

**ASSOCIATION OF MUSLIM SCHOOLS (AMS):  
THE NEED AND RELEVANCE FOR THE  
ESTABLISHMENT OF MUSLIM PRIVATE  
SCHOOLS IN SOUTH AFRICA**

submitted in fulfillment of the requirements for the degree of

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by

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## DECLARATION

The Registrar  
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I, **SHABEER AHMED ADAM**, (Student Registration no. 9704332) do hereby declare that my M.A. thesis entitled:

***ASSOCIATIONS OF MUSLIM SCHOOLS (AMS): THE NEED  
AND RELEVANCE FOR THE ESTABLISHMENT OF  
MUSLIM PRIVATE SCHOOLS IN SOUTH AFRICA***

is the result of my own investigation and research and that it has not been submitted in part or in full for any other degree or to any other University.

All work for this thesis was completed at the University of KwaZulu-Natal.



Signature

18/03/05

Date

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## INTRODUCTION

Education is often thought of as a process of “enculturation or socialization of the younger generation by the older.”<sup>1</sup> However, Lester Smith makes this important observation:

When thinking about education we must not forget that it has the growing quality of a living organism. While it has permanent attributes, it is constantly changing, adapting itself to new demands and new circumstances.<sup>2</sup>

In other words, it is difficult to give a single definition to education and this is why we find that educationists have, from time to time, come up with various definitions of education.

H.I. Marron defines education as follows:

Education is a collective technique which a society employs to instruct its youth in the values and

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<sup>1</sup> Doyle, J.F. *Educational Judgements, Papers in the Philosophy of Education*. London. Routledge and Kegan Paul Ltd. 1973, p. 19.

<sup>2</sup> Lester Smith, W.O. *Education*. Aylesbury. Hunt Barnard Printing Ltd. 1973, p.7.

accomplishments of the civilization within which it exists.<sup>3</sup>

J.F. Doyle, another distinguished educationist, holds the following view:

In the very broadest sense, education is the process by which the individual acquires the many physical and social capacities demanded of him by the group into which he is born and within which he must function.”<sup>4</sup>

Hence, it can be noted that the task of defining education is extremely difficult, as the definition of education is done on the basis of one's circumstances and political or religious affiliation.

Islamic Education, on the other hand, is a process which results in the growth of the intellectual, moral, spiritual and aesthetic conditions of the human personality in the direction of the only ideal that is perfectly good, beautiful and true, namely, the ideal of God.<sup>5</sup>

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<sup>3</sup> Marron, H.I. *A History of Education in Antiquity*, Mentor Books. 1964, p.13.

<sup>4</sup> *Educational Judgements, Papers in the Philosophy of Education*. op. cit., p.19.

<sup>5</sup> Jaffar, S.M.: *Education in Muslim India*. Delhi. Ballimaran. Jayyed Press.1972, p. 236.

The minimum essential of an Islamic system of education is that the Islamic concept of God as the Creator of natural phenomena of the world of matter, life and mind is the central fact and the organizing principle of the material of its textbooks in the physical, the biological, the human and social sciences.

With regards to Islamic education, it is to be noted that it is based consciously or unconsciously on the Islamic philosophy of life and is thus capable of assuring the natural and perfect growth of the human personality and the all round development of the individual.

## **EDUCATIONAL SYSTEM**

According to Behr and Macmillan, "Every nation has its own distinctive educational system, the emergence of which has many determinants."<sup>6</sup> They also point out that though each national system is unique, it is nevertheless to some representative educational pattern. Each pattern has its dominant educational objective, and specific administrative organization and institutional structure.<sup>7</sup>

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<sup>6</sup> Behr. A.L. & Macmillan. *Education in South Africa*, Pretoria. J.L. Van Schaik Ltd. 1966, p.1.

<sup>7</sup> Ibid, p.1.



The educational system is therefore subject to the forces, powers, conditions, demands, prerequisites and circumstances from the natural and cultural environment of man, which influences it and which will determine its individual format, design, difficulties and character.

In order to exemplify the above, we can explain this actuality in the light of some educational systems, viz. the education system of America, Marxist – Leninism. The general goal of the American Educational System is geared towards attaining social adequacy and efficiency. Hence, education is designed according to the problem-solving method, while the curriculum includes all those activities of the democratic life for which the school can be responsible.<sup>8</sup> Thus, all these aspects of education are determined by positivism as the philosophy of life of American education arises from the ground motive of nature and freedom.

Conversely, the Marxist-Leninist educational goal was formulated as the “bringing up of the so-called New Soviet Man”<sup>9</sup> by an education which

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<sup>8</sup> Miller, V. *The Public Administration of American School Systems*. New York. Macmillan Co., 1965, p.25.

<sup>9</sup> Shimoniak, W. *Communist Education: Its History, Philosophy and Politics*. Chicago. Rand McNally & Co.1970, p. 60.

strove to control the human mind as early as possible, the mind which will act and think as it is told.<sup>10</sup>

By incorporating Sovietisation and indoctrination of the child in the then Soviet philosophy and culture, the syllabus became very complex. These were closely related to the ground motive of collectivism, which included matters such as Russian patriotism, atheism, party loyalty, and a hatred of non-Russian matters and socialism. Hence the ground motive clearly coloured all Russian education. Thus, we note that every country has its own distinctive educational system. Furthermore, the educational system of a country cannot be studied “to some purpose, without due regard to the people and to the history that has helped to shape it.”<sup>11</sup>

## **AIM OF ISLAMIC EDUCATION**

Islamic Education aims at initialising the learner’s Islamic personality by effecting an awakening and consciousness of one’s spiritual being. Unlike secular education which is activity/vocation-oriented, Islamic education is aimed towards transcendental pursuits and finally acquiring piety, so that man’s adherence to God-given values is maintained.

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<sup>10</sup> Ibid, p. 60.

<sup>11</sup> Ibid, p.180.

Islamic Education does not disclaim worldly knowledge and allows one to gain secular knowledge, as Islam is not only a religion but a way of life. 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.<sup>12</sup>

In the past, Muslims were the best in every field that they studied such as, Science, Mathematics, Astrology, Arts, Architecture, etc. Secular Education is not unlawful or prohibited for Muslims, it is the way that one acquires it and the intention one has when acquiring the so-called secular education that would actually make it unlawful or lawful for one to pursue it.

Many Muslims of the past and present have acquired secular education and were the best in their fields, and were equally God-conscious. They believed that all knowledge is with Allah ﷻ and comes from Him ﷻ.

Islamic Education draws a distinction between mundane and spiritual life. Islamic Education does not advocate a separation between the two. It emphasises the merging of both the mundane and spiritual, as Islam is

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<sup>12</sup> Nadvi S.H.H. A Critical overview of Muslim Education in South Africa in *Muslim Education Quarterly*. The Islamic Academy. Cambridge. Vol. 5, No. 2. 1988, p. 64.

a way of life. Islamic education thus emphasises the harmony between the transcendent and the mundane aiming at creating a God-conscious individual.

Secular education is more activity based, while Islamic education is more spiritually based and less activity based. Secular education essentially prepares the learner towards the vocational aspect of life, while Islamic education aims at turning the learner's interest in the metaphysical, religio-philosophical and ontological concept of man and the universe.<sup>13</sup>

The school, whether Islamic-orientated or not, exercises tremendous influence on its learners since the learners are required to spend up to eight hours a day within the school environment. Taking this fact into consideration, the schooling curriculum should be structured in such a manner to equip the learners with sufficient knowledge about their religion so that they may be able to function as upright Muslims and law-abiding citizens within society. It ought to be noted here that Muslim Private Schools came to be established primarily to overcome the problem of the dual system of education.

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<sup>13</sup> Ibid.

Muslims firmly believe that Islam is a way of life and hence the imparting of education was always associated with the *Masjid*. Moreover, Tibawi emphasizes the fact that “modern Arab society and modern Arab education cannot be truly appreciated without some accurate understanding of the Islamic faith and Islamic civilization.”<sup>14</sup>

The *Holy Qur’ān* is given prominence in education - its precepts and rules of conduct have to be memorized. A good example of Islamic educational system is that which was in vogue in Saudi Arabia in the past, whereby two-thirds of the school time was used for religion and Arabic and the rest for Arithmetic, History, Geography, Science, Hygiene, Art and Physical education.<sup>15</sup>

## **KNOWLEDGE AND EDUCATION**

The explosion of knowledge and the bewildering growth in technology that the twenty-first 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,

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<sup>14</sup> Tibawi, A.L. *Islamic Education*, London. Headley Brothers Ltd. 1972, p.19.

<sup>15</sup> Ibid.

moral and religious teachings aimed at equipping them for the challenges that lie ahead.<sup>16</sup>

Presently, there are many obstacles and vices that are prevalent in society which hinder our children's future as well as their beliefs and culture. Hence, educational facilities, with both secular and Islamic education, is needed to provide the skills and knowledge our children need to survive in this ever changing world and to safeguard their religious and cultural heritage.

Conscientious Muslim parents, therefore, strive to provide for their children the best of both educational spheres that can be given to ensure their children's optimum all-round development and that is where the need arose for the establishment of Muslim Private Schools. They incorporate the best of both the spheres of education.

W. R. Niblett aptly asserts:

The end of education is not happiness but rather to  
develop greater capacity of awareness; to deepen

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<sup>16</sup> Extract from an interview with Seymour, T, 1<sup>st</sup> principal Lockhat Islamia College in Durban.1990.

human understanding in order to inculcate right action,”<sup>17</sup>

In other words, education should be a continuous and all embracing process, which should influence all aspects of life of the pursuer of education. 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.

During the 1980's, Muslims were unable to improve the standard of education in the State Aided Indian Schools, because they fell under the House of Delegates, which was at that time in a state of political turmoil. Politicians in pursuit of position and power were at loggerheads with those in the teaching profession. This resulted in problems at classroom level and consequent disappointment and bitterness in the teaching profession.

For this reason many Muslim learners found themselves seeking admission at established Private Schools throughout the country, schools

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<sup>17</sup> Niblett, W. R. *Education and the Modern Mind*, Quoted by Hughes A. G. and Hughes E. H. *Education: Some Fundamental Problems*. London. Longman. 1960, p. 82.

which had already established a Judaeo-Christian ethos, with corresponding Christian or Jewish religious education, integrated into their syllabi. No provision could be expected from these schools for the incorporation of Islamic ethos.

It was on this basis, that concerned Muslim businessmen and professionals began to investigate the possibility of establishing Private Muslim Schools on lines similar to private schools established throughout South Africa by other communities. Islamic religious education is only imparted in three public schools in South Africa.

The three schools are Juma Masjid Primary, Hartley Road School and South Coast Madressa. These three schools are primary level schools. The question then arises what happens to Islamic education for learners when they reach the senior and FET (Further Education and Training) phases. In these schools, religious education is allowed within the school hours, but the time and scope allotted for religious education is insufficient.

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.

An organisation called Association of Muslim Private Schools was formed in 1989 to unite all Muslim Private Schools in South Africa. This organisation was formed especially to coordinate the activities and to lend support to one another for the common good of the Muslim community, in its quest for a dynamic Islamic educational system.

### **DISTINGUISHING FACTORS BETWEEN ISLAMIC EDUCATION AND SECULAR EDUCATION**

Islamic education has a basis of divinity in that it is based on revelation. The *Holy Qur'ān* is the indisputable foundation of the essential tenets of Islam, of its philosophy, ethics and culture. It is the cornerstone for Islamic systems of legislation and of social and economic organization. It is also the basis of both moral and general education. The system of Islamic education is based upon the idea that, every discipline and every branch of knowledge, which is of benefit to society and essential for it, should be given due interest by the Muslim community.

On the other hand, the secularist in confining his attention to the world here and now, frankly admits the fact, his continued adjustment is contingent upon a precarious future. However, though he is as anxious as the religious person for security, he is inclined to seek it, not in the worship of supernatural power, but in obedience to natural law.

Instead of bringing up his children in a religious atmosphere, he instructs them in a scientific method. "If the secularist has any religion at all, it is likely that scientific doctrines constitute the presuppositions of that religion and that scientists are its high priests. Moreover, democracy, if it is to give full scope to its emphasis on the common man, demands a secular religion and morals which rest on the self-sufficiency of man's own natural powers to direct his own destiny."<sup>18</sup>

Although the secularist limits himself to the world of natural forces, he believes that the school should keep its spiritual ideals. It has been said that the public schools were performing an infinitely significant religious work in bringing together children of diverse racial, national, and creedal backgrounds and, in promoting their assimilation into some sort of social

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<sup>18</sup> Brubacher, J.S. *Modern Philosophies of Education*, New York. Mcgraw-Hill Book Co.1962, p. 294.

unity, they were laying the basis on which any ultimate brotherhood of man must rest.<sup>19</sup>

A point of significance here is that most secular public or state schools offer no direct lessons in a particular religion. In spite of this exclusion, the state school continues to be disturbed with the moral education of its charges, whether it be in a so-called Right Living lesson or Youth Preparedness.

Finally in distinguishing Islamic Education from Secular Education we may safely conclude that there is truly little in common between these two, predominantly with regard to their philosophy. The former has a spiritual foundation while the latter restricts itself to the here and now, to nature, and to be the judgements of human experience, i.e. to social and cultural relevance.

## **OBJECTIVES OF THE STUDY**

The objectives of this is as follows:

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<sup>19</sup> Ibid, p. 295.

- ❖ To give a brief account of the dissemination of Islamic education in KwaZulu-Natal.
- ❖ To examine the *raison d'être* for the establishment of Muslim private schools in South Africa.
- ❖ To trace the establishment of the Association of Muslim Schools (AMS) and thoroughly analyse its role and function.
- ❖ To give a brief history of four Muslim schools in KwaZulu-Natal.

## Chapter One

# DISSEMINATION OF ISLAMIC EDUCATION IN KWAZULU-NATAL

## INTRODUCTION

On July 21, the Legislative Council of British India passed Act no. 33 of 1860, clearing the way of importation of Indentured Labour into the Colony of Natal.<sup>1</sup> The first batch of 342 Indian immigrants came from India in the ship called the S.S. Truro, which docked in Durban on 16 November 1860. They belonged to different religious affiliations. Records show that there were 101 *Gentoos* (apparently Hindus); 78 *Malabars*; 61 Christians; 16 *Muslims*; 1 *Rajput* and 1 *Marathee*.<sup>2</sup>

A few days later, the second group of immigrants arrived from Calcutta. Other ships followed bringing more immigrants to Natal. They were scattered among the sugar cane farms along the South and North Coasts of Natal. The Indian Muslims constituted of about 7% of the Indian indentured labourers. The Indentured labourers were followed by Muslim traders, who set up trading posts in various parts of the country. They penetrated remote areas to serve the needs of the local inhabitants.

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<sup>1</sup> Pather, S.R. *Centenary of Indian*, Durban. Cavalier Publications.1962, p. 43.

<sup>2</sup> *Indian Immigrant Register*. Vol.1. Durban. 1860.

They converted what were to others economically impossible ventures into economically paying propositions for themselves by their capacity for hard work, thrift and self-denial.

To build a *Masjid* or to set up a *Madrasah* is to lay the true foundations of the Muslim community. With this in mind, several Muslim pioneers established *Masājid* and *Madrasah* to preserve their religion and religious values.

*Madrasah* classes were started to teach the young to read and write and one of the pioneers who had done much in this regard was the late *Ḥaḍrat Sūfī Ṣaḥīb*. *Ḥaḍrat Sūfī Ṣaḥīb* settled in the Riverside area of Durban where he built a *Masjid* and a *Khānqah* (Spiritual centre), both of which are still standing to this day. Under his direction, several mosques were built in a number of towns from Cape Town to Basutoland. In Natal, *Masājid* and *Madāris* were set up in Springfield, Overport, Westville, Sherwood, Verulam, Tongaat, Pitermaritzburg, Colenso, Ladysmith and Newcastle.<sup>3</sup>

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<sup>3</sup> *Habibiyah Khānqah, Masjid and Madressa, 75<sup>th</sup> Anniversary, Souvenir Brochure*. Cape Town. S&S Printers, pp. 18 - 19.

