

ISLAMIC RELIGIOUS EDUCATION IN THE DURBAN  
AND SURROUNDING AREAS 1860 - 1979 :  
A HISTORICAL-PHILOSOPHICAL PERSPECTIVE.

BY

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LIST OF ABBREVIATIONS/TERMINOLOGY

AALIM	: A highly qualified religious scholar
A.H.	: After Hijra
CHISHTI	: A Sufi Order
DAIRUL-ULOOH	: An institution of higher Islamic learning
D.I.A.	Department of Indian Affairs
ET AL	:and others
HADITH	: Sayings of the Prophet
HADRAT	: Title of respect
HAFIZ	: One who has memorized the entire Holy Qur'an
IMAM	: One who leads the prayer
KHALIFA	: A successor of Prophet Muhammad. Later the word was used for a Muslim ruler.
MADRASAH	: A Muslim religious school
MASJID	: The place of worship
MAULANA	: A title of respect used for a Qualified religious scholar
N.E.D.	: Natal Education Department
p/pp.	: Page/Pages
R.S.A.	: Republic of South Africa
SHARIA	: Code of Islamic Laws
USTAAD	: A teacher

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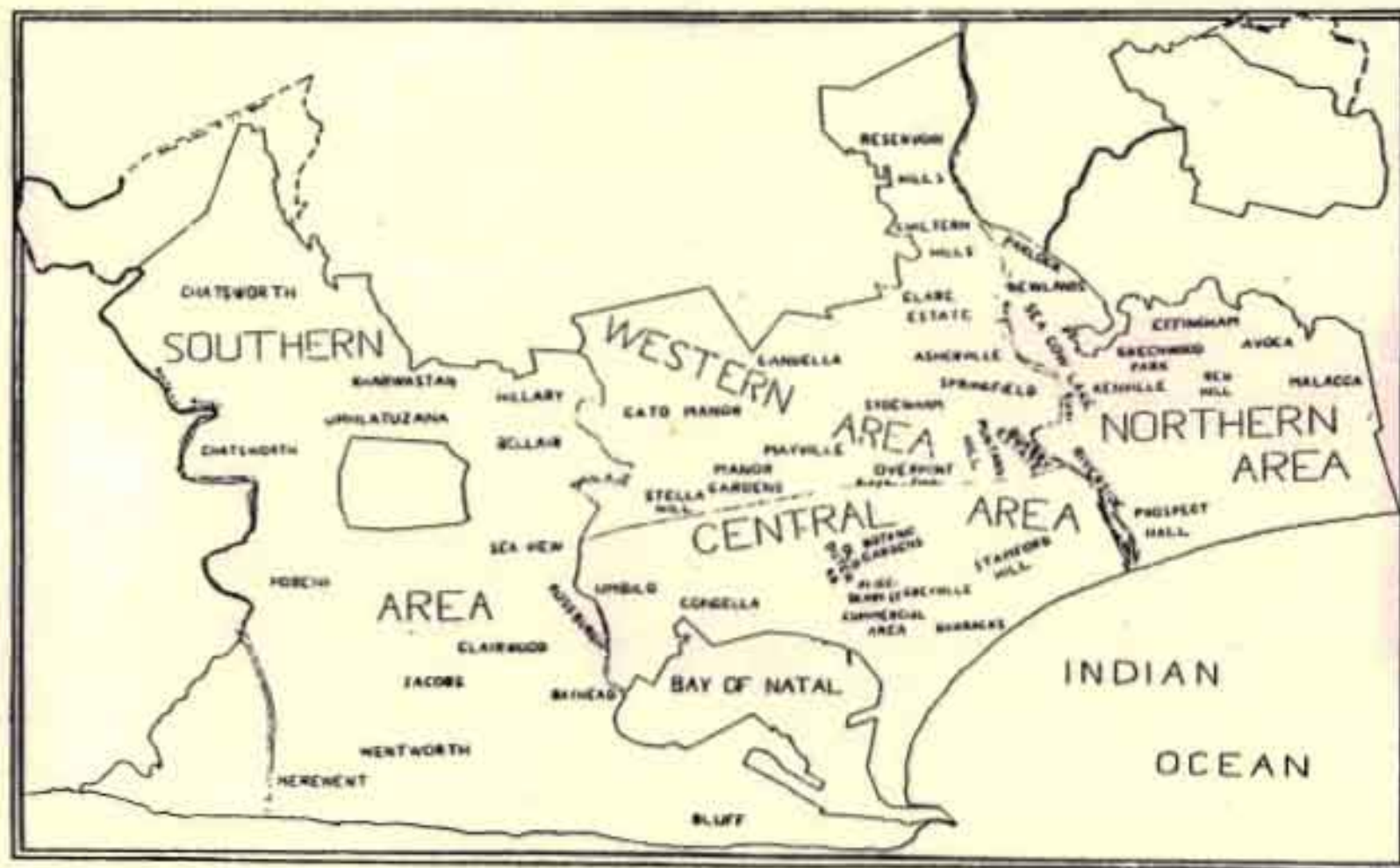
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CHAPTER ONEHISTORICAL, COMPARATIVE ANDDEMOGRAPHIC BACKGROUND STUDYINTRODUCTORY CHAPTER1.1 AIM OF INVESTIGATION

The present study on Islamic Religious Education was undertaken as it is believed that Islamic Education also has a contribution to make to Indian Education. As the dissertation only concerns Islamic Religious Education the other religious education systems are not discussed. This will also explain why the writer has omitted the other religious groups viz., the Christians, Hindus, Jews etc.

The geographical limitation of this study is Natal and will be confined more specifically to the Durban and surrounding areas. It is of significance to note that the majority of the Muslim population in Natal live in the areas shown on the map in the next page.



Durban : Showing Areas of Muslim Settlement.



## 1.2 WHAT IS EDUCATION?

Lester Smith writes "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>1</sup> Thus it is difficult to give a single precise definition of education. Nevertheless educationists have from time to time come up with various definitions of education. The fact that interpretations of education differ does not imply that we cannot learn much from them.

We need not, however, look outside our own country for differences of opinion about the meaning of education. Wide variations of interpretations exist among ourselves, usually as a result of religious or political convictions or both.

In the first place, education is often thought of as a process of "enculturation or socialization of the younger generation by the older." <sup>2</sup> I could give any number of examples of such definitions of education from writers of various sorts, but will quote a few just to convey the idea involved. "Education is a collective technique which

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1. W.O. Lester Smith : Education. Hunt Barnard Printing Ltd., Aylesbury, 1973, p. 7.

2. J.F. Doyle : Educational Judgments, Papers in the Philosophy of Education. Published by Routledge and Kegan Paul Ltd., London, 1973, p. 19.



a society employs to instruct its youth in the values and accomplishments of the civilization within which it exists." <sup>1</sup> The other definition is by a distinguished educationist who states "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>2</sup>

We have seen a number of definitions of education. They have differed in length, in character, and in degree of definiteness. We may now begin to see that the task of defining education is extremely difficult. From the definitions we have seen, it is clear that we would accept some rather than others. But, reminding ourselves that all our minds are full of preconceived ideas, it is possible that it is these and not the merits of the definition which would determine our choice.

Having understood some western concepts of education, let us now briefly look at the concept of Islamic Education. It is a process which results in the growth of the intellectual, moral, spiritual and aesthetic conditions of the

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1. H.I. Marron : A History of Education in Antiquity,  
Published by Mentor Books, 1964, p. 13.
  2. J.F. Doyle : Educational Judgments, Papers in the  
Philosophy of Education, p. 19.

human personality in the direction of the only ideal that is perfectly good, beautiful and true, namely the ideal of God.<sup>1</sup> 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's of matter, life and mind, is the central fact and the organizing principle of the material of its text books in the physical, the biological, the human and social sciences.

Thus we note that every system of education is based consciously or unconsciously on some philosophy of life which permeates through all its branches. To the extent that a system of education is based on the correct and perfect ideal it is capable of assuring the natural and perfect growth of the human personality and the all-round development of the individual.

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1. S.M. Jaffar : Education in Muslim India. Jayyed Press  
Hallimaran, Delhi, 1972, p. 236.



### 1.3 EDUCATIONAL SYSTEM

"Every nation has its own distinctive educational system, the emergence of which has many determinants," <sup>1</sup> say Behr and Macmillan. "Though each national system is unique it is nevertheless tied to some representative educational pattern. Each pattern has its dominant educational objective, and specific administrative organization and institutional structure." <sup>2</sup> The educational system is therefore subject to the forces, powers, conditions, demands, prerequisites and circumstances from the natural and cultural environment of man which influence it and which will determine its individual format, design, difficulties and character.

To illustrate the above we can explain this reality in the light of some educational systems, viz. the education system of America, Marxist-Leninism and the Islamic countries. The general goal of the American Educational System is Education with a view to social adequacy and efficiency, the goal of every lesson is determined by the practice of education itself. 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>3</sup> All these aspects of education

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1. A.L. Behr & Macmillan : Education in South Africa.

