

**The Role of the
Hajee Ahmed Mahomed
Lockhat Wakuff
in the promotion of
Arabic and
Islamic Studies**

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by

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ABSTRACT

The Role of Hajee Ahmed Mahomed Lockhat Wakuff in the promotion of Arabic and Islamic Studies

The operative term in the title is “*Wakuff*”. It is an Arabic term, commonly used in the Muslim World, with pious implications deep-rooted in the sacred texts. (The Holy Qur’ān and the Hadith). A *Wakuff* is an endowment in perpetuity.

The Hajee Ahmed Mahomed Lockhat Wakuff was created in 1933 (in Durban, South Africa). The objective of the Wakuff, as stated by the founder, the late Hajee Ahmed Mahomed Lockhat, was to “Create a fund for charitable, educational and religious purposes in the Union of South Africa.....” The purpose of this thesis is to examine the role of the Hajee Ahmed Mahomed Lockhat Wakuff in the promotion of Arabic / Islamic Studies. Thus the various learning institutions funded by the Wakuff are identified as well as those institutions that have received assistance directly from the Wakuff, or under the auspices of Islamic Educational Organisation of Southern Africa (IEOSA), the “nerve-centre” of the Islamic educational activities of the Wakuff. In the discussion, the involvement of the Wakuff in the promotion of Arabic / Islamic Studies at the international level is also examined.

The South African Muslim community has its own unique social, economic and cultural milieu and the objectives of the Hajee Ahmed Mahomed Lockhat Wakuff have ensured that its activities are interwoven with the entire religious life and the social economy of Muslims.

DECLARATION

I declare that this research project is my own work and that all sources I have used or quoted have been indicated and acknowledged by means of complete references.

H B G H Hansa

H B G H HANSA

30 - 3 - 2005

Year

2.5	Creation of the Hajee Ahmed Mahomed Lockhat Wakuff	37
2.5.1	Mrs Ayesha Lockhat	37
2.5.2	Creation of the Wakuff	40
2.5.3	Objectives of the Wakuff	40
2.5.4	Management of Income after death of Founder	41
2.5.5	Amendment to Trust Deeds	42
2.6	A Biographical Account of the Current Chairperson - Mr. Yusuff Ahmed Lockhat	45
2.7	Contributions of the Hajee Ahmed Mahomed Lockhat Wakuff to Educational Institutions	49
2.8	Donation to South African Red Cross Society	51
2.9	Conclusion	52

CHAPTER 3

Contributions of the Hajee Ahmed Mahomed Lockhat Wakuff to the Promotion of Arabic / Islamic Studies in Community Institutions and Structures

3.1	Introduction	53
3.2	Ahmedia Masjid (Lockhat Masjid) and Madrasah	53
3.2.1	A brief historical account of some of the students	58
3.2.2	Madrasah Anjuman Eiakhautavol Islam	61
3.3	Financial assistance in establishment of other masājid and madāris	61
3.3.1	Anjuman Ikhwatul Islam (Al-Ameen)	62
3.3.2	Bagdadi Islamic Institute	63
3.3.3	Musjid-e-Yusuf	63
3.3.4	Jamaat Khana at University of Durban-Westville (University of KZN)	64
3.3.5	Miscellaneous Donations	64
3.4	Schools established and/or funded by the Wakuff since 1947	67
3.4.1	Ahmedia State-Aided Indian School	67
3.4.2	South Coast Madressa School	76
3.4.3	Anjuman Islam State-Aided School	76
3.4.4	Orient Islamic Primary and Secondary Schools	79
3.4.5	The former Lockhat Islamic College (Al-Falah College)	81
3.4.6	Crescent Girl's High School	81
3.4.7	Al-Azhar School of Durban	84
3.4.7.1	The Official Opening of the Al-Azhar School	86
3.5	Conclusion	87

CHAPTER 4
The Establishment of IEOSA by the
Hajee Ahmed Mahomed Lockhat Wakuff

4.1	Introduction - Factors that necessitated the establishment of an Arabic / Islamic Institution	89
4.2	Concerns of our predecessors	94
4.3	The Durban Islamic Educational Society	99
	4.3.1 Introduction	99
	4.3.2 Establishment of the Durban Islamic Educational Society	100
	4.3.3 Rationale for change of name of organisation	101
4.4	The Islamic Educational Organisation of Southern Africa (IEOSA)	102
	4.4.1 Introduction	102
	4.4.2 Profile on Qari A Y Lockhat	102
	4.4.3 An Overview of the Organisation	104
4.5	IEOSA's Madrasah Curriculum	111
4.6	Departments of IEOSA	113
	4.6.1 The Qurān Department	113
	4.6.2 Department of Arabic	114
	4.6.3 Department of Hifz	116
	4.6.4 Department of Fiqh and Islamic Teachings	117
	4.6.5 Department of Islamic History	118
	4.6.6 Department of Tahdhib	119
	4.6.7 Department of Early Childhood Education	120
	4.6.8 Department of Da'wah	122
	4.6.9 Literacy Department	125
	4.6.10 Department of Urdu	126
4.7	The IEOSA Educator-Training Institute	126
	4.7.1 Motivational Awards	128
4.8	Conclusion	131

CHAPTER 5

Research and Publications by the
Islamic Educational Organisation of Southern Africa

5.1	Introduction	132
5.2	IEOSA's Publications	134
	5.2.1 Publications by the Qurān Department	134
	5.2.2 Publications by the Arabic Department	138
	5.2.3 Publications by the Hifz Department	140
	5.2.4 Publications by the Fiqh Department	142
	5.2.5 Publications by the Islamic History Department	145
	5.2.6 Publications by the Tahdhib Department	146
	5.2.7 Publications by the Da'wah Department	148
	5.2.8 Publications by the Early Childhood Development Education Department	150
5.3	Conclusion	151

CHAPTER 6

NETWORKING **Local Networking**

6.1	Local Networking	152
6.1.1	Muslim Darul Yatama Wal Masakeen	152
6.1.2	The Muslim Charitable Foundation	154
6.1.3	Imdaad Trust	156
6.1.4	IEOSA-Radio Lotus Islamic Quiz	156
6.1.5	World Assembly of Muslim Youth (WAMY)	157
6.1.6	University of South Africa (UNISA)	158
6.1.7	University of Natal (University of KZN)	159
6.2	International Networking	160
6.2.1	Egypt	160
6.2.2	Kuwait	175
6.2.3	Kingdom of Saudi Arabia	176
6.2.4	Emirates	180
6.2.5	Morocco	180
6.2.6	Jordan	186
6.2.7	Islamic Republic of Iran	186
6.2.8	Pakistan	186
6.2.9	India	187
6.2.10	Sudan	188
6.2.11	Zimbabwe	188
6.2.12	Zambia	189
6.2.13	Nigeria	189
6.2.14	Malawi	190
6.2.15	Uganda	190
6.2.16	Mauritius	190
6.2.17	Comores	190
6.2.18	United Kingdom	191
6.2.19	United States of America	194
6.2.20	The Far East	195
6.2.21	Australia	197
6.3	Conclusion	198

CHAPTER 7

Conclusion

Observations, Recommendations and Suggestions

7.1	Observations	199
7.2	Recommendations and Suggestions	204
7.3	Main Conclusion	212
	Appendices	215
	Bibliography	265

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GLOSSARY OF ARABIC TERMS USED

ālim	-	a learned person
da'wah	-	propagation
du`ā	-	supplications
fiqh	-	Islamic Jurisprudence
hifz	-	memorization of the Holy Qur'ān
huffaz	-	those who committed the Holy Qur'ān to memory
`ibādah	-	worship
ij'azah	-	permission
imām	-	one who leads the prayer
iqra	-	read
kalimas	-	holy prayers
khatmul Qur'ān	-	completion of the Qur'ān
Khulafa-e-Rashideen	-	the 4 rightly guided Khalifas
khutbah	-	sermon
madrasah (pl. madāris)	-	religious school
meelād-un-Nabie	-	birth of the Holy Prophet (P.B.U.H.)
Masjid (pl. masājid)	-	mosques
qāri (pl. qurra)	-	a specialist in the recitation of the Holy Qur'ān
qiraah	-	recitation of the Holy Qur'ān
Qur'ān	-	Holy Book of Muslims
salāms	-	greetings
seerah	-	biography of the Holy Prophet (P.B.U.H.)
shaykh (pl. shuyook)	-	qualified educator

sunnah	-	traditions of the Prophet (P.B.U.H)
tafseer	-	translation of the Holy Qur'ān
tahdhib	-	Islamic manners
tajweed	-	pronunciation (of the Holy Qur'ān)
taraweeh	-	the prayers at night in the month of Ramadaan
tarbiyyah	-	Islamic upbringing
waqf/wakuff	-	a pious endowment
wāqif	-	one who creates the wakuff

ACRONYMS/ABBREVIATIONS USED

ECD	-	Early Childhood Development
IEOSA	-	Islamic Educational Organisation of Southern Africa
ISESCO	-	Islamic Educational Scientific and Cultural Organisation
IPCI	-	Islamic Propagation Centre International
MCF	-	Muslim Charitable Foundation
SGB	-	Standards Generating Body
UNISA	-	University of South Africa
WAMY	-	World Assembly of Muslim Youth

CHAPTER ONE - INTRODUCTION

THE PHILOSOPHICAL ORIENTATION AND THE CONCEPTUAL FRAMEWORK OF THE DOCTRINE OF WAQF

1.1 The Structure of this Project

This project comprises of seven chapters. The first chapter which is the introduction concerns itself with the definition and elaboration of the operative term “Waqf”. The second chapter highlights the history of the founder, Hajee Ahmed Mahomed Lockhat and the establishment of the Hajee Ahmed Mahomed Lockhat Wakuff. The third chapter concerns itself with the contribution of the Hajee Ahmed Mahomed Lockhat Wakuff to the promotion of Arabic / Islamic Studies in community institutions.

The fourth chapter concerns itself with factors that necessitated the establishing of an organisation such as the Islamic Educational Organisation of Southern Africa (IEOSA). Chapter 5 concerns itself with research and publications by IEOSA, as well as the introduction of a comprehensive teacher training course offered by the organisation.

Chapter 6, concerns itself with Networking with other organisations both at a local and international level. Chapter 7, the conclusion, includes an evaluation of the organisation as well as suggestions for the way forward.

1.2 **Research Methodology**

This research necessitated the employment of the qualitative approach. The primary research included interviewing of officials as well as those associated with the Hajee Ahmed Mahomed Lockhat Wakuff and Islamic Educational Organisation of Southern Africa. The secondary research entailed collection of printed evidence from archival sources such as correspondences, newspapers, brochures, handbills and so on. Evidence also included minutes of the Hajee Ahmed Mahomed Lockhat Wakuff's meetings as well as the visitor's book.

1.3 **Introduction to Chapter 1**

This introductory chapter discusses the philosophical orientation and conceptual framework of the doctrine of waqf/endowment in Islam. The main areas covered are the definition of the term endowment, the scriptural, cultural and historical bases of endowment, Prophet Muhammad's (P.B.U.H.) mosque in Madina, the importance of water, classification of endowments and formalization of the concept of endowment.

1.4 **Orthographical Adjustment**

Firstly, it is necessary to adjust the operative term appearing in the title of the research question i.e. the word "Wakuff". This is an Arabic word and it needs to be orthographically adjusted to "WAQF" (وقف) which means a pious religious endowment. A fuller definition of this term follows.

1.5 **Definition of the term "WAQF"**

The term “waqf” (وقف), the plural of which is “awqāf” (أوقاف), lexically means “standing, stopping, halting” but in Arabo-cultural terms it signifies the appropriation or dedication of property to charitable uses and to the service of Allah (God). The object of such a religious endowment or appropriation must be of a perpetual nature, and such property or land cannot be sold, inherited or transferred. (Qaradawi 1995:438-9; Sayyid Sābiq 1990:Vol 3/406; Wahba Zuhayli 1986 : Vol 8/153; Bakhtiar 1996:249; Fayzee 1949:234)

Amīr ^cAli (1986 : 193) puts the definition in a highly abstract and technical language: “It (Waqf) is the settlement in perpetuity of the usufruct of any property for the benefit of individuals or for a religious or charitable purpose”.

1.6 **Scriptural Bases of Endowment**

1.6.1 **The Holy Qur’ān**

The sacred text of the Holy Qur’ān lays down the scriptural bases of endowment in the following verse [3:92]:

لَنْ نَنَالُوا الْبِرَّ حَتَّىٰ نُنْفِقُوا مِمَّا حُبَبْنَا

Gloss: By no means shall you attain righteousness unless you give freely of that which you love.

1.6.2 **Compilers of Hadith Literature (Prophet's P.B.U.H. Sayings)**

It is recorded in Muslim (1993 : Vol 3 / 867), one of the most authentic compilers of the Prophet's (P.B.U.H.) sayings, on the authority of Abū Hurayrah (ra) that the Prophet (P.B.U.H.) said:

When a human being dies, his work comes to an end, except for three things: [a] ongoing charity, [b] knowledge benefitted from, or [c] a pious offspring who prays for him.

عن أبي هريرة رضي الله عنه ان الرسول ﷺ قال :
" اذا مات الإنسان انقطع عمله الا من ثلاث :
صدقة جارية أو علم ينتفع به أو ولد صالح يدعو له "

Islamic scholars generally understand the expression (a) "ongoing charity" in the above saying as meaning "waqf" or an endowment by making the following comment.