*Ḥaḍrat Sūfī Ṣaḥīb* was endowed with sincere faith and great organizing ability. He chose his assistants well and sent them out throughout most of Natal and other parts of Southern Africa. In this way, the simple message of strict adherence to the laws of Islam was conveyed to the people.<sup>4</sup> “It was a measure of the success of *Ḥaḍrat Sūfī Ṣaḥīb* that the Muslims were to be moulded gradually into a relatively homogenous community.”<sup>5</sup>

Although the first Muslim settlers who came to South Africa were not highly educated in religious or secular subjects, they were extremely religious in their outlook and habits. They settled in groups and their primary concern was to collect money for the establishment of a *Masjid* along with a *Madrasah* where their children could receive Islamic education. The *Masjid-Madrasah* we see today in every town and village in South Africa is a living testimony of their effort.

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<sup>4</sup> Ibid, p. 5.

<sup>5</sup> G.R. Smith. *A Muslim Saint in South Africa*. Johannesburg. Witwatersrand University Press. 1969, p. 9.

## 1.1 ISLAMIC EDUCATIONAL VENUES

Before the introduction of Islamic education in South African schools, rudiments of Islamic education were imparted at various venues as discussed hereunder:

### 1.1.1 Home-based schools

Home-based schools continue to be the most popular in the Western Cape and are gaining popularity throughout the country. In almost every locality where Muslims reside, home-based schools exist. Such a school is run and controlled by a *Mu'allim* (male educator) or *Mu'allimah* (female educator). However, most of these educators have not received training in the scientific methods of teaching. Even their knowledge is based upon the information which they had acquired from seminars, the *dars*<sup>6</sup>, the *khuṭbah*<sup>7</sup> and the media, particularly from the Islamic newspapers and the radio.

Rote learning is emphasised and learners are required to memorize various invocations (*du'a*'s), short chapters from the *Holy Qur'ān* and

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<sup>6</sup> Islamic lessons were given at the *Masājid* at that time.

<sup>7</sup> Islamic Friday Sermon.



Prophetic sayings (*Aḥādīth*). Learners are also taught basic concepts of *Tawḥīd* (Unity of God's existence), how to perform the ablution, the five compulsory prayers, the rules which pertain to fasting and the pilgrimage.

In fact, the learners' progress at the home-based schools is assessed in terms of their prowess in recalling what they have memorised, as well as their ability to recite the *Holy Qur'ān* in a melodious style, that is, with *Tajwīd*<sup>8</sup>. The educators receive a form of meager stipend from the learners' monthly tuition fees. Usually these schools are not affiliated to an umbrella body of *Madāris* and thus most teachers enjoy an unchallenged and unchallenging authority.

In the last decade or so, there has been a positive move in that these educators have affiliated their home-based schools to certain specific Muslim educational organizations, such as Islamic Education of South Africa (I.E.O.S.A.), *Jam'iyat al-'Ulamā'* (Council of Muslim Theologians), Lenasia Muslim Association (L.M.A.), Raza Academy, and others. There are two main reasons for that: Firstly, their home-based schools gain recognition and they automatically qualify to

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<sup>8</sup> Correct recital of the Arabic Qur'anic text.

implement the syllabus of the respective educational organizations, making their task much easier.

#### 1.1.2 *Masjid*-based schools

At the *Masjid*-based *madāris*, which are conducted between 3 p.m. and 5 p.m., learners receive instruction on selected subjects, including Islamic history, ethics (*Akhlāq*), jurisprudence (*Fiqh*), *Tawhīd*, Qur’anic reading and Arabic language. In addition to the curriculum, which they study, learners write at least two examinations during the year so that their progress may be assessed. It is precisely at the *Masjid* that Muslim children memorize the entire *Holy Qur’ān* during a period of three to five years.

The lack of a common curriculum at these *Masjid*-based *Madāris* is not necessarily a concern, since diversity finds space within the conceptual scheme of Islamic education. However, the lack of a common core curriculum at these schools opens up the possibility for relativism in Islamic education in terms of which “anything goes”. Moreover, the irrelevance of certain of the content of Islamic education, such as outdated *Fiqh* issues, and the unwillingness of most of the *Madāris* to

establish effective inter-institutional co-operation, continue to pose serious challenges to the growth of Islamic education in the Muslim community.

### 1.1.3 Islamic Bookshops

Islamic Bookshops were another venue for acquiring Islamic Education. Many Muslims that were unable to attend the home-based Islamic schools (*Madāris*), used to learn Islam from books which they purchased at these bookshops. This form of education gave Muslims the choice to study that aspect of Islam that they wanted to know most about.

### 1.1.4 Adult classes

Adult classes are usually conducted at *Masājid* whereby refresher or elementary courses are imparted to adults which cover Qur'anic reading, Arabic language, and legal matters pertaining to marriage, inheritance, fasting and pilgrimage (*hajj*), and many other aspects of Islam.

In certain specific *Masājid*, a spiritual guide teach his followers about *Taşawwuf* (Sufism) and enlighten them on the manner in which they

ought to participate in *dhikr* (litanies) in order to attain spiritual development. Nowadays, the venue of these classes have moved from the *Masājid*, to the spiritual guide's residence or at the home of one of his loyal followers.

It is to be noted that in Durban with the establishment of the Muslim Charitable Foundation (MCF) in 1982, Al Ansaar Foundation in 1993, and the Islamic Educational Organisation of Southern Africa (IEOSA) in 1995, qualified Muslim teachers began to impart systematic classes on various Islamic topics to adults. The adult learners are charged a minimal fee in order to cover the fees of the educators and other expenses for holding such classes. These organisations also have facilities to train people to become skilled teachers in the field of Islamic education.

## **1.2 ORGANISATIONS INVOLVED IN THE PROMOTION OF ISLAMIC EDUCATION WITHIN DURBAN**

Some of the major organisations that are involved in imparting Islamic Education in Durban are:

- i. *Jam'iyat al-'Ulamā'*- Natal (now KZN)
- ii. Muslim Charitable Foundation (MCF)

- iii. *Imām Ahmed Raza Academy*
- iv. *Al Ansaar Foundation*
- v. *Islamic Education of South Africa (IEOSA)*

#### 1.2.1 *Jam‘iyat ‘Ulamā’* (Council of Muslim Theologians – Natal)

The *Jam‘iyat* was established on 15 January 1955 at the East Street *Madrasah*, in Pietermaritzburg with the goal of protecting and propagating true Islam. It was indeed a momentous occasion when the founder members of the *Jam‘iyat* met to establish that organization, which was to become the controlling body of religious, educational and other affairs of the Muslim Community in Natal.<sup>9</sup> Among the founding members were: *Mawlānā* Abdur Rahmaan Ansari, *Mawlānā* Muḥammad Ḥanīf, *Mawlānā* Aḥmad Desai, *Mawlānā* Ahmad Sabat, *Mawlānā* Sayed Muhammad Loot, *Mawlānā* Cassim Muhammad Sema, *Mawlānā* Abdul Ḥaq Omarjee, *Mawlānā* Abū Bakr Khaṭīb, *Mawlānā* Muḥammad Bashīr Ṣiddīqī, *Mawlānā* Abdul Qādir, *Mawlānā* Yūsuf Omarwadi, and *Mawlānā* Ādam Bhayat, most of whom have passed away.

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<sup>9</sup> After the first democratic elections in South Africa, this province came to be known as KwaZulu-Natal.

The first premises occupied by the *Jam'iyat* on a part-time basis was a small room in *Madrasah* Arcade in Durban. A few years later, an office was opened at the Sayani Center in Queen Street, Durban. As the workload increased dramatically, a full time office was opened in Pine Street at the Anjuman Islam building. In 1994, the *Jam'iyat* purchased its own building and now houses its offices there. Generous contributions by well-wishers of the *Jam'iyat* helped in paying for the property.

Among the first tasks undertaken by the *Jam'iyat* was the establishment of proper religious institutions - *Madāris*. The late *Mawlānā* Abdur Rahmaan Ansari personally took the initiative to fulfil that noble task and he succeeded to lay a strong foundation for *Madrasah* education in the then Natal province.

The *Jam'iyat*'s primary concern was to impart correct and pure Islamic beliefs and practices to the Muslim youth, bearing in mind that proper Islamic nurturing of the youth would determine the very future of Islam in the country. Towards that end, it established an Education Department devoted towards providing a comprehensive *Madrasah* syllabus. It was also responsible to conduct training programmes and prepare manual

guides for teachers. Experienced educationists carry out regular supervision of the *Madāris* which are affiliated to the *Jam‘iyat*.

Moreover, in order to educate the Muslim public about Islam and to keep them posted on current pertinent matters, the *Jam‘iyat* publishes a regular newsletter *Al-Jamiat* in both English and IsiZulu.

The *Jam‘iyat* headquarters at 579 Queen Street, Durban, also houses a mini book shop, offering a range of authentic Islamic literature and the complete set of its *Madrasah* textbooks is also available.

Furthermore, the *Jam‘iyat* has its own bursary fund, namely, the *Jam‘iyat al-‘Ulamā’* Bursary Fund (JUBF), which allocates bursaries to deserving students both for Islamic and secular studies.

### 1.2.2 Muslim Charitable Foundation (MCF)<sup>10</sup>

The Muslim Charitable Foundation was established on the 18<sup>th</sup> of August 1982. Although essentially the MCF is primarily concerned with the screening of the various Muslim organisations which go around

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<sup>10</sup> Vawda, A. *The MCF and its Madrasah Teachers Training Course [1984-1987]*. Unpublished B.A. (Hons.) Thesis, pp. 1–4.

appealing for funds from the Muslim Community, it also conducts a free *Madrasah* Teacher Training Course for *Madrasah* with the main aim of making Islamic, Arabic and Urdu educators better equipped to impart their knowledge in the *Madāris*.

The primary objectives of the MCF are as follows:

1. To provide, erect, maintain, subsidise and conduct *Madāris*, Mosques, *Musāfir Khanā*, *Jamā'at Khānā*, Schools, Libraries, (religious or secular) Institutions.
2. To cultivate knowledge and love for the religious ideals, tradition and principles of Islam, to encourage the study of Science, Arts and Literature and generally to advance the cultural, physical and spiritual needs of Muslims in all spheres of life.

The *Madrasah* Teacher Training Course was started in 1984. The classes for the Training Course are held at the Orient School in Durban on Saturdays between 09h00 and 12h00 with a tea break (tea provided) of 30 minutes. The training, including books, are provided free of charge to all students.



The MCF employs the ‘*Ulamā*’, *ḥuffāz*, University Lecturers and highly qualified educators to conduct the training classes. Mr. Mahmood Dawood, a retired lecturer who was attached to the Department of Arabic, Urdu and Persian at the former University of Durban-Westville is the principal of the *Madrasah* Teacher Training Course.

Classes are conducted by making use of modern methods of teaching like audio-visual aids, overhead projectors, flashcards etc. Moreover, the trainees are given projects like drawing charts, maps and collecting pictures that are related to the different subjects that are being taught to them.

Some of the subjects offered are: Islamic History, Arabic, *Dīniyāt*, *Holy Qur’ān*, Chalkboard Techniques, Teaching Aids and Methodology of Education.

The MCF also introduced an Adult Literacy Class at the beginning of the 1987 academic year. There was a dire need for such a class, since language proficiency was a major problem facing the tutors. Elderly women with no secular education are given basic education in reading and writing. Tremendous progress has been noted on the part of the

learners. They responded encouragingly and found the language class to be stimulating and very beneficial.

It is to be noted here that the MCF *Madrasah* Teacher Training Course has had a spiralling effect in the sphere of *Madrasah* Education. On 24 February 1985, a Training Course for *Madrasah* Teachers was started in Newcastle on exactly the same format as that of the MCF Course in Durban. The success of the course is due mainly to the interest and enthusiasm of the students, teachers and donors who see the need and relevance for the implementation of an innovative and progressive educational programme for *Madrasah* teachers.

The MCF's involvement in the training of *Madrasah* teachers demonstrates its commitment of not only screening Muslim organisations and guiding donors, but also of encouraging direct involvement of donors in what it considers to be the most urgent and vital need of the community, i.e. within domain of imparting Islamic education.

### 1.2.3 *Imām Ahmed Raza Academy*

The *Imām Ahmed Raza Academy* was established on the 5th of July 1986 in Durban with the sole purpose of uplifting the Muslim *Ummah* academically and spiritually. The chief founder and current President of the organisation is *Shaykh Abdul Hadi al-Qadiri Barakaati*, a graduate of *Dār al-‘Ulūm Manzar-e-Islam, Bareilly Shareef, India*.

Its aim and objectives are enumerated as follows:

1. To adopt ways and means in order to improve, promote and protect the religious, moral, educational, social and cultural interests of all Muslims living within South Africa and abroad.
2. To serve as a centre of learning and teaching the basics of Islamic Faith in accordance to the *Sunnī* path.
3. To make children and adults *ḥuffāẓ* of the *Holy Qur’ān*.
4. To provide such facilities and assistance as may be necessary to persons who could do useful research in Islam.
5. To formulate and implement a simplified and objective educational syllabus to suit the needs of Muslim children in South Africa.

6. To maintain an Islamic book, and audio-video library.
7. To translate, compile, publish and distribute useful Islamic literature, books, magazines, brochures, periodicals, newsletters, pamphlets, etc.
8. To initiate schemes of general welfare for the Muslims, to serve and aid the needy and the destitute.
9. To make representations wherever and whenever necessary to authorities for the removal of disabilities that affect the Muslims and the Islamic *Sharī'ah*.
10. To follow up misrepresentations of the cause of Islam and Muslims in books, magazines and papers, and to present the same in its true spirit and perspective by means of articles, letters to the editor and other means.
11. To establish an Islamic University, College or *Dār al-'Ulūm* in South Africa, to cater for the educational needs of Muslims.

In 1986, *Imām Ahmed Raza Academy* established *Madrasah Barakaatiyah Radawiyyah* which is presently catering for approximately 120 learners. Full-time *Hifẓ al-Qur'ān* classes are held for full-time students from 8 a.m. till 4 p.m. daily - Mondays to Fridays. It also offers part time *Hifẓ al Qur'ān* classes after school hours for learners to be able to complete their memorisation of the *Holy Qur'ān*. Likewise, special

Arabic Qur'anic reading/recitation classes are held for reverts to Islam. The *Madrasah* classes are regularly supervised and examinations are held on a quarterly basis.

The *Imām* Ahmed Raza Academy also embarked upon a challenging project to compile *Madrasah* textbooks for learners with the result that the following textbooks were published:

1. Our Islamic History-Part I for grades 1- 3.
2. Our Islamic *Dīniyāt* - Part I for grades 1- 3.
3. Islamic History - Part II for grades 4 - 7.
4. Islamic *Dīniyāt* - Part II for grades 4 - 7.
5. *Hifz*- Part I for grades 1- 4.
6. *Hifz* - Part II - for grades 5 – 7.
7. Islamic *Dīniyāt* for Girls.
8. The Key to the Arabic Language (Book 1) - Learning the Arabic language (beginners).
9. The Key to the Arabic Language (Book 2) - Learning the Arabic language.
10. Arabic for Beginners - Learning the Arabic language.
11. Urdu for Beginners - Learning the Urdu language for beginners.

Moreover, the *Imām* Raza Academy established the Mustapha Raza Library in which are found hundreds of Islamic books, local and international magazines, documents, newspapers and audio-tapes in English, Urdu, Arabic and Persian. Membership to the library is free.

Finally, the *Imām* Raza Academy manages a Research, Translation and Publications Department which is involved in the research, translation, publication and distribution of Islamic literature to the public, both locally and internationally.