J.L. Van Schaik Ltd., Publishers, Pretoria, 1966, p. 1.

2. Ibid, p. 1.

3. V. Miller : The Public Administration of American School Systems. Printed by the Macmillan Co., New York, 1965, p. 25.





are determined by positivism as the philosophy of life of American education arising from the ground motive of nature and freedom.

Conversely, the Marxist-Leninistic educational goal is formulated as the "bringing up of the so-called New Soviet Man" <sup>1</sup> by an education "which strives to control the human mind as early as possible, the mind which will act and think as it is told."<sup>2</sup> By incorporating Sovietization and indoctrination of the child in new Soviet philosophy and culture the syllabus has become very complex. These things are closely related to the ground motive of collectivism which includes matters such as Russian patriotism, atheism, party loyalty, and a hatred of non-Russian matters and socialism. Hence the ground motive clearly colours all Russian education.

A further striking example of the guiding and directive force of the ground motive is the educational systems of the Arabian countries. Islam was and is a way of life through the ages and Shimoniak says that "to the Muslims Islam meant a national way of life, economic orientation, a scheme of self-determination and legal provisions concerning the whole of man's life" <sup>3</sup> and hence

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1. W. Shimoniak : Communist Education; Its History, Philosophy and Politics. Printed by Rand McNally & Co., Chicago, 1970, p. 60.

2. Ibid, p. 60.

3. Ibid, p. 235.

educative teaching was always associated with the Mosque.<sup>1</sup> "Because they are so deeply rooted in Islam as a religion and as a civilization," says Tibawi of Arabian education, "modern Arab society and modern Arab education cannot be truly appreciated without some accurate understanding of the Islamic faith and Islamic civilization."<sup>2</sup> Education centres on Islam and the Qur'ān.<sup>3</sup> Its precepts and rules of conduct have to be memorised. A good example of Islamic Educational System is that of Saudi Arabia "a virtually complete system run on religious lines under the control of the Mufti" (priests).<sup>4</sup> Two-thirds of the school time is used for religion and Arabic and the rest for arithmetic, history, geography, science, hygiene, art and physical 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>5</sup>

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1. A.L. Tibawi : Islamic Education. Printed by Headley Brothers Ltd., London, 1972, p. 24.

2. Ibid, p. 19.

3. Ibid, p. 19.

4. Ibid, p. 180.

5. Behr and Macmillan : Education in South Africa, p. 1.



#### 1.4 ISLAMIC RELIGIOUS EDUCATION AS DISTINGUISHED FROM SECULAR EDUCATION

Islamic Religious Education has a divine basis in that it is based on revelation. <sup>1</sup> The revealed Book i.e. the Qur'ān is the immutable source of the fundamental tenets of Islam, of its principles, ethics and culture. It is the foundation 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 notion that every discipline and the branch of knowledge, which is of benefit to **society** and necessary for it, should be given due attention 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 on 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 powers but in obedience to natural laws. Instead of bringing up his children in a religious atmosphere, he instructs them in 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,

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1. S.M. al-Naqui al-Attas : Aims and Objectives of Islamic Education. Printed for Hodder and Stoughton, Kent, 1979.



demands a secular religion and morals which rest on the self-sufficiency of man's own natural powers to direct his own destiny." <sup>1</sup>

Although the secularist confines himself to the world of natural forces yet he believes that the school should retain its spiritual values. It has been said "the public schools are 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 unity, they are laying the basis on which any ultimate brotherhood of man must rest." <sup>2</sup> A point of significance here is that most secular public or state schools offer no direct instruction in a particular religion. In spite of this exclusion the state school continues to be concerned with the moral education of its charges, whether it be in a so called Right Living lesson or Youth Preparedness.

Finally in distinguishing Islamic Religious Education from Secular Education we may safely conclude that there is truly little in common between these two, particularly with regard to philosophy. One has a divine basis while the other limits itself to the here and now, to nature, and to the judgments of human experience i.e. to social and cultural relevance.

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1. J.S. Brubacher : Modern Philosophies of Education.

Mcgraw-Hill Book Co., New York, 1962, p. 294.

2. Ibid, p. 295.

### 1.5 METHOD OF INVESTIGATION

In any kind of educational research both the historical antecedents and the present trends in education must be known. In this respect the writer examines briefly the past and the present trends in Islamic Religious Education.

A critical and an analytic method of historical research and writing was applied. Facts were collected, examined, selected, verified and classified. Every endeavour was made to interpret these facts in an exposition that would stand the test of a critical and scientific examination.



## 1.6 SOURCE MATERIALS AND WHERE THEY WERE OBTAINED

Both primary and secondary sources were drawn upon. As a historical phenomenon Islamic Religious Education in South Africa is the subject of a very few primary sources. A concise overview was obtained from the "Survey of Islamic Education in Durban and District 1977-1978." This report was compiled by a 'Survey Committee' whose chairman was Dr M. Handere, a general practitioner in Durban.

It is unfortunate that our libraries are ill-equipped in Islamic literature especially literature concerning Islamic religious education in South Africa.

Most of the material was obtained from the following sources:

- (a) Brochures, magazines and "Survey of Islamic Education in Durban and District 1977 - 1978 " published in the form of a booklet;
- (b) Department of Information : publications concerning the Muslim community, especially 'Fiat Lux' ;
- (c) Provincial, university and city libraries.
- (d) Books on loan from the libraries of India and Pakistan.
- (e) Books and magazines on loan from the various Islamic centres and libraries in the Republic of South Africa.



### 1.7 HISTORICAL CRITICISM

Finally both external and internal criticism, vital to scientific-historical research, were applied to all material considered to be of relevance to the problem under investigation. External criticism was applied to test the authenticity of all pertinent material by establishing authorship, date and place of publication.

### 1.8 GENERAL STRUCTURE OF THE PRESENT STUDY

This study begins by explaining the crux of the investigation in Islamic Religious Education in the Durban and Surrounding Areas. Immediately following this, the significance of Islamic Education is discussed.

The arrival of the Muslims in South Africa, discussed in chapter three, forms an important part of the dissertation as it was largely as a result of the efforts of the early pioneers that Islamic Religious Education was firmly established here.

Chapter four highlights the development of the institutions of Masjid and Madrasah Schools that offer an integrated system of education.

The administration of Islamic Education and the recommendations of the survey form the basis of discussion in chapter five.

Finally, this study presents a general overview, some conclusions and educational implications which have become evident in the course of the investigation.



CHAPTER TWOTHE SIGNIFICANCE OF EDUCATION IN ISLAM2.1 THE IMPORTANCE OF ISLAMIC EDUCATION

Islamic Education is that type of education which trains pupils in such a manner that in their attitude to life, their actions, decisions and approach to all kinds of knowledge, they are governed by the spiritual and ethical values of Islam. Hence it is a type of education that assures the perfect and natural development of the human personality. It achieves its object by creating intellectual, moral, spiritual and aesthetic conditions of education which are consistent with the true ideals of man's nature.

Islam attaches immense importance to the acquisition and extension of knowledge. This is evident from the fact that the first revelation to Muhammad, begins with the word, "Read."

"Read!"

In the name  
Of thy Lord and Cherisher,  
Who created  
Created man, out of  
A (mere) clot  
Of congealed blood :  
Read! And thy Lord  
Is most Bountiful,  
He Who taught  
(The use of) the pen,

Taught man that  
Which he knew not." <sup>1</sup>

God commanded Prophet Muhammad to read thus laying emphasis on reading and writing from the very beginning. Neither prayer nor fasting was stressed in the first revelation but the acquisition of knowledge was emphasised. To seek knowledge, to learn and to think is a high achievement of every Muslim.

God has clearly impressed upon man that he can excel in this world by acquiring knowledge. Islam commands man to seek learning. The Holy Qur'ān says : "And say; Can you put on equal footing those who are learned with those who are not learned ?" <sup>2</sup>

The Qur'ān questions the status of those who are learned from those who are ignorant. Certainly those who have acquired knowledge are placed on a higher level than those without knowledge.

Islam attaches special importance to the promotion of knowledge. Reference to the significance of knowledge occurs quite frequently in the Qur'ān eg. the word 'Ilm' (knowledge) occurs at least 80 times in the Qur'ān and its derivatives about 800 times. <sup>3</sup>

1. Al Qur'ān, 96 : 1-5

2. Ibid, 39 : 9

3. M.F. Abd Al-Bāqi: Al-Muġam Al-Mufahras Li-Alfāz Al-Qur'ān Al-Karīm. Beirut, al-Sha'b, 1968, p. 478.



Although Muhammad (p.b.u.h.) was the "unlettered" Prophet of Islam yet he had laid special stress on the acquisition of knowledge for he was inspired by the Qur'ān in the Verse "My Lord, increase me in knowledge." <sup>1</sup> One of his directives was to "seek knowledge even if it is found in China." <sup>2</sup> The Prophet encouraged Muslims to travel in the pursuit of knowledge. Distances and hardships must not be looked upon as obstacles when one is in quest of knowledge. Knowledge was to be acquired from all possible sources. These are some of the Prophetic expressions which guided the movement of literacy and culture in Islam.