والمقصود بالصدقة الجارية "الوقف"

Ongoing charity refers to waqf

1.6.3 **Narrators of Hadith Literature**

Abū Hurayrah (ra) one of the most authentic narrators of the sayings of the Prophet (P.B.U.H.) reports that the Prophet (P.B.U.H.) said:

Verily, (the reward of) good deeds and virtues which reaches a believer even after his death are:

The knowledge that he acquired and then disseminated it, the righteous offspring whom he left (behind him after death), a copy of the Qur'ān that he left as a legacy, or a mosque he built, or a building (an inn or a hotel) that he constructed for the wayfarers, or a canal he excavated (to flow) or a sadaqah¹ that he gave out of his wealth during his good health and during his life-time. The reward of these good deeds would reach him (and benefit him) even after his death. (S. Sābiq 1990 : 419-423)

وأخرج ابن ماجة أن رسول الله ﷺ قال :
 "ان مما يلحق المؤمن من عمله وحسناته بعد موته :
 علما نشره أو ولدا صالحا تركه أو مصحفا ورثه أو
 مسجدا بناه أو بيتا لابن السبيل بناه أو نهرا أجراه أو
 صدقة أخرجها من ماله في صحته وحياته تلحقه
 من بعد موته"

1.7 History of Endowment in Islam

The great scholar Sayyid Sābiq (1990) in Vol. 3/419 of his famous book entitled Fiqh al-Sunnah records that according to Arab chronicles the concept of Waqf (endowment) is not traceable to pagan Arabic culture.

ولم يكن أهل الجاهلية يعرفون الوقف

¹ A sadaqah (here in the form of endowment) in the path of Allah, out of his wealth which a man himself so badly needs and himself is avaricious of making the best use of wealth during his good health and the bloom of his youth, is indeed a great virtue which promises a tremendous reward. A man who spends in the path of Allah to serve humanity when he is seriously ill, particularly when he is suffering from incurable diseases and is unable to take good food, or on the verge of death, all his riches lose their value and importance, cannot relish the pleasant taste of this virtue.

The origin of “waqf” is to be sought in the strongly marked impulse to charitable deeds which is the characteristic of Qur’ānic philosophy. The Holy Qur’ān is replete with passages on general Sadaqa (charity). A few examples are cited below: (2:260)

مَثَلُ الَّذِينَ يُنْفِقُونَ أَمْوَالَهُمْ فِي سَبِيلِ اللَّهِ كَمَثَلِ حَبَّةٍ
 أَنْبَتَتْ سَبْعَ سَنَابِلٍ فِي كُلِّ سُنْبُلَةٍ مِائَةٌ حَبَّةٌ وَاللَّهُ يُضَاعِفُ
 لِمَنْ يَشَاءُ وَاللَّهُ وَاسِعٌ عَلِيمٌ

“The metaphor of those who spend their wealth in the way of Allah is that of a grain which produces seven ears; in every ear a hundred grains. Allah gives such multiplied increase to whoever He wills. Allah is All Encompassing, All Knowing.”

When the Prophet (P.B.U.H.) migrated to Madina, in addition to general charity, the need for endowment was felt. As a result the Prophet and his Companions made pious endowments of mosques, land, wells, canals, orchards and horses.

Muslims, since then, never ceased to make pious endowments up to this day as is mentioned in Fiqh al-Sunnah. (Sābiq 1990 : Vol 3/420).

ولا يزال الناس يقفون من أموالهم الى يومنا هذا

According to Amīr ^cAli (1986 : 194/195), the most important branch of Muslim culture and civilisation is waqf, for it is interwoven with the entire religious life and social economy of Muslims. The literature of the institution of waqf is vast.

There are conflicting decisions, and texts differ widely amongst themselves, and this is not surprising since the social, economic and cultural life of the people in countries such as South Africa, North Africa, Egypt, Turkey, Arabia, Persia, Palestine, Central Asia, Indo-Pak subcontinent and the Far East differs so vastly that such divergences are only to be expected. Moreover, in all Muslim countries or countries where there exist Muslim minorities such as South Africa, vast funds, properties and agricultural lands are dedicated as pious religious endowments (اوقاف).

Suyūti, a learned scholar, (cited in *Fiqh al-Sunnah - Sābiq* 1990 : Vol 3/420) composed a poem in Arabic in which he captures ten features of waqf which are quoted below:

ووردت خصال أخرى بالإضافة الى هذه فيكون مجموعها عشرة.
 نظمها السيوطي فقال :
 اذا مات ابن آدم ليس يجري عليه من فعال غير عشر
 علوم بثها ودعاء نجل وغرس النخل والصدقات تجري
 وراثة مصحف ورباط ثغر وحفر البئر أو اجراء نهر
 وبيت للغريب بناه يأوي اليه أو بناء محل ذكر

Gloss: *When man dies, nothing continues except ten:
 Knowledge which he disseminated
 the supplication of an offspring;
 the planting of date palms
 the ongoing charities;
 The legacy of a copy of the Qur'ān
 guarding the fortified borderline
 excavation of well or allowing the river water to flow;
 A house built for a wayfarer where he could rest
 or building of a structure where he could remember [God].*

1.7.1 First case of Endowment in Islam

It is reported in Bukh̄ari, another famous compiler of the Prophet's (P.B.U.H.) sayings, that ʿUmar (ra), who later became the second Khalifah, acquired a piece of land in Khaybar. He went up to the Prophet (P.B.U.H.) and consulted him about it saying :

“Messenger of Allah, I have obtained a piece of land in Khaybar. It is the most valuable property¹ to me. What do you advise me about it?”

The Prophet (P.B.U.H.) replied: *“If you like, make the property itself to remain inalienable and devote its fruits to pious purposes”*.

So ʿUmar made it a charity on condition that it shall not be sold nor given away as a gift, nor inherited, and he made it a charity in the path of Allah, for the needy and relatives, to set slaves free, for travellers and to entertain guests, there being no blame on him who managed it if he ate out of it and made others eat and not accumulating wealth thereby.

¹ ʿUmar (ra) was probably urged by the Qur'ānic verse [3:92] to go to the Prophet (P.B.U.H.) when he obtained this most precious land in Khaybar.

Thus ʿUmar (ra) created this endowment in accordance with the directions of the Prophet (P.B.U.H.) in favour of the poor as well his relatives and others as is mentioned in the following report (Bukhāri 55:29)

عن ابن عمر رضي الله عنهما قال : أصاب عمر أرضا بخيبر فأتى
النبي ﷺ يستأمره فيها فقال : يا رسول الله اني اصبت ارضا بخيبر
لم اصب مالا قط هو انفس عندي منه فما تامرني به ؟ فقال له
رسول الله ﷺ : " ان شئت حبست أصلها وتصدقت بها "
فتصدق بها عمر : أنها لا تباع ولا توهب ولا تورث :
وتصدق بها في الفقراء وفي القربي وفي الرقاب وفي سبيل الله
وابن السبيل والضيف ، لا جناح على من وليها أن يأكل منها
بالمعروف ويطعم غير متمول.

According to Sayyid Sābiq (1990 : Vol. 3/422) this was the first waqf dedication in Islam as he states:

وكان هذا أول وقف في الاسلام

Whilst this is accepted as the first case of endowment, the foetus stage of the concept of endowment can be traced back to the time of persecution of the earliest believers of Islam. Al-Arkam (a devoted adherent of Prophet (P.B.U.H.) put his house at the disposal of the Prophet (P.B.U.H.) to serve as a place of assembly for the Muslim community. The duration of his stay may be placed in the years 615-617 C.E. This house was frequently referred to as “The house of Al-Arkam” or “The house of Islam”, and down to the time of Khalifah Mansūr, it remained in the possession of the descendents of Al-Arkam who had turned it into a kind of family foundation. (Brill, 1961 : 45).

1.7.2 The Case of Abū Talha

Abū Talha was among the richest companions of the Prophet (P.B.U.H.) in Madina. Bayrahaa, in front of the Prophet's Mosque, was his dearest property. The Prophet (P.B.U.H.) used go to the orchard and drink of it's pleasant water. When the Qur'ānic verse [3:92] was revealed, Abū Talha went up to the Prophet (P.B.U.H.) and said: "Messenger of Allah, Bayrahaa is my choicest orchard and I read this verse in the Qur'ān (referring to 3:92). Therefore I dedicate it to Allah. So, Oh! Messenger of Allah, place it where you wish".

The Prophet (P.B.U.H.) praised him and said that it was a profitable wealth and property and then he said : "I heard what you have said about it. Indeed, I feel that you should distribute it amongst your relatives".

So Abū Talha distributed it among his relatives and among his cousins as is mentioned in the following text (Bukhāri, Muslim and Tirmizi):

عن أنس رضي الله عنه قال : كان أبو طلحة أكثر
انصاري بالمدينة مالا وكان أحب أمواله إليه بيرحاء. وكانت
مستقبلة المسجد وكان رسول الله ﷺ يدخلها ويشرب
من ماء فيها طيب. فلما نزلت هذه الآية الكريمة :
لن تنالوا البر حتى تنفقوا مما تحبون.
قام ابو طلحة الى رسول الله ﷺ فقال : ان الله تعالى
يقول في كتابه لن تنالوا البر حتى تنفقوا مما تحبون.
وان احب اموالي الي بيرحاء. وانها صدقة لله ارجو
برها وذخرها عند الله فضعها يا رسول الله حيث شئت.
فقال رسول الله ﷺ : بخ ذلك مال رابع، ذلك مال رابع
قد سمعت ما قلت فيها واني ارى ان تجعلها في
الاقربين فقسما ابو طلحة في اقاربه وبني عمه .

1.8 The Prophet's (P.B.U.H.) Mosque in Madina

Anas (ra) reports:

When they (the companions of the Prophet) arrived in Madina, he ordered a mosque to be built. A tribe called Bani Najjar had an orchard. The Prophet (P.B.U.H.) said to them: "Oh! Banu Najjar, may I purchase this orchard of yours at a price". They replied: "No, by Allah, we cannot place a price tag on this. Our reward will come from Allah."

عن انس رضي الله عنه قال : لما قدم رسول الله
المدينة وأمر ببناء المسجد قال:
يا بني النجار : تأمنوني بحائطكم هذا فقالوا -
والله لا نطلب ثمنه الا الى الله تعالى أى فأخذه
فناه مسجدا.

The Prophet (P.B.U.H.) thus acquired the land (in donation) and built a mosque on it. (Reported in Bukhari, Muslim and Tirmizi)

1.9 Drinking Water

Uthmān (ra), the third Khalifah, reports that the Prophet (P.B.U.H.) said:

Whoever excavates the well of Rawma, he shall attain Paradise.

(S. Sābiq 1990 : 419-423)

عن عثمان رضي الله أن رسول الله ﷺ قال :
"من حفر بئر رومة فله الجنة قال فحفرتها"

In another narration, Baghawi says:

وفي رواية للبخاري :

انها كانت لرجل من بني غفار عين يقال لها

رومة وكان يبيع منها القربة بمد فقال له النبي ﷺ
تبيعها بعين في الجنة؟ فقال : يا رسول الله
ليس لي ولا لعيالي غيرها. فبلغ ذلك عثمان.
فاشترها بخمسة وثلاثين ألف درهم. ثم اتى
النبي ﷺ فقال : اتجعل لي ما جعلت له؟
قال : نعم. قال : قد جعلتها للمسلمين.

A spring belonged to a member of the Banu Gifār tribe. The spring was known as Rawma. The owner used to sell a bag of water for one measure. The Prophet (P.B.U.H.) said to him: Would you like to sell it for a spring in Paradise? He replied: "Oh! Messenger of Allah, I do not have for myself and my family anything other than this". This news reached ^cUthmān (ra). So he purchased it for thirty-five thousand dirhams. He (the owner) then went up to the Prophet (P.B.U.H.) and said: "Would you allot for me what you allotted for him?" (Uthman (RA)? The Prophet (P.B.U.H.) said: Yes. ^cUthmān (ra) said: I dedicate it as waqf for the benefit of Muslims. (Bukhārī, Muslim and Tirmizi).

Similarly when Ummi Sa'd passed away, her husband Sa'd ibn ^cUbādah asked the Prophet (P.B.U.H.) which is the best form of charity. The Prophet (P.B.U.H.) replied: Water! So Sa'd got a well dug and said: "This is dedication on behalf of Ummi Sa'd".

عن سعد بن عبادة رضي الله عنه انه قال:
يارسول الله ان أم سعد ماتت فأى الصدقة أفضل
قال: الماء. فحفر بئراً وقال: هذه لأم سعد.

1.10 Endowment of Coats of Mail (armour) and Weapons

Once the Prophet (P.B.U.H.) sent ʿUmar (ra), the second Khalifah, to collect *Sadaqah*... The narrator reports that ʿUmar (ra) thought that Khālīd bin Waleed (ra) kept some coats of mail for business. The Prophet (P.B.U.H.) allayed ʿUmar’s (ra) suspicion and told him that Khālīd (ra) has endowed the coats of mail and weapons in the way of Allah. (Bukhārī and Muslim).

وفي حديث خالد بن الوليد أن الرسول ﷺ قال:
"أما خالد فقد احتبس أدراعه وأعتاده في سبيل الله"

In the centuries that followed shops, warehouses, stables, baths, agricultural establishments such as gardens, farms and even villages came to be endowed by way of waqf.