#### 1.2.4 Islamic Educational Organisation of Southern Africa (IEOSA)<sup>11</sup>

The Hajee Ahmed Mahomed Lockhat Wakuff has been associated with a number of welfare, social and educational upliftment programs. From the time of its establishment, the Trust has contributed towards the building of many *Masājid*, schools and lecture rooms at Universities and Technikons. To date twenty schools have been built for the indigenous population of our country.

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<sup>11</sup> <http://www.tradepage.co.za/ieosa/nav.htm>

In 1995, the Trust established the Islamic Educational Organisation of Southern Africa, which is currently specialising in the training of teachers for *Madāris*, supervision of *Madāris*, including bi-annual examinations, and a totally integrated Pre-School Readiness Program.

In 1998, the first Girls' High School (Crescent Girls' High) promoting an Islamic ethos and affordable tuition fees was established.

During the apartheid era, many of the Muslim suburbs had informal *Madāris*. This gave rise to many problems, as the educators of these informal *Madāris* were not formally trained in teaching methodologies.

After surveys were conducted, it became clear that there was a need to establish a structured and formal Islamic education system. In 1985, the Hajee A.M. Lockhat Wakuff Trust established the then Durban Islamic Education Society, presently known as the Islamic Educational Organisation of Southern Africa in short I.E.O.S.A.

*Qārī* Ahmed Yusuff Lockhat who studied at the famous Al-Azhar University, Cairo, Egypt under some prominent *Mashā'ikh*<sup>12</sup> head the

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<sup>12</sup> Plural of *Shaykh* which stands for Muslim religious scholars.

Islamic Educational Organisation of Southern Africa is headed. He is also equally involved in various levels of educational and social upliftment programs.

From the beginning, the Islamic Educational Organisation of Southern Africa identified four main areas which needed to be given utmost attention which are as follows:

1. The formulation of a structured Islamic Education curriculum and production of learner textbooks.
2. Establishment of a Teacher Training College.
4. Monitoring and supervising of *Madāris*
5. Setting up of a Curriculum and Research Centre

Having accepted the mammoth task and responsibility of improving the standard of Islamic Education and realizing the expertise required for making such an operation successful, *Qārī* Ahmed Lockhat traveled initially in 1985 to many parts of the world and returned with new ideas and information.



The organization initially employed a few personnel to work on a core curriculum and syllabus, and to conduct regular teacher training workshops. These personnel also monitor the few centers affiliated to the IEOSA.

Upon assessing the educators, it was found that some educators were lacking in certain aspects of the learner's curriculum. In order to overcome that problem, which stemmed from the realization that a successful curriculum model depended largely upon teacher ability and resourcefulness, the research team proposed the establishment of an intensive Teacher Education Program since no institution was providing that particular service.

With the demand for the services provided by the IEOSA increasing and the dire need to establish a structured Teacher Education Course, specialists are employed for each subject and are appointed as Heads of Departments. Each head is assigned an assistant and together they all research the syllabus for their particular subjects and concurrently prepare support material for teachers.

#### 1.2.5 Al Ansaar Foundation

Al-Ansaar Foundation was established in 1993 with the primary objective of promoting Islamic education and *tarbiyyah*.<sup>13</sup>

In 1994, Al Ansaar Foundation succeeded in opening the Mariam Bee Sultan *Madrasah* at 222 Kenilworth Road, Overport, Durban which is supervised by IEOSA. This *Madrasah* has a staff complement of five professionally trained and qualified Islamic teachers who impart basic Islamic education to learners from grades one to seven.<sup>14</sup>

In that same year, Al Ansaar Foundation also opened the Mariam Bee Sultan Pre-School and Nursery which incorporates an integrated Islamic and secular curriculum. The Islamic curriculum ensures that children receive an education in the basic Islamic essentials such as behaviour, morals, etiquette, *du‘ā* (Islamic supplications), and how to perform the *ṣalāh* (obligatory five times daily prayers).<sup>15</sup>

In 1997, Al Ansaar Foundation launched a *Madrasah* for the deaf and mentally challenged. Specially trained teachers offer Islamic education at

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<sup>13</sup> *Al Ansaar 10<sup>th</sup> Anniversary Brochure*. Durban. Al Ansaar Foundation. 2003, p. 3.

<sup>14</sup> *Ibid*, p. 9.

<sup>15</sup> *Ibid*, p. 11.

this *Madrasah* once a week, i.e. on Saturday. Hearing-impaired learners are taught through sign language the concept of the *Tawhīd* (Oneness of *Allāh* ﷻ), the Muslim way of greeting and the methodology of reading the *ṣalāh*.<sup>16</sup>

Al Ansaar Foundation also conducts Adult Literacy classes, imparts courses in Islamic Art, and runs a *Qur'ān* night school.<sup>17</sup>

Moreover, in its commitment to educating the *Ummah*, Al Ansaar Foundation set up a Bursary Fund to assist needy students with financial assistance to pursue tertiary education. In 2003, R 250 000.00 was given out in the form of bursaries.<sup>18</sup>

## CONCLUSION

Behr and Macmillan state:

Every nation has its own distinctive educational system, the emergence of which has many determinants. Though each national system is unique, it is nevertheless tied to some representative educational pattern. Each pattern has its dominant

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<sup>16</sup> Ibid, p.15.

<sup>17</sup> Ibid, pp. 17 and 19.

<sup>18</sup> Ibid, p. 19.

educational objective, and specific administrative organization and institutional structure.”<sup>19</sup>

Islamic religious education has a divine basis in that it is based on revelation. The revealed Book i.e. the *Holy Qur’ān* is the immutable source of the fundamental tenets of Islam, its principles, ethics and culture. It is also the basis of both moral and general education. Thus, from the very time that the Muslims set their foot in KwaZulu-Natal, they realised the importance of establishing *Masjid* in order to preserve their *dīn* (religion) and thereafter set up *Madāris* which played a vital role in imparting Islamic religious education to their children.

Over the years, they managed to establish various Islamic educational organisations which not only perfected the *Madrasah* syllabi, but even took over the responsibility of monitoring the various *Madāris* in order to ensure that Muslim learners receive the best Islamic education that would equip them to face the many challenges and be in a position to live as good Muslims within a non-Islamic environment.

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<sup>19</sup> A. L. Behr and Macmillan. *Education in South Africa*. Pretoria. J.L. Van Schaik Ltd. 1966, p.1.

It is interesting to note is that all these organisations did not necessarily duplicate their activities. For example, the *Jam‘iyat al-‘Ulamā’* restricted itself to imparting *Madrasah* education; the Muslim Charitable Organisation concentrated its efforts towards catering for the educational needs of adults; the *Imām Ahmed Raza Academy* concentrates its efforts upon training Muslim learners to become *ḥuffāẓ*; the Islamic Educational Organisation of Southern Africa has ambitious plans and has already succeeded in establishing a Muslim Girls College and aims at establishing the first ever Islamic University; and the Al Ansaar Foundation is the only Muslim organisation which caters for the Islamic educational needs of the mentally and physically challenged learners within their community.

On the whole, all these developments augur well for the future of Islamic education in South Africa.

## Chapter Two

### ***RAISON D'ÊTRE* FOR THE ESTABLISHMENT OF MUSLIM PRIVATE SCHOOLS**

#### **INTRODUCTION**

Today, because of escalating Western education and consequently increasing occidental influences, Muslims are experiencing an educational crisis. Owing to socio-economic pressures, Muslim parents have been encouraging their children to pursue Western education right up to tertiary level so as to be able to gain employment once they have completed their studies.

The children thus acquires only a bit of traditional Islamic education at the *Madrassah*, usually only at the primary school level, which can hardly compete with the more complicated schools and university institutions. This constitutes a disparity in education because the children learn about matters of the world which they cannot relate to Islamically, in view of their lack of knowledge about their own religion.<sup>1</sup>

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<sup>1</sup> Mohamed Y. *Muslim Education: Crisis and Solution, Perspectives on Islamic Education*. Johannesburg. Muslim World League. 1989, p. 38.

In order to compensate for this disparity, Muslim academics and educationists stressed the need to introduce Arabic and Islamic Studies into state schools and Universities. Others felt the need to establish Muslim Independent Schools in order to bridge the gap between traditional and modern education.

A few Muslim Independent Schools have emerged with the purpose of overcoming the dual system of education and also with the realisation that there is a need for the “Islamization” of education.

It must be noted that the emergence of Muslim Independent Schools are 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 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 'Ulamā'*, in Lucknow.

The Aligarh Institute was founded by Sir Sayed Ahmed Khan in 1864 with the express intention of promoting western ideas. Although Sir Sayed Ahmed Khan disapproved of the colossal destruction of Delhi and the savage revenge of the British against the Muslims, he came to the conclusion that the advent of the British was a *fait accompli*, and the Muslims had no option but to compromise with the British 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.<sup>2</sup>

The *Nadwatul 'Ulamā'* was founded by *Mawlānā* Muḥammad 'Alī Mongheri, a jurist, who was occupied in protecting Islam against the blitz of Christian missionaries. The major task of *Nadwatul 'Ulama* was to cultivate unity and understanding amongst the warring factions of

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<sup>2</sup> Nadvi, S.H.H. *Islamic Resurgent Movements in the Indo-Pak Sub-continent*. Durban. The Centre for Islamic, Near and Middle-Eastern Studies. 1987, p.125.



Muslims. It had to embark on the reformation 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 reason was to raise the standard of *Madrasah* education as well as to train the graduates both in mundane and supra mundane *‘ulūm* (sciences).<sup>3</sup>

*Mawlānā* Mongheri realised during his encounter with Christian missionaries and in his studies of the Christian religion, how vital the study of Western languages and modern sciences was in order to preserve Islam and to rebut Christianity.

He believed that since the *‘Ulamā* (Muslim theologians) were responsible for providing productive and constructive guidance to the Muslim community, they had to study modern sciences. They could not afford to be ignorant of present-day advances in the field of knowledge. If they remained dormant they might not succeed in their engagements with any religion. *Mawlānā* Mongheri made it clear that although Islam

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<sup>3</sup> Ibid, p. 64.

was immutable, knowledge, being a budding tree, remained in continuous blossom. It later became clear that these institutions were not quite successful in bringing about the revival that the Muslim community, the society was searching for.<sup>4</sup>

Likewise, Muslims of the Indo-Pak 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 ‘*Allāmah* Muḥammad Iqbāl (poet–philosopher), *Mawlānā* Akbar Allahabadi 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.<sup>5</sup>

According to ‘*Allāmah* Iqbāl, men were uprooted from their own culture by western education and it failed to imbue them with anything but a superficial manifestation of the archetype. Thus when he criticised the lack of conviction in such men, he did so out of awareness of the degeneration that western education brought along:

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<sup>4</sup> Adam, A. *Forming Muslim Private Schools in South Africa, Perspectives on Islamic Education*. Makkah. Muslim World League, p.54.

<sup>5</sup> Ibid, p.54.

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.<sup>6</sup>

'*Allāmah* Iqbāl also criticised the westernised 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!  
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.<sup>7</sup>

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<sup>6</sup> Vanker, A.F. "*The Problem of Westernisation in the Thought of Iqbal*" in *al-Ilm*. Durban. University of Durban-Westville. Vol. 13, p. 65.

<sup>7</sup> Ibid, p.64.

These concerns and 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.

## 2.1 THE SOUTH AFRICAN SCENARIO

In keeping with this trend in South Africa, Dr. Moosa Randeree and his committee<sup>8</sup> conducted a survey on the state of Islamic education in Durban and District in 1977/1978. The committee recommended “that the *Jam‘iyat al-‘Ulamā*’ together with the organisations conducting *Madāris*, individuals conducting private *Madāris*, Muslim religious educators, 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 coordinate, standardise, promote and uplift Islamic Education in the area.”<sup>9</sup>

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<sup>8</sup> The Darul Yatama wal Masakeen Islamic Education Sub-Committee.

<sup>9</sup> Randeree M. Op cit, p.8

By 1983, the two types of existing Islamic education needed urgent attention in regard to raising the standard of Islamic education within the Muslim community. The *Madrasah* system, which was being conducted in different areas at kindergarten and primary level, had taken into account:

1. Educator training in order to improve the quality of educators.
2. Compilation of a syllabus that would be unified.
3. Formation of an association for *Madrasah* educators.<sup>10</sup>

In state aided Indian schools (established by Muslims on a “rand for rand basis”),<sup>11</sup> 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 Islamic education.

In 1984, it was found that Muslims were unable to achieve the above, i.e. to raise the standard of Islamic 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

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<sup>10</sup> Ibid, p.27.

<sup>11</sup> For every rand used by the community in the building of a school the state contributed one rand.

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).<sup>12</sup>

## **2.2 SEPARATION OF SCHOOL AND STATE**

The essential teaching of Islam is that there is only one God, the Creator of all things.

From this fundamental principle all Islamic thought flows, and the Muslim position on the separation of school and state also follows from this premise.

In the Islamic worldview, religion is an entire way of life and all knowledge is religious knowledge. Knowledge cannot be acquired from any single source but must come from a combination of three sources: reason, experience, and transmission from reliable sources.

The fallacious view that reason alone is sufficient for knowledge is called "rationalism;" the view that experience alone is sufficient is called "empiricism," and the view that transmission from authoritative sources

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<sup>12</sup> TASA was established in 1925.

is sufficient is called "authoritarianism." In reality, all three sources must be used to serve as checks upon one another.

Authority is a reliable source only if its reliability can be established by scrutiny of its consistency with reason, experience and other reliable authorities. Most of our knowledge in fact comes from what we have read or been told.

Not even the greatest scientist in the world has the time to re-derive every theory in existence and repeat every experiment ever performed. He depends upon the authority of the scientific literature. But he uses his critical thinking in order to determine what literature, what scientists and which journals are reliable sources to which he can turn.

At the same time, reason is not an infallible source because humans are not infallible reasoning beings. Similarly experience by itself may be deceptive. That lake ahead of me in the desert may, in fact, be a mirage.

Government schools defeat sources of knowledge. Thus, only the proper combination of these sources can give us true knowledge. The problem is that the government schools have been designed to defeat all three.

Schools do not encourage rational analysis. Forcing students into regimented classroom settings for so many hours of the day deprives them from the opportunity of acquiring their own experience.

One might ask, but don't schools teach the value of authority, since the school demands you respect the educator who is telling what's true and ordering you to read books which they want you to believe teach true things? Knowledge comes from reliable sources.

Unless the school is encouraging students to develop the tools by which they may determine which sources are reliable, unless they are encouraging students to question authority, they are not teaching how to use the sources of knowledge, but are defeating the true purposes of education. Outcome-based education encourages learners to develop the tools by which they may determine which sources are reliable, to question authority and how to use the sources of knowledge.

### **2.3 MUSLIMS AND THE 'MODEL C' EXPERIENCE**

Muslim presence at previous Model C white schools has increased tremendously over the last few years and particularly after the 1994



election. While some of these children live in the formerly white neighbourhoods in which these schools are located, most Muslim children travel more than five kilometers to attend these schools. They come from lower middle-class and middle-class families who are able to afford the school fees and travelling costs necessary to gain access. These families see the value of a quality education thus placing them in these former Model C schools.

Muslim children at these schools come under enormous pressure to fit in with the overriding liberal culture. They are open to the elements of the Eurocentric cultural world of their white colleagues. They might seem to have a multi-cultural attitude at orientation, offering multi-faith religious education, for example, their curriculum supports secular values and is disposed towards engendering a liberal detachment from developmental concerns.

Muslim children, together with other black children at these schools, also suffer restrained forms of racism. In such an environment, they have intricacies in finding adequacy as full members of the prevailing school culture. Moreover, their attendance at these schools results in alienation

from their own cultural world. This double alienation has profound implications for issues of identity.

However, Muslim children at Model C schools are not simply victims of the hegemonic liberal culture. They are showing firmness in the way they confront the homogenising culture of the schools. Muslim boys at one of the Cape's top Southern Suburbs boys' schools who formed themselves into a protection unit after being physically attacked by white boys at the school offer one example. Collectively they come to the aid of individuals who are attacked and they target the perpetrators for physical retribution. They used concepts such as *jihād*, *qitāl* and *umma* to justify taking action to protect their right to be at the school and to command respect.