Right from the beginning the Muslims had taken these and other countless precepts about knowledge to the core of their hearts. They had become parts of Faith. Acquisition and dissemination of knowledge and wisdom became the part of faith as well as the immortal mission of Islamic life. It played a vital role in the evolution of Muslim thought.

The teachings of Islam are meant for all human beings. Prophet Muhammad recommended knowledge as meritorious in the eyes of the Almighty and desired all to acquire it. He emphasized the acquisition of learning and made it compulsory for all faithful men as well as women.

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1. Al Qur'ān, 20 : 114

2. P. Karim : Al Hadith, Volume 1, Lahore, undated, p. 341.

The phenomenal rise of Islam in the world and particularly its contribution to the cultural growth and intellectual development has bewildered scholars who have taken great pains to discover the underlying causes of the emergence of Islamic Society which soon eclipsed the Western Civilisations that once had influence over the world.

A glance at the moral and intellectual forces let loose by Islam, first in the Arab world and subsequently in other countries during the time of the Prophet, and his immediate successors will show that "It was the emphasis on knowledge and enquiry laid down by the Holy Qur'an that enabled Muslims to develop a superior culture, a distinctive social order and a new way of life, which strengthened by the fervour of their faith and convictions, swept away everything before them." <sup>1</sup>

The real factor in the development and spread of Islamic civilization was that Islam was the first to recognise that every human has a right to acquire knowledge and learn according to his own capacity, taste and liking. Furthermore, Islam made it obligatory for all men and women, high or low, to acquire knowledge and then impart it to others. This clearly illustrates the importance attached to Islamic Education.

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1. M.H. Khan : History of Muslim Education. Qureishi Art Press, Karachi, 1967, p. 13.



## 2.2 THE SIGNIFICANCE OF THE MOSQUE IN ISLAM

From the beginning of Islam the mosque, inter alia, was the centre of Muslim worship. The Muslims congregate in these mosques to pray five times daily. It is necessary that prayers be offered in congregation for various reasons. In the first place, this gathering of all Muslims living in the same locality five times daily in the mosque, helps in establishing a healthy relation. In the daily prayers these relations are limited to a narrow circle i.e. usually to members of the same neighbourhood, but the circle becomes wider in the Friday prayers which gathers together larger number of Muslim from various localities and still wider and larger in the two 'Id' prayers.<sup>1</sup> This prayer promotes a healthy and friendly relation between the different sections of the Muslim community.

Far more important than this, however, is the levelling of social differences brought about by means of congregational prayers. Once within the doors of the mosques, every Muslim feels himself in an atmosphere, of equality and love. Before their Maker they all stand shoulder to shoulder, the king along with his poorest subject, the rich arrayed in gorgeous robes with the beggar clad in rags, the white man with the black. Differences of rank, wealth and colour vanish within the mosque, and quite

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1. 'Id' Prayers : There are two 'Id' Prayers; one which ends the fast of Ramadaan called Id-ul-Fitr and the other Id-ul-Azha performed on the tenth day of the month of Dhū'l hajj.

a new atmosphere, an atmosphere of brotherhood, equality and love, totally differing from the outside world, prevails within the mosque.

Prayer in Islam does not only purifies the heart and set one on the path of righteousness but it goes a step further and brings about love, concord and a true union of humanity. This last object, it can be easily seen, cannot be achieved without a regularly instituted forms of prayer so that all men should gather together in mosques at the stated times and should stand up reverently bow down and prostrate themselves before their great Maker as one.

The mosque is not merely a place of worship. "The Muslim, indeed, honours the mosque, but he does not hesitate to use it for any laudable purpose."<sup>1</sup> This is a meeting place of all learned men for study, worship and discussion.

The Prophet's Mosque in Madinah called Masjid al-Nabi, was the centre of all the social, political, judicial and administrative activities of the Muslims. Teachers and other learned men were sent from this mosque to preach to those tribes which accepted Islam. At the north end of the Prophet's Mosque called the Suffah was the home of the Prophet's shelterless Companions. It also served as a residential seminary of learning

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1. M.A. Hanifi : Survey of Muslim Institutions and Culture. Printed at the Ashraf Press, Lahore, 1969, p. 164.



where some Companions of the Prophet received regular training in the Islamic sciences of the Qur'ān and the Hadīth. The Prophet's mosque was also used for consultation on important political and military matters.

There were nine mosques at Madinah even at the time of the Prophet and they served the purpose of schools. The people who lived in and about Madinah sent their children to these mosques. The Prophet, sometimes, personally supervised the schools in the mosques. The mosque thus served as a centre of learning. "Libraries were also kept in part of the mosque and some mosques (eg. Al-Azhar in Cairo) had very large libraries attached to them containing upwards of 100 000 volumes." <sup>1</sup>

Keeping in mind the true function of the mosque, we find many mosques in South Africa have libraries established and maintained by the Muslim Youth Movement or the local mosque committees.

In the time of the Holy Prophet and his early successors the mosque was the only centre of all kinds of Muslim activities. Hence all important national questions were settled here. The mosque also served as the council-hall of the Muslims. In short from the earliest times till today, the mosque has been serving not only as a religious centre of all the Muslims but also as a

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1. A.H. Siddiqi : Studies in Islamic History. The Jamiyat-ul-Falah Publications, Karachi, 1967, p. 128.

cultural centre. "On a matter of common international affairs of Muslims the mosques are still reserved for ventilating the feelings of the Muslims and in evolving common policy to meet the contingency." <sup>1</sup> Lectures by visiting scholars in mosques are a regular feature for the revival of learning thus emphasizing the true role of the mosque in the life of a Muslim.

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1. Ibid, p. 131.



### CHAPTER THREE

#### ARRIVAL OF THE MUSLIMS IN SOUTH AFRICA

##### 3.1 THE ARRIVAL OF THE MUSLIMS AT THE CAPE

The first batch of Muslims who arrived at the Cape were the Muslim soldiers called Mardykors, in the army of the Dutch East India Company.<sup>1</sup> These soldiers were recruited in Ceylon and were transferred to the Cape in order to protect the newly established Dutch Colony. They were allowed to practise their Islamic religion in private only, according to the law of the Cape Colony issued on 2 August 1657.

The next batch of Muslims to arrive at the Cape were the slaves and exiles who were the inhabitants of the far Eastern group of Islands of Java, Malaysia and Indonesia. They were introduced to the Cape by the Dutch East India Company.<sup>2</sup> Among the slaves and political exiles that came to the Cape, was one noble Shaykh Yusuf, a Sūfi prince who arrived in 1694 and did a tremendous amount of propagation among the Muslims at the Cape. However, he passed away in 1699 and was laid to rest at Faure in the Cape.

On 25 July 1804 religious freedom was granted and the Muslims at the Cape could once again practise their

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1. M.S. Geen : The Making of South Africa. Printed by the Standard Press Ltd., Cape Town, 1967, p. 16.

2. Behr and Macmillan : Education in South Africa, p. 309.

religion without restrictions. Islam was thus established and consolidated in the Western Cape. Islam became a flourishing religion after "the emancipation of slaves in 1834." <sup>1</sup>

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1. M.S. Geen : The Making of South Africa, p. 64.



### 3.2 EARLY ARRIVAL AND SETTLEMENT IN NATAL

The then Mayor of Durban or Port Natal, Mr G.C. Cats prompted by the sugar plantation owners, sought the approval of the Governor, Sir George Grey in 1855 to import indentured labour from India.<sup>1</sup> Some years were spent in negotiating terms with the Indian Government and the result was "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>2</sup>

The 342 Indians who made up the first batch of immigrants from India, came in the ship called the S.S. Truro which docked in Durban on 16 November 1860, belonged to different religious affiliations. Records show that there were 101 Gentoos (apparently Hindus); 78 Malabars; 61 Christians; 16 Muslims; 1 Rajput and 1 Marathe. <sup>3</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 the North Coasts of Natal. The Indian Muslims constituted about 7% of the Indian indentured labourers.

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1. E.H. Brook and Webb : History of Natal. University of Natal Press, Pietermaritzburg, 1965, p. 81.
  2. S.R. Pather : Centenary of Indian. Cavalier Publications, Durban, 1962, p. 43.
  3. Indian Immigrant Register Vol.1, Durban, 1860.

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

To build a mosque, to set up a Madrasah or school is to lay the true foundations of a Muslim community. With this in mind several Muslim pioneers established Mosques 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 Hadrat Sūfi Sāhib.