Amongst other Sahabas (companions) who created awqāf were:

- i) Abu Bakr, the first Khalifah, who gave his house as waqf to his son.
- ii) Hazrat Ali, the fourth Khalifah, who gave his lands in Yanbu as waqf.
- iii) Zubair, a cousin of the Prophet (P.B.U.H.), who gave his houses in Makkah and Misr (Egypt) to his son as waqf.

(Toffar, 1998 : 331)

1.11 Classification of Waqf/Endowment

The foregoing sections indicate that broadly speaking there are two classes of Waqf:

- [i] al-waqf al-ahli/al-zurriy; الوقف الاهلى / الذري
- and
- [ii] al-waqf al-khayriy الوقف الخيري

1.11.1 al-Waqf al-Ahliy/al-Zurriy

This class refers to the family endowment. It is also called the parental or offspring endowment. This waqf is created for the benefit of the wife, children, grandchildren and other rich and poor relatives. (Wahba Zuhayli 1986:Vol 8/160)

1.11.2 al-Waqf al-Khayriy

This class refers to the charitable endowment. This waqf or endowment is set apart for charitable uses, religious purposes and for the service of Allah. The person who creates a waqf is allowed to draw benefit from it, for he himself may be its manager (mutawalli) as well as anybody else, even though this may not be stated in the waqf deed. (Bukhāri 55:11,12; Qaradawi 1995:439; Wahba Zuhayli 1986:Vol 8/160)

Another classification would be to divide awqāf (endowments) into three categories:

[1] waqfun khās وقف خاص

[2] waqfun ‘ām وقف عام

And

[3] waqfun shibih ‘ām وقف شبه عام

The first category refers to a private endowment which is the property of the beneficiaries, i.e. those who are entitled to utilise it and its profits. To this category belong endowments in favour of one's progeny, religious scholars, or the needy, and the endowments of immovable property for the benefit of mosques, cemeteries, schools, etc. (Fayzee 1949:238; Qaradawi 1995:439; Bakhtiar 1996:278)

The second category refers to a public endowment for the common benefit of people in general, not for a specific group or class among them. To this category belong schools, hospitals, mosques, shrines, cemeteries, bridges, rest-houses, guest-houses, spring and trees dedicated for the use of passers-by, because they are not meant for any specific Muslim individual or group to the exclusion of other individuals or groups. (Fayzee 1949:238; Qaradawi 1995:439; Bakhtiar 1996:278)

The third category refers to a quasi-public endowment which has many of the features of the public endowment but not all of its features, such as the schools and hospitals that are open to all but they charge exorbitant fees. As a result, they are not for common benefit of people in general. (Fayzee 1949:238)

It is important to note that even in the creation of a family waqf, the ultimate benefit is expressly or implicitly reserved for the poor or for any other purpose recognised by Muslim law as religious, pious or charitable.

1.12 **Conclusion**

In conclusion, the doctrine of Waqf is formalized and its delimitations set.

1.12.1 **Formalization**

Waqf is a transfer of the corpus of valuable property to the ownership of Allah with a declaration of dedicating its usufruct perpetually for religious, charitable or pious purposes as recognised by Sharīḥ (Islamic Law).

1.12.2 **Terminology**

- i. The founder of a waqf is termed "**Wāqif**".
- ii. The person or group of persons for whose benefit the waqf is created is called "**Mawqūf ʿAlayhi**" [beneficiary]; its plural "**Mawqūf ʿAlayhim**" [beneficiaries].
- iii. The document through which the waqf is created is "**Sanad al-Waqf**" [**Waqf Deed**].
- iv. If a waqf is created with a condition that it shall take effect after the Wāqif's death, it is termed "**Waqf bil-Wasiyyah**".
- v. The person who is appointed to carry out the purposes of the waqf and act in accordance with the direction of the Wāqif is called "**Mutawalli**" [Manager/ Administrator]. [Tanzīl 1980:Vol.2/101].

1.12.3 **Delimitation of the subject-matter**

1.12.3.1 **An Act of ʿIbādah**

1. Establishing an endowment is an act of worship [ʿibādah].
2. Several conditions need to be met before the creation of a valid endowment. They are as follows:

- [a] Given the persons **P** [al-wāqif] and **Q** [al-mawqūf ‘alayhi] **P** has the full right to manage his own property including the non-Muslim, whose endowment is legally valid, even if it is for a mosque;
- [b] the endowment concerns a particular identified article [‘ayn]. It is invalid to make the mere “right to use something” an endowment, because it is not a particular article;
- [c] the article must have a lawful use;
- [d] it must remain existent for a period in which it would be feasible to rent or hire it out, such as real estate or an animal or clothing, weapons, copies of Qur’ān, or books. It is not permissible to make an endowment of something that cannot be utilised except by using it up, such as food;
- [e] the beneficiary must be some party, such as the poor, for example, besides **P** himself, whether the endowment is an act of worship, as when the beneficiary is a mosque or an Islamic school, one's relatives, or the general good; or whether it is merely permissible, such as an endowment that benefits the wealthy, or Jewish and Christian or other non-Muslims.

However, when the proceeds are directed to an unlawful use, such as building a church or purchasing lamps for a church or temple or building walls around it, the endowment is not valid, since this assists disobedience to Allah.

Rāfi‘i cited in *Reliance of the Traveller* (Naqib al-Misri : 1999 :456) says that the same principle applies to an endowment for printing the Old and the New Testament, which is invalid because the Jews and Christians have altered the texts and interpolated spurious material. Muslims are not permitted to print Jewish and Christian scriptures because doing so would tantamount to participating in their disobedience to Allah.

3. Distinction between Trust and Waqf

The following table lists the differences between Trust and Waqf.

TRUST	WAQF
a. No particular motive is necessary.	a. It is generally made with a pious, charitable or religious motive.
b. The founder may himself be a beneficiary.	b. The Waqif cannot reserve benefit for himself except to some extent under Hanafi Law.
c. It may be for any lawful object.	c. The ultimate object must be some benefit to mankind.
d. The property vests in the trustee.	d. The property vests in God.
e. A trustee has got a larger power than a Mutawalli.	e. A Mutawalli is only a Manager or superintendent.
f. It is not necessary that a Trust must be perpetual, irrevocable or inalienable.	f. A Waqf is perpetual, irrevocable and inalienable.
g. It results for the benefit of the founder when it is incapable of execution and the property has not been exhausted.	g. The cypres doctrine ¹ is applied and the property may be applied to some other object.
h. It is regulated by the Trust Act.	h. Rules regulating Trusts cannot be applied to Awqāf. Muslim Awqāf are governed by special provisions of Muslim Law applicable to it.

[Tanzil 1980:Vol2/108]

¹ The Cypres doctrine - when a valid charitable bequest is incapable of execution (for some reason) in the exact manner dictated by the founder, then it must be applied as close as possible to effectuate his intention.

1.12.4 Formal Creation of Waqf

An endowment can be created formally by the use of words (orally or in writing) that effect it such as **waqaftu** - “I make it an endowment” or **habastu** - “I restrict such and such a thing to benefit So-and-So” or **Tasaddaqtu sadaqatan lā-Tubā‘u** - “I give such and such as non-saleable charity”. The founder must further describe the object accurately and state the purpose of the endowment. The Endowment then becomes immediately effective and there can be no condition for postponement.

It is not necessary for the validity of a waqf - that the term waqf should be used in the waqf deed. The dedication is implied in terms of the settlement. The language of the waqf deed should be clear and unambiguous - from which the intention to create a waqf is discernible.

Waqf by long user

A waqf can also be created by antiquity, for example, a piece of land could have been used as waqf property and there may be no evidence to show how and when the alleged waqf was created. In this instance the waqf may be established by evidence of user.

1.12.4.1 Ownership of Endowment

When the endowment has been made, the ownership of the item is transferred to Allah - not **P** or **Q**. Even though everything is the property of Allah, the item is now severed from its metaphorical human ownership, while **Q** owns the proceeds from it and its utilities and all the benefits that come from it after the endowment has been made, such as rent, the fruit of trees, or offspring. **Q** may dispose of these as an owner would as this is the purpose of the endowment. He may utilise the endowment either personally, or through another by loaning it for use or renting it out.

1.12.4.2 Looking After the Endowment

The interests of the endowment, its concerns, condition, upkeep and supervision are looked after by whoever **P** stipulates, whether himself or **Q** or a third party. If **P** does not stipulate that anyone in particular look after it, the responsibility then belongs to the Islamic authority by himself, or through the person he appoints to do so.

1.12.4.3 The Proceeds of the Endowment

The proceeds of the endowment such as the rent of a property endowment are disposed of as **P** stipulates, for example:

- [a] proportionality of shares between recipients as to the amount each receives, such as having twice as much for males as females, or vice versa, or equal shares for each;
- [b] precedence in some receiving the proceeds before others when they are a group, through a condition that determines who deserves to receive it;
- [c] inclusiveness of all recipients, as by saying, "I make this an endowment for my children and their children", where the word **and** implies that each person must be given a share;
- [d] priority such as saying, "I make this an endowment for the benefit of Islamic scholars, without restriction, and after that (if there are no more to be given a share) to the poor," or "I make this an endowment for the benefit of Zayd and then ^cAmr," where if one dies, the next one receives his share;
- [e] or other conditions such as the proceeds going most closely related to **P**, that is, of his offspring, and then the less closely related. (Ahmad 1994: pp 453-457)

1.12.4.4 **Concluding Remarks on Awqāf**

The historical experiences of awqāf over the years are rich and diverse all over the Muslim world. With regard to education, there are several indications that educational awqāf may have surpassed all other awqāf. (Habib Ahmed 2004 : 34) At the turn of the 20th century, al-Quds had 64 operating schools supported by revenues of awqāf lands. The Al-Azhar of Egypt (built around 330H) and its subsidiary system of schools throughout Egypt and abroad was, and is still, financed by awqāf.

The next chapter discusses the creation of the Hajee Ahmed Mahomed Lockhat Wakuff which has also devoted much of its activities to education.

CHAPTER TWO

HISTORICAL BACKDROP OF HAJEE AHMED MAHOMED LOCKHAT WAKUFF

2.1 INTRODUCTION

The prime focus of this chapter is the biography of the Founder of the Wakuff, Hajee Ahmed Mahomed Lockhat, and the establishment of the Wakuff. A detailed account of the original as well as the amended Trust Deeds is given. Two other important role-players, namely the late Mrs. A M Lockhat (wife of the founder of the Wakuff) and her son Mr. Y A Lockhat (the current Chairperson of the Wakuff) are considered in the discussion of the establishment and continuation of the Wakuff.

2.2 A BIOGRAPHICAL ACCOUNT OF THE FOUNDER - HAJEE AHMED MAHOMED LOCKHAT

Hajee Ahmed Mahomed Lockhat was born in the 19th century in the year 1890 in Kathor, a village in India. His father, Mahomed Lockhat, was also born and bred in Kathor and had at some stage in his life ventured to the island of Mauritius, but returned home to Kathor to marry Khatija Paruk who hailed from the E M Paruk family of Durban. Hajee Ahmed Mahomed Lockhat was the first born of six sons of Mahomed Lockhat, the others being Dawood M Lockhat, Suleman M Lockhat, Ismail M Lockhat, Ebrahim Lockhat and Yusuf Lockhat. At the tender age of 10, in the year 1900, Ahmed M Lockhat bid farewell to his family and his village in India to begin a new life in Durban, South Africa.

He was accompanied by his maternal uncle, Esmail Mahomed Paruk. On his arrival the E M Paruk family (whose business and residence was in Field Street) who had taken custody of him had him enrolled at school. After receiving elementary education, his academic life was aborted. This was a common phenomenon of the time due to the lack of educational facilities for non-White children at the high school level.

However, formal schooling was not his only learning grounds. Exposure to the world of business was afforded to him by the E M Paruk family. Whilst still at school he helped his uncle in his business during his free time and was later promoted as a clerk and shop assistant in the business of his uncle. Thus at the very young age of nineteen he was confident enough (and with the expertise provided by the E M Paruk family) to assume ownership of a retail business in Field Street. That was the beginning of the *House of Lockhat*, which started as a humble clothing shop.

He married Ayesha Motala who also proved to be a lady of calibre and was later affectionately referred to by the community as “*Hajee Ma*”. Initially Ahmed M Lockhat lived with his wife in Field Street in a flat above his shop, that is, from 1909 to 1928. He arranged for his two younger brothers, Suleman and Ismail to be brought to South Africa. He also took the responsibility of caring for them and had them educated.

In 1928 he purchased a house in 11 Bidston Road, Mayville and he lived there until his death. He had eight children, namely, Fatima, Hawa, Mohamed, Mariam, Khatija, Zubeida, Yusuff and Zuleikha.

The current chairperson of the Hajee Ahmed Mahomed Lockhat Wakuff, Mr. Yusuff Ahmed Lockhat is the only surviving sibling. According to Mr. Y A Lockhat, the late Ahmed M Lockhat had performed Hajj, the Holy Pilgrimage, twice in his lifetime (with his wife Ayesha) that is, in 1927 and 1936 when he visited India as well.

2.3 SUCCESS OF HAJEE A M LOCKHAT AS A BUSINESSMAN

The journey to success is never a smooth one. In 1909, Ahmed M Lockhat had opened his retail business with a lack of substantial capital. This problem was further compounded by the political climate of the time. In 1910 the Union of South Africa was formed and Indians, together with the indigenous population, were discriminated against by the Government. His son, Mr. Y A Lockhat, narrates the following incident as told to him by his late mother, Ayesha:

Business was bad and father was in financial difficulties. One night he was extremely restless. He could not sleep. He paced up and down the room and mother could not sleep - she stayed awake because she realised he had a problem.