The establishment of Muslim student associations (MSA) at many Model C schools is another example of Muslim students' resistance to cultural domination. Historically, MSA operated in coloured and Indian schools during the 1970s and 1980s. They supported a non-racial discourse in their opposition to apartheid. The MSA at Model C schools, however, were established as a means for nurturing religious identity and an

organisational vehicle for empowering Muslim students to interact with the dominant culture at their schools.

The MSA provide students with a sense of place and significance under circumstances in which they are at risk of being usurped culturally. Muslim students have been able, through the MSA, to lay claim to recognition and respect that they might have struggled to claim as individuals.

Thus, while the ability to access Model C schools has enabled middle-class parents to secure quality education for their children, such access has also exposed their children to a complex cultural context. Muslims and other black children are victims of daily cultural and racial insensitivity which prevents them from becoming part of the dominant culture unless they shed their own cultural identity.

However, Muslim students have shown a willingness to engage this domination by appropriating their own religious symbolism which allows them to stake a claim to equal recognition in Model C schools.<sup>13</sup>

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<sup>13</sup> Interview with Mr E. Ansar, Principal of Orient Educational Institute, on 8 June 2003.

## **2.4 ESTABLISHMENT OF MUSLIM PRIVATE SCHOOLS**

Noting the problems within the two frameworks of Islamic education, viz. the *Madrasah* and the state aided Indian schools, businessmen from the Muslim communities decided to establish Muslim Independent schools.

Moreover, the state aided schools were overcrowded resulting in a lack of control and discipline – with up to 40-50 learners in a classroom. In addition an over-supply of qualified educators led to educators joining the unemployed queue.

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. Such a venture was not possible at state schools.

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

Amidst these happenings a committee of 10 people, mainly comprising of businessmen and professionals, investigated the feasibility of establishing an independent school. Investigations revealed the following:

1. A significant number of learners 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 learners faced the problem of being refused admission on the ground that these schools gave priority first to White learners especially to those who were of the Jewish or Roman Catholics faiths.
3. Whilst these schools had established their ethos and catered for Jewish/Catholic religious education, Muslims were not taken into account and no provisions had been made to cater for the needs of the Muslim learners.
4. The fee structure of these private schools were extremely high, and it laid beyond the reach of the Muslim parents.

On the basis of these findings the same businessmen and professionals decided to establish their own independent school. They employed the services of an ex-principal, 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 very first “Non-White” private/independent school in Natal.<sup>14</sup>

The next step was to promote the concept of private education within the Muslim community. It must be noted that the state used to provide education until this period. A far-reaching media campaign began in order to popularise and make people aware of the concept of private education among the Muslim middle class.

The Ahmedia Private school (now Al Falaah College) opened its doors in January 1985. There were then two Muslim private/independent schools in South Africa, one in Cape Town and the other in Natal. The demand for Muslim private/independent schools grew so rapidly and to such an extent that to date, twenty years later after the opening of the very first Muslim private/independent school, there are about 65 Muslim Independent schools in South Africa. 25 of them are in Kwa-Zulu Natal,

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<sup>14</sup> The first Independent Islamic school established in South Africa was Habibiya Islamic College established at the Cape in 1984.

18 in Gauteng, 2 in Mpumalanga, 2 in Limpopo province 4 in North West/Botswana, 1 in the Free State, 12 in the Western Cape and 2 in the Eastern Cape. All these Muslim Independent schools are affiliated with the Association of Muslim Schools (AMS).

## CONCLUSION

The demand for Muslim Independent Schools are defiantly on the increase, but one hurdle for all Muslim children to be in a position to be enrolled at these schools is the fees which are in some cases beyond the means of many Muslim parents. It is thus imperative that well-to-do Muslims establish an educational *waqf* to assist Muslim learners who belong to the low income Muslim families to be in a position to be enrolled at any of the Muslim Independent Schools within South Africa.

A positive recent development in KwaZulu-Natal has been the establishment of Crescent Girls' High and the Al Ihsaan Girls' College which aim at imparting both Islamic and secular education for girls from Grade 7 and above.

## Chapter Three

### ASSOCIATION OF MUSLIM SCHOOLS (AMS)

#### INTRODUCTION

In order for us to understand the need for the establishment of the Association of Muslim Schools (AMS), it is imperative to highlight the aims of Islamic Education which may be summarized as follows:<sup>1</sup>

1. To awaken in learners a consciousness (*taqwā*) and love of *Allāh* ﷻ and His Messenger ﷺ as the foundation of their intellectual, emotional spiritual life, thereby providing a sound basis for rational and reflective understanding of the people and world around them.
2. To teach learners to be conscious of their responsibility to obey *Allāh* ﷻ, serving Him actively as trustees with all the talents and resources He has given them.
3. To enable learners to fulfil their obligation to worship *Allāh* ﷻ in the manner He and His messenger have prescribed.

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<sup>1</sup> Minutes AMS Workshop. 16 February 2001.



4. To nurture the learner's personality towards the best moral and social conduct, healthy attitudes and self-discipline, in accordance with the guidance of the *Qur'ān* and *Sunnah* and to encourage them to develop as responsible citizens, who will contribute to the well-being of society and of humanity in general.
5. To promote an inquiring, analytical and positive approach to the study of Islam, especially in its individual and collective expression in the contemporary world.
6. To introduce learners to the challenging and multi-faceted nature of Islam and to the ways in which this is reflected in experiences and practices.
7. To help learners to identify and explore questions about the meaning of life and to consider such questions in relation to the values and teachings of Islam.
8. To encourage learners to reflect on contemporary issues and act thereon in the light of the *Holy Qur'ān* and *Sunnah*.

9. To enable learners to recognize, appreciate and add to the contribution of Muslims to world civilisation.

Insofar as the goals of Islamic Education are concerned these are as enumerated hereunder:<sup>2</sup>

1. Education should aim at a balanced growth of the total personality of man through training of the spirit, the intellect, the rational self, feelings and the senses.
2. Faith is to be infused in the learner to create an emotional attachment to Islam to enable him to follow the *Holy Qur'ān* and the *Sunnah* and to be governed by the Islamic system of values, willingly and joyfully, so that he may proceed to the realization of his status.
3. The ultimate aim of education in Islam is achieving the complete submission to and harmony with the will of *Allāh* ﷻ by the individual, the community and by humanity at large. Educators need to keep these overall aims of Islamic education in focus so that their individual lessons may be correctly aligned to achieve these noble aims. One needs to be constantly reminded about what

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<sup>2</sup> Minutes AMS Workshop. 16 February 2001.

*Allāh ﷻ says in the Holy Qur'ān (50:56): “I have created Jinn and man only to worship Me and Say, O my Lord, my prayers, my sacrifice, my life, and my death are for Allah, the Lord of the worlds who has no peers.”*

4. Education should enable individuals to achieve social mobility by attaining their highest potential, each according to their own ability.
5. Education should promote the creative impulse in man to rule himself and the universe by understanding the laws of nature and harnessing their forces, and not by opposing them and coming into conflict with them.
6. Through precept and example, education should instil piety and encourage self-discipline and self-purification as a means of opening the heart to the fear and love of *Allāh ﷻ*.

Informed by the primary sources of Islamic education, the *Holy Qur'ān* and *Ḥadīth*, Muslim scholars at the end of the third century identified several key concepts, which ought to guide and shape Islamic education.

These concepts, rich and sophisticated with nuance, include: *‘ibda* (creativity), *ādāb* ("proper place of things"), *shahr* (collegiality), *ijtihād* (intellectual exertion), *ḥikmah* (wisdom), *ḥaqq* (truth), *‘adl* (justice), *‘ilm* (knowledge), *tadabbur* (reflection) and *Īmān* (faith in fulfilling one's social responsibility).<sup>3</sup>

It is in the view of the writer of this thesis that these vital concepts are too often not accorded their central place in Islamic education practices. It is a lack of creativity that results in the inclusion in curricula of irrelevant aspects of *Fiqh* (Islamic Jurisprudence), thus stifling flexibility and innovation.

It is the absence of *ādāb* from Islamic education practices that results in the bifurcation of knowledge into "traditional sciences" and "natural sciences", as if the "traditional sciences" were not scientific, and the "natural sciences" did not include the Divine element.

Moreover, the fact that educators and institutions can operate outside the parameters of collegiality, evident from the lack of inter-institutional

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<sup>3</sup> Minutes AMS Workshop. 16 February 2001.

collaboration, accentuates the lack of leadership with sufficient resolve to reshape the Islamic education realm in South Africa.

That is why the body called the Association of Muslim Private Schools was formed which later became the Association of Muslim Schools. One of the main functions of AMS is to unite all Muslim schools under one banner, as unity is a major principle in Islam. It is hoped that in the near future that this association will be able to formulate a standard curriculum that would be implemented in all Muslim schools, which are both state-aided or private.

### **3.1 ESTABLISHMENT OF THE ASSOCIATION OF MUSLIM SCHOOLS (AMS)**

The Association of Muslim Private Schools (AMPS) was formed in March 1989 to coordinate the activities of Muslim Private Schools and to lend support to one another in its quest for a workable and dynamic Islamic educational system for the common good of the *Ummah*.<sup>4</sup>

In 1992, the Association of Muslim Private Schools decided to delete the term “Private” and thenceforth came to be known as the Association of

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<sup>4</sup> Interview with Mr E. Ansur, Principal of Orient Islamic Educational Institute, on 8 June 2003.

Muslim Schools (AMS).<sup>5</sup> The objective of the change of name was to shed the notion of exclusivity and also to allow for schools which had a predominantly Islamic ethos but were not independent, to join AMS. Thus the association also catered for those schools that were classified as Section 14 schools, that is, public schools on private property, previously known as state-aided schools.<sup>6</sup>

AMS was conceived as a national body from inception as there were relatively few Muslim private schools in the country at the time. However, with the growth in numbers of Muslim independent schools since the 1990's, it became necessary to establish regional bodies to service the needs of these schools.<sup>7</sup>

### **3.2 OFFICE BEARERS OF AMS (KZN)**

The Association of Muslim Schools (KZN) was established as an autonomous Regional Association, affiliated to the National AMS, in November 1997 at a meeting held at Lockhat Islamia College, Durban.

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<sup>5</sup> Hereinafter in this thesis the Association of Muslim Schools will be referred to by using its abbreviation AMS.

<sup>6</sup> Minutes of AMS Meeting at Hartley Road Primary. 18 March 2001.

<sup>7</sup> Ibid.

The first *Amīr* (Chairman) of the organization was Dr Moosa Randeree. The main aims and objectives of the Association were to serve as an advisory body, promoting the on-going holistic development of Muslim schools in the province.

The Regional Council, comprising representatives from each school, formed the decision-making body. An Executive Committee headed by the Chairman: Dr. Moosa Randeree, Vice-Chairman: Mr Edris Khamissa, Secretary: Mr Ebrahim Ansur, and Treasurer: Mr Omar Farouk Ameen, with co-opted members met regularly to plan and co-ordinate activities.<sup>8</sup>

In 1998, the Association appointed Mr Sabir Ibrahim as a full-time Regional Director. He provided invaluable guidance to schools and also co-ordinated the launch of Subject Committees which organized regular workshops at various venues.<sup>9</sup>

In April 1999, Dr. Moosa Randeree, was incapacitated and *Muftī* Zubair Bayat took over the responsibility of leading AMS-KZN. Several regional *shurās* (councils) were held; the last being in Newcastle in

<sup>8</sup> Ibid.

<sup>9</sup> Minutes of AMS Meeting at Hartley Road Primary. 8 April 2001.

September 1999. With the resignation of Mr. Sabir Ibrahim at the end of 1999, the Association was dormant for a period.<sup>10</sup>

The activities of the Association were then continued by the Principals' Forum, an informal body, which comprised principals of affiliated schools of the Association. Arising from the numerous policy matters affecting Islamic schools which the Principals' Forum dealt with, it soon became apparent that there was an urgent need to revive the Association.<sup>11</sup>

### **3.3 THE ROLE OF AMS**

Muslim schools needed to have a legally constituted body representing their interests in statutory bodies such as the Joint Liaison Committee (JLC) of Independent Schools and the Provincial Education Department. Matters discussed at the JLC meetings include criteria for the payment of subsidies to independent schools, curricular offerings, quality assurance and audit of schools and other matters of common interests.<sup>12</sup>

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<sup>10</sup> Ibid.

<sup>11</sup> Interview with Mr. E. Ansur on 8 June 2003.

<sup>12</sup> Minutes of AMS Meeting at Hartley Road Primary. 8 April 2001.



There was also a need for the body to continue the very important task of holistic development of Muslim schools – through workshops and professional development seminars, promotion of *Ummah* consciousness among learners through sports and co-curricular activities.

At present, there are 26 schools in KZN (23 independent and 3 public schools) that participate in the activities of the organization Mission and Objectives of AMS. All schools have to pay a nominal affiliation fee of R 500-00 and R 2-00 per learner. This is to cover transport costs as well as stationery and other resources. The affiliation fees have decreased by fifty percent because some of the schools could not afford the fees.<sup>13</sup>

The main mission of AMS is to uphold and expound the teachings of Islam while advancing, promoting and representing the interests of its affiliated member schools. AMS is also granted official recognition by the Provincial Education Department, being a member of the Joint Liaison Committee, a body comprising representatives of the different provincial associations of Independent schools and officials of the Provincial Department of Education. The JLC plays an important role in

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<sup>13</sup> Interview with Mr F. Ansur on 8 June 2003.

matters such as the monitoring of subsidy allocations to independent schools and is also consulted on provincial educational policy issues.

AMS is represented at national level on various Departmental and statutory committees- among which are NAISA (National Association of Independent Schools' Associations), ISQA (Independent Schools' Quality Assurance Association), ETDP SETA, the Sector Training Authority responsible for Skills Development in the Education and Training Sector, UMALUSI (the Statutory Education Quality-control body) as well as SACE (South African Council for Educators).<sup>14</sup>

### **3.4 OBJECTIVES OF AMS**

The objectives of AMS, as outlined in its Constitution, are as follows:<sup>15</sup>

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:

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<sup>14</sup> Interview with Mr E. Ansar on 8 June 2003.

<sup>15</sup> AMS Constitution.

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 from time to time deem expedient.
5. To discuss matters concerning the policy and administration of private schools and to encourage cooperation 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 learners to Holy places.
8. To conduct teacher-learner exchange programmes.

9. To promote the establishment of Muslim private schools both in South Africa and internationally.
- 10.To affiliate with other organizations having similar aims and goals.
- 11.To establish subject societies.
- 12.To do all things that are consistent with Islamic *Sharī'ah*.

### **3.5     PROGRESS MADE BY AMS**

Member schools have continued to make good progress because of the excellent Islamic spirit of sharing and exchange of ideas, despite the reduction in the number of formal workshops and meetings.

Since its formal launch in 1998, the AMS was fortunate in having the services of a full-time professional coordinator, who was responsible for the planning and administration of a wide range of activities for member schools in 1998 and 1999.

With the resignation of the professional co-coordinator in September 1999, the affairs of the Association had to be managed by the *Amīr* (Leader) of AMS and understandably, there was a reduction in the activities of AMS.

However, the formation of a Principal's Forum in November 1999 ensured a measure of continuity, with several workshops and meetings held to update members on current trends in education.

The Principal's Forum is held once a term at a venue either in Ladysmith or Newcastle. These workshops concentrate on various strategies in running an Islamic school, management planning and professional development.

### **3.6 DELIBERATION ON THE FUTURE OF AMS**

At a two-day workshop held under the auspices of AMS-South Africa at the Hartley Road School in Durban on 17 and 18 March 2001, one of the items discussed was the future of AMS.

The delegates present unanimously resolved that there was a need for the Association to enhance its functioning and as a result an Interim

Committee was elected and mandated with the task of submitting a revised constitution for AMS.