Hadrat Sūfi Sāhib settled in the Riverside area of Durban where he built a mosque and Khangah (spiritual centre), both of which are still standing to this day. Under his direction, mosques were built in a number of places from Cape Town to Basutoland. In Natal Masjid and Madrasahs were set up in Springfield, Overport, Westville, Sherwood, Verulam, Tongaat, Pietermaritzburg, Colenso, Ladysmith and Newcastle. <sup>1</sup>Hadrat Sūfi Sāhib was endowed with sincere faith and great organizing ability. He

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1. Habibiyah Khankah, Masjid and Madressa, 75th Anniversary, Souvenir Brochure, S&S Printers, Cape Town, pp. 18 & 19.



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 brought to the people. <sup>1</sup> "It was a measure of the success of Sūfi Sāhib that the Muslims were to be moulded gradually into a relatively homogeneous community." <sup>2</sup>

It shall ever stand to their credit that 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. Their first concern, in any place where they settled in a group, was to collect money for the establishment of a Mosque. With this, they generally established a Madrasah where their children could receive religious education. The Masjid-Madrasahs we see today in every town and village in South Africa is a living testimony to this fact.

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1. Ibid, p. 5.

2. G.R. Smith : A Muslim Saint in South Africa. Witwatersrand University Press, Johannesburg, 1969, p. 9.

CHAPTER FOURTHE DEVELOPMENT OF THE INSTITUTION OF MADRASAH4.1 ESTABLISHMENT OF MADRASAHs

The Muslims who settled in Durban and the surrounding districts were conscious of their religion despite their lack of any significant education in religious and secular fields. Their primary concern was always to establish a mosque to which they generally attached a madrasah so that their ritual obligations as well as their children's religious education could be fulfilled. Religious scholars were brought from India to serve as Imams (those who lead the prayer) in the mosques and Ustaads (teachers) in the madrasahs.

Often there are places where mosques may not have separate madrasah buildings and may have the madrasah in the mosque itself. The establishment of these mosque-madrasahs such as the Juma Masjid in Durban built in 1876; Sūfi Madrasah in Riverside erected in 1895; Madressa Anjuman Islam in Pine Street, Durban established in 1917 are today living testimonies to the efforts of the early Muslims.

These mosque-madrasah complex were situated mainly in areas of predominantly Muslim population such as Riverside, Central Durban, Mayville, Westville and Overport. However, with the migrations of populations especially after the Group Areas Act, new areas with dense populations came into being.



With the establishment of these areas, organisations were constituted mainly by the local residents and praiseworthy efforts in promoting Islamic Education were undertaken by them. Their efforts have culminated in innumerable societies making every endeavour to bring Islamic Education to the children in the Durban and surrounding areas.

In the beginning Mosque and the Madrasah were in the same building. With the passage of time the number of pupils attending Madrasah classes increased appreciably and bigger space was required to accommodate all the children. This led to the separation of the Mosque and the Madrasah. Although the Madrasah may have a separate building, it is either attached to or situated near a mosque.

In certain huge group areas for example Chatsworth and Phoenix where Madrasahs are situated far from the Muslim homes, the Madrasah classes are run in private homes by ladies. State schools are also used, with the permission of the Department of Indian Affairs, to conduct Madrasah classes after normal school hours. Thus it could be seen that every effort is made to ensure that the Muslim children receive Islamic education.

#### 4.2 NUMBER AND DISTRIBUTION OF MADRASAH AND CLASSES

See Table 1 and 1.1.

The survey of Islamic Education conducted in the Durban and surrounding districts revealed that there were two types of institutions ie. Organised Madrasahs and the Private Madrasahs. While the Organised Madrasahs were run by constituted bodies and conducted in state schools and mosques, the Private Madrasahs were run by teachers mainly at home.

It was also found that there were approximately 93 madrasahs conducting 250 classes of which two-thirds were organised madrasahs and one-third private madrasahs. About 80% of the classes were conducted in organised madrasahs.

It further revealed that there were 36 organisations controlling the 63 organised madrasahs in Durban and District. Approximately 65% of the organised madrasahs were distributed in zone 1 ie. mainly the Chatsworth district. These madrasahs were under the control of 15 Organisations. The survey also highlighted that only 9% of the organised madrasahs were situated in densely populated areas such as Overport and Durban central.



The establishment of madrasahs in a particular area was found to be dependent on several factors. Firstly the availability of teachers who could run the private madrasahs. Secondly the existence of organisations with a motivation to establish the Islamic Education centres for their children. Thirdly the availability of space to conduct the madrasahs.

Table 1 ; NUMBER OF MADRASAHS AND CLASSES <sup>1</sup>

Madrasahs	Number	No. of Classes	Kinder- garten	Primary	High School
Private	30	51	9	26	2
Organisation	63	210	13	53	5
Total	93	261	22	79	7

The above table shows a total of 93 Madrasahs (30 private and 63 organised) conducting 261 classes (51 private and 210 organised). The Madrasahs also cater for 22 Kindergarten classes (9 private and 13 organised); 79 Primary School Madrasah classes (26 private and 53 organised) and the last column shows a total of 7 High School Madrasah classes (2 private and 5 organised).

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1. Survey of Islamic Education in Durban and District 1977 - 1978. Pioneer Printing Works, 1979, p. 9.

Table 1.1 : DISTRIBUTION OF MADRASAHs

ZONE	AREA	NUMBER	PRIVATE	ORGANISATION	KINDERGARTEN	PRIMARY	HIGH SCHOOL
1	CHATSWORTH						
	Unit 1 (Havenside)	1		1		1	
	" 2 (Bayview)	2		2		2	
	" 3 (Westoliff)	5	1	4	3	2	
	" 4 (Mobeni Ht)	1		1		1	
	" 5 (Croftdene)	5		5	1	3	1
	" 6 (Arena Park)	2		2		2	
	" 7 (Montford)	7		7	1	6	
	" 9 (Moorton)	3		3		3	
	" 10 (Woodhurst)	2	1	1		1	
	" 11 (Crossmore)	6		6	1	5	
	Silverglen	1		1		1	
	Shallorose	1		1		1	
	Umhlatusana	1		1		1	
	Marianhill	1		1		1	
	Kharwastan	None					
		38	2	36	6	30	1
2	MEREBANK	4	2	2	2	4	1
3	ISIPINGO						
	Isipingo Beach	1		1	1	1	
	" Rail	1		1		1	
	Malagasi	1		1		1	
	Reunion	None					
		3		1	1	1	



Table 1.1 : DISTRIBUTION OF MADRASAH<sup>1</sup> (Continued)

ZONE	AREA	NUMBER	PRIVATE	ORGANISATION	KINDERGARTEN	PRIMARY	HIGH SCHOOL
4	Clairwood	9	8	1	1	9	2
5	Durban Central	15	9	6	4	12	
6	Sydenham	3	1	2	2	2	
	Clare Estate	2		2		2	2
7	Overport	6	3	3	5	6	
	Mayville	2	1	1		2	
8	Reservoir Hills	2	1	1		2	1
	Westville	2	2			2	
9	Parlock	2	1	1	1	2	
	Newlands			2			
	Phoenix	1		1		1	
	Avoca	None					
	Redhill	1		1		1	
	Greenwood Park	None					
	Effingham	None					

#### 4.3 TYPES OF MADRASAHs (See Table 1.2)

The survey of Islamic Education revealed that the madrasahs catered for three groups of 'school going population' in the Durban and surrounding districts. These included the Kindergarten, Primary school children and the High school pupils.

It was discovered that approximately 80% of organised and private madrasahs catered for primary school children while between 20% and 30% of these madrasahs catered for kindergarten children and only 6% to 7% catered for high school children.<sup>1</sup>

One was inclined to believe that while the vast majority of madrasahs catered for primary school children, the preschool and the high school pupils did not seem to have the same facilities offered to them. "One cannot be conclusive on this issue because the ratio of these groups of 'school going population' in the areas has not been established."<sup>2</sup>

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1. Ibid, p. 12.

2. Ibid, p. 12.



#### 4.4 STATE AIDED INDIAN SCHOOLS

In the early years Muslim education was chiefly devoted to religious education. It was a time when little thought was given to the changes occurring in the world at large. Indeed it was not until late in the 1930's that the Muslims as a community became aware of the vital importance of secular education if Muslim children were to take their place in the new technological world. Slowly it came to be recognised that if the Muslim community was to hold its own and not to decline, careful attention would have to be paid to education. Schools would have to be built in which the children could be trained and equipped to take their proper place by the side of others, in trades and other occupations.

At the beginning Dr A.M. Moolla <sup>1</sup> and others were anxious to combine the religious and secular education in the government schools. In this way they hoped to give the Muslim children the Islamic Education and at the same time the secular education, to enable them to take their proper place in the larger community of which they would be a part on leaving the school. However, there were many obstacles in the way, some of which are discussed here.

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1. Dr A.M. Moolla (died 10 July 1980) was the chairman of the Orient Islamic Educational Institute and grantee of various schools.