She got up and asked him, but he remained silent and virtually ordered her to sleep. My mother prepared herself for prayer and somehow she was convinced my father had financial problems in the business.

As my father was leaving for work she handed him a small bundle wrapped in a handkerchief. It was her gold jewellery and she insisted that he take it and sell or pawn it, hoping it would resolve his problems. My father resisted, but eventually took it and no more on this subject was said between the couple. A year later, my father handed her a replacement set of jewellery and my mother, after thanking him, asked whether he was now seeing profit and progress. His answer was simple, 'I thank Allah'.

However, the year of 1916 was recorded as a consequential year in the life of Hajee A M Lockhat when he was granted credit facilities by the shipping company of Fraser, Air and McBean. The acquisition of this facility was in actuality the prelude to Hajee A M Lockhat's years of commercial success.

The catalytic effects of this facility were numerous. His business transactions extended beyond the borders of South Africa. The importation of merchandise from England led to an instantaneous expansion of his business.

In 1922, he launched a company called A M Lockhat Ltd. The escalating demands of the growing business resulted in the recruitment of his two younger brothers, Suleman Lockhat and Ismail Lockhat in the business in the years 1922 and 1923 respectively.

The year 1924 saw the opening of yet another retail business at 50 Commercial Road, another company, known as Lockhat Bros. and Co. (Pty) Ltd. In the same year, another company, Commercial properties Pty. Ltd. came into existence. In 1932, the two companies A M Lockhat Ltd. and Lockhat Bros and Co. (Pty) Ltd. moved to new, modern premises at 104/108 Commercial Road, Durban.

Lockhat Bros. & Co. (Pty) Ltd. enjoyed equal status as other leading wholesale merchants at the time, namely, W G Brown, Randles Bros., Mosenthals, and others. In the global market, Lockhat Bros & Co. (Pty) Ltd. earned an excellent reputation. Hajee A M Lockhat became one of the most reputable names in England, Europe, America, India and the Far East. While decision makers in the British Empire were grappling with falling profits, Hajee A M Lockhat boldly continued his business transactions in the Union of South Africa and inspired other merchants likewise.

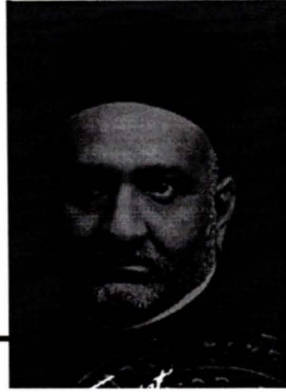
The following is an excerpt from an article on “The Muslim Contribution” By Saber Ahmed Jhazbhay of the Muslim Media Watch.

It is not intended here to launch into the contribution of Muslim merchants in the political landscape but rather to serve as a brief reminder of the handicap they were faced with and despite which their genius triumphed. It was this genius which was to eventually enamour the likes of the Hajee Lockhat family, the AI Kajee family, and the AM Moolla family, three of the most well-known victims of apartheid ethos which spilled over from the colonial era of the 19th Century.

Hajee A M Lockhat died at the age of 52 on 21 December 1942 at his home in Mayville. This was recorded in The Leader as follows:

THE LEADER, JANUARY 9, 1943

INDIAN NATAL LOSES ITS GRAND OLD MAN



HAJEE A.M. LOCKHAT
— A nephew of Mr. E.M.
Paruk and under whom
he received his business
training; attained princely
rank in the Union's commercial
field. Starting on a small scale he
had the vision and the foresight that
placed him ahead of his rivals. He
was able to follow world trends in
commerce— America, Europe and
Africa—and therefore showed a
boldness in his buying and selling
that sometimes frightened his
associates. In the end he proved to
be right.

He was of an unassuming
disposition, never given to
ostentation and was prepared to
meet everybody on a complete
basis of quality. Nobody would
take him for the rich man he was if
they did not know him to be Mr.
Lockhat. He has provided a Trust
of £50,000 so that the poor of many
lands may benefit, and may they
remember him.

After the death of Hajee A M Lockhat much interest was generated by the community with regard to his will. The following articles appeared in the Daily News (04-02-1943) and The Leader (03-04-1987) respectively.

THE DAILY NEWS

LEADER

WILLS

MR. A. M. LOCKHAT

The will of the late Mr. A. M. Lockhat, Durban Indian merchant who died at his home in Durban on December 21 last year, was filed with the Master of the Supreme Court, Maritzburg, to-day.

His estate is valued at £518,611.

Mr. Lockhat's wife, Ayesha Hassan Motala, is left all his furniture and personal effects. She is also one of the trustees, the others being S. M. Lockhat, M. A. Lockhat and A. M. Moolla.

Mr. Lockhat expressed the desire that the businesses of Lockhat Bros. and A. M. Lockhat, Ltd., in which he held the controlling interests, should be carried on in the same manner as when he was alive. In the event of the businesses not being able to pay the minimum profit of 3 p.c. a year, however, he makes provision for their disposal or liquidation.

During his lifetime, Mr. Lockhat created a charitable trust known as the H. A. M. L. Wakuff (Trust) with assets exceeding £50,000 and incomes between £5,000 and £6,000 a year, all to be distributed among charitable institutions. Provision is made in the will that in the event of the assets of the trust being less than £7,000 in excess of liabilities, the trustees shall make the deficiency up from the estate.

He has provided that the estate is to be carried on until the youngest daughter attains the age of 21 years, which will be in about 12 years, whereupon the residue is to be divided among his two sons, six daughters and his wife according to the Mahommedan laws of succession.

Before he died Mr. Lockhat provided £6,500 for the erection of a new mosque and Madressa for Muslim children in Mayville, Durban. The mosque building is almost completed and will be officially opened within six weeks.

I remember the great interest with which the community studied the wills of Hajee E.M. Paruk and Hajee A.M. Lockhat when they were filed with the Master of the Supreme Court in Pietermaritzburg and when the press gave them wide coverage.

The estate of Hajee Paruk totalled 143,979 pounds sterling and of this amount 70,495 pounds was in respect of immovable property and 38,300 pounds in respect of movable property with claims in favour of the estate standing at 35,135 pounds.

The estate of Hajee Lockhat was valued at 518,611 pounds and he expressed the desire that the business of Lockhat Bros & Co and A.M. Lockhat Limited should be continued.

During his lifetime Hajee Lockhat had created a charitable trust with assets exceeding fifty thousand pounds with a yearly income of almost six thousand pounds.

With reference to the article “INDIAN NATAL LOSES ITS GRAND OLD MAN” (The Leader - January 1943), mention was made of his personality. The following section further elaborates on this aspect of his life.

2.4 **PERSONALITY OF THE FOUNDER - HAJEE AHMED MAHOMED LOCKHAT**

During his short life span, Hajee A M Lockhat displayed numerous positive qualities which were clearly manifested in his daily interaction within the community. His eventful life highlighted the following characteristics.

2.4.1 **Determination and Perseverance**

Determination and perseverance were amongst Hajee A M Lockhat’s strongest qualities. He had the ability to remain undaunted in the face of obstacles and accepted challenges with a courageous spirit. His son, Mr. Yusuff Lockhat, relates the following incident that bears testimony to this aspect of his character:

On my father’s arrival from his second visit to the Kaba - House of Allah - in 1936, he decided to be a major sugar merchant. He, however, encountered a restriction, that is for the purchase of sugar from any mill, a merchant had to be a member of the sugar exchange. He consequently applied for membership, but was unsuccessful. This did not deter Hajee A M Lockhat in any way. After making enquiries, he secured a shipload of sugar from Mauritius at a competitive price.

In a spirit of goodwill, he travelled from town to town with his close friend, Mr. A Amra, selling his shipment to his customers. He derived much pleasure in personally meeting his customers.

On getting wind of his success in obtaining sugar from abroad, the sugar exchange immediately tried to locate him. The members started looking for my father but he was in country districts and could not be reached. They finally found him in Port Elizabeth and offered him membership to the exchange and made a bid for his shipment of sugar at a higher price and invited him to negotiate with them in future.

Hajee A M Lockhat refused membership of the exchange but gave them an undertaking that he would not import any more sugar and that he would not sell them his present consignment - and besides, it gave him great joy selling it to his customers.

Mr. Y A Lockhat further narrates: *“My father then went around the country and sold all the sugar and enjoyed every minute of it,”*.

2.4.2 **Humility**

The absence of pride and arrogance is apparent in the very same episode mentioned above. Whilst in Cape Town, selling his shipment of sugar, he visited a customer without prior appointment and apologised for this.

The customer who had never personally met Hajee A M Lockhat responded sternly by insisting that he return later in the day. Concerning this matter Mr. Y A Lockhat goes on to say: *“My father left unruffled and returned in the afternoon. When Mr. Amra introduced my father, the stunned shopkeeper could not believe he had treated Hajee Ahmed Mohamed Lockhat in this manner, especially since it was the Durban firm which supplied him goods and gave him credit.”*

2.4.3 **Generosity**

With regards to his generosity, Mr. Y A Lockhat recalls that during the beginning of World War 2, his father managed to secure a shipload of rice and had it imported into the country. Mr. Y A Lockhat relates this incident by stating:

It was at a time when there were great shortages and my father decided that instead of selling it, he would give it to the poor. Now right opposite our business in Commercial Road was Red Square and a tennis court.

The Durban Fire Department, which was at the corner of Commercial Road and Albert Street, now houses the telephone exchange. At the Red Square, which later became Nicol Square parkade, the rice was distributed. When the news spread that my father was distributing rice to the poor thousands of people came and virtually stampeded across the Red Square and smashed down the tennis courts. The method of distribution was thus changed.

The people had to queue up in Commercial Road and one by one they were allowed into a passage where they received their share and then exited into Queen Street.

His generosity and kindness transcended the barriers of race, religion and class. The affluent Zulman family (the owners of the famous Beacon factory) bears testimony to this in the following two excerpts the first of which was extracted from an article forwarded by Cathy Palmer and the second from the Durban Metro Beat magazine (15 April - 15 May 2002):

Beacon's

History & Future

The Zulman era the Tiger era

The Zulman Era

Durban Confectionery, coffee and spice works Commercial Road - January 1931. The story of Beacon commenced in January 1931 when the late Hymie Zulman, an emigrant from Lithuania, arrived in Durban and, for 500 pounds, bought Durban Confectionery and Spice Works, which had recently closed down. During the eight years Mr. Zulman had been in South Africa, he had learned to speak some English and had worked in the Transvaal in a variety of jobs, which included being a tearoom assistant, working in a confectionery and bakery factory in Volksrust, then a small sweet factory in Johannesburg, and then he ran his own trading store at Kempton Park. He married the late Mary Zulman in November 1930 and they arrived in Durban in January 1931 to start a new career.

Durban Confectionery and Spice Works, as it was then known, was a small double-story building in Commercial Road, near the Durban Fire Station and alongside Lockhat Bros, a very big and successful wholesaling company. It was old Mr. Lockhat who in the early days used to lend Hymie Zulman money on Fridays to pay wages. Mr. Zulman would repay Mr. Lockhat on Tuesdays when the big bazaars paid for their sweets, a cycle of events which continued until Mr Zulman was able to operate without that weekly support. This arrangement established a permanent friendship between the Lockhat and Zulman families.

Children's parties without sweets are unthinkable, and Hymie Zulman - founder of Beacon Sweets and Chocolates filled the gap. Zulman was a Lithuanian emigrant who arrived in Durban in 1931 and bought Durban Confectionery and Spice Works in Commercial Road for £500. It was a tough start and his good business neighbour, a Mr. Lockhat, who owned a successful wholesaling company next door, lent Zulman money every Friday to pay wages. Zulman would repay Lockhat on Tuesdays when the big bazaars paid for their sweets.

Amongst his numerous charitable deeds that was only learnt of by his very own family after his demise was the donation of land to an orphanage. In 1978 his heirs, managing Commercial Properties Pty. Ltd. which Hajee Ahmed Lockhat formed in 1924, received a letter from an orphanage in Sparks Estate for permission to donate a portion of its property to a retiring official. The directors who were perplexed at this request (since they had no dealings with the orphanage), responded by informing other officials of the orphanage of the possibility of some error or misunderstanding. The subsequent reply from the orphanage explained that the land on which it was built had been donated by Hajee A M Lockhat for the orphanage and that one of the conditions was that if any part of the land was to be used for anything other than the orphanage then officials would have to secure permission from Commercial Properties, Pty, Ltd.

Concerning his generosity Mr. Y A Lockhat mentions: "*My father in his humble way gave away land and did not tell anyone about it. He was that kind of man.*"

Caring for the well-being of others was, according to Mr. Y A Lockhat, a natural instinct of the late Hajee A M Lockhat. He (Mr. Y A Lockhat) mentions that during the years of depression (1930's) Stephen Fraser of London had visited the late Hajee A M Lockhat and had remarked that there was no need for Mr. A M Lockhat to bear the financial responsibility and burden (of business) for he could retire on his financial strength. The late Hajee A M Lockhat led Mr. Fraser to his warehouse where he had approximately a hundred employees and said that it gave him happiness in the knowledge that he was "feeding" a hundred families.