The revised constitution was presented and after much deliberation, adopted at a General Meeting held at the Nizamia School, Pietermaritzburg on Saturday 9 June 2001. Approximately 60 delegates representing 17 schools were present.

At a general meeting held at Nizamia Islamic School-Pietermaritzburg on Saturday 09-06-2001, the following officials were nominated and subsequently elected:

CHAIRMAN:	Ebrahim Ansur
VICE-CHAIRMAN:	Ebrahim Majam
SECRETARY:	M.S. Karodia
TREASURER:	Salim Paruk
COMMITTEE MEMBERS:	M. Zaffar Ahmed
	Moulana I. Khamisa

### **3.7 ISSUES BEING ATTENDED TO AT PRESENT BY AMS<sup>16</sup>**

- ❖ The planned introduction of Islamic Studies as a Higher Grade subject at Grade 12 (Matric level).
- ❖ The Skills Development Act and its implications for upgrading skills and expertise at all levels in schools.
- ❖ Strategies to train educators for Muslim Schools.
- ❖ On-going workshops on the development of sound Islamic morals and character among our youth.
- ❖ Planning for inter-school extra-curricular programmes;
- ❖ The re-launch of Subject/Learning Area Committees with special reference to Curriculum 2005.

### **3.8 PROPOSAL FOR EXTRA – CURRICULAR AND CO – CURRICULAR ACTIVITIES<sup>17</sup>**

Each school would be requested to volunteer to host one activity. These activities would be held separately for males and females.

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<sup>16</sup> Interview with Mr. E. Ansur on 18 August 2004.

<sup>17</sup> *AMS Curricula Brochure*, 2003.

## **Sports**

AMS recognises the importance of sports in the life of learners. After all, Islam has encouraged the human to excel physically as stated in a *Ḥadīth* “A strong believer is better than a weak believer” which could be interpreted as strong in belief and in physical strength. As a broad framework for schools affiliated with AMS the following sports activities would be put in place:

### **Soccer**

There would be a regional league tournament throughout the year and then there would be a national tournament held once a year on a rotational base and from that tournament an AMS team could be selected and AMS colours would be awarded to the team. It is hoped that that team would also be able to go on an international tour.

### **Volleyball, Netball, Hockey and Cricket**

These codes would be planned on the same basis as soccer i.e. provincial tournaments would be participated in and also in a national.



### **Triathlon**

This sport would include running, swimming and cycling. Participation in these activities would be held at a provincial level and a national level and moreover a team would be selected to participate at other triathlons in South Africa.

### **Karate/Martial Arts**

Schools would be urged to start a martial arts training for their learners.

### **Endurance**

Hiking, mountain climbing, and raft building would form part of a comprehensive *tarbiyyah* programme at all schools.

### **Athletics**

Athletics would be held at a provincial level where all schools would participate.

### **Co -curricular<sup>18</sup>**

#### **Debates**

AMS strongly believe that learners must learn the art of debate and the ethics that go with it, especially nowadays with what is happening in the

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<sup>18</sup> AMS Curricula Brochure. 2003.

world. Learners must be trained to express themselves and respond to the events as they unfold. Thus inter-school debates would be held.

### **Islamic Art**

To bring out creativity within learners, the various schools would be requested to submit their best Islamic Art works, and these pieces would be exhibited at the school that would be coordinating the event or an art competition could be held at the provincial level.

### ***Qirā'ah***

The *Holy Qur'ān* being the most important source of Islam needs to be promoted constantly and the love of the *Holy Qur'ān* instilled in the learners. *Qirā'ah jalsas* would be held at least once a year, both provincially and nationally.

### **Speeches**

Speech competitions in English, Arabic, Zulu and Afrikaans would be held.

### **Olympiads**

The different learning areas would hold a yearly Olympiad.

### **Essay Writing Competitions**

Each school would be asked to hold an essay competition and submit the best essays in English, Arabic, Zulu or Afrikaans which would be published.

### **3.9 WORKSHOP<sup>19</sup>**

AMS held a two-day workshop for Muslim schools on the theme “Are we producing good Muslims?” at the Hartley Road Primary School on Saturday 17 and Sunday 18 March 2001. Over 120 delegates representing 19 schools attended the workshop.

Schools in KZN were fortunate in benefiting from the expertise of a panel of international educationists who compiled a manual for Muslim Schools published by the International Board for Educational Research and Resources (IBERR).

IBERR, under the chairmanship of Brother Yūsuf Islām, and represented in South Africa by *Mawlānā* Ali Adam and Brother Ismail Kathrada, has embarked on a campaign to assist schools to strive vigorously to attain

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<sup>19</sup> “Are we producing good Muslims” in *Al-Qalam*. Durban. June 2003.

goals of Islamic Education. Similar workshops were held in Pretoria in March 2000 and another workshop was also held in Cape Town in May 2001.

There is ample evidence of secular academic excellence in Muslim schools, not only in South Africa, but internationally as well. However the concern remains that one of the primary aims of Islamic education, which is to educate learners to be conscious of their responsibility to obey *Allāh* ﷻ and to serve Him ﷻ actively as trustees with all the talents and resources He ﷻ has given them, is not being given adequate attention.

This was one of the central issues examined at the two-day workshop. The chief facilitator, Ismail Kathrada, took delegates through the process of the quality improvement model – using the basic questions “Where are we now?” “Where do we want to go?” and “How do we get there?”

Delegates concurred that if Muslim Schools are to succeed in their primary mission, it was imperative for proper planning to be undertaken. Developing *akhlāq* (character) required sustained effort – with the educators and adults first and foremost setting the example themselves

and the entire school community aligning themselves with the mission and goal of the school.

It was acknowledged that the impressionable youth were facing an onslaught from a progressively decadent and exceedingly a moral society, the likes of which the adult generation had never encountered. One of the most positive outcomes of the workshops was the commitment by all schools to pool their resources and to work collaboratively to address the problem. The officials of AMS would coordinate the effort.

While the workshop itself was conducted efficiently, its ultimate success would be determined by the implementation of the concepts introduced.

IBERR's mission is to advance education worldwide in order to raise future generations of committed Muslims, through researching, initiating, developing and disseminating the best examples of educational practice and resources.

It was pointed out that one of the main objectives of IBERR was to form an Islamised curriculum, which every Islamic school throughout the world could implement.

### **3.10 ISLAMISING THE CURRICULUM<sup>20</sup>**

In 1996, AMS with the help of the IBERR, made their first attempt to Islamise the curriculum. This attempt was made at the Sixth International Islamic Education Conference (20-25 September) held at the Islamia College of Cape Town.

This was a daunting task and a great deal of effort was put into this project. Most of the members in charge of forming the curriculum were members of AMS. There were various teams assigned to each phase and subject of learning.

Those involved in this project were faced with many difficulties along the way, with one of the main ones being the change of the curriculum within the government itself. The concern was as to whether the new

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<sup>20</sup> Interview with E.H. Khamisa on 29 June 2004.

Islamised curriculum would be Outcomes Based Education (OBE) compliant.

With regards to the OBE, there were many aspects that were questionable from the Islamic stance, such as sexuality education. Muslim schools would thus not impart the type of education that the government would want to be implemented if it went against Islamic principles. With that in mind AMS would interact and liaise directly with the Department of Education in order to better cater for the needs of Muslim schools in South Africa.

## **CONCLUSION**

The credit goes to AMS for having been able to unite most Muslim schools in South Africa under one banner. The persons occupying key positions in AMS have been selected from various schools and have been entrusted in these positions because, firstly of their commitment to Islam and the Muslim community at large; secondly because of their unwavering dedication in assisting the education process within the

parameters of Islam; and finally because of their outstanding achievements and experience.<sup>21</sup>

AMS has not only played a crucial role in Islamic education, but also in every educational sphere. It is also involved in coordinating inter-schools' co-curricula activities that range from Islamic quizzes, sports contests, essay writings, and speech contests, etc. Through these activities, it succeeded to bring about unity amongst the learners studying at the different schools which are affiliated to it. These interactions have also provided the learners who hail from different social backgrounds the opportunity to know each other better.

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<sup>21</sup> Interview with Mr. E. H. Khamisa on 29 June 2004.



**MUSLIM SCHOOLS IN SOUTH AFRICA - AFFILIATED TO AMS  
KWAZULU NATAL**

NAME OF SCHOOL	TEL NO.	FAX	AREA	ADDRESS
1. As Salaam Educational Institute	(039) 971 1711	(039 ) 971 1711	BRAEMER	PO.BOX 32271 MOBENI 4060
2. Orient Islamic School	(031) 3091450	(031) 3093709	DURBAN	49 CENTENARY RD DBN 4001
3. Crescent Girls High	(031) 2617682	(031) 3066429	DURBAN	PO BOX 2301 DBN 4001
4. Siratul Haq Islamic School	(036) 3525325	(036) 3335325	ESCOURT	PO BOX 1157 ESTCOURT 3310
5. Mohammed Ibrahim School	4031602	(031) 4031602	ISIPINGO BEACH	PO BOX 26128 I.BEACH 4115
6. Islamic Educational Centre	(036) 6330956	(036) 6330956	LADYSMITH	POBOX 208 LADYSMITH 3370
7. Islamic College	(034) 315485	(034) 315485	NEWCASTLE	POBOX 22333 NEWCASTLE 2940
8. Phoenix Muslim School	(031) 5026940	(031) 5025564	PHOENIX	POBOX 675 MT. EDGECOMBE 4300
9. Nizamia Islamic School	(033) 3947193	(033) 3940067	PIETERMARITZ- BURG	POBOX 600 LUXMI 3207
10. PMB Muslim School for Girls	(033) 3878162	(033) 3878162	PIETERMARITZ- BURG	P O BOX 615 GREYTOWN RD PMB 3201
10. Port Shepstone Islamic School	(039) 6824946	(039) 6824946	PORTSHEPSTON E	POBOX 2130 P. SHEPSTONE 4240
12. Al Falaah College	(031) 2087652	(031) 2087686	SPRINGFIELD	99 LOTUS RD SPRINGFIELD4091
Zakariya Muslim School	(032) 5521753	(032) 5521753	STANGER	PO BOX4770 STANGER 4450
14. Tongaat Islamic School	(032) 9454786	(032) 09454786	TONGAAT	PO BOX1053 TONGAAT 4400
15. Umzinto Islamic School	(039) 9741589	(039) 9742874	UMZINTO	POBOX 483 UMZINTO 4200
16. Verulam Islamic School	(032) 5331256	(032) 5334920	VERULAM	POBOX 544 VERULAM 4340
17. Al Azhar School			DURBAN	
18. Al Ihsaan Boys College			CHATSWORTH	
19. Al Ihsaan Girls College			CHATSWORTH	
20. Juma Musjid Primary	(031) 3052056	(031) 3052054	DURBAN	
21. Hartley Road Primary			DURBAN	
22. South Coast Madrassah			CLAIRWOOD	
23. Madrassah Noor			PIETERMARITZ- BURG	
24. Ladysmith Islamic Educational Institute			LADYSMITH	
25. Islamia College Newcastle			NEWCASTLE	
26. Islamia School Pmburg			PIETERMARITZ- BURG	

### **GAUTENG**

<b>NAME OF CHOOl</b>	<b>TEL NO.</b>	<b>FAX</b>	<b>AREA</b>	<b>ADDRESS</b>
1. Azaadvilte Muslim School	(011) 4131399	(011) 4131399	AZAADVILTE	PO.BOX 9011 AZAADVILTE 1750
2. Benoni Muslim School	(011) 4216014	(011) 42111729	BENONI	PO.BOX 1786 BENONI 1500
3. Bosmont Muslim School	(011) 4742267	(011) 4742267	BOSMONT	PO.BOX368 MARAISBURG 1700
4. Johannesburg Muslim School	(011) 8382559	(011) 8382534	JOHANNESBURG	PO.BOX 216 CROWNMINES 2129
5. Central Islamic School	(012) 3744647	(012) 3740638	LAUDIUM	PO.BOX 13862 LAUDIUM 0037
6. Pretoria Muslim School	(012) 3743185	(012) 3745663	LAUDIUM	PO.BOX 13878 LAUDIUM 0037
7. Lenasia Muslim School	(011) 8571220	(011) 8522811	LENASIA	PO.BOX 182 LENASIA 1820
8. Nural Islam School	(011) 8546573	(011) 8546573	LENASIA	PO.BOX 2250 LENASIA 1827
9. Ghazali College	(012) 3701049	(012) 3701069	PRETORIA	PO.BOX 34760 ERASMIA 0023
10. Roshnee Islamic School	(016) 5561146	(016) 5561177	ROSHNEE	PO.BOX 21313 ROSHNEE 1936
11. Springs Muslim School	(011) 7333588	(011) 7333941	SPRINGS	PO.BOX 1201 SPRINGS 1560

### **MPUMALANGA**

<b>NAME OF SCHOOL</b>	<b>TEL NO.</b>	<b>FAX</b>	<b>AREA</b>	<b>ADDRESS</b>
1. Highveld Muslim School	0176870638	0176870639	KINROSS	PO.BOX 2164 KINROSS 2270
2. Middleburg Muslim School	0132828543	0132828543	MIDDLEBURG	PO.BOX 257 MIDDLEBURG 1050

### **NORTH WEST PROVINCE**

<b>NAME OF SCHOOL</b>	<b>TEL NO.</b>	<b>FAX</b>	<b>AREA</b>	<b>ADDRESS</b>
1. Al Huda Primary School	0184678355	0184678786	KLERKSDORP	PO.BOX 2995 KLERKSDORP 2570
2. Nural Iman Muslim School	0145382119	0145382119	RUSTENBURG	PO.BOX 50375 ZINNIIVILLE 0300

### NORTHERN PROVINCE

NAME OF SCHOOL	TEL NO.	FAX	AREA	ADDRESS
1. Northern Muslim School	(015) 22921628	(015) 22920491	POLOKWANA	PO.BOX 55181 POLOKWANA 0700

### WESTERN CAPE

NAME OF SCHOOL	TEL NO.	FAX	AREA	ADDRESS
1. Islamic Ambassadors Pr. School	(021) 6373137	(021) 6373135	ATHLONE	40 TARENTAAL ST. BRIDGETOWN ATHLONE
2. Habibia Primary School	(021) 6384605	(021) 6376531	ATHLONE	40 JOHNSTONE RD. ATHLONE 7764
3. Nooral Huda	(021) 9523872	(021) 7052792	BELHAR	PO.BOX 10037 BELHAR 7490
4. Siddique Junior Madrassah	0219329 094	(021) 9329094	ELSIES RIVER	PO.BOX 124ELSISES RIVER CAPE TOWN 7400
5. Darul Islam Islamic High School	(021) 6379902	(021) 6377700	GATESVILLE	PO.BOX 38307 GATESVILLE 7766
6. Hidaayatul Islam	(021) 5937544	(021) 5936423	KENSINGTON	21 CNR OF 10 <sup>TH</sup> ST & 2 <sup>ND</sup> AVE. KENSINGTON 7400
7. Al Azhar	(021) 7042059	(021) 7042059	LOTUS RIVER	2 EDWARD AVE. LOTUS RIVER 7764
8. Madrasatu Tarbiyyah	(021) 7063266	(021) 7063266	LOTUS RIVER	PO.BOX 11228 LOTUS RIVER 7805
9. Leglaasi Nieyah Primary School	(021) 3767614	(021) 3767742	MITCHELLS PLAIN	PO.BOX 87154MITCHELLS PLAIN 7785
10. Islamia College	(021) 6965608	(021) 6965837	RYLANDS	PO.BOX 231 GATESVILLE 7766
11. Salt River Muslim Primary	(021) 4479525	(021) 4479525	SALT RIVER	37 KIPLING ST. SALT RIVER 7925
12. The Strand Muslim Primary	(024) 8546123	(024) 8536124	STRAND	PO.BOX 460 STRAND 7139
13. Madrastur Rajaa	(021) 8533578	(021) 3764190	STRAND	PO.BOX 436 STRAND 7139

### EASTERN CAPE

NAME OF SCHOOL	TEL NO.	FAX	AREA	ADDRESS
1. Nasruddin Islamic School	(041) 4572338	(041) 4571610	PORT ELIZABETH	PO.BOX 16384 GELVENDALE PE 6016
2. Al Azhar	(041) 4571504		PORT ELIZABETH	42 RUDOLPH ST MALABAR 6020

## **Chapter Four**

### **A BRIEF HISTORY OF FOUR MUSLIM SCHOOLS IN KWAZULU-NATAL**

#### **INTRODUCTION**

At the very outset, it is important to note that in 1998 when the Schools Act<sup>1</sup> was ratified, there were three types of schools that were in operation in South Africa, namely, Private Schools, Public Schools and State-Aided Schools.<sup>2</sup> This Act mandated the State-Aided Schools to choose between becoming independent/private institutions or to opt to becoming a public institution. In Durban, there were two Muslim State-Aided Schools, namely, Anjuman Islamic Primary and Orient Islamic Secondary and one private school, namely Ahmedia School.