The first was that prior to 1942, to change a madrasah into a Government Aided Religious School where secular education was given under the Provincial School curriculum, was easy. All that was required was to ask the Provincial Education Department permission and it was never refused. But in 1942 a new law came into effect and it was no longer easy to change a Madrasah into a Government Aided Religious School. Dr A.M. Moolla and his committee tried to persuade the Natal Provincial authorities to alter their new law and to grant Muslims a special privilege of establishing Government Aided Religious Schools where secular education was given. These negotiations conducted by Dr Moolla and his committee began in 1944 and took a long time.

A number of meetings were held with the Director of Education, and even with the Natal Provincial Executive to rescind the law. Fortunately, there were men in the Department, the Director of Education, Mr R.A. Banks and Mr J.E. Devlin, who understood the good intentions of Dr A.M. Moolla and his committee and helped them.

Dr A.M. Moolla in the "21st Anniversary Brochure" of Ahmedia School pays tribute to various people for their encouragement and understanding in having a Government Aided Religious Schools established. He also thanked Mr G.H. Calpin, once editor of the Natal Witness, who in these negotiations did valiant work for them, assisting them in interviews and correspondence. He thanked them most sincerely for the final fulfilment of their



hopes, the permission to have a Muslim controlled school with an integrated religious and secular curriculum.

There were other obstacles with which Dr Moolla and his committee members had to contend, some they found within the Muslim community itself. The Lockhat Charitable Trusts,<sup>1</sup> set up by the Lockhat family had made generous donations to Dr Moolla and his committee, on certain conditions. One of the binding conditions of the Trustees was that the school erected with their money should include religious teaching. The obstacle was that the Provincial Authorities had withdrawn the permission to establish Government Aided Schools in which religion could be taught at the side of secular subjects. As already explained it was only by hard work and much persuasion that Dr Moolla eventually persuaded the Provincial Authorities to grant the privilege that had been withdrawn. There was too, strong opposition from certain section of the Muslim community to the whole idea of changing the education from the old Madrasah system.

Furthermore, Dr A.M. Moolla and his committee had to face the strong opposition of the Natal Indian Teachers' Society which made representations to the Provincial Authorities, maintaining that the idea of an integrated system of education as envisaged by Dr Moolla and his

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1. The Lockhat Charities Trust was founded by the Lockhat Family after the death of Hajee A.M. Lockhat who was a prominent businessman in Durban.

committee would divide the community on religious lines, "that the committee's appointment of Muslim teachers was contrary to regulations regarding promotion to Principals, Vice Principals and teachers and that the schools' secular teaching standards would be lowered."<sup>1</sup> However, subsequent events proved that the complaints of the Natal Indian Teachers' Society were groundless. Instead of being torn asunder and proving a dismal failure records so far have shown that schools offering an integrated system of education ie. Islamic and secular education, have grown from strength to strength by maintaining an excellent record.

Now let us briefly examine the history of the State Aided Indian Schools offering both Islamic and secular education.

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1. Ahmedia 21st Anniversary Brochure, Premier Press, Durban, 1968, p.6.





#### 4.4.1 SOUTH COAST MADRESSA STATE AIDED INDIAN SCHOOL

There was a crying need for an efficient Muslim organisation in Clairwood to look after the religious and non-religious interests and needs of the Muslim community. At a historic meeting held at the Rand Theatre, Clairwood on Sunday 25 April 1943 an organisation was formed called "The South Coast and District Muslim Association." The objects of the Association were religious, social and educational upliftment of the Muslim community in Clairwood. Religious education in Clairwood at this time was in an unsatisfactory state due to the lack of funds and organisation. The Association, therefore, took upon itself to overhaul and improve the whole educational system.

In 1945 the South Coast Madressa Trust was formed. At this time accommodation in Indian Schools had reached a saturation point because of a shortage of government schools. Dr A.M. Moolla suggested the building of a school which could be used for both secular and religious education. Mr A.C. Mansoor<sup>1</sup> readily donated a large piece of land in exchange for a smaller one owned by the Trust. Immediately after the transfer of this land the project of building a school for religious and secular education got under way. The building was

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1. Mr Ahmed Cassim Mansoor now deceased, was a salesman.

completed in June 1947 and thus came into existence the South Coast Madressa State Aided Indian Islamic Religious School.

#### 4.4.2 AHMEDIA STATE AIDED INDIAN SCHOOL

The birth of the idea to establish the Ahmedia School was linked up with the first step in the modernisation of Muslim Primary and Secondary Education, the first foundation of an improved system which today has extended to several schools. The Ahmedia School is due entirely to the charity, the munificence and the goodness of the late Hajee Ahmed Mohamed Lockhat<sup>1</sup> family. To them the Muslim Community owe the school.

From the very start a share of the Lockhat Family's prosperity had been allocated for charitable, religious and educational purposes. A Trust, the Hajee Ahmed Mohamed Lockhat Wakuff was established on 22 April 1933, by the founder Hajee Ahmed Mohamed Lockhat on 21 December 1942. Today the Trust gives away annually a very large amount towards the fulfilment of religious, educational and social needs of the community. The Ahmedia State Aided Indian School established in July 1947 and the Ahmedia Mosque and Madrasah built on 31 December 1942 and located in Mayville are clear proofs

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1. Hajee Ahmed Mohamed Lockhat now deceased, was a wealthy prominent businessman.



of the sincere efforts of the Lockhat Trusts.

The school was built at a time when there was an acute shortage of schools for Indian children. The vast majority of pupils at this school are from Muslim homes situated in the Mayville district. The School provides an integrated system of teaching both secular and Islamic Religious Education within the framework of the school time-table.

The Ahmedia State Aided Indian School was opened in July 1947 by Mr J.E. Develin, a senior official of the Natal Education Department. Mr M.S. Ismail was appointed its first principal.

#### 4.4.3 ANJUMAN ISLAM STATE AIDED SCHOOL

The Madressa Anjuman Islam Trust<sup>1</sup> unanimously agreed in 1951 to erect a centrally located school in Durban which would teach both Islamic Religious Education and Secular Education. The Trust decided to build a new school on the pattern of the South Coast Madressa State Aided Indian School in Leopold Street, Durban.

The School was officially opened by Mr C.M. Booysen, then Director of Indian Education, on 8th August 1953.

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1. The Madressa Anjuman Islam Trust was established in 1917 to cater for Islamic Religious Educational needs of the Muslim Community.

#### 4.4.4 ORIENT ISLAMIC HIGH AND PRIMARY SCHOOLS

As a result of the efforts of some of the Muslim leaders like Mr A.I. Kajee<sup>1</sup> an educational body called the Orient Islamic Educational Institute was established with the task of erecting a school for the purpose of Islamic Religious Education as well as Secular Education.

Land for the proposed school was purchased near the Botanic Garden and later on the Bluff near Durban. These lands could not be used to erect a school because of the storm of protests raised by the whites living in these areas. Finally after years of negotiations, the Durban City Council offered a new site at the Curries Fountain Sports Field in 1955.

Construction of the new school began immediately. The Orient Islamic High and Primary Schools were opened by the then Administrator of Natal, Mr A.E. Trolip in January 1959.

#### 4.4.5 THE JUMA MUSJID TRUST GOVERNMENT AIDED INDIAN GIRLS' SCHOOL (and MADRASAH)

In the early stages the Juma Madrasah was operated solely as a religious school, and it was not until 1932 that it was turned into a private school for girls only, giving

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1. Mr A.I. Kajee now deceased, was a prominent Muslim businessman and a leader of the Muslims.



education in english, as well as religious education, for which lady teachers were engaged.

For several years the Juma Masjid Trustees felt the need for a Government Aided School and in 1955 commenced the building of a new girls' Madrasah and School. It was decided also that the new school should be based on the curriculum of the Natal Provincial Education Department, with provision for religious teaching after the ordinary school hours. The Juma Masjid Trust Government Aided Indian Girls' School was officially opened by the then Administrator of Natal, Mr D.G. Shepstone on the 9th March, 1957.

#### 4.5 MERITS AND DEMERITS OF THE INTEGRATED SYSTEM OF EDUCATION (Secular and Islamic Religious Education)

The State Aided Schools offering the integrated system of education enjoy a unique position in that they are the few schools where secular and Islamic Religious Education is imparted in an integrated time-table during the normal school day. This arrangement does away with the extra call upon the children to attend a second school late in the afternoon for their religious education.

A further advantage in the integrated time-table system

is that the whole class remains intact and present for religious education.

A demerit of the integrated time-table system is that the time allocated for Islamic Religious lessons is limited. Another demerit of this system is that the religious teacher has to cope with large number of pupils in all stages of progress. Furthermore, the dynamic method of education employed in the secular lessons compared with the uninteresting method employed by the religious teachers tends to frustrate and bore the child.



