to understand the nature of the crisis affecting Muslim

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1. Dawood, I : Newsletter, Lockhat Islamia College, (Third Term 1990) Vol.2, No.3.
 2. Mohamed, Y : Muslim Education : Crisis and Solutions, in Perspectives on Islamic Education, Muslim world league, Lenasia, Johannesburg, 1992, p.39

education, we must view the aim and content of Islamic education. The aim of Islamic education is the actualization of man's fitrah (man's inclination to worship his creator) in all its dimensions within a social context. [1]

Islamic education is therefore concerned with the development of the whole person (body, mind, and soul), who will lead a happy and fruitful life in this world and aspire, through good deeds, to achieve spiritual bliss in the hereafter.

Since education is of vital importance in guiding the lives of people, its basic principles must be derived exclusively from the Qur'ân. Islamic education is one which trains the sensibility of pupils in such a manner that in their attitude to life, their actions, decisions and approach to all kinds of knowledge, they are governed by the spiritual and deeply felt ethical values of Islam. They are trained and mentally so disciplined, that they want to acquire knowledge not merely to satisfy an intellectual curiosity or just for material worldly benefit, but to develop as rational, righteous beings and bring about the spiritual moral and physical welfare of their families, their people and mankind.

1. Mohamed Y. Op cit, p.29

Modern secular education on the other hand differs from the Islamic in that it is built on two hypotheses. It does not recognise the supremacy of religion and it seeks to divorce religion from life. Its aim is to prepare its charges for the material world and ultimately to make people into good citizens. Islamic education aims at developing good human beings.

Thus two conflicting systems of education, the Western secular and Islamic traditional, produced the Muslim graduate of split personality whose heart and mind while inclined towards Islam on account of one's upbringing and home environment, nevertheless, gradually became western-oriented through acquiring knowledge at western universities.

Therefore the greatest task confronting the Muslims, is that of solving the problem of the duality of the educational system. The solution to the problem was presented at a seminar held at Islamabad in January 1982, by the late Ismail Raji al-Faruqi. He called for what he termed the "Islamization of Knowledge" (the merge between secular and Islamic education) and insisted on a radical change of attitude towards education.

According to him the process of Islamization basically involves the following : namely, the Muslim's mastery of the legacy of Islamic learning; the mastery of contemporary legacy of learning; the identification of their shortcomings in relation to the ideals of Islam; the reconstruction process so that they coalesce with each other and do so in harmony with the vision of Islam. [1]

Faruqi developed a blue-print consisting of a twelve step workplan for the Islamization of knowledge. Each step involves a critical assessment of the modern discipline from an Islamic point of view.

The international efforts at Islamization articulated by al-Faruqi have encouraged efforts locally. Muslim private schools have emerged with the purpose of overcoming the problem of the dual system of education and with the realization that there is a need for the Islamization of education.

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1. Faruqi, I.R., Islamization of Knowledge : General Principles and Workplan, International Institute of Islamic Thought, Maryland, 1982, p.51.

Although the environment and atmosphere at the Muslim private schools are Islamic, they have not yet reached the stage where the Islamic and secular education have been integrated.

The Association of Muslim schools (AMS) [Refer Appendix C] has undertaken the task of working towards a comprehensive, Islamically integrated system where the subjects are to be viewed from a purely Islamic perspective. A twelve-year programme was launched in 1993. Much work has been done thus far. Numerous workshops and conference have been held and teachers have been mandated to remove from the syllabus those sections that are blatantly antithetical to Islam and to make sincere attempts to Islamize their subjects. [1]

The objective of the Muslim private schools is to move away from Islamic studies as a separate curriculum and to include it - or any of its subjects - within the secular curriculum.

For example, when teachers at the Habibiya College taught "Romeo and Juliet" as a setwork for Matriculation students a few years ago, not only were they taught the language of Shakespeare and influenced by ideas Shakespearean, but at the

1. Khamissa, E.H., Opcit, December 1994.

same time brought home relevant Islamic teachings in the form of quotations from the Qur'ān to make them realise, for instance, that there is no room in Islam for family feuds, love affairs and suicide as are found in many of the former's works.