In this chapter, an attempt is made to give a brief history of four Muslim schools. One which is operating as a public school with an Islamic ethos, namely, Hartley Road Primary School; the other one, namely Orient Islamic Educational Institute which was a State-Aided School and opted to become a private school; and Ahmedia School which was established as a private school on Bellair Road in Mayville, Durban and was then

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<sup>1</sup> Interview with Mr I. Saib, Principal of Hartley Road Primary, on 11 June 2003.

<sup>2</sup> It is to be noted that State-Aided Schools received partial funding from the Government, while the Public Schools were fully funded by the Government.

relocated to Umbilo Road in Durban and its name was changed to Lockhat Islamia College and it was finally relocated to Springfield, Durban, and its name was changed to Al Falaah College. The fourth school is Crescent Girls High, which is the first Muslim Girls' school to be established in KwaZulu-Natal.

#### **4.1 HARTLEY ROAD PRIMARY SCHOOL**

In 1998, Hartley Road Primary School, which was initially functioning as a public school, was lying vacant and thus the learners from Anjuman Islamic Primary and some from Orient Islamic were relocated to Hartley Road Primary School. What ought to be noted here is that all the learners that were relocated to Hartley Primary were in fact Muslims and members of its Governing Body too were Muslims. Thus Hartley Road Primary turned out to be in effect a public school with an Islamic ethos!

Prior to Harley Road Primary reopening its doors as a Muslim public school, it was called William Hartley Primary School. The school closed down as a public school, when the number of learners that were enrolled dwindled. At that time the school belonged to the National Education Department (NED). Subsequently, that school operated for a while as a

music school, but eventually closed down of lack of students. Finally, Hartley Road Primary, as it is known today was established in 1998.<sup>3</sup>

The Principal of the school is Mr Imtiaz Saib. He succeeded in transforming the school into a flourishing institution and equipped it with all the essential facilities which has resulted in its becoming an outstanding establishment for the facilitation of the teaching and learning within an Islamic environment.

### **Statistics of the school**

In 1998, when the school was re-opened, there were 526 learners that were enrolled at the school from Grade one to Grade seven. Today, the school has grown and has a total number of 861 learners. It is now filled to its capacity and cannot accommodate any more learners. In all, there are 47 learners per classroom and the educator-learner ratio is 35-1.<sup>4</sup>

### **Mission Statement**

Hartley Road Primary School is committed to providing quality education in an environment characterized by an Islamic ethos and

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<sup>3</sup> Interview with Mr. I. Saib on 11 June 2003.

<sup>4</sup> Interview with Mr. I. Saib on 11 June 2004.

principles, whilst at the same time respecting those of other faiths so that the learners may achieve academic, sporting and social excellence.

The Mission Statement is aligned with what the school wants to achieve and thus a set of curriculum goals was set. The Curriculum Goals compliment the aims of the Mission Statement.

### **Curriculum Goals**

- Every lesson must prepare learners to be technologically and scientifically abreast
- Politically aware and influential
- Religiously profound
- Physically fit
- Socially responsible
- Culturally sensitive; and lastly
- Economically active

At the end of the day, the educator has to test the relevance of the lessons to some of the abovementioned goals.

## 4.2 ORIENT ISLAMIC EDUCATIONAL INSTITUTE

In the year 1938 the Muslim community of Durban, under the guidance of Mr. A.I. Kajee, Dr. A.M. Moolla and many others established the Orient Islamic Educational Institute with the main purpose and object of building schools for Muslim learners. Their efforts culminated in the Orient Islamic Secondary opening its doors to Muslim learners on 1 January 1959 and also made provisions to accommodate both primary and secondary school learners.<sup>5</sup>

The Trust Board of the Orient Islamic Educational Institute did not hold back on spending to build the Orient Islamic School and its edifice was so designed and built that it became one of the finest buildings in the Province of KwaZulu-Natal. To this day the Orient Islamic School stands as a “Flagship School” for the Indian community.<sup>6</sup>

### 4.2.1 From State-Aided School to an Independent/ Private School

The year 1997 marks the end of a chapter in the history of the Orient Islamic Secondary, which was established as a Section 21 non-profit

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<sup>5</sup> *Orient Islamic Educational Institute Brochure*. Durban. Art Printers. 1999, p. 1.

<sup>6</sup> *Ibid.*



sharing company in 1942. Frustrated by the failure of the educational authorities in the Province to provide adequate schooling facilities for the growing population other than the White community, the founding members of the Institute embarked on a “self help” programme to build schools, one of which is the Orient Islamic Secondary School.

The Trust Board was conscious not only of the need of a sound education, but also to integrate culture, religious and vernacular education into the school system during the normal hours of instruction. The school offered pupils an integrated Islamic/Secular curriculum and has admitted pupils from all racial groups. The school enjoyed the freedom in the pursuit of its culture.

Before the promulgation of the South African Schools’ Act in 1996, the Orient Educational Institute made representations to allow the State-Aided Schools with a distinctive religious ethos to maintain their status quo. That request was ignored as the Act made provisions for only two categories of schools – independent/private and public schools.

As the Orient Islamic Secondary was bound to honour its founding objectives to promote an integrated religious-secular curriculum, it had

no alternative but to transform itself in 1998 into an independent/private school in 1998 in terms of the Schools' Act and thenceforth came to be known as the Orient Islamic Educational Institute.<sup>7</sup>

With the promulgation of the South African Schools' Act in December 1996, owners of State-Aided Schools situated on private properties (like the Orient Islamic Secondary) were faced with an insidious choice - either to apply to become Independent/Private Schools on the existing premises or allow the state to take over control of the school as fully-fledged Public Schools.

There were several drawbacks for the second route – the most notable being the threat that the existing integrated secular-Islamic Studies curriculum would not be permitted in a public school. In addition, owners of the public schools on private properties would have minimal control in broad policy-making, including the admission policy for learners at the school, as this would be the prerogative of the Governing Body which would be elected mainly from among parents of learners at the school.

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<sup>7</sup> Ibid, p. 4

Taking these factors into consideration and also given the steady decline in standards in the public schooling system in recent years, the Trust Board of the Orient Islamic Secondary took the decision in 1994 to apply to the Department of Education for the establishment of an independent/private school on its premises. A formal application for registration as an Independent/Private School was made with the department in December 1996.

While objections were raised by a group of parents, the overwhelming majority of parents of learners at the then Orient Islamic Secondary supported the Trust Board's decision. In fact, when the Orient Islamic Educational Institute reopened on 2 February 1998 as an independent/private school, over 850 learners out of the former Orient Islamic Secondary population of 1 100 opted to continue their schooling at the newly-established independent/private school.

To assist parents who could not afford to pay fees, the school granted part or full bursaries to the value of approximately R750 000 in 1998. The Trust Board underwrote a large percentage of this amount, with the remainder coming from well-wishers.<sup>8</sup>

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<sup>8</sup> Interview with Mr E. Ansar on 8 June 2003.

## **Mission Statement**

The Orient Islamic Educational Institute is committed to providing a holistic education compatible with Islamic principles and practices to enable our young learners to live harmoniously in our multi-cultural society and to contribute to the growth and well-being of the nation as a whole whilst retaining their Islamic identity and commitment to the development of the *Ummah*.

The school follows an integrated curriculum, incorporating the full range of Islamic subjects, including *Hifẓ* (memorization of the entire Qur’anic text) into the normal teaching programme and within an Islamic ethos. The study of the Arabic language is accorded prominence and is compulsory from Grades 1-11.

Computer Literacy and Computer Studies programmes, including the well-known “Future kids” programme are offered from Grades 1-12. Our objective is to ensure that all learners are computer literate by the time they reach Grade 12.<sup>9</sup>

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<sup>9</sup> Interview with Mr E. Ansur on 8 June 2003.

## **Enrolment**

The roll of the Orient Islamic School as at April 2004 is 1250 made up as follows:

## **Staff**

The school is blessed with a core of highly qualified, experienced staff complemented by a group of younger educators who are being guided and groomed by their more experienced colleagues.

The total staff complement is 72 with a Principal, a Deputy Principal, 6 Heads of Department, 59 educators and 5 Administrative staff.

The Principal is Mr. Ebrahim Ansur, an educationist with 33 years experience covering all levels, including senior management at the Head Office of the Department of Education. Mr. Yacoob Patel, the Deputy Principal, has 37 years experience, which includes over a decade at Orient Islamic Secondary. In addition to the senior managers, there are 6 Heads of Department responsible for the various subject areas, including *Islamiyat* headed by *Mawlana* A.R. Khan, who has been at the school for almost 31 years.

## **Academic Achievements**

The school has consistently produced very good results in the Senior Certificate examinations, with some learners featuring in the Top 30. In its first year as an independent/private school, the school attained an overall pass rate of 94% in the Senior Certificate Examinations, with 90 subject distinctions and 16 candidates obtaining “A” aggregates. In the internal examinations, the overall pass rate was 99.5%.

### **4.3 AL-FALAAH COLLEGE**

In 1984, a group of concerned businessmen and professionals, dissatisfied with the quality of education in public schools, established an independent school with an Islamic ethos to cater for the needs of Muslim learners.

The school had its humble beginnings in 1985 with an enrolment of approximately 50 learners under the name of Ahmedia School located at Bellair Road, Mayville. This was the second independent Muslim School in South Africa and the first in KwaZulu Natal.

In 1989 the name of the school was changed to Lockhat Islamia College and it was relocated on Umbilo Road, Durban. The enrolment at that time had increased to approximately 250 learners.

In April 1999, with total trust in *Allāh* ﷻ, the Board of Governors embarked upon the project of building its own school in Springfield, Durban, where Lockhat Islamia College was to be relocated and subsequently would be renamed Al-Falaah College. Both its Primary and High schools are located on one site. The present enrolment of learners at Al Falaah College is 800: Primary school comprises of 415 learners and High School has an enrolment of 385 learners.

The school is administered by the Board of Governors and is assisted by a Parents Association.

## **Vision**

Al-Falaah College is a non-racial institution with an Islamic ethos. Its main aim is to provide an excellent education that brings about *Allāh* ﷻ consciousness. They are committed to achieving its main objective by:

- Being governed in all matters by Islamic faith and principles, while at the same time respecting those of other faiths.
- Helping each of its learners to fulfil their potential and develop life skills that enable them to meet the challenges of society.
- Encouraging qualities of self-discipline and self-reliance; the ability to think creatively, critically and to engage in self-evaluation.
- Challenging learners to appreciate their responsibility, to respect others and to develop a deep concern for their social and physical environments.
- Recognising the importance of the family and home in promoting education and by fostering a strong bond between the home and the school.
- Inculcating a commitment and a desire to achieve the highest possible standards in all activities within the Islamic context.
- Participating in activities and programmes that improve the quality of life of the wider community.
- Offering an outreach programme to encourage sensitivity to the needs of others.
- Encouraging higher academic endeavour and pursuing excellence.



- Prioritising the needs to produce high-calibre Muslim leaders.<sup>10</sup>

## **Achievements**

Al-Falaah College is based on both the Islamic and secular curriculum, which is integrated into their schooling system. This exposes the learners to all faculties of life. The school boasts of having a team of professionally qualified and experienced educators dedicated to serve its vision. The school offers a safe and caring environment with small classes.

Through the *tarbiyyah* and outreach programmes, learners are exposed to a plethora of situations inculcating within them a true Islamic identity. The school also ensures the development of their learners in the wider community and greater world, by hosting numerous leadership courses, inter-school activities and overnight excursions.

## **Programmes Offered**

An all encompassing value-centered education comprising Foundation phase, Intermediate phase, general Education and Training phase and

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<sup>10</sup> *Al Falaah College Brochure*. 2004, p. 2.

Senior phase (D.E. approved), *Hifẓ* classes, *Tarbiyyah* programmes, excellent co-curricular and extra-curricular activities, clubs and societies. English (1<sup>st</sup> language), isiZulu (2<sup>nd</sup> language), Arabic (3<sup>rd</sup> language).

To date, the achievements of Al Falaah may be enumerated as follows:

1. Is a non-profit organisation that sponsor needy, less privileged learners through its *Zakāt* (Charity) fund. Scholarships are also granted to high achieving learners.
2. Has been voted amongst the top 25 schools in the *Sunday Times* survey-2000. Also produced the best results in KZN for the 2000 Matric Examinations.
3. Participates in the regional schools Debating League, Maths, Science and General Knowledge Olympiads.
4. Is 20 years old and is part of the Association of Muslim Schools (AMS).
5. Has achieved outstanding 100% pass rates consistently in the Senior Certificate Examinations.
6. Has initiated a *hifẓ* class in 1998 and has since then with the help of *Allāh* ﷻ produced 25 *ḥuffāẓ* (those who have memorised the entire *Qur'ān*).

7. Has won the Steve Biko Journalism Award hosted by Rhodes University over the past four years.
8. Has won the *Natal Mercury* Quiz on current affairs in 2000/2001 and were placed second in 2002.
9. Has been awarded a Certificate of Excellence in 2003 for being the best school in the Mayville ward.
10. Has taken Masakhane Girls School in Hazelmere as a twin institution.
11. Is a registered institution with the Department of Education.

#### **4.4 CRESCENT GIRLS HIGH**

Crescent Girls High opened its doors to Muslim female learners in January 1998 and was originally located at Bellair Road, Mayville, Durban, the original site of Ahmedia School. The first enrolment stood at 245 learners from Grades 7 – 12 and the staff component was 22.

Crescent Girls High School is especially unique as it is the only all highly specialized all girls secondary school with an Islamic ethos in the Durban and surrounding areas. The school relocated in 2001 to its new

premises in Parlock Drive and is situated in a safe, tranquil and beautiful setting overlooking the Umgeni River.

The spacious school hall, adjacent to the school premises, provides a vital service to the entire Muslim community. The hall is used to host social, religious and cultural functions and serves as an indoor sports facility for the girls.

The vision of the Board of Governors of the school is to provide a high standard of quality education at an affordable price to all learners. At the 2001 awards day, parents were pleasantly surprised when they were informed that the school fees for the entire 2002 academic year was reduced to R2900! In 2004, the fees were increased and stand at R 3 420 per annum.

The school has a fully equipped science laboratory as well as a Computer Centre. The computer equipment is in keeping with the latest trends and networks.

Crescent Girls High participated in the National School Net3Com Planet Project Schools Competition and optimum use of computer software and

hardware resulted in Crescent Girls' High School being one out of ten winning schools country wide, and the only one in KwaZulu Natal.

A fully equipped home economics kitchen and a sewing room provide our girls with the opportunity to explore their talents in their chosen fields of study.

Islamic studies at the school is co-ordinated by the Islamic Educational Organisation of southern Africa. Experts specializing in the various fields of Islamic studies provide an important support system covering the latest teaching techniques, learner support materials and evaluation of the quality of Islamic education.

Spiritual fulfillment of our learners is a major concern and in order to serve this purpose, all girls come together everyday at *ẓuhr ṣalāh*. Special *wuḍū'* and *ṣalāh* facilities allow the girls to bond together in true Islamic spirit.