It was, as Mr. Y A Lockhat mentions, a natural instinct of the late Hajee A M Lockhat to care for the well-being of others. He not only saw the need of improving living conditions but realized the importance of dignity and self-worth and endeavoured to restore it in the community by creating jobs. Mr. Y A Lockhat states that: *"He was truly a philanthropist of his time."*

Amongst his numerous contributions, it is the "Ahmedia Mosque" which evokes nostalgia in those who resided in the Cato Manor Area in the 1940's.

2.4.4 **Lockhat Masjid (the former Ahmedia Mosque)**

During the early 1900's the Mayville / Cato Manor area was the hub of community life - having the largest multi-cultural community. It was also the home of many a working class living in makeshift homes. In this sprawling community the absence of a mosque and a madrasah (religious school) was conspicuous.

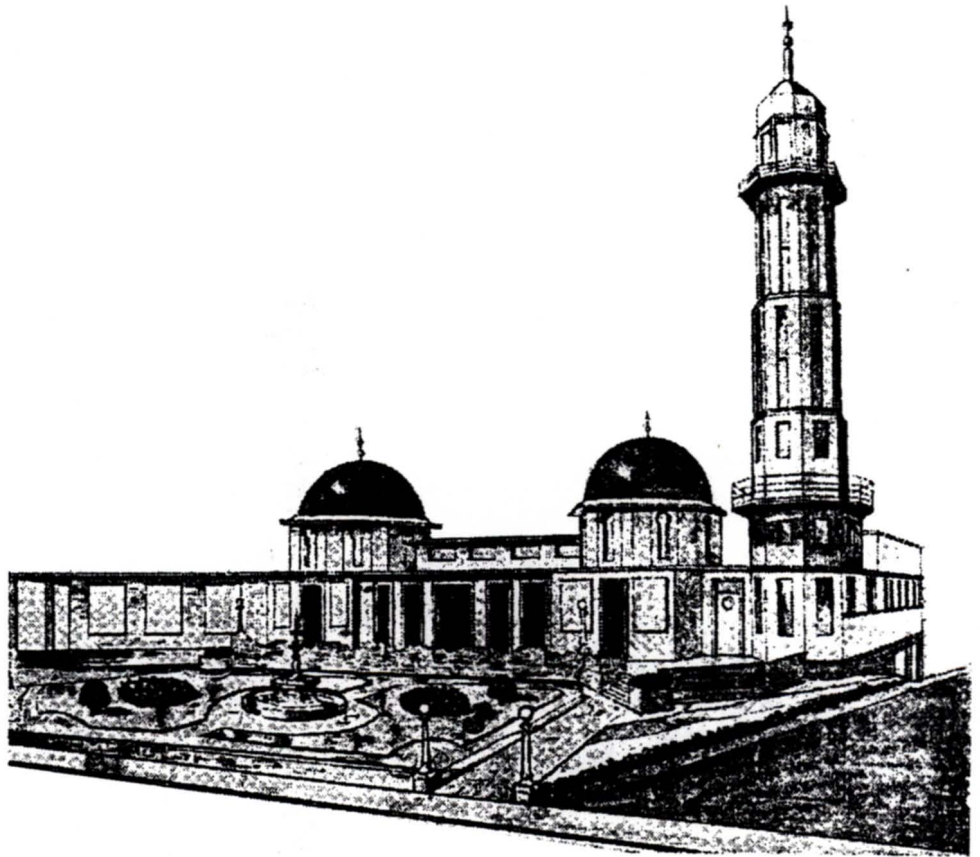
It was the late Mrs Ayesha Lockhat, wife of Hajee A M Lockhat, who emphasized to her husband the need for a mosque and a madrasah. He agreed with her and subsequently allocated 6 500 pounds for the construction thereof.

Thus in 1942, Hajee A M Lockhat began construction of the mosque but unfortunately did not live to see its completion. (Refer to Appendix 1). The famous mosque-cum-madrasah, which was the pride of the community, still stands as an important landmark and was re-named as the Lockhat Musjid in 1988.

The following is an excerpt from The Leader newspaper (03-04-1987).

MOSQUE PLAN

Much publicity was given to the architect's design for the Mayville Mosque and school for which the deceased has provided six thousand pounds before his death. The mosque was officially opened in 1943.



DURBAN'S NEW MOSQUE:
The architect's impression of the new mosque which is being built at Mayville as a result of a generous gesture by Mr. A. M. Lockhat, the Durban Indian merchant, who died last December, leaving £518,000. Mr. Lockhat gave £6,500 for the erection of this mosque and for a madressa for Indian children. The building is almost completed and will be officially opened in about a month's time.

2.5 CREATION OF THE HAJEE AHMED MAHOMED LOCKHAT WAKUFF

In discussing the formation of the Hajee Ahmed Mahomed Lockhat Wakuff it is important to mention the most prominent personality who influenced his life, that is the late Mrs Ayesha Lockhat, wife of the late Hajee A M Lockhat.

2.5.1 Mrs. Ayesha Lockhat

In sharing the same philosophy in life as her late husband, Hajee AM Lockhat, Mrs. Ayesha Lockhat successfully complemented his role in society by engaging herself actively in community affairs. She gave, according to Mrs. M A Lockhat (daughter-in-law of the late Hajee A M Lockhat), meaning to the old adage - "*behind every successful man is a woman*"; since she was a supporter, companion and confidante to her husband - Hajee A.M. Lockhat. She mentioned further that the late couple believed in each other, stood firm in their beliefs and weathered many storms.

Gratitude was one of her strongest qualities. She thanked the Creator for the bounties bestowed upon her family in many ways. Many an ex-resident of Cato Manor / Mayville remember her for the "feeding schemes" which she had initiated. Prior to the construction of the Ahmedia School, she used to feed the children at a madrasah in an old wood and iron house in Bellair Road, Mayville.

Hafez Moosa, an ex- pupil of the Ahmedia School in the late 1940's, recalls by stating that :

We (the pupils of the school) used to go to 11 Bidston Road on Thursdays after school, where the late Hajee Ma (Mrs Ayesah Lockhat) would provide us with lunch and thereafter give us each a tikkie (a currency used at that time and which is .025 cents currently, but worth R2.00 today).

Mrs. Ayesha Lockhat was also solely responsible for the funding of a mosque in Mongrul, a village in India. In view of the role of the mosque in the community, the trustees of the mosque managed to secure funds from the Islamic Development Bank (Jeddah) for the construction of a hostel for students in Mongrul.

Before her death, Mrs Ayesha Lockhat, donated her share in her husband's estate, which was worth more than R150,000. The first article appeared in The Daily News (11-05-1963). And the second article was found in the family album of the Lockhat family.

Funeral Of Mrs. Lockhat

THE funeral of Mrs. Ayesha A. M. Lockhat, a senior member of an old Natal Indian family, took place in Durban during the week-end.

She died at her home in Bidston Road, Mayville, on Saturday morning.

Mrs. Lockhat, who was 74, was born in India and settled in Natal when she was a young woman. Her husband, the late Mr. A. M. Lockhat, was a business leader in the Indian community.

Mrs. Lockhat always shunned personal publicity. For many years she took a keen interest in religious, educational and charitable activities in the community and among her gifts to these causes was a donation of her entire interest in her husband's estate worth more than R150,000.

She is survived by her six daughters and two sons.

Death of Mrs. A. M. Lockhat

Mrs. Avesha A. M. Lockhat, one of Durban's well known Muslim philanthropists, died at her Mayville home today. She was 74.

Mrs. Lockhat was the widow of the late Mr. A. M. Lockhat.

She was a woman of strong religious disposition and during her lifetime benefited many charitable and religious institutions. An instance of her philanthropy was the giving away, in trust, a few years ago, of her entire interest in her husband's estate, worth more than R150,000 for religious, educational and charitable purposes.

She leaves four daughters and two sons.

The funeral took place today at the Brook Street Muslim Cemetery after a short service at the Juma Mosque.

But it was her need to express external gratitude that manifested itself in the formation of the Wakuff. The formation of the Hajee AM Lockhat Wakuff was thus the "brainchild" of the late Mrs. Ayesha Lockhat (Hajee Ma) according to Mr. Y A Lockhat.

2.5.2 Creation of the Wakuff as “Trust” Deeds

On the 22 April 1933, the late Hajee AM Lockhat created a Wakuff with the initial sum of Three Thousand Pounds (£ 3000). The Wakuff was named after the founder himself, that is, “Hajee Ahmed Mahomed Lockhat Wakuff.” It was registered in the Natal Deeds Registry on 1 May 1933.

According to the current chairperson of the Wakuff, Mr. Y A Lockhat, first trustees of the Trust were :

- (1) Ahmed Mahomed Lockhat - Founder
- (2) Suleman Mahomed Lockhat - Brother of Founder
- (3) Ismail Mahomed Lockhat - Brother of Founder
- (4) Mahomed Ahmed Lockhat - Eldest Son of Founder

2.5.3 Objectives of the Wakuff

The objectives of the Wakuff as stated in the Notarial Deed of Trust was to “Create a fund for charitable, educational and religious purposes to be applied in the Union of South Africa or in India as the Trustees may determine, and the Trustees shall be entitled to pay and apply the share of income as hereinafter provided for towards any charitable, educational or religious institution or to any public fund raised in times of distress either in the Union of South Africa or in India, as the Trustees may from time to time deem fit, and any donations made by the Trustees shall not be challengeable by any party”. (1933 : Page 5)

With regards to the purchase of properties the trust deed states: “The Trustees shall be entitled to purchase immovable property or properties from time to time in the Union of South Africa, India and /or Burma, to purchase land and to build thereon to extend or alter existing properties and to apply the said sum of £ 3000 pounds in settlement of the purchase price of such property, properties or land or to pay for the cost of building thereon and in like manner to deal with all the accumulated funds for the objects of the said Wakuff.” (Page 6)

“The Trustees shall be entitled from time to time to sell and dispose of any of the Wakuff properties and to re-invest the properties in the purchase of any other immovable property.

“The Trustees shall be entitled to let any property belonging to the Wakuff for such period of time and on such terms and conditions as the Trustees may from time to time decide”. (1933 : Pages 6,7)

2.5.4 **Management of Income after the death of the Founder**

The Notarial Deed of Trust indicates the wish of the founder, Hajee A M Lockhat, on the application of income from Trust properties after his demise as follows:-

“After the death of the Appearer the nett income derived from the Trust properties shall be applied by such Trustees as follows:-

- (a) One-eighth thereof to and for the benefit of the poor and Madressas in the Province of Natal:

- (b) One-eighth thereof to and for the benefit of the poor and Madressas in Kathor, India:
- (c) One-fourth thereof to and for the benefit of the poor and Madressas in Mecca and Medina.

Said monies shall be expended by the Trustees to such charities and schools in the above-mentioned places as Trustees may from time to time decide.

The remaining fifty (50) percent of the nett income shall be accumulated for the purpose of acquiring further immovable property on behalf of the Trust until such time as the Trustees for the time being shall decide that the further accumulation of funds is unnecessary or undesirable, on which event happening the whole of the nett income of the Trust shall be expended by the Trustees for the benefit of the poor and for Madressa in the above-mentioned places, and in proportions of one-third for the Province of Natal, one-third in Kathor, India, and one-third in Mecca and Medina.

2.5.5 Amendment to Trust Deeds

In the year 1964, on the 22 January, an amendment was made to the original Notarial Deed of Trust of 22 April 1933.

At the time of the amendment, the trustees were as follows:-

1. Suleman Mahomed Lockhat - brother of Hajee A M Lockhat
2. Mahomed Ahmed Lockhat - eldest son of Hajee A M Lockhat

3. Yusuf Ahmed Lockhat - second son of Hajee A M Lockhat
4. Hoosen Ismail Lockhat - nephew of Hajee A M Lockhat
5. Amod Mahomed Moolla - manager of Lockhat Bros.

This amendment was warranted on the grounds that the Minister of Finance was not prepared to exempt the Wakuff from donations tax unless the said Deed of Trust was amended so as to restrict the use of the said Fund to Charitable, Religious and Educational purposes only and within the Republic of South Africa only.

Although the exemption from donations tax was the primary reason for the amendment of the Trust Deeds, other conditions also impacted on this decision, that is:

- i) the change in financial status of the Wakuff, since the 1930's to the 1960's.
- ii) the total sum in the accounts of Kathor, Mecca and Medina in the 1960's
- iii) the change in the economic conditions in Kathor, Mecca and Medina from the 1903's to 1960's.
- iv) the growing needs of charitable, religious, and educational causes in the Republic of South Africa.

This is explained further in the Trust Deeds (see Appendix 2)

The current Trustees under the chairperson of Mr. Y A Lockhat are and have been successful in realising many of the objectives entrenched in the amended Deed of Trust.

On the subject of the creation of the Hajee Ahmed Mahomed Lockhat Wakuff, it is interesting to note that Mrs. Ayesha Lockhat (wife of the founder of the Hajee Ahmed Mahomed Lockhat Wakuff) had also during her lifetime created her very own Wakuff. The Deed of Trust was called the "Ayesha Motala Trust" and as stipulated $\frac{1}{8}$ of the income from her Trust was donated to the Hajee Ahmed Mahomed Lockhat Wakuff. The following minutes of 27 July 1950 elaborate on this stipulation.

MINUTES OF MEETING OF TRUSTEES OF
HAJEE AHMED MAHOMED LOCKHAT WAKUFF
HELD AT 104 COMMERCIAL ROAD, DURBAN
ON 15TH MARCH 1951

PRESENT : MESSRS

S M LOCKHAT (in the chair)

Y A LOCKHAT ; and by invitation

A M MOOLLA

Minutes of Meeting of the Trustees held on 27th July 1950 were read and approved.