So the value of Shakespeare will lie not so much in language or medieval world-view, but as a stimulus towards positive thinking on the basis of Qur'ānic values. [1]

Although Islamic educational methodology has not yet advanced to such a degree as to achieve a wholly Islamically - integrated system of education, Muslim private schools serve the important purpose of providing their pupils with an indispensable Islamic educational background which can hardly be achieved in State schools.

Since an Islamic traditional educational system is urgently required to immunise the child against many of the unhealthy influences of secularism, Muslim private schools, although

1. Adam A., p.55

essentially applying a dual system of education, provides a vital solution to an immediate need.

However it can be said that the curriculum at Muslim Private Schools is unique because it not only provides an education of an appreciable standard but also helps in the moral development of Muslim students who, armed as they are with a universal moral code, are expected to direct their energies towards, inter alia, the upliftment of the various communities in the South African subcontinent.

CHAPTER 6

FUTURE STATUS AND THE PLACE OF MUSLIM PRIVATE SCHOOLS IN THE
NEW SOUTH AFRICA :

Private schools are presently governed by the Educational Acts of the Department of Education to which they are attached. With the announcement of a new dispensation education has been targeted for massive changes in a democratic South Africa. A uniform system of education is to be instituted, which, it is envisaged, will be designed to overcome the crisis (mentioned previously) in education today.

It is therefore necessary to determine whether this uniform system of education will affect the future status and place of Muslim private schools in the new South Africa.

There is no doubt that South Africa is traversing a course of momentous change as it marches to a just society. There is no question that enormous mountains of complexities have to be assailed before the peaks of stability and tranquility are reached. In scaling these heights to develop a new social order, cognizance must be taken of the cultural and religious heritage of all the people of South Africa.

Muslims, not only in South Africa but worldwide as well, find their motivation in the historical context of the struggle of the holy Prophet Muhammad (SAW). Fourteen hundred years ago he waged a relentless battle to overcome the forces of evil and ignorance in order to grant a dispensation (Islam) which enshrined the principles of justice, equality, and religious freedom that was soon to reverberate to the far-flung corners of the world.

These principles are absolutely vital and non-negotiable in our context today given the heterogeneous population and demographic profile of our land. The Qur'an is explicit in recognising this diversity of mankind as described in chapter 49 verse 13 :-

O Mankind! We created you from a single (pair)
of a male and a female
And made you into nations and tribes,
that ye may know each other
(Not that ye may despise each other). Verily
The most honored of you in the sight of God
Is (he who is) the best in conduct [1]

1. Qur'an, 49 : 13

Therefore as South Africa takes it's rightful place in the family of nations, Muslims who desire the freedom to practise and teach the religion of Islam are concerned whether the unitary system of education will be able to cater for South Africa's heterogeneous learning population. Will it, for example, be able to provide for the academic and religious growth of Muslim children?

It is certain that the state, with its enormous task of providing an adequate standard of education for the whole nation cannot be expected to cater for the specific programme envisaged for Muslim children alone.

The president of the ruling African National Congress (ANC) Dr. Nelson Mandela, in his address at the 37th national congress of the South African Jewish Board of Deputies, appealed strongly to South African Jewry to commit themselves to establish education programmes for the disadvantaged blacks.. [1]

It is most likely that the educational programme Dr. Mandela is referring to are the numerous private schools established by the Jews throughout the country.

1. Natal Mercury , Durban, 23 August 1993

John Samuel, the A.N.C.'s national head of education, had said at a meeting in Mowbray that if the A.N.C. came to power after the 1994 elections, private schools would be permitted only if they did not discriminate on the basis of race, religion or sex. They would also not receive government funds. [1]

However Mr. Samuel's statement angered national education minister Mr. Piet Marais who said that on the eve of the launching of the national education and training forum, Mr. Samuel had "made the ANC guilty of what it accuses others of doing ... attempting to restructure education unilaterally". [2]

The National Education Co-ordinating Council (NECC) is against the privatization of education. This stems from the belief that once education becomes a commodity that can be sold or bought then it becomes inaccessible to the majority, especially the working class. The NECC also believes that the primary responsibility of the state is to finance and provide education for all. At the same time the NECC feels that it

1. Natal Mercury , Durban, 5 August 1993

2. Natal Mercury , Durban, 6 August 1993

would be extremely irresponsible on their part to rule out private schools completely.