The social and emotional well being of our learners is also given priority. Qualified counsellors provide guidance and advice to learners resulting in their holistic development.

When the learners eventually leave Crescent Girls' High School, they step out into the world prepared to meet the challenges of the future. They are ready to serve the *Ummah* in keeping with the school motto of "Learn, Strive, Serve."

### **Outstanding Achievements**

It is the first only Muslim Girls' High school in KwaZulu-Natal. It has had a 100% pass rate in Matric – 3 years in a row. It has an overall component of fully qualified female staff and it has been the only winning school in KwaZulu Natal in a National School Net3com Planet Project Schools Competition.

Priority being given to academic excellence has resulted in a 100%matric pass rate every year since inception. Mrs Agjee, the Principal, sums up the success of Crescent Girls' High as follows:

Our success is due to *Allāh's* Blessing and Mercy upon the school because we start and end a term/ year with several *Khatm al Qur'ān*;

our day also begins with *Dhikrullah* and *Durood* and *Salams* to Prophet Muḥammad ﷺ.

We are also fortunate in that we have full support from a very dedicated Board of Governors, as well as total commitment from a staff of highly qualified and experienced educators. It is a pleasure to notice the drive for excellence by the learners and we receive overwhelming support from the parents as well. Crescent Girls' has confirmed the Boards belief that "the girls perform better in an all girl environment."<sup>11</sup>

## CONCLUSION

The Muslim community needs to be commended for having the foresight to establish such educational institutions which project an Islamic ethos and are in a position to inculcate in Muslim children Islamic values during the formative years of their upbringing.

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<sup>11</sup> Information retrieved from IMA Desk Calendar 2003.

The strongest argument in favour of sending children to Muslim schools is the surrounding environment. Muslim learners in most of these schools pray, interact with other Muslim learners in classes and during breaks, and generally have less exposure to drugs, alcohol and violence.

Insofar as the establishment of separate educational institutions for Muslim female learners is concerned, Mrs T S Abdullah, an educator at Al Falaah College, Durban, strongly feels that the establishment of a Muslim Girls' Private School is actually in keeping with the Islamic tenet, which prohibits the free intermingling of sexes, from the onset of puberty.<sup>12</sup> What is heartening to note is that in such a school, Muslim female learners are exposed to the full national educational curriculum. Together with this they are also required to study Arabic as well as Islamic Studies. Thus, they acquire both the so-called worldly knowledge as well as knowledge of their religion. The school's ethos is based on Islamic principles and the entire school staff component is females.

After the successful establishment of Crescent Girls' High, another Muslim Girls' school, namely Al Ihsaan Girls' College, was opened in

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<sup>12</sup> Interview with Mrs. T.S. Abdullah at Al-Falaah College in June 2004.



2003 at Chatsworth, Durban. Mrs Z Asmal aptly summed up the need for establishing such institutions. She states:

“The need to cater for the education of our female learners needs no motivation since it is in keeping with the vision of creating a well-informed segment of our community who would be in a position to assist in the upliftment of our *Ummah*.”<sup>13</sup>

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<sup>13</sup> Interview with Mrs. Z. Asmal, Principal of Al-Ihsaan Girls College in August 2004.

## CONCLUSION

There is a growing controversy in our country regarding education in private schools versus public schools. What is the difference? Private schools have a great deal to offer and are able to implement more programs and hire better teachers due to the fact that they have more money in their school systems, garnered by students' exorbitant school fees. Should every child go to a private school? Probably not, but one's child may benefit if he/she seems to be getting lost in the shuffle of public schools.<sup>1</sup>

Non-Muslim private schools can offer a smaller learner to educator ratio than public schools simply because of the fact that there are fewer learners in these schools. The majority of learners attend local public schools. As the public schools become more and more crowded, many families are choosing to send their children to the private schools so that they may gain more one on one attention from the educators.

Non-Muslim private schools also offer more accelerated, college focused courses, and succeeds in honing their learners' aptitude thus making them

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<sup>1</sup> Interview with Mr Z.A. Ali, an educator at Al Falaah College on 18 September 2004.

eligible to gain admission at Universities. Public schools often have the philosophy that each learner is different and the University is not for everyone, so learners are not pushed in that direction, though they may choose to strive to gain admission at the University of their choice.<sup>2</sup>

Non-Muslim private schools also generally have lower incidences of drugs, violence and dropouts, most likely due to the increased level of dedication of parents who can afford to send their children to private schools so as to have access to the best education. There is no doubt that, in general, education at private schools is more focused and the educators are more dedicated to their learners' education.<sup>3</sup>

There are still some people in the Muslim community who question the need and viability of establishing Muslim private schools. Thus, in order to convince the sceptics among the Muslim public, various forums were organised and a comparison was made between the Muslim Private School's environment and that of the public school, with the objective of convincing them of the value and virtue of having Muslim Private schools.<sup>4</sup>

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<sup>2</sup> Ibid.

<sup>3</sup> Interview with Mrs. N. Manjoo, an educator at Al Falaah College on 18 August 2004.

<sup>4</sup> Ibid.

One may rightly ask: why should we not have Muslim Private Schools? After all, every ethnic or religious community established its own “parochial school.” It is common practice amongst people to permeate their historical legacy, culture and religious traditions through the educational system they establish for their children. In fact, it is through school institutions that they tend to transmit their value and belief systems.

Children who grow up being indoctrinated with their heritage, culture and religious traditions are more likely to safeguard them than those never had such an opportunity to be exposed to their cultural and religious legacy. Moreover, learners who are able to uphold their religious duties during their days at school are more likely to practice the dictates of their religion, as they grow older.<sup>5</sup>

Furthermore, the inclusion of religious education in the daily curriculum provides learners with a solid moral foundation. This foundation helps them to develop their self-esteem, self-worth and sense of identity. Again, living in the midst of role models (i.e. their educators) who reinforce their religious values through their daily interaction nurtures in them respect for

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<sup>5</sup> Interview with *Hāfiẓ* H. Wadi, educator at Al Falaah College on 18 August 2004.

their religion, and develop in them the desire to emulate such role models. Interacting with peers who share the same belief system, values and ethical norms reinforces the sense of community, belonging and brotherhood/sisterhood. This in turn develops in them a sense of security and self-esteem which essentially assist learners to attain their optimum in their quest for knowledge.<sup>6</sup>

Muslim Private Schools, therefore, comes as a natural response to a need and a necessity in helping to mould the character of learners who come from Muslim homes and belong to the Muslim community, who in fact love and believe in *Allah* (SWT). Islamic schools can actually create an environment whereby learners could exhibit their love for *Allāh* ﷻ, for the Messenger of *Allāh* ﷺ, their parents and families without fear of being ostracised, mocked or demeaned.

In a Muslim Private School setting, a parent may safely expect any Muslim educator to guide and correct his/her child whenever his/her child is out of line. Educators in Islamic schools rely on Islamic values in order to convince a learner that what he/she did was wrong. This in itself constantly

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<sup>6</sup> Interview with Mr Z.A. Ali on 18 August 2004.

reinforces the vital role that religion ought to play in the learner's life. A learner who lives within this ambience every day, i.e. Islamic-based behaviour correction, is likely to become a responsible person and will equip him/her to with parental skills for later life.<sup>7</sup>

However, one has to concede that Muslim Private Schools are not perfect entities. For Muslim learners though, Muslim Private Schools are better than Public Schools in view of the fact that in Public Schools they would not be in a position to receive sincere advice concerning manners and ethics, nor would they be instructed in the fundamental aspects of their religion. Moreover, in Muslim Private Schools' Libraries, learners do have easy access to Islamic literature, audio and videotapes, and Islamic computer software which are essential tools for the furtherance of their Islamic knowledge.<sup>8</sup>

On the other hand, in comparison to Muslim private schools, public schools do have the most advanced Science laboratories, football fields, computer laboratories, the most resource-rich libraries, and certified educators.

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<sup>7</sup> Interview with *Ḥāfiẓ* H. Wadi on 18 August 2004.

<sup>8</sup> *Ibid.*

Islamic schools are currently working on certification requirement for their teachers, improving their facilities, and providing needed equipment for laboratories and the gym. It must be emphasized here that these initiatives ought to come from Muslim community support and they are undoubtedly beyond the means of the Muslim Private Schools' budget.

It is heartening to note that there is a demand for Muslim Private Schools and to date there are approximately 65 such schools in South Africa. AMS has succeeded to unite all these schools under one banner.

AMS is involved in a number of important projects such as the planned introduction of Islamic Studies as a Higher Grade subject at Grade 12 (Matric level); skills Development Act and its implications for upgrading skills and expertise at all levels in schools; strategies to train educators for Muslim Schools; on-going workshops on the development of sound Islamic morals and character among the youth; planning for inter-school extra-curricular programmes and the the re-launch of Subject/Learning Area Committees with special reference to Curriculum 2005.

AMS, with the assistance of IBERR, is also currently in the process of formulating a standard curriculum that would be implemented in all Muslim schools, which are both state-aided or private.

The future augurs well for both Muslim Private Schools and for AMS.



**APPENDIX A**  
**CONSTITUTION OF THE ASSOCIATION OF  
MUSLIM SCHOOLS**

**PREAMBLE**

Whereas sovereignty over the entire universe belongs to Almighty *Allāh* ﷻ alone; Wherein the Muslims shall “govern their affairs by mutual consultation,” (*Sūrah* 42 verse 38 *Holy Qur’ān*);

Wherein the Muslims shall “in the example of the Prophet Muḥammad ﷺ find the most beautiful pattern of conduct,” (*Sūrah* 33 verse 21 *Holy Qur’ān*);

Now therefore in dedication and commitment to these beliefs, we hereby form this association.

**CONSTITUTION, AS AMENDED, ADOPTED AT A MEETING OF  
THE PROVINCIAL COUNCIL HELD AT THE NIZAMIA MUSLIM  
SCHOOL, PIETERMARITZBURG, ON SATURDAY 16 RABĪ‘-UL-  
AWWAL 1422/ 9 JUNE 2001**

## CONSTITUTION OF ASSOCIATION OF MUSLIM SCHOOLS

### **Definitions:**

- a. Muslim shall mean a person who believes in the Unity and Oneness of Almighty Allāh ﷻ, in the absolute and unqualified finality of the Prophethood of Muḥammad ﷺ (peace and blessings be upon him), the last of prophets, and who upholds the teachings of the *Qur'ān* and the *Sunnah* of the Prophet Muḥammad ﷺ in its entirety, within the framework of the *Ahl al-Sunnah wa al-Jamā'ah*.
- b. Islamic Terminology: Any Islamic Terminology referred to in this Constitution shall be Islamic terminology as interpreted and accepted by the *Ahl al-Sunnah wa al-Jamā'ah*.
- c. Private or independent Muslim school in this context refers to any school which is not a state school and the control of which is vested in private persons or organizations.

### **2.1.1. Title**

The Association shall be called “Association of Muslim Schools (KZN or AMS KZN” and shall hereafter be referred to as “The Association.”

### **2.1.2. Objectives**

- The aims and objectives of the Association shall be to uphold and expound the teachings of Islam in accordance with the *Holy Qur’ān* and the *Aḥādīth* within the framework of the *Ahl al-Sunnah wa al-Jamā‘ah*,
- to advance, promote and represent the interest of its members and to voice collectively opinions on matters pertaining to education;
- to cater for the holistic growth of man in all aspects: spiritual, intellectual, aesthetic, physical, social, emotional, scientific, linguistic, both individually and collectively;
- to further the study of all matters related to education and for this purpose arrange conferences, seminars, meetings and workshops;

- to research, publish and disseminate information relating to education;
- if requested, to discuss and resolve matters concerning the policy and administration of member schools and to encourage cooperation between them;
- to consider the relation of such schools to the general educational interests of the community, the province and the country;
- to arrange combined educational excursions;
- to conduct learner and educator exchange programmes;
- to promote the establishment of Muslim Private or Independent Schools;
- to affiliate and cooperate with other organizations having similar aims;

- to establish subject and learning area societies;
- to do all things that are consistent with Islamic *Shari'ah* as interpreted by the *Ahl al-Sunnah wa al-Jamā'ah*;
- to raise funds for the achievement of the above objectives;
- to invest in movable or immovable property for the attainment of the above objectives; and
- to participate in any activity resulting in the enhancement of the above objectives.

### **2.1.3. Membership**

2.1.3.1 All Muslim Private or independent schools and other educational institutions which share the same objectives and are registered with the Department of Education shall be eligible for membership of the Association, and any such school shall become a member upon its application being accepted by the Executive Committee and subject to 2.1.4.

2.1.3.2 Associate Membership shall be open to other educational institutions which share the same objectives as the Association but do not qualify for membership in terms of 2.1.3.1.

#### **2.1.4.Membership Subscriptions**

- A Muslim Private or Independent School shall be deemed to have become a member of the Association on payment of the prescribed affiliation fee, subject to 2.1.3.
- A school shall remain a member of the Association on condition that its subscription fees are paid or until it notifies the Association of its wish to resign in which event it remains liable for any subscriptions that remain unpaid.
- Associate Members shall be subject to a nominal affiliation fee and/or a monthly Subscription fee as determined by the Provincial Council at its Annual General Meeting.

#### **2.1.5. Affiliation to Other Organisations**

- The Association shall affiliate to the Association of the Muslim Schools (South Africa).
- The Associate shall seek membership to other organizations as determined by the Executive Committee.

#### **2.1.6. Committees and Officers**

- The management and control of the Association shall vest in the Provincial Council.
- Three representatives from each affiliated member comprising preferably (1) a member of the Board of Govenors/*Shūrā* Committee; (2) the Principal/ *Amīr*; (3) Head of *Islamiyāt*/ any other educator.
- The Provincial Council shall at its Annual General Meeting elect an Executive Committee consisting of the following:-

- a) Chairman,
- b) Vice Chairman,
- c) Secretary,
- d) Treasurer,
- e) And five members, at least two of whom shall be 'Ālims.

- The Executive Committee shall, subject to these rules and to such instructions as may be given by the Provincial Council, be entrusted with the Management of the Association.
- The term of office of the Executive Committee shall be a minimum period of two years from the date of its election.
- The Executive Committee may appoint sub-committees with Terms of Reference as it may deem desirable.
- The executive Committee shall have the power to co-opt additional persons in order to secure expertise in particular fields.



- Such co-opted persons shall enjoy ex officio status at Meetings of the Provincial Council.

#### **2.1.7. Voting**

- Each member school shall be allowed a single vote on any issue requiring a vote.
- Voting by proxy shall be allowed on condition that the member school concerned indicates its nominee in writing.
- Voting shall be by show of hands or as otherwise decided by the majority of those present at the meeting.

#### **2.1.8. Quorum**

- The quorum for a Provincial Council meeting shall be representative of at least two-thirds of the affiliated schools.
- The quorum for the Executive Committee shall be at least four of its elected members.

### **2.1.9. Meetings**

There shall be three types of Meetings, namely;

- General Meetings of the Provincial Council which shall be held at least twice a year and held at such a date, time and place as shall be decided upon by the Executive after consultation with affiliated members;
- Meetings of the Executive Committee; which shall be held at least once per school term; and
- Special General Meetings which shall be called to discuss matters either at the request of the Executive Committee or if requested by at least 25% of affiliated members.
- The Agenda for all meetings of the Provincial Council and the Executive Committee shall be prepared by the Executive Committee and shall be circulated by the Secretary to all members (including the co-opted members) of the Provincial Council at least three weeks

before a Provincial Council meeting and one week before an Executive Committee meeting.

#### **2.1.10. Disqualification for non-attendance**

Any member of the Executive Committee who fails to attend three consecutive meetings of the Executive Committee without valid reason shall be disqualified from membership of the Executive Committee.