Draft Income and Expenditure Accounts for twelve months ended 31st December 1950 and Draft Balance Sheet made as at the same date were tabled for discussion and included in the accounts were, amongst others, the following items:-

- (1) The acceptance by the Wakuff of donation made by Ayesha Hassan Motala, under and in terms of Deed of Trust called "Ayesha Motala Trust" whereunder the Wakuff becomes entitled to $\frac{1}{8}$ share of the Trust Income until the death of the said Ayesha Hassan Motala or until the first day of June 1964 whichever event shall take place last. Upon the happening of such an event the Ayesha Motala Trust is to be liquidated and thereupon the Wakuff will become entitled to receive from such liquidation $\frac{1}{8}$ share of the capital which shall form as part of its capital.

The current Trustees of the Hajee Ahmed Mahomed Lockhat Wakuff are as follows:

- (1) Yusuff Ahmed Lockhat (Chairperson and only surviving son)
- (2) Ismail Mohamed Paruk
- (3) Ahmed Yusuff Lockhat
- (4) Fatima Vaid

2.6. **A BRIEF BIOGRAPHICAL ACCOUNT OF THE CURRENT CHAIRPERSON OF THE WAKUFF, MR. YUSUFF AHMED LOCKHAT**

Mr. Yusuff Ahmed Lockhat was born on 11 January 1929. He was the seventh child of Hajee A M Lockhat and is the only surviving sibling. Having completed his secondary education at Sastri College in Durban, he made his official entrée into the family business with acumen, expertise and vision, all of which he acquired through close proximity with his father as well as his experiences and travels abroad. His affluent background afforded him the opportunity of travelling both locally and internationally from the age of six when he accompanied his parents to India and the Middle East to perform the Hajj, the Holy Pilgrimage. During his extensive travels around the world, he strengthened the international commercial links which his late father Hajee A M Lockhat had inaugurated.

On the Africa continent , Mr. Y A Lockhat initiated trading (up to the 1960's) with Mozambique, Zimbabwe (ex Southern Rhodesia), Zambia (ex Northern Rhodesia), Zaire (ex Belgium Congo), Malawi (ex Nyasaland), Tanzania, Uganda and Kenya. He is presently the Director and Chairperson of many Durban-based companies, amongst which are:-

- i) Ivanhoe Manufacturers (Pty) Ltd.
- ii) Herald Industries
- iii) Commercial Properties
- iv) Yale Estates

He has, moreover, occupied positions of different capacities in various organisations based in Durban. Some of these are:

- i) In 1990, he was the first “non-white” to be appointed as Director of NBS Bank Ltd.
- ii) Chairman of Amanat Group of Companies (public property companies)
- iii) Member of M L Sultan Technikon Council since 1980 and Honorary Treasurer since 1990.
- iv) Honourary Treasurer of Muslim Darul Yatama Wal Masakeen (an orphanage home) from 1972 - 1979.
- v) Trustee and Governor of the Mangosuthu Technikon Foundation
- vi) Trustee of the newly formed NAPAC Development Foundation

In 1946, he married Amina Bibi from Mauritius. They have four sons and a daughter. In the same year, he assumed the Trusteeship of the Wakuff at the age of seventeen, on the demise of his father. He has expanded the activities of the Wakuff tremendously since then and has successfully continued the legacy of philanthropism which his parents had symbolized. His empathy with the disadvantaged race, in particular during the apartheid days, prompted him to address the inequalities in education by constructing over twenty schools in the rural areas for African children. (See 2.7 for more details).

His most recent magnanimous donation to tertiary education was the pledging of five new classrooms to the Cato Manor Technical College in Durban in 1997. The following article appeared in the Sunday Time KZN (April - 1997)

DURBAN'S DIVINE-INSPIRED DONOR

Yusuff has devoted his life to helping others

YUSUFF Lockhat never cried at his father's funeral. It might well have been of no special significance, but he likes to think that the awesome responsibility of continuing A M Lockhat's legacy of philanthropy left no space for tears.

"Sometimes I wonder if my father is not guiding me from above — he is certainly my inspiration," says the 67-year-old.

"I remember telling everyone at the funeral to have courage, and then realised I hadn't cried myself."

In the half century since, the Durban businessman has acquired a quiet legend as one of the KwaZulu Natal's most prolific benefactors.

It is impossible to quantify his contribution to date, not only because of the size and diversity of his donations, but simply because he just won't tell.

Citing pride as an enemy of his Islamic faith, he would view the use of any superlative to describe his achievements as a personal disservice.

Suffice it to state, then, that Yusuff is the chairman of 24 companies around South Africa, and has used his father's charitable trust to build, finance or assist more than 50 schools, mosques and clinics.

"The scriptures say 'All praises to God' — that doesn't leave any praises spare for people, in my view," he points out.

"But I have had a wonderful life — I don't believe anyone has had a life like mine. I have found that God sends money — the truth of this has been proven to me many times," he says.

Last month, Yusuff added to his new focus on technical education by pledging five new classrooms to the Cato Manor Technical College.

Although one of his three largest concerns — Commercial Properties — is a construction firm, the A M Lockhat Charitable Trust employs outside sub-contractors representing disadvantaged groups to handle its projects.

"I had not idea what the college looked like, or even where it was — it took me three months to find it!" he says.

"I had just finished building a training school for women in Inanda when I started looking for a venue for men's training — those ladies had been using a mud hut before, by the way. The college has been terribly under-utilised, solely because there were no classrooms and the theory was being taught in the workshops.

With the two new blocks, they could have 2 000 students a day, instead of just 400.

"Everyone accepts the fact that South Africa's future lies in technical education — we need trained apprentices and artisans to build the nation's economy, rather than

more academics."

Given the "terrible levels of materialism" in the present day, Yusuff says he is grateful for his religious upbringing, and has tried to emulate his parents' efforts with his own five children. He and his wife Amina live in Isipingo in their former two-roomed beach cottage, which served as an emergency domicile for the Lockhat family when the Group Areas Act forced them from their first home in Mayville.

"I wanted to become involved in organised social work when I was about 21 years old but I never got the opportunity. For instance, I wanted to join the Junior Chamber of Commerce, but it was only open to whites," he explains.

"So some old school friends and I just got involved anyway — finding clothes; helping community events on weekends and fixing things for people who couldn't afford repairmen. I'm still very mechanically minded — I break it or make it!"

Having been "taken for a ride" on a number of occasions, Yusuff is notorious for visiting potential beneficiaries with little prior notice. But the biggest surprise was reserved for him — rather than the principal — when he dropped in on an Inanda primary school last year to assess a request for further funding.

"On the telephone, I had said to the



BRIDGE OF FAITH: The new extension at the Cato Manor Technical College is just the latest of a proliferation of charitable donations made by Durban businessman Yusuff Lockhat. Picture: MICHAEL WALKER

principal "Why on earth do you want another nine classrooms? — when I was there last, there were not enough children to fill four," he says. "So I went there and found the place so packed that children were studying on the floor. It was an amazing sight — they had come from the whole region after we put up the first

phase."

Yusuff says unemployment remains South Africa's most serious problem, and assists roughly 100 students each year through a bursary fund handled by his son Ismail.

Aside from director titles with major institutions such as NBS Bank, he holds the

position of Honorary Treasurer and Donors' Representative of M L Sultan Technikon and board trustee of the Mangosuthu Technikon Foundation.

Yusuff seeks out direct work opportunities with the same energy, and credits his father's philosophy for the hundreds of job opportunities his companies offer.

"When I was a schoolboy in the 30s, a trade financier called on my father and asked him why he needed such a large business," he recalls. "My father then took him to his warehouse, showed him all the people working there, and explained that each one fed about five mouths.

"That image stuck with me, and it is my pleasure to give work to people who can look after whole families."

He dismisses his altruistic efforts as "merely natural" extensions of God's instruction to do good, and explains his emphasis on education by pointing to the fact that the Prophet's first divine imperative was to "read". At the risk of immodest praise, though, Yusuff's sense of grace and purpose would suggest that his father has a senior accomplice in watching over his endeavours.

While chatting on a road near the Cato Manor college, a snake of indeterminate breed and almost three metres in length was spotted moving swiftly towards Yusuff's position beside the car.

With barely a break in his gentle monologue — and despite the hysteria among his guests — he simply stepped up onto the car's door sill just in time to let the serpent surge past in a sudden burst of speed. It was probably of no special significance. But perhaps the devil knows godliness when he sees it, and has the wit to surrender in its presence...

Rowan Philp

2.7 CONTRIBUTIONS OF THE HAJEE AHMED MAHOMED LOCKHAT WAKUFF (CHARITABLE TRUST) TO EDUCATIONAL INSTITUTIONS

Due to the shortage of schools after World War 2 and the introduction of Apartheid, the Hajee A M Lockhat Wakuff established the Ahmedia State-Aided Indian School in 1948 in Bellair Road, Cato Manor, Durban. In 1986, it became the Lockhat Islamia College and subsequent to that the Crescent Girl's High School.

The Wakuff has remained as the largest donor to three other State-Aided schools in Durban which have promoted an Islamic ethos, namely;-

- (I) Anjuman State-Aided Indian Primary School
- (II) South Coast State-Aided Indian School
- (III) Orient Islamic Institute

The Wakuff has also been responsible for the building of several schools in the rural areas of Kwa-Zulu Natal for the disadvantaged African communities. Among the schools are:-

- i) The Hajee A.M. Lockhat Commercial School in Umbumbulu, Kwa-Zulu Natal
- ii) The Mhlabumzima M.I. Paruk School in Richmond District, Kwa-Zulu Natal
- iii) The M.I. Paruk Lower Primary School in Wosiyana, Kwa-Zulu Natal
- iv) The Hawa Paruk Higher Primary School in Wosiyana, in the rural area Kwa-Zulu Natal
- v) The Lockhat Lower Primary School in District Ndwedwe, in the rural area Kwa-Zulu Natal

- vi) The Lockhat Higher Primary School next to the Lower Primary School in District Ndwedwe, Kwa-Zulu Natal
- vii) The Lockhat Secondary / High School to complete the complex mentioned above
- viii) The Silwane Lower Primary School in District Ndwedwe, in the rural area of Kwa-Zulu Natal
- ix) The Suleman Patel Higher Primary School in Ndwedwe to augment Silwane
- x) The Suleman Patel Secondary School to complement the Lower Primary School
- xi) The Suleman Patel High School to complete the Secondary Primary School
- xii) The Zulekha Paruk Secondary School in Egweni, Ndwedwe Area, Kwa-Zulu Natal
- xiii) The Mariam Patel Lower Primary School in Khanyane District, Ndwedwe in the rural area of Kwa-Zulu Natal
- xiv) The Lockhat Women's Training Centre in Galele, District Inanda for Women and officially opened on 2 November 1997 by Minister of Home Affairs, Dr. Mangosuthu Buthelezi
- xv) The Ismail Lockhat CP School in Pomeroy, Midlands, Kwa-Zulu Natal
- xvi) Mcoty High School in Umgababa
- xvii) Crescent Girl's High School in Parlock, Durban
- xviii) The Al-Azhar School of Durban

Tertiary institutions have also benefitted from the magnanimity of the Wakuff. The Hajee A M Lockhat Wakuff was the largest donor after M L Sultan to the M L Sultan Technikon Durban and subsequently donated further monies for which recognition the “Information Centre” at the entrance foyer has been named “HAJEE A M LOCKHAT INFORMATION CENTRE”.

Contributions were also made by the Wakuff to the University of Durban-Westville and in appreciation of this gesture, the University Council named the Cafeteria Building after the creator of the Wakuff, Hajee Ahmed Mahomed Lockhat.

The most recent contribution by the Wakuff to tertiary education has been the construction of a block at the Cato Manor Technical School. The official opening of this building was on 24 April 2002.

2.8 DONATION TO THE SOUTH AFRICAN RED CROSS SOCIETY

Although the Trust has concerned itself primarily with the upliftment of education, it has made significant contributions to other areas of community life. In 1943, a few months after the demise of the founder of the Wakuff, Hajee Ahmed Mahomed Lockhat, the trustees (A M Lockhat, S M Lockhat, I M Lockhat and A M Moolla) decided to donate an ambulance to the South African Red Cross in his memory.

The presentation of the ambulance was made to Mr. J. Mortimer Moir, the Chairman of the Natal Branch of the South African Red Cross Society, by the then Mayor of Durban, Mr. R. Ellis Brown on behalf of the A.M. Lockhat Trust.

2.9 CONCLUSION

Whilst the Wakuff has recognised the importance of education and has expressed its empathy for the plight of the disadvantaged communities by providing schools in the rural areas, it has also devoted much of its time and finances for the promotion of Arabic and Islamic Studies. The various projects that the Wakuff has undertaken to achieve this are discussed in the next chapter.