South Africa's multi - linguistic and cultural groups have particular educational needs which are not catered for in the state schools. This diversity must be allowed to take its course to enrich the people in building one South Africa with a common national identity. [1]

The ANC believes that the state has the central responsibility for the provision of education and training. However, organs of civil society have an important role to play in the provision of education and training. Where non-governmental agencies provide education and training, the state will ensure that this is undertaken within the framework of national education policies and principles. [2]

The following principles were adopted at the national conference on education held by the ANC :

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1. Sibusiso Sithole , Regional General Secretary NECC Natal Region, Interview, November, 1993.
 2. ANC Policy Guidelines for a Democratic South Africa, p.55

1. The state has the central responsibility for the provision of education and training.
2. A nationally determined framework should ensure that employers observe their fundamental obligation for the provision of educational resources.
3. Education and training policy and practice shall be governed by the principle of democracy, ensuring the active participation of various interest groups, in particular teachers, parents, workers and students.
4. All people (children, youth and adults) shall have access to education.
5. There shall be special emphasis on the redress of educational inequalities amongst historically disadvantaged sectors of society particularly the youth, the disabled, adults, women, the unemployed, rural communities and black people in general.
6. There shall be mechanisms to ensure horizontal and vertical mobility and flexibility of access between

general formative, technical, industrial, and adult education and training in the formal and non-formal sectors.

7. There shall be nationally determined standards for accreditation and certification for formal and non-formal education and training, with due recognition of prior learning and experience.
8. Education shall aim at the development of a national democratic culture, with an accommodation of diversity which does not conflict with other key principles.
9. The provision of education and training shall be linked to the development of human resources within national development aimed at the restructuring of the economy, redistribution, and the democratisation of society.
10. The education process shall encourage national peace, justice and stability.
11. Education shall be based upon the principles of co-operation, critical thinking, and civic responsibility,

and shall empower individuals for participation in all aspects of society. [1]

Against this background the Muslim private schools will have to undergo a transformation in the secular aspect in a manner which, while catering for the needs of the community it has committed to serve, will not cause a single principle of the Dīn (Religion) [i.e. Islam] to be sacrificed.

It is also unlikely that the government would stop subsidizing private schools. Naturally all these schools have an open door policy and are not elitist in that allowance is made for poor students fees to be (partly or even wholly) subsidized. It is noteworthy that in a small country like Holland, today, there are as many as thirty Muslim schools that obtain one hundred percent subsidy from the government.

No matter how benevolent a government may be, it will not be able to fulfil the specific needs of the different religious groups in the public sector and will consider enterprise towards the establishment of private schools.

1. Newsletter, Association of Muslim Schools, April 1992.

Similarly, one wonders if the Muslim community will be able to afford, financially and otherwise, so many private schools. Is it possible that financial drain may eventually cause deterioration of the quality of education offered at these private schools and may bring it down to the level of the madrasah system? Would it therefore not be a reasonable proposition to have five to seven good and well-endowed residential Muslim private schools in the whole of South Africa?

In the light of the above one needs to look at the Muslim private schools in the concept of the first revelation. Allah chose to address Prophet Muhammad (SAW) with the proclamation "Iqra" (read). It is through this verse that Muslims realise that education is a mission incumbent on all Muslims to take forth to posterity. If in the above context the motivation for providing education for Muslims is correct then, as Muslims believe, help from the Creator will be forthcoming. For He says in the Holy Qur'ān :

"And Allah has purchased from the believers their property and their lives and has given in return for them Jannah." [1]

1. Qur'ān, 9:11

Furthermore, the "break-in" point for the running of the school is the enrolment of eighteen pupils per class. Therefore an enrolment of twenty to twenty-five pupils generates a profit which is invested to generate more funds. [1] As long as a school of this nature can keep its roll on the profit margin, enough funds will be available for its smooth running and future developments.