#### **2.1.11. The Chairman of the Executive**

The chairman shall be the first officer of the Association and his duties shall be, inter-alia, the following :-

- The Chairman shall act for and on behalf of the Association in all matters of urgency.
- He shall be the custodian of all the objectives of the Association.
- He shall issue statements of policy, whenever necessary, on behalf of the Association.
- He shall be an ex-officio member of all sub-committees.

#### **2.1.12. Treasurer and Banking Account**

- The treasurer shall be nominated by the Provincial Council. It shall be the duty of the Honorary Treasurer, subject to such directions as may be given by the Executive Committee to superintend the finances of the Association and the Provincial Council, to pass accounts for payment, to open such banking accounts as may be required and to prepare and submit for approval at a meeting of the Provincial Council an Audited Annual Statement of Account for the year under review and Estimates of Income and Expenditure for the ensuing year.
- Any banking account may be operated on by two members of the Executive, the Chairman and one another.

#### **2.1.13. Secretary**

- The Provincial Council shall nominate a Secretary to exercise general supervision of the work of the Association, to conduct the correspondence of the Association, to take minutes of all meetings

and generally to carry out such other duties as may from time to time be prescribed.

- The Secretary shall advise all Constituent Schools of any proposals made by Government, Provincial or other Authority affecting the interests of the Constituent Schools or any of them, and shall convey the views of such Schools to the appropriate Authority as soon as they have been ascertained and collected in a form approved, in respect of matters affecting all Constituent Schools, by the Executive.

#### **2.1.14. Accounts and Audit**

- The Provincial Council shall cause accounts to be kept of the Income and Expenditure of the Association and such accounts shall be made up to the 31 December in each year, or such other date as the Provincial Council will appoint and shall include such information concerning the affairs of the Association as may be appropriate.
- The accounts of the Association shall be examined and audited at least in each year by such Auditor or Auditors, honorary or otherwise,

as the Provincial Council may appoint from time to time. Copies of the Statement of Account shall be furnished to all Constituent Schools at the First General Meeting of the Provincial Council each year.

#### **2.1.15. Amendments**

- The Constitution and rules of the Association may be amended at a special Meeting of the Provincial Council by a vote in favour of such amendment of not less than two-thirds of the member schools present; provided that no amendment shall be considered of which at least three months' notice has not been given to the Secretary and which has been included in the Agenda of the meeting for which at least one month's notice must be given. The quorum for such a special General Meeting of the Provincial Council shall be 25% of the members.

#### **2.1.16. Legal and Other Matters**

- All property and funds of the Association other than for the purposes of Administration shall be vested in the name of the Association.

- Any action to be instituted by or against the Association shall be instituted by or against the Association as a legal entity.
- All transfer and other documents required for Deeds Office purposes shall be signed for and on behalf of the Association by any three (3) Officials acting on a Resolution adopted by the Provincial Council.

#### **2.1.17. Indemnity**

- Every member of the Provincial Council and/or the Executive Committee and any other officer or employee of the Association shall be and is hereby indemnified against losses, expenses or damages incurred in the discharge of or arising out of his duties.
- No member or officer of the Association shall be liable for the acts, deceits, or defaults of any other member or officer or for joining in any receipt or other act for conformity or any losses or expenses happening to the Association through the insufficiency, or deficiency of any security in or upon which the monies of the Association shall be invested or for any loss or damage arising from the insolvency,

tortuous act of any person with whom any money, securities or effects shall be deposited or for any loss, damage or misfortune whatever shall happen in execution of the duties of his office or in relation thereto, unless the same happen through his own dishonesty or his gross negligence.

#### **2.1.18. Interpretation**

- In the event of a dispute relating to the interpretation of any work, clause, or article, the decision thereon by the Executive Committee shall be final and binding.
- Any specific matter not provided for in this Constitution shall be dealt with by the Executive Committee.

#### **2.1.19. Dissolution**

The Executive Committee may recommend by a two thirds majority to the Provincial Council that the Association be dissolved for good cause.



- The Executive Committee's recommendation shall be included on the Agenda of the next General Meeting or Special General Meeting called for that purpose.
- The Association shall be dissolved on the passing of the Resolution recommending dissolution provided, this is done by a 75% majority.
- In the event of dissolution, the assets of the Association, after the satisfaction of all debts and liabilities, shall be distributed or transferred to any other Muslim organization or institution, having similar objectives to the Association as determined by the Provincial Council.

## **APPENDIX B**

### **BRIEF DETAILS OF SOME SCHOOLS AFFILIATED TO AMS AT THE NATIONAL LEVEL**

#### **AZAADVILLE MUSLIM SCHOOL**

Address:

11-17 Medina Street

Ext. 1 Azaadville 1750

P.O. Box 9011, Azaadville 1750

Tel: 011 413 – 1399 / 413 – 1372

Fax: 011 413 -1399 / 413 – 1372

Learner enrolment: 421

Co-education from Grades 1 – 12

Curriculum: Holistic, *Islamiyāt* and secular, including *Hifẓ* for boys.

#### **ACHIEVEMENTS**

- 100% matric pass rate since 1998
- rated “Best Academic School” by Sunday Times in 1999

- listed by *Sunday Times* among “Best of the Best” schools in 2000 and 2001
- Gauteng Department of education certificate for outstanding performance in Senior Certificate Examination 2001
- winners of U13, U15, U17, Best *Akhlāq*, Most Goals trophies at 2001 Association of Muslim Schools National Soccer Tournament
- winners of inter-school netball tournament 2001
- winners of inter-school newspaper Quiz competition
- Five *Huffāẓ* graduated in 2001

### **BENONI MUSLIM SCHOOL**

Address:

P.O. Box 1786

Benoni

1500

Tel: 011 421 6014

Fax: 011 421 4729

The establishment of the Benoni Muslim School was the result of the efforts of dedicated `Ulama, professionals and educators who acknowledged the pressing need for a school with an integrated Islamic and secular curriculum.

The Benoni Muslim School opened its doors in January 1997, with a roll of 108 learners from Grade 1 to Grade 4 and a staff of 6., on the premises of Madressah Islaamiyah. Today, the roll stands at 402 learners with 16 class units from Grade 1 to Grade 9 and a staff of 25. The school aims to accommodate every Muslim learner from the community more especially the disadvantaged.

The school is actively involved in programmes which promote the instilling of Islamic values and the building of good character. The youth is guided towards thinking positively, acting responsibly and facing the challenges of life confidently.

## **ACHIEVEMENTS**

- Since 2001, the school began participating in inter-school events.

- At their first venture into inter-school Speech contest, Benoni Muslim School took 1<sup>st</sup> position in 2 of the 3 categories.
- The Grade 3 learners were awarded the 1<sup>st</sup> prize in a group project on the South African Coat of Arms, run by the Benoni Museum.
- Took the overall prize in the inter-school Science Exposition held at the Liverpool Secondary School.

Benoni Muslim School moved to its own premises in Mackenzie Park by the end of 2003.

### **AL – HUDA MUSLIM SCHOOL**

Address:

84 Minty Street, Manzil Park, Klerksdorp

P.O. Box 2995, Klerksdorp 2570

Tel: 018 467-8335 & 467-8333

Fax: 018 467-8786

**Roll:** 215

Primary and High school combined

The school was established in 1994 with an enrolment of 34 learners (Grades 1-3) and has grown to the figure mentioned above. The first batch of Matriculants graduated in 2001.

The school has 7 *Islamiyāt* and 14 secular staff members. No stone was left unturned to obtain the best of educators, from as far as Durban in order to give the best to the learners. ‘*Ulamā*’ from the *Jam‘iyat’s Ta‘līmī* Board conduct inspections at the school. The school is registered with the Education Department of the North West Province. As a result, their subject advisors visit the school to provide advice and guidance.

## ACHIEVEMENTS

- Athletics, speech contests, martial arts, Maths Olympiad, Afrikaans Taal Unie exams

## **ISLAMIA COLLEGE**

Address:

P.O. Box 22333, Newcastle 2940

Tel: 03431 51684

Physical address: Corner of Kirkland and St. Dominic Street.

Status: Combined school

Grades: Pre-school to Matric

Roll: 268 learners

Staff component: The Principal, Mr O.C. Ebrahim, and 21 educators

Curriculum: Academic – syllabus of the Department of Education and Culture.

Number of years in existence: 11 years.

Motto: Lead us in the straight path.

### **ACHIEVEMENTS**

- placed 3<sup>rd</sup> in *Daily News* Speech Contest
- winner – Association of Muslim Schools speech contest
- 2001 – first batch of matrices – 100% pass rate. Best results in the Newcastle circuit.

## ISLAMIC EDUCATIONAL CENTRE

Address:

P.O. Box 208, Ladysmith 3370

Phone/fax: 036 6330956

Motto: *Al- 'Ilmu nūr* – Knowledge is light

The institution is an independent school with an Islamic ethos. The inspiration and motivation for the establishment of the school arose from the realization that our children be educated in a manner that explained and reinforced Islamic beliefs, precepts, principles and thought which would permit them to share meaningful roles in their society.

The first scholars were admitted to the school in 1997. The school was housed in temporary premises at the Riverview Social Club.

Roll: 77 learners and a staff compliment of 7.



One of the mission statements of the school was to provide quality Islamic and secular education and this found appeal amongst many members of the community whose children formed the pioneering core group at the school. The *Shūrā* committee realized the need to secure permanent and suitable premises. A donation of 8000m<sup>2</sup> of land provided impetus for the project and the committee undertook a fundraising drive locally and nationally to achieve that objective. The *Ummah* responded generously and construction work commenced in mid 1997. The new premises was completed and occupied in January 1999. Currently there are 220 learners at the school who are ably served by a staff of 18 offering instruction from Grades R to 8. A higher grade will be added each year.

### **LENASIA MUSLIM SCHOOL (LMS)**

Address:

P.O. Box 182, Lenasia 1820

Tel: 857 1220/1/2/3 / 857 1062

Fax: 857 1365

The aim of the Lenasia Muslim School is to provide the best possible education in a caring, disciplined environment so that every learner may prepare confidently for a fast changing world. Our commitment is to educate every learner to his/her full potential and inculcate in each person habits of self discipline, a sense of responsibility and attitudes of tolerance, cooperation and respect for others.

There has been a steady increase in the roll since the inception of the school. We started with a roll of about 220 in 1988 and today we have a roll of over 1000 ranging from grades 1 to 12.

The school has performed admirably in both the academic and sporting fields. We have recorded a 100% pass rate last year with a quarter of the learners, 19 out of 76 attaining A aggregates. Five learners recorded 6 A's each with one learner attaining 7 A's. We also had 88% of our learners attaining exemptions.

LMS is concerned about the holistic development of the child and put a lot of emphasis on the *Akhlāq* (character) of its learners.

## **VISION AND MISSION STATEMENT**

### **a) Vision**

The Lenasia Muslim School is committed to be a leading institution of learning where we will strive to nurture our learners and help them to develop to the best of their ability. In doing so, it creates an environment conducive to upholding an Islamic value system. All its endeavours are aimed at seeking the pleasure of Almighty *Allāh* ﷻ.

### **b) Mission Statement**

To attain excellence in the academic, religious and sporting aspects of school life. In doing so, develop and promote:

1. basic skill needed to function in life
2. skills of communication, coherent expression in speaking and writing, critical judgement in listening and reading
  - i. attitudes of self reliance and responsibility to self and others.
  - ii. Sound moral values
  - iii. An enquiring mind
  - iv. Moral courage

- v. A social conscience
- vi. A practical awareness
- vii. Respect for others
- viii. Care for the environment
- ix. Self discipline and humility
- x. Correct attitudes towards health and physical fitness

### **PRETORIA MUSLIM SCHOOL**

Address:

P.O. Box 13216, Laudium 0037

Tel: 012 374 3185/ 3196

Fax: 012 374 5663

Pretoria Muslim School strives to create an Islamic ethos within the school environment in order to help and prepare our children for the challenges that lie ahead.

As a pioneering Muslim school in the Pretoria area, the Pretoria Muslim School opened its doors with an enrolment of 150 learners and a total staff of 14. The school was established in 1990. Enrolment has since dramatically increased and the building has been upgraded to cater for a maximum of 720 learners. Presently our school is a combined school with a role of 700 learners and 48 staff.

The Pretoria Muslim School opened its doors for learners from all economic sectors from the very wealthy to the absolutely poor. All its educators are qualified and dedicated to teaching their subjects. Its first Matric class wrote the final exam in 1995 and since then only one learner failed Matric. In 1999 the school was identified as one of the top schools in the *Sunday Times* survey.

The Pretoria Muslim School has a full-equipped computer studies room for all learners. We also cater for sporting facilities such a netball, soccer, indoor soccer and indoor cricket, table tennis, tennis etc. We have a social services group for the aged and needy.

## **PRETORIA MUSLIM TRUST (*SUNNĪ* SCHOOL)**

Address:

220 Jewel street, Laudium 0037

P.O. Box 14507, Laudium 0037

Tel: 012 3743964

Fax: 012 3745137

The school came into existence in 1999 and was originally located on the P.M.T. premises in Jewel street, Laudium with 80 learners and 8 educators. Today the school facilitates over 400 learners upto Grade 9 with a staff of 25.

The Foundation Phase consists of 3 Grade 0's, 3 Grade 1's, 2 Grade 2's and 2 Grade 3's.

The Intermediate Phase consists of 2 Grade 4's, 2 Grade 5's, 2 Grade 6's and 2 Grade 7's.

The Senior Phase consists of 2 Grade 8's and one Grade 9.

The school has had many achievements with the hard work, dedication and loyalty from our learners, facilitators, parents and the board members.

The school's motto is not only to record academic accomplishments of one and all present, but also holistically develop learners and facilitators alike. Learners have excelled in sports and other extra-curricula activities.

The school is not only well-known for its numerous sporting activities and academic achievements, but it has hosted many workshops, meetings, speech and sporting inter-school contests and matches with our neighbouring independent schools.

## **ACHIEVEMENTS**

- Discipline is of a good standard through consistency and routine. The school received the trophy for the most disciplined team at the Lenasia Soccer Tournament in 2001.

- A learner from the Foundation Phase was elected to represent the school at the Roshnee Muslim School. He walked away with a bronze medal from the 15 other participating schools in the speech contest.

### **SIRAATUL HAQ ISLAMIC SCHOOL AND MADRASSAH**

Address:

P.O. Box 1157, Estcourt 3310

Tel/Fax: 036 3525325

The school was established and launched in January 1991 admitting learners from Grade 1 up to Grade 6. At the end of that year, the total learner population recorded was 134 with 7 educators, consisting of 4 males and 3 females.

Each year, thereafter the school added a grade and as a result the school now offers education from pre-school up to and including Grade 12 (Matric). The school registered with the Department of Education in January 1993. The present school population is 315 with 15 educators in the



secular division and 10 in the *Islamiyāt* subjects. The school also has an administrative staff of 4. The school also has *Hifẓ* classes, one of them being a full time *Hifẓ* class. To date, 38 learners have completed *Hifẓ* at this institute.

## ACHIEVEMENTS

- From the inception of Matric 1997-2002, the school holds a proud record of a 100% pass rate in the Senior Certificate Examinations. In 2001, the school obtained 2 distinction passes and many more distinction passes in the previous years.
- A gold certificate and a gold medal was awarded to one of the learners in the 2000 Amesha Maths Contest.
- Its learners also obtained distinctions in the following provincial and national contests:
  - a. Amesha (Maths)
  - b. Physics
  - c. Kaste (Kaste)

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### **C. Interviews**

The writer of this dissertation conducted interviews with the following persons:

Abdullah, T.S., educator Al-Falaah College. 2004.

Ali, Z.A., educator at Al Falaah College. 2004.

Ansur, E., Principal Orient Islamic Secondary School. 2004.

Asmal, Z., Principal Al-Ihsaan Girls College. 2004.

Khamisa, E.H. 2004.

Manjoo, N., educator Al-Falaah College. 2004.

Saib, I., Principal Hartley Road School. 2003.

Wadi, H., educator at Al Falaah College. 2004

**D. Brochures, Minutes, etc.**

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