CHAPTER FIVEISLAMIC RELIGIOUS EDUCATION IN DURBAN AND THE  
SURROUNDING AREAS5.1 THE TEACHING STAFF AND THE PUPILS5.1.1 PUPILS : TEACHERS RATIO (SEE TABLE 2)

The survey conducted in the Durban and the surrounding areas revealed that there are 194 teachers employed in organised madrasahs to teach 8 756 pupils (the ratio of teacher to pupil- 1:49). On the other hand there were 33 teachers teaching 856 pupils in private madrasahs (the ratio of teacher to pupil was 1:26). Thus the total madrasah going population was found to be 9 612 who were being taught by 227 teachers.

Organised madrasahs were generally overcrowded due to the greater attendance in them. As the teacher : pupil ratio was very high it was not conducive to optimum teaching standards. A significant point was that the facilities in the private madrasahs intended to support a more individualized teaching programme and was therefore beneficial to the pupils. <sup>1</sup>

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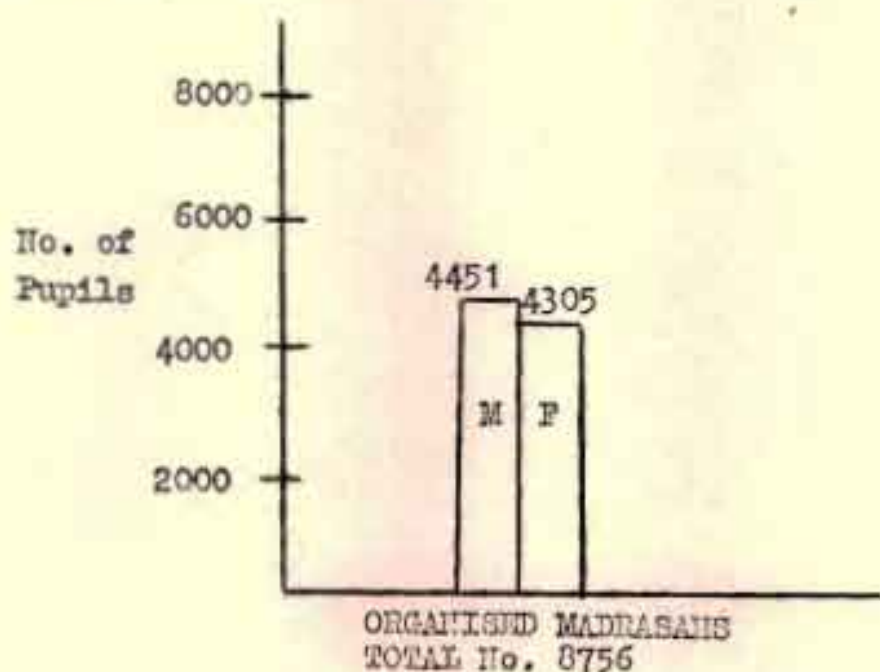
1. Survey of Islamic Education in Durban and District  
1977 - 1978, p. 14.

In both the organised and private madrasahs the ratio of male to female pupils was equal. It was also found that there were twice as many female teachers as male teachers involved in Islamic Education in both types of madrasahs.

Table 2 : PUPILS <sup>1</sup>

Type of Madrasah	Male	Female	Total
Private	424	432	856
Organisations	4451	4305	8756

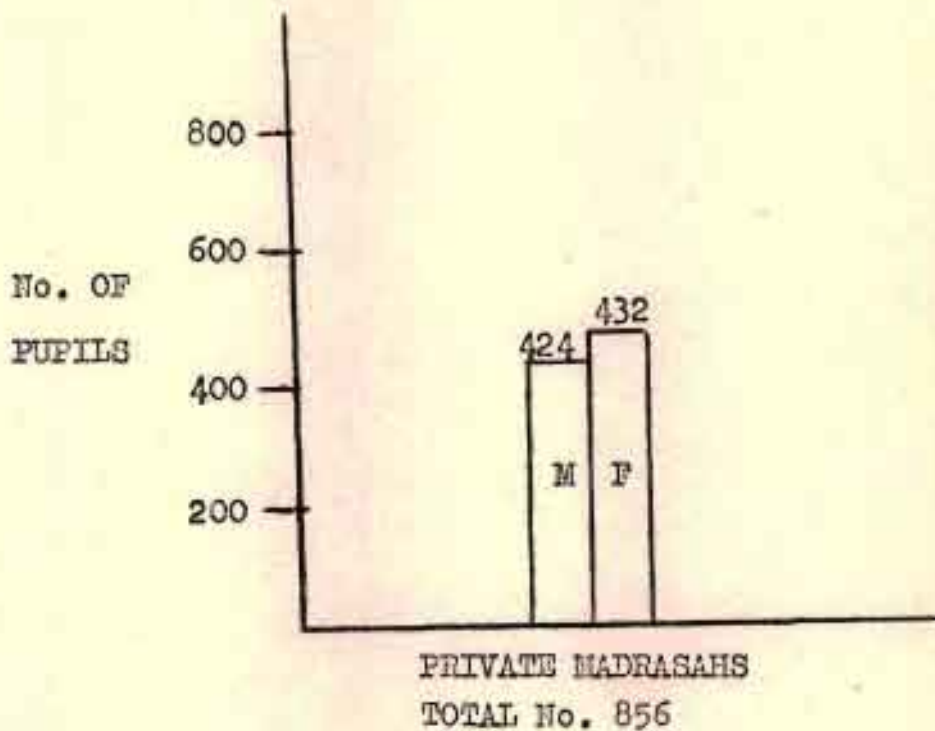
Table 2.1 : PUPILS <sup>2</sup>



1. Ibid, p. 15.

2. Ibid, p. 15.



Table 2.2 : PUPILS <sup>1</sup>

#### 5.1.2 PRINCIPALS AND SUPERVISORS (SEE TABLE 2.3)

There was no principal or supervisor attached to any private madrasah. Only 5% of organised madrasahs had principals and 60% of organised madrasahs had supervisors attached to the institutions. This meant that 24 supervisors were employed to co-ordinate and standardise the education programme in 43 institutions situated over a very large area. The survey points out that in some cases the supervisor was also a teacher

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1. Ibid, p. 15.

in the institution. Some of the qualifications <sup>1</sup> of the supervisors were :-

- a) Aalim -- 3
- b) Hafizul Qur'ān -- 3
- c) Certificate from Darul Uloom (Deoband, India).-- 1
- d) B.A. (Karachi University, Pakistan) -- 1

The other supervisors had lengthy experience in teaching of Islamic Education in the area -- ranging up to 35 years. The salaries of supervisors varied from R65 to R275 depending on their duties, qualifications and experience.

Table 2.3 STAFF : SUPERVISORS/PRINCIPALS <sup>2</sup>

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

	MALE	FEMALE	TOTAL
SUPERVISORS	22	2	24

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1. Ibid, p. 22.

2. Ibid, p. 22.



### 5.1.3 : TEACHERS (SEE TABLE 2.4)

#### a) PRIVATE MADRASAH

33 teachers were involved in the running of private madrasahs. Over 80% of these were female between 30 and 50 years of age.

With the exception of 2 being Hafezul Qur'an, the rest had no qualifications in the religious field. 60% had no secular education whatsoever. Over 60% had more than 10 years of teaching Islamic Education.

#### b) ORGANISED MADRASAH

183 teachers were employed in organised madrasahs. Over two-thirds of these were females. 23% of teachers were between 21 - 30 years of age; 36% between 31 - 40 years old and 20% between 41 - 50 years old. <sup>1</sup>

Only 14% had any religious qualifications <sup>2</sup>:-

- i) Aalim - 7
- ii) Hafezul Qur'an - 9
- iii) Arabic 1 - Unisa - 5
- iv) Arabic 11 - Unisa - 2
- v) Religious teaching Diploma - 1
- vi) Certificate from Karachi University, Pakistan-1

According to the Survey 50% had no secular education while only 20% of the rest had high school education. The Survey also points out that over 50% were paid between R25 and R50 per month and 78% were paid less

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1. Ibid, p. 23.