In addition the most significant development in the Muslim private schools came through as a result of Islamic Sharī'ī (guidance). Muslims are expected to give out two-and-half percent of their profits as Zakāt (charity). Consequently one of the uses of zakāt is to provide education. Affluent parents donate a percentage of their zakāt to the educational fund of the Muslim private school. Thus the education fees of those students eligible for zakāt may be paid for from the zakāt fund. [2]

Similarly the thorny issue of "elitism" is negated. Children from the wealthy classes are made to rub shoulders with children from needy groups. This in itself offers a "ready -

1. Randeree M, (Dr.) , Op cit

2. Ibid.

made" education wherein children from two extremes of the social spectrum assimilate and develop as classmates, leading to the spirit of brotherhood as envisaged by the religion of Islam.

CONCLUSION :

The inception of Muslim Private Schools in South Africa has been the culmination of the relentless efforts of many individuals who believe quite justifiably that the specific needs of Muslim children were not being met at the other institutions of learning.

The Muslim Private Schools can now become a bulwark against the deleterious effects of a purely western education and more specifically its value systems which are at variance with Islamic principles.

Furthermore the preceding discussions prove that by establishing Muslim Private Schools, the Muslim community is now in a position to control and determine their children's education. The following merits have been noted with regard to their secular and religious education.

Secular Education :

1. Classes with eighteen to twenty-two children, never beyond twenty-five allows for a more personalized teaching.

2. Remedial education, provided on an organized basis and made compulsory, allows children to develop uniformity in standard.
3. The emphasis on quality of education rather than quantity is adhered to at all stages.
4. Continuous investigation in assessment and improvement on the educational needs of the children provide a caring and committed teacher - parent relationship.
5. Quarterly parent / teacher consultation and access to teachers and principal at all times allows for immediate rectification of any problem encountered by the child or the teacher.
6. An independent elected Parents' Association (P.A.) body meeting on a monthly basis allows for parents to communicate their problems via their representative to the general parent body. Also the P.A. body helps to provide the vital links between principal, teachers and the governors. (1)

1. Randeree M, (Dr.) , Op cit

Religious Education :

1. Religious education contains a system wherein the amount of time required for religious education is determined by the school itself provided the minimum time required for secular education is met.
2. The syllabus of religious education may now be compiled and refined to a standard meeting with parental satisfaction and approval.
3. The employment of professionally qualified Religious Teachers with supervision allowed for imparting of higher quality of education.
4. The establishment of an Islamic environment at the school (including Jumu'ah Salah) - and the provision for Islamic dress especially arranged for students, - help the Muslim child view the Islamic social code as part and parcel of his/her life.
5. In the final analysis education from these institutions is intended to produce responsible, practicing Muslims rather than the dichotomised individuals whose religion is not an

inherent part of their lives and which principles are divorced from one's day-to-day activity.

Finally amongst these merits arises the criticism of elitism. Poor parents cannot afford to send their children to these schools as the fee structure is beyond their reach. Therefore it is said that such an institution caters only for the higher income group. However it must be borne in mind that such criticism stems from the stereotype attitude of the community towards Muslim private schools which have been established to serve the community at large and which do not encourage elitism in any way. (Refer chapter 6 page 93)

With regard to the fee structure which differs from one Muslim private school to another, needy students are subsidized or given a hundred percent subsidy. (Refer chapter 6 page 93). It must be pointed out that the fee structure at these schools is much lower in comparison to other (chiefly White) private schools in South Africa.

RECOMMENDATIONS :

Islam is a religion so comprehensive that every aspect of the Muslims life is affected by it. Therefore for their future development the Muslim private schools should consider the following :-

- * Every aspect of the Muslim school must be Islamized.
- * Everything possible must be done to ensure that the best school buildings and educational facilities prevail.
- * Provide hostel facilities so that the impact of these schools would not be diminished by the home environment and community.
- * Provide facilities from kindergerten level so that pupils can be trained from an early age.
- * Introduce a wider spectrum of subjects to meet the specific needs of pupils.

- * Private schools mainly provide academic tuition. There is a greater need to satisfy the technical demands of the country. In this regard improved facilities for technical subjects like Industrial Arts, Technical Drawing, Home Economics, Typing, Needlework, and Electronics must be provided.