CHAPTER THREE

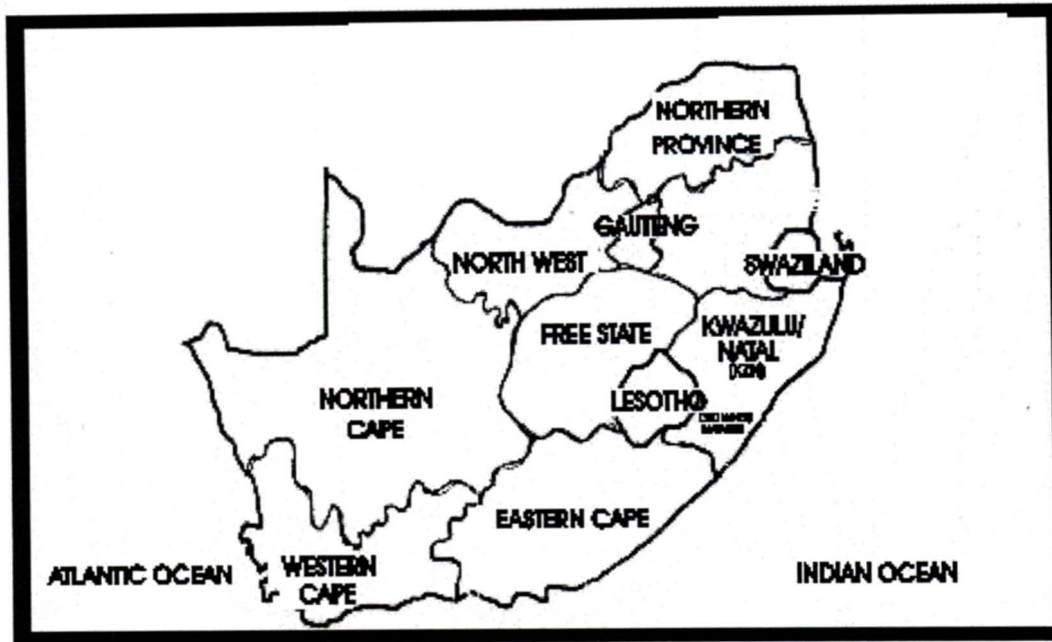
CONTRIBUTIONS OF THE HAJEE AHMED MAHOMED LOCKHAT WAKUFF TO THE PROMOTION OF ARABIC /ISLAMIC STUDIES IN COMMUNITY STRUCTURES

3.1 Introduction

Specific reference was made in Chapter 2 to the establishment of the Lockhat Masjid (erstwhile Ahmedia Mosque) in view of the inspiration taken by Hajee Ahmed Mahomed Lockhat, founder of the Hajee Ahmed Mahomed Lockhat Wakuff Trust, and his wife from Masjid-e-Nabawi (the mosque of the Prophet P.B.U.H. - in Madina, Saudi Arabia) as being a place of worship and learning. Therefore this chapter commences with the role of the Hajee Ahmed Mahomed Lockhat Wakuff in the building and maintenance of mosques, assistance to and establishment of madāris (supplementary religious education afternoon school), state-aided schools, Islamic schools and other activities solely for the promotion of Arabic.

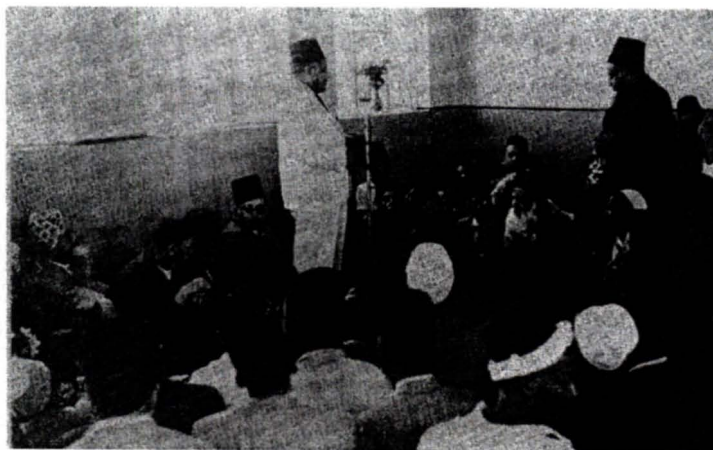
3.2 Ahmedia Masjid (Lockhat Masjid) and Madrasah

The Ahmedia Masjid (presently known as the Lockhat Masjid) was named after its founder, Hajee Ahmed Mohamed Lockhat. This mosque-cum-madrasah which was the *“last charitable act of the merchant prince, the late Hajee A M Lockhat”* (The Leader: 8-5-43) played an important role in the history of the Muslim Community of the Cato Manor/ Mayville area of Durban, Kwa Zulu Natal. (As shown overleaf in the map of South Africa). The Ahmedia Masjid, the Ahmedia Madrasah and the Ahmedia School (which followed later) were projects undertaken by the Hajee A M Lockhat Wakuff and were totally funded and maintained by the Wakuff.



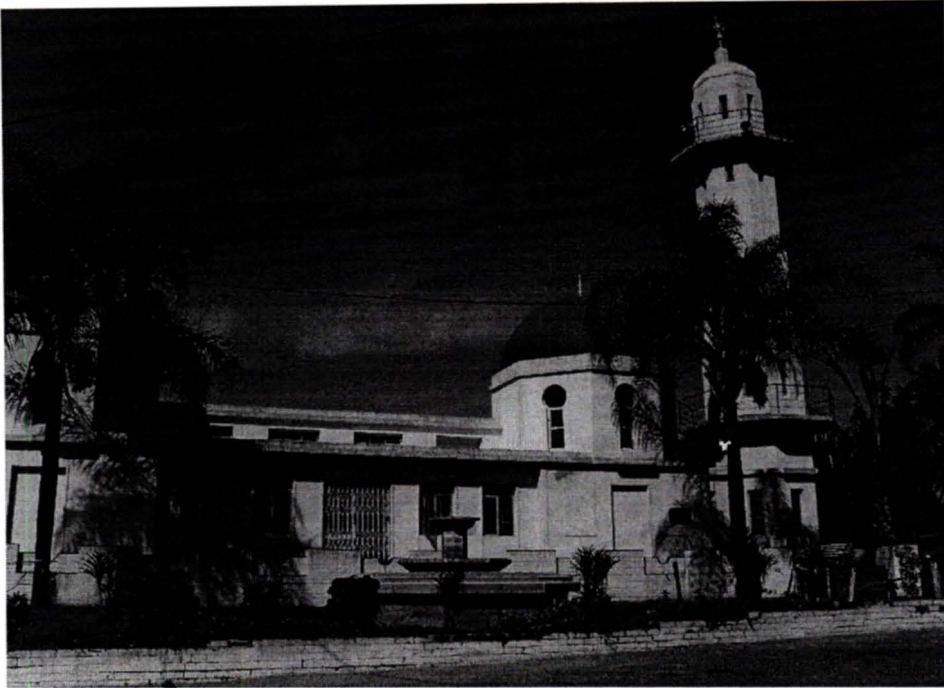
MAP OF SOUTH AFRICA

Before his demise, the late Hajee A M Lockhat reserved 6.500 pounds of the trust funds for the erection of a much needed masjid. The site chosen for this noble institution was at 161 Bellair Road, Mayville, approximately 2 kilometres away from the residence of the founder. Although he did not live to see its completion, he had probably envisaged that this Masjid would serve the needs of the then largest Muslim community residing in and around the Cato Manor / Mayville area (KZN). The Masjid was officially opened in 1943 as indicated below.



OFFICIAL OPENING OF THE AHMEDIA MOSQUE - 1943

Besides the five daily salaah (prayers) and Taraweeh (evening prayers) during the Holy month of Ramadaan, Hifz (memorization of the Qurān) classes were also conducted. The adjoining madrasah was used as a centre for Islamic and Arabic studies.



LOCKHAT MASJID (Erstwhile Ahmedia Masjid) AS IT STANDS TODAY

An important event that the Hajee Ahmed Mahomed Lockhat Wakuff Trust hosted annually during the late 1940's until the 1960's was the Meelād-un-Nabie held at the Masjid. On this day especially reserved for the commemoration of the birth of the Holy Prophet Muhammad (Peace be upon him), the Hajee Ahmed Mahomed Lockhat Wakuff Trust would invite the Muslim community to participate in a programme which would consist of Qur'ānic Recitations, quotations of the Ahadith (Sayings of the Prophet Muhammad -Peace be upon him) and lectures on relevant religious topics.

Learned Ālims (Islamic scholars) were invited to deliver speeches which were specifically aimed at educating the public on various issues relating to the Islamic code of conduct. Amongst the rationale of the Trust for hosting an event of such a magnitude was to honour the Prophet (Peace be upon him) and to instill simultaneously in the adult component of the Muslim community, a thirst for Arabic and Islamic Studies. The efforts of the Wakuff that one sees today in promoting Arabic and Islamic Studies, certainly had its roots in the likes of such functions like the Meelad-un-Nabie.

The efforts in providing Islamic education gained momentum in 1944, with the establishment of the Ahmedia School adjacent to the masjid. In 1944, the pupil roll at the madrasah was 100 and by 1948 it boasted a roll of 500 learners. The learners of the school were fortunate enough to receive their practical lessons in Arabic and Islamic studies at the masjid. These lessons were delivered daily under the supervision of the educators who were employed and paid by the Hajee Ahmed Mahomed Lockhat Wakuff.

On 16 April 1944 Moulana Abu Bakar Khatib from Damman (India) was appointed as the first Imam of the Ahmedia Masjid and principal of the Arabic/Islamic Studies department. He initially resided on the premises of the masjid. The high standard of teaching and learning that he inculcated and insisted upon, became a precedent for his successors in the years that followed. Being fluent in Arabic, as well as many other language, he spent much of his time in pursuit of Arabic/Islamic knowledge from various sources. He made valuable contributions to Islamic literature (during his stay in the precincts of Ahmedia Masjid). Amongst his celebrated publications were the *Nizāmi Fārsi Qāida* and *Nizāmi Fiqh Qāida*.

According to Hafez Jabbaar, an ex-student of the late Moulana Khatib, it was the Hajee Ahmed Mahomed Lockhat Wakuff that “brought” Arabic/Islamic studies to the community of Cato Manor and that the late Moulana Khatib was instrumental in realizing the goal of the Wakuff. Amongst the students who successfully completed their Hifz under his esteemed supervision were Hafez Jabbaar, Hafez Imam, Hafez Yusuf Paruk, Hafez Dawood Makada and Hafez Ahmed Saeed. These students later played an important role in producing some of the finest Qur’ān and Arabic scholars in South Africa.

Besides ensuring an accurate memorization of the Holy Qur’ān, Moulana Khatib also impressed upon his students the importance of *Tafsīr* (commentary) of the Holy Qur’ān. His fluency in the Arabic language coupled with his vast knowledge of the Holy Qur’ān contributed to the success of his “*Tafsīr*” classes held at the Ahmedia Masjid. He will always be remembered for his invaluable contribution during his ten year term of office. With regard to the conditions of service of educators he stated:

“I am proud to say that Ahmedia Masjid (Lockhat Masjid) was the first institution to give some sort of status to the teacher as far as salary and conditions of service were concerned”. (21st anniversary Brochure-Ahmedia School 1968).

The year 1953 saw the end of Moulana Khatib’s term of office and the appointment of the late Moulana S.M.Loot as the Imām of the Masjid and principal of the madrasa. He remained in office until 1982 (when he was appointed as the first Imam of Masjid-e-Yusuf in Parlock), and Munshi Dawood Vanker was appointed as Head of Arabic/Islamic Studies Department. Suleman Omar and Cassim Muslim Bhana subsequently occupied this post.

The Ahmedia Masjid provided an impetus in the promotion of Islamic/Arabic Studies. The serene precincts of the masjid together with the presence of the respected Ālims and educators of the time contributed to a conducive learning environment which generated many Huffāz (memorizers of the Qur'ān), Ālims and educators. The culture and true spirit of the Islamic learning process that prevailed at the Ahmedia Masjid was and is demonstrated by many of the ex-students reciprocating back to the community through various institutions or in their own personal capacity.

3.2.1 A brief historical account of some of the outstanding students of the Ahmedia Madrasah and their Contributions:

Hafez Jabbaar

Hafez Jabbaar, who was the very first student of Moulana Khatib, began his *Hifz* (memorization of the Qur'ān) at the Ahmedia Masjid in 1943. On completion of his Hifz in 1946, he performed the Taraweeh prayers (the sunnat night salāh of the holy month of Ramadaan) together with Moulana Khatib and Moulana Bobat at the Ahmedia Masjid and during his later years at the Al-Ameen Masjid in Chatsworth.

Hafez Jabbaar also spent 14 years of his life as an educator of Arabic/Islamic Studies at the Ahmedia School, during which time he benefitted tremendously from the wealth of knowledge of his mentor, Moulana Khatib. In 1946, he was appointed as Head of Arabic/Islamic Studies Department at the Koowathe Islam School in Verulam. Presently, he has retired but nevertheless still oversees the Huffaaz of the Al-Ameen Masjid, Chatsworth, Durban.

Hafez Moosa

Hafez Moosa also commenced with his Hifz in 1944 under Moulana Khatib at the Ahmedia Masjid and immediately after completion, he too, performed the Taraweeh prayers at various Masājids (mosques). He spent the major part of his life as an educator in Arabic/Islamic studies at the Anjuman Islam State - Aided School in Leopold Street, Durban and retired in 1997. He is currently the Imaam of the Woodhurst Masjid in Unit 10, Chatsworth, Durban.

Hafez Dawood Makada

This ex-student of the late Moulana Khatib has devoted much of his life in the field of Hifz. He conducts both morning and evening “*Hifz*” classes. Some of grand children of Moulana Khatib are his students who today lead the *Taraweeh* prayers in Juma Masjid (Grey Street Mosque) Durban, the largest Masjid in the Southern hemisphere.