2. Ibid, p. 23.

than R100 per month. The latter comprised those without qualifications and those who were employed in Islamic Education on a part time basis only. The salaries of other full time teachers ranged from R101 to over R200 per month. <sup>1</sup>

The Survey also found that the 183 teachers employed in organised madrasahs were paid a monthly salary bill amounting to R13 616,00 per month. <sup>2</sup>

Table 2.4 : TEACHERS <sup>3</sup>

TYPE OF MADRASAH	MALE	FEMALE	TOTAL
PRIVATE	8	25	33
ORGANISATION	52	131	183

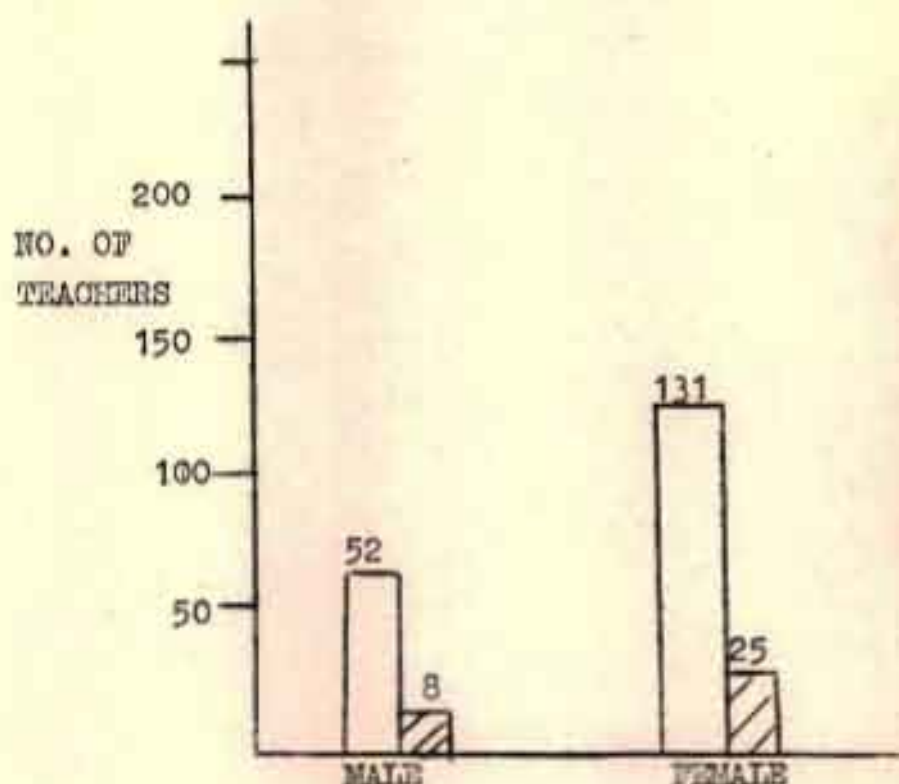
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1. Ibid, p. 23.

2. Ibid, p. 23.

3. Ibid, p. 23.



Table 2.5 : TEACHERS<sup>1</sup>

The above bar graph shows that there were 33 teachers involved in the running of private madrasahs, this comprised of 8 male and 25 female teachers. The graph also illustrates that there were 183 teachers employed in organised madrasahs comprised of 52 male and 131 female teachers.

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1. Ibid, p. 24.

## 5.2 : SYLLABUS AND LANGUAGE TAUGHT

### 5.2.1 SYLLABUS (SEE TABLES 3 and 3.1)

Over 60% of organised and 90% of private madrasahs used their own syllabus based solely on the knowledge of the teachers who in the vast majority of cases had no formal qualifications and had gained their education from parents and madrasah institutions during their youth.

In most cases their syllabus involved the teaching of :-

- a) Qur'<sup>ān</sup> : Reading and memorising.
- b) Urdu : Reading and writing.
- c) Articles of Faith : Oneness of God, Belief in the Angels, Belief in the Revealed Books, Prophethood and life after Death.
- d) Pillars of Islam : Salaat (Prayer), Fasting, Zakat (Charity) and Haj (Pilgrimage).
- e) Life of Prophet Muhammad and the prophets who preceded him.
- f) Lives of the four pious Caliphs (first four successors of Prophet Muhammad).

27% of the organised madrasahs have introduced the syllabus of the Jamiatul Ulema Syllabus Committee of Natal. The survey committee commented that this was a sign of significant progress because in a short period of two years the syllabus committee of the Jamiatul Ulema has



managed to involve one quarter of organised madrasah to use standardised syllabus and has introduced uniform examinations under their supervision.

Table 3 : SYLLABUS <sup>1</sup>

TYPE OF MADRASAH	OWN	JAMLIATUL ULEMA	NEW SYLLABUS COMMITTEE	OTHERS
PRIVATE	28	1	0	1. Saberyah
ORGANISATIONS	39	8	9	1. Maternal 2. Own & Jamiat 3. Own & Orient

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1. Ibid, p. 18.

### 5.2.2 LANGUAGES TAUGHT (SEE TABLE 3.1)

URDU : 75% of organised madrasah and all private madrasahs taught Urdu reading and writing.

ARABIC : Arabic as a language was not taught in any institution surveyed.

Table 3.1 : LANGUAGES TAUGHT - READING <sup>1</sup>

TYPE OF MADRASAH	URDU	ARABIC	URDU/Arabic
PRIVATE	30	0	0
ORGANISATION	45	0	3

The above table shows that there were 30 private and 45 organised madrasahs that taught Urdu. None, however, taught Arabic as a language. There were three organised madrasahs that taught Urdu/Arabic combination to a limited extent.

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1. Ibid, p. 20.



### 5.2.3. MEDIUM OF INSTRUCTION (SEE TABLE 3.2)

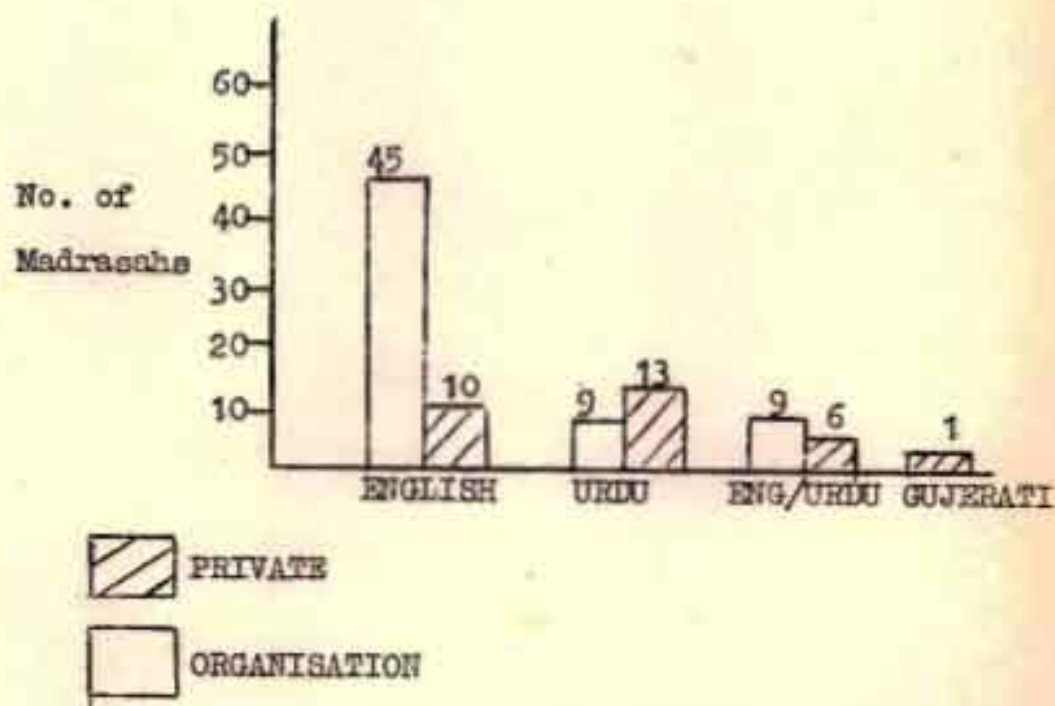
English as a medium of instruction is employed in 25% of private and 75% of organised madrasahs. The rest use Urdu as a medium of teaching. The choice of the medium of instruction depended largely on :-

- a) the type of syllabus being used, and
- b) the qualification of the teacher.

Table 3.2 : MEDIUM OF INSTRUCTION <sup>1</sup>

TYPE OF MADRASAH	ENGLISH	URDU	ENG/URDU	GUJERATI
PRIVATE	10	13	6	1
ORGANISATIONS	45	9	9	0

Table 3.3 : BAR GRAPH SHOWING MEDIUM OF INSTRUCTION <sup>2</sup>



1. Ibid, p. 19.

2. Ibid, p. 19.

### 5.3 MADRASAH SYSTEMS

#### 5.3.1 HOURS OF TEACHING (SEE TABLE 4)

The "Teaching Hours" in madrasahs was found to be based on three systems, viz. :-

- (i) The integrated time table system,
- (ii) The afternoon class system, and
- (iii) The full time madrasah system.

#### 5.3.2 THE INTEGRATED TIME TABLE SYSTEM

This applies to 5 schools only, viz. :-

- (a) The Orient Islamic High School,
- (b) The Orient Islamic Primary School,
- (c) The Madrasah Anjuman Islam,
- (d) The Ahmudia, and
- (e) The South Coast Madressa.

The above schools are probably the only institutions of this kind in the Republic, where both secular and religious education is imparted to the pupils within the daily school time-table. This system is based on the secular education pattern whereby subject teachers change from one period to another, thereby serving a greater number of pupils very economically. Although the allotted time for religious subjects is limited, this system plays a vital part in providing Islamic Education to our children.