- * Every attempt should be made to create an Islamic University and Technical College.

APPENDIX A

MISSION STATEMENT

PRETORIA MUSLIM PRIVATE SCHOOLS

The Muslim Private Schools aim at providing a sound Islamic and Secular education in order to develop the child's moral, spiritual, intellectual and physical character in accordance with the laws of Allah and the example of Prophet Muhammad (S.A.W.) by :-

1. Inculcating in the child consciousness of Allah (S.W.T.) and his relationship with his Creator.
2. Imparting knowledge that will enable pupils to differentiate truth from falsehood.
3. Instilling in pupils a consciousness of Allah (S.W.T.) as the source of intellectual, emotional, spiritual and physical growth, accepting the Holy Prophet S.A.W.) as the very embodiment of those qualities.
4. Promoting and preserving Islamic identity and values with pride and dignity.

5. Developing in the child confidence, responsibility and leadership qualities based on compassion, humility and righteousness.
6. Developing a culture of tolerance and respect towards all human beings.
7. Encouraging freedom of thought and expression within the bounds of Sharí'ah.
8. Providing knowledge, skill and attitudes that will exemplify dedication and excellence.

APPENDIX B

MISSION STATEMENT

LOCKHAT ISLAMIA COLLEGE

Lockhat Islamia College is committed to achieve its main objective by:-

1. being governed in all matters by Islamic faith and principles while at the same time respecting those of other faiths.
2. helping each of its pupils to fulfil his potential and develop life skills to equip him/her to meet the challenges of society.
3. encouraging higher academic endeavor and pursuing excellence.
4. encouraging qualities of self-discipline and self reliance; the ability to think critically and creatively and to exercise responsible choice; and to engage in self evaluation.

5. challenging students to appreciate their responsibilities, to respect others, and to develop a deep concern for their social and physical environments.
6. offering an outreach programme to encourage sensitivity to the needs of others.
7. Inculcating a commitment to achieve the highest possible standards in all activities within the Islamic context.
8. recognising the importance of the family and the home in promoting education and by fostering a strong bond between home and school.
9. participating in activities and programmes that improve the quality of life of the wider community.

APPENDIX C

ASSOCIATION OF MUSLIM SCHOOLS [AMS]

The Association of Muslim Private Schools (AMPS) was formed in March 1989 to co-ordinate the activities of Muslim schools and to lend support to one another for the common good of the Ummah, in its quest for a workable and dynamic Islamic educational system.

In 1992 the association decided to delete the term "private" and refer to themselves as the Association of Muslim Schools (AMS).

The following are the objectives of the association :-

1. To advance, promote and represent the interest of its members and to voice collectively opinions on matters pertaining to education.
2. To cater for the growth of man in all its aspects: spiritual, intellectual, aesthetic, physical, scientific, linguistic - both individually and collectively.

3. To further the study of all matters related to education and for this purpose, arrange conferences, seminars, meetings and workshops.
4. To disseminate information relating to education and for the attainment of the objective of the association or for the advancement of education to publish leaflets, magazines, brochures, booklets, books or other publications as the association may from time to time deem expedient.
5. To discuss matters concerning the policy and administration of private schools and to encourage co-operation between them.
6. To consider the relation of such schools to the general educational interests of the community.
7. To arrange combined educational excursions by pupils to Holy places.
8. To conduct teacher-pupil exchange programmes.

9. To promote the establishment of Muslim private schools both in South Africa and internationally.
10. To affiliate with other organisations having similar aims.
11. To establish subject societies.
12. To do all things that are consistent with Islamic Shari'ah. [1]

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17.2. Mawlana Junaid - Religious Education Supervisor at Lockhat Islamia College, Durban.

17.3. Mr.O.F.Ameen - present principal of Lockhat Islamia College (Primary), Durban.

17.4. Dr.M.Randeree - general practitioner and member of the Board of Governors of Lockhat Islamia College, Durban.

17.5. Sibusiso Sithole - Regional General Secretary NECC Natal Region.

17.6. Mr.E.H. Khamissa - present principal of Lockhat Islamia College (Secondary), Durban.

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