Hafez Yusuf Paruk

Hafez Yusuf Paruk who is popularly known as Soofie Paruk, completed his Hifz at the Ahmedia School, also under the late Moulana Khatib and the first South African to complete Hifzul Qur’ān in eight and a half months. It is interesting to note that Qari Ahmed Yusuff Lockhat, grandson of Hajee Ahmed Mahomed Lockhat is amongst the Huffāz who completed their Hifz under Hafez Yusuf Paruk.

Besides many a students completing their Hifzul Qur’ān under Hafez Soofie Paruk, he initiated and is still responsible for assigning Huff āz for Taraweeh (during the month of Ramadan) in the Durban suburb of Phoenix, which is the second largest Muslim residential suburb in Durban catering for approximately ten masājids (mosques).

Hafez Ahmed Saeed

In the year 1949, Hafez Ahmed Saeed had commenced with his Hifz under the supervision of the late Moulana Khatib. On completion of his Hifz, he was requested by Moulana Khatib to assist with the Islamic education at the Ahmedia Masjid. Shortly thereafter, he joined the Arabic/Islamic Studies Department at the Ahmedia State Aided School. In realizing his potential, the late Moulana Khatib encouraged Hafez Ahmed Saeed to further his Islamic Studies in India.

Hafez Ahmed Saeed returned to South Africa as an Ālim. He spent the major part of his life serving Imāmat (leading the prayers) at the Grey Street Masjid after Moulana Khatib's retirement. He has also served the Muslim Community in Newcastle and Zimbabwe.

Rashida Ally

Rashida Ally, who is presently employed by the Islamic Educational Organisation of Southern Africa (IEOSA), is an ex-student of the Ahmedia State Aided School. She began her career by conducting private classes in Arabic/Islamic studies. She subsequently accepted a post at a madrasah in Phoenix and concurrently enrolled for the three year Teacher Training Course in Arabic/Islamic Studies conducted by the Muslim Charitable Foundation at the Orient Islamic School in Durban.

In 1986, she joined the team at IEOSA as an educator. Her expertise had made her an ideal candidate to conduct the "in-house experimental madrasah" at IEOSA. She successfully implemented the progressive methods of teaching advocated by IEOSA prior to implementing them at the IEOSA affiliate madāris (religious afternoon schools). In 1990 she was promoted as Head of the Qur'ānic Department at IEOSA and in 1994 as Administrator.

3.2.2 Madrasah Anjuman Eiakhavatool Islam

Another important learning centre whose Arabic/Islamic Studies was supervised by the Hajee Ahmed Mahomed Lockhat Wakuff was the Madrasah Anjuman Eiakhavatool Islam. This madrasah was located a few metres away from the Ahmedia Masjid. This institution as well as the Arabic/Islamic department of the Ahmedia School and the “madrasah” classes at the Lockhat Masjid (erstwhile Ahmedia Mosque) functioned as one unit in providing Islamic/Arabic studies. (Ahmedia School, Anniversary Brochure : 1947-1968)

3.3 Financial Assistance in the establishment of other masājid and madāris.

However, by the 1970's the full-blown effects of apartheid laws began to manifest itself and Cato Manor, with the largest Indian Muslim community was not spared. The majority of the Muslim families had to re-locate to designated areas (initially Chatsworth and later Phoenix) and had the task of building an Islamic community afresh.



MAP SHOWING CHATSWORTH AND PHOENIX

Financial constraints, compounded by other problems of relocation created once more a vacuum with regard to Islamic/Arabic studies. Tents and other “make-shift” shelters were used to perform the five daily prayers. To this unexpected change in scenario of the greater Muslim community, the Hajee Ahmed Mahomed Lockhat Wakuff responded positively by offering financial assistance in establishing madāris and mosques.

3.3.1 Anjuman Ikhwatul Islam (Al-Ameen) : Mosque and Madrasah (Chatsworth)

The first area designated by the apartheid government for re-settlement of the affected families was Chatsworth, an area to the south of Durban. Unit 7 of Chatsworth was soon populated with many ex-residents of the Cato Manor area. Amongst them were members of the Anjuman Ikhwatul Islam Trust (of the Cato Manor area) who took the initiative of starting the first madrasah in the region.

In 1974, the Trust successfully completed the building of the masjid-cum-madrasah with the financial assistance of many donors, amongst whom was the Hajee Ahmed Mahomed Lockhat Wakuff . Mr. Yusuff Ahmed Lockhat (Chairperson of the Hajee Ahmed Mahomed Lockhat Wakuff) was appointed as one of the first Trustees of the masjid. In 1985, the madrasah came under the wing of IEOSA. The current pupil roll of the madrasah is 131. In 2000, a pre-school was initiated by IEOSA at the madrasah. The pre-school implements a school readiness program as well as an Arabic and Islamic Studies syllabus. In 1985, the Hajee Ahmed Mahomed Lockhat Wakuff paid salaries of 4 educators. Currently they are providing for the salaries of two educators.

3.3.2 Bagdadi Islamic Institute (Phoenix)

The Bagdadi Masjid, which was the first mosque built in the Phoenix area, originally had its humble beginnings in a marquee. This “make-shift” masjid served the needs of the community from 1978 until 1982 when the trustees approached Hajee Y A Lockhat and his son Qari Lockhat for financial assistance for the establishment of a masjid in Unit 4, Phoenix. Thus, with the assistance of the Hajee Ahmed Mahomed Lockhat Wakuff the construction of the first masjid in Phoenix commenced and in 1982, the masjid together with the madrasah was completed. Since this institute caters for the first section of the community uprooted from the Cato Manor area, the Hajee Ahmed Mahomed Lockhat Wakuff has assumed total responsibility of the maintenance of the masjid-cum-madrasah, pays for the salaries of educators and ensures that the IEOSA provides Islamic/Arabic education for the children.

3.3.3 Masjid-e-Yusuf (Parlock)

Mr. Y A Lockhat initially raised the issue of a masjid in Parlock at a meeting of Trustees held on 19 May 1978. According to the minutes of the meeting, (refer to appendix 3) Mr. Y A Lockhat proposed that the Hajee Ahmed Mahomed Lockhat Wakuff together with the Lockhat Charities Trust and other individual members of the A M Lockhat and E M Paruk families bear the cost of the building. The estimated cost was one million. The masjid was opened in the year 1982.

With regard to the issue of maintenance of the masājids, the Hajee A M Lockhat Wakuff agreed to maintain the Ahmedia Masjid (Cato Manor), Musjid -e-Yusuff (Parlock) and to fill in any shortfall in Baghdadi Masjid (Phoenix), according to the minutes of 8 July 1985. (see appendix 4)

3.3.4 Jamaat Khana at the former University of Durban-Westville (currently University of Kwa Zulu Natal / Westville campus)

In December 1977, the Hajee Ahmed Mahomed Lockhat Wakuff approved of a donation of R6000-00 towards the building of the Jamaat Khana (semi-Mosque) at the former University of Durban-Westville.

As an active founding member of the Jamaat Khana, Mr. Y.A. Lockhat, together with co-founding members embarked on a major collection drive to ensure the completion of the Jamaat Khana which he felt was an urgent need considering the large percentage of Muslim students on campus, and in particular, those pursuing studies in the Arabic/Islamic Studies field. (Refer to appendix 5) In the initial years, Mr. Y A Lockhat undertook the responsibility of maintaining the salary of the supervisor-cum-Imām.

3.3.5 Miscellaneous Donations

Despite the absence of earlier records of minutes of meetings of the Hajee Ahmed Mahomed Lockhat Wakuff, the following excerpts of minutes since the 1970's provides authentic evidence of the assistance rendered to various madāris and other Islamic organisations engaged in the promotion of Arabic/Islamic Studies. In June 1982, R30,000-00 was paid by the Hajee Ahmed Mahomed Lockhat Wakuff Trust towards salaries of Arabic/Islamic Studies educators employed in madāris in and around Durban areas, as indicated by the following minutes.

The following donations in respect of the year ended 31st December, 1977 were unanimously approved -

University of Durban/Westville	
Building of Muslim Prayer Hall	R 6 000,00
Verulam Mosque Trust	R 3 500,00

The following donations already paid out by approval of three Trustees or already approved by the three Trustees but still to be paid out were confirmed at the Meeting -

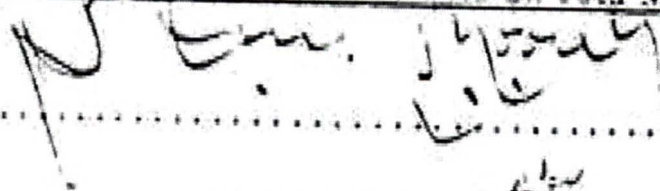
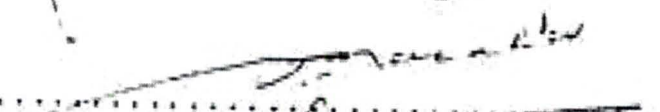
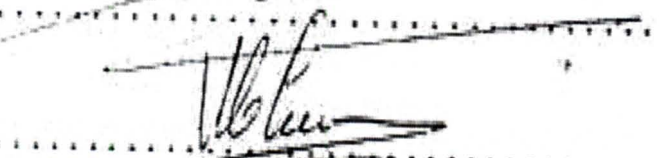
Pinetown Islamic Society	R 6 000,00
Verulam Sunni Mosque Trust	R 3 500,00
South Coast & District Madressa Trust	
1978 Payment	R 1 300,00
Moorton Muslim Association	R 1 500,00
Orient Islamic Educational Institute	
1978 Payment	R 1 000,00
Habibiah Madressa Najuman Islam	
Building Extension Fund	R 750,00

This concluded the business and the meeting closed.

ATTENDANCE REGISTER

HAJEE AHMED MAHOMED LOCKHAT WAKUFF

Meeting of the Trustees held on 19th May, 1978

	..... <u>TRUSTEE</u>
	..... <u>TRUSTEE</u>
	..... <u>TRUSTEE</u>

MINUTES OF A JOINT MEETING OF TRUSTEES OF HAJEE AHMED MAHOMED LOCKHAT WAKUFF AND LOCKHAT CHARITIES TRUST HELD AT THE OFFICES OF WARTSKI GREENBERG, FOURTH FLOOR, TRUST BANK CENTRE, SMITH STREET DURBAN ON THE SIXTH DAY OF AUGUST, 1982 AT 3.30 P.M.

PRESENT: Y.A. LOCKHAT
H.I. LOCKHAT
I.S. LOCKHAT
L.D. WARTSKI

Chairman: The Meeting unanimously appointed Mr. Y.A. Lockhat as Chairman of both Hajee Ahmed Mahomed Lockhat Wakuff and Lockhat Charities Trust.

Minutes: Minutes of Meeting held on the 1st March 1982 and Resolution dated 21st June 1982 were confirmed.

DONATIONS: A schedule of donations made to date were tabled including donations to the Durban-Westville University R50,000-00, Durban-Westville Jamat Khana R6,000-00 and Asherville Muslim Educational Society R6,000-00, M.L. Sultan Technikon R4,000-00, Dannhauser Islamic Society R2,000-00.

Donation - Islamic **Education:** After discussion it was resolved that R30,000-00 be paid towards salaries of Islamic Teachers in Madressas in and around Durban for the 12 months ending 30th June 1983.

Since the establishment of IEOSA, the Hajee Ahmed Mahomed Lockhat Wakuff continues to contribute (under the auspices of IEOSA) approximately R100,000-00 annually towards the salaries of madrasah educators employed in the less affluent communities.

3.4. Schools Established and/or funded by the Wakuff since 1947

Whilst the Wakuff funded generously to organisations concerned solely in the promotion of Arabic/Islamic studies, it recognised the merits of an integrated education system, a system that offers secular as well as Arabic/Islamic Studies within the school time framework. Its advocacy for such a system resulted in the Hajee Ahmed Mahomed Lockhat Wakuff establishing the first such school in the country namely the Ahmedia State Aided-School.

3.4.1 Ahmedia State- Aided Indian School

As in the case of the Ahmedia Masjid, the school also derived its name from the founder Hajee Ahmed Mahomed Lockhat. The Ahmedia State Aided Indian School was officially opened in July 1947 in Bellair Road, Cato Manor, Durban. The school was built on the site adjacent to the Ahmedia Masjid. The school was unique for its two distinguishing features, namely:

- a) it introduced the concept at an integrated Islamic and secular education system.
- b) it was built and completely funded by the Hajee Ahmed Mahomed Lockhat Wakuff.

The concept of an integrated system of imparting both secular and religious education to learners within the normal day was perceived as the ideal approach for the educational advancement of future generations. It also eliminated the problem of learners attending various madāris or private homes in the afternoons for Arabic / Islamic studies.

In realizing the vision of such an institution, the Wakuff encountered a few obstacles. Prior to 1942, to change the status of a school to a state-aided school (providing religious education), merely required permission from the Provincial Education Department. In 1942, this facility ceased to exist. The Trustees of the Wakuff, in particular the late Mr. A.M. Moolla had to persuade the Natal Provincial authorities to relax the policy and to grant the Wakuff a special privilege.

In 1944, negotiations began with the Director of Education as well as the Natal Provincial Executive. The then Directors of Education, Mr R.A. Banks helped to expedite the process, together with Mr G.H. Calpin (once editor of the Natal Witness) who assisted in interviews and correspondence. Finally, in July 1947 Mr J.E. Devlin, Senior Official of the Natal Education Department performed the opening ceremony of the Ahmedia School, thereby marking a new era in Muslim education in Durban and Natal.