### 5.3.3 THE AFTERNOON CLASS SYSTEM

Here the pupils regroup after secular school for a period of about two hours (usually from 3pm to 5pm). Promotion of pupils can be controlled by examinations in this system, but it requires teachers to be employed for only a few hours daily, thereby making it an expensive system. There is also a tendency for greater absenteeism without parental knowledge from these classes.

### 5.3.4 THE FULL TIME MADRASAH SYSTEM

It operates from morning till late afternoon with :-

- (a) Kindergarten children attending the morning session, and
- (b) Primary and High School pupils attending after secular school hours.

The teacher has to work for long hours and has to contend with overcrowded class in this set up - 80% of organised madrasah and almost all private madrasahs provided Islamic education on an 'after school hour' basis. Only five organised madrasahs were operating in the morning and whole day teaching was only available in less than 10 institutions.

The reason for such a usage of hours in the teaching of Islamic Education were :-

- (i) Teachers being employed during the day in the large institutions, viz. Orient, Anjuman, Jama Masjid, Sabeeryah, Ahmedia, South Coast Madressa.
- (ii) Female teachers being available to teach only after their house duties were completed.
- (iii) Premises for Islamic Education in Government Schools being unavailable during school hours.

According to the Survey conducted in Durban and district there seemed to be a significant lack in facilities being available for running kindergarten schools during the morning hours in many areas. <sup>1</sup>

#### 5.3.5 TEACHING DURING SCHOOL HOLIDAYS (SEE TABLE 5)

Over 70% and 90% of private and organised madrasahs respectively were closed during the school holidays. The survey highlights this as an unexpected finding in view of the present trend in secular education to promote intensive teaching programmes during long school vacations.

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1. Ibid, p. 17.





Table 4 : HOURS OF TEACHING <sup>1</sup>

TYPE OF MADRASAH	HOURS OF TEACHING			HOLIDAYS	
	A.M.	P.M.	A.M. & P.M.	CLOSED	OPEN
PRIVATE	0	29	1	21	9
ORGANISATIONS	5	50	8	58	5

The above table shows that there are only 5 organised madrasahs conducting religious classes in the morning period. There are also twenty-nine private and 50 organised madrasahs conducting religious classes in the afternoon. The table further illustrates that there is 1 private and 8 organised madrasah classes being conducted in both sessions ie. morning and afternoon. However, it is interesting to note that while 21 private and 58 organised madrasahs were closed during the school holidays only 9 private and 5 organised madrasahs were open in the same period.

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1. Ibid, p. 17.

## CHAPTER SIX

### RECOMMENDATIONS, GENERAL OVERVIEW AND CONCLUSIONS

#### 6.1 RECOMMENDATIONS

The writer contends that education should aim at the balanced growth of the total personality of man through the training of man's spirit, intellect, rational self, feelings and bodily senses. The training imparted to a Muslim must be such that faith is infused into the whole of his personality and creates in him an emotional attachment to Islam and enables him to follow the Qur'an and the Sunnah.

In the Islamic Religious Educational System the person most involved, the child, is not considered. It must be emphasized that Islamic Education has to be evaluated in terms of the needs of the child in a changing world. The subject matter and the language used will have to be that which the child will comprehend. A pleasant home atmosphere must be created in the Madrasah and Islamic Schools.

The child should be instructed through the media of dynamic methods which are both interesting and stimulating. For the infants it is suggested that the play-way method be employed. Use flash cards, the phonic method of word recognition and a reading and writing



programme similar to the "Break-through To Literacy" method used in secular schools. Charts, models, pictures, books and audio-visual aids like the Overhead Projector, tape recorder, slide projector, and a language laboratory may be used.

Special classes for backward children and handicapped children should be introduced. Specially trained teachers with special equipment should cater for the needs of such children.

Owing to the chronic shortage of teachers virtually anyone conversant with Arabic and Urdu has a chance of being engaged as a Muslim religious teacher. Selection of female staff is an even bigger problem as most of them have little knowledge of Islamic Religious Education. They have to be trained making suitable provisions for their education before being given the responsibility of teaching.

The teacher is the most important cog in the wheel of any educational institution. His education, character and personality are of extreme importance in the determination of his ability, because on that depends the moulding of the religious life and character of the child placed under his care. Very little is done by the

community to improve the quality of teaching personnel in religious schools. The few South Africans who go for higher education in the Islamic religious field return with certificates of Aalim, but not with any specialized knowledge of teaching infants, primary or high school children.

There should be a Training Institute for both male and female teachers. There should also be provision for In-Service Teacher Training. Text books on the subject matter should be easily available to both students and teachers.

The community leaders and organisers who are involved in supervising Islamic Religious Education should get together and form a committee to supervise exclusively Islamic Education. This committee may appoint a Department of Islamic Education to co-ordinate, standardise and promote Islamic Religious Education. It should endeavour among other things to unify under its wings membership of all existing organisations and individuals involved in Islamic Education and promote mutual trust and understanding among its members. It should be entrusted with the task of planning a suitable syllabus which could be revised periodically in the light of experience gained in its practical application and



implementation by trained teachers. The syllabus should take into account the need for preservation of ethnic languages and cultures. While instruction may be through an official language, Urdu etc. may be offered whenever needed. The education must ensure that a consciousness for Islam is evoked so that the child can more positively assert his religious identity. A conference of Madrasah teachers should be held once or twice a year so that practical difficulties of staff and pupils can be thrashed out.

It is futile to expect suitable young men and woman to be attracted to the vocation of teaching Islamic Religion when salaries offered are so lamentably low. The proposed Department of Islamic Education should study the salary structure of all religious teachers with a view to basing the salaries on a more attractive scale so as to encourage our youth to take up Islamic teaching as a career and improving the salaries of teachers serving presently in our madrasahs.

## 6.2 GENERAL OVERVIEW

Thus we note that one hundred and twenty years in the life of the Muslim community is a long period, a time of growth, and change and progress. From very humble beginnings in 1860 the Muslim community has made phenomenal strides in status and stature and today Islamic Education is firmly established largely through the dedication and foresight of the early pioneers. The tremendous financial sacrifices made by our forefathers from their meagre earnings, for the benefit of their children, indicate their spirit of sacrifice and service to humanity which our youth would emulate for the good of the Muslim community.

We acknowledge our debt of gratitude to Haderat Sufi Sahib, the various organisations including the Anjuman Islam Madrasah Trust which had played a prominent role in firmly establishing Islamic Education on a sound footing. Their contribution to the Muslim community will be cherished by the future generations.

It is encouraging to note that efforts are being made to build a Darul-Uloom in Chatsworth.<sup>1</sup> This is undoubtedly a step in the right direction. It is hoped that the Darul-Uloom in conjunction with other organising bodies would assist in handling all aspects of Islamic Education.

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1. This information was released at a meeting held in Chatsworth, Unit 6, attended by the writer.



Another positive move would be the formation of a Department of Islamic Education. This would greatly facilitate the promotion and development of Islamic Education.

In the writer's view most of the short comings of the Islamic Religious Education are due to inexperience or inefficiency, but not lack of concern. Thus he maintains that Madrasah Committees, Muslim Councils, parents and other Muslim bodies should leave the business of Islamic Education in the trusted, capable and faithful hands of experienced educationists.

Thus in summarising the recommendations it must be noted that Islamic Religious Education has to be evaluated in terms of the needs of the child in a changing world. The child should be instructed through the media of dynamic methods. Special classes for the backward and handicapped children should be introduced.

Islamic Religious teachers must be given a thorough training before being given the responsibility of teaching. Provisions should be made for In-Service Teacher Training. A Department of Islamic Education should be formed to co-ordinate, standardise and promote Islamic Education. Finally the Islamic religious teachers should be offered attractive salaries so as to encourage our youths to take up Islamic teaching as a profession.

### 6.3 CONCLUSION

In developing Islamic Religious Education my contention is that the precepts of the Qur'an are of primary importance to the Muslim child but nevertheless there is much that is universal in its application. Therefore the contribution of the Muslim child must transcend its community and be of help and service to the different racial groups of the Republic of South Africa.

There are problems in reconciling Islamic Religious Education with secular education for example once it was not possible for Muslim scholars and teachers to go to the mosque for the Friday prayer. By negotiations and sympathetic understanding on both side a via media has been found. The uniform of the girls presented another difficulty as the Islamic custom does not permit Muslim girls wearing short dresses and pants. The Department of Indian Affairs once again displayed absolute tolerance and respect for Islamic law and custom by permitting Muslim girls to wear their traditional long dresses and pants, thus averting another crisis as far as the education of the Muslim girls is concerned



The writer wishes to explain that to the best of his knowledge this is the first time an attempt has been made to write a dissertation on Islamic Religious Education in the Durban and surrounding areas.

This is, by no means, a comprehensive treatment but the material which has been compiled can form the basis for further investigation in different aspects of education.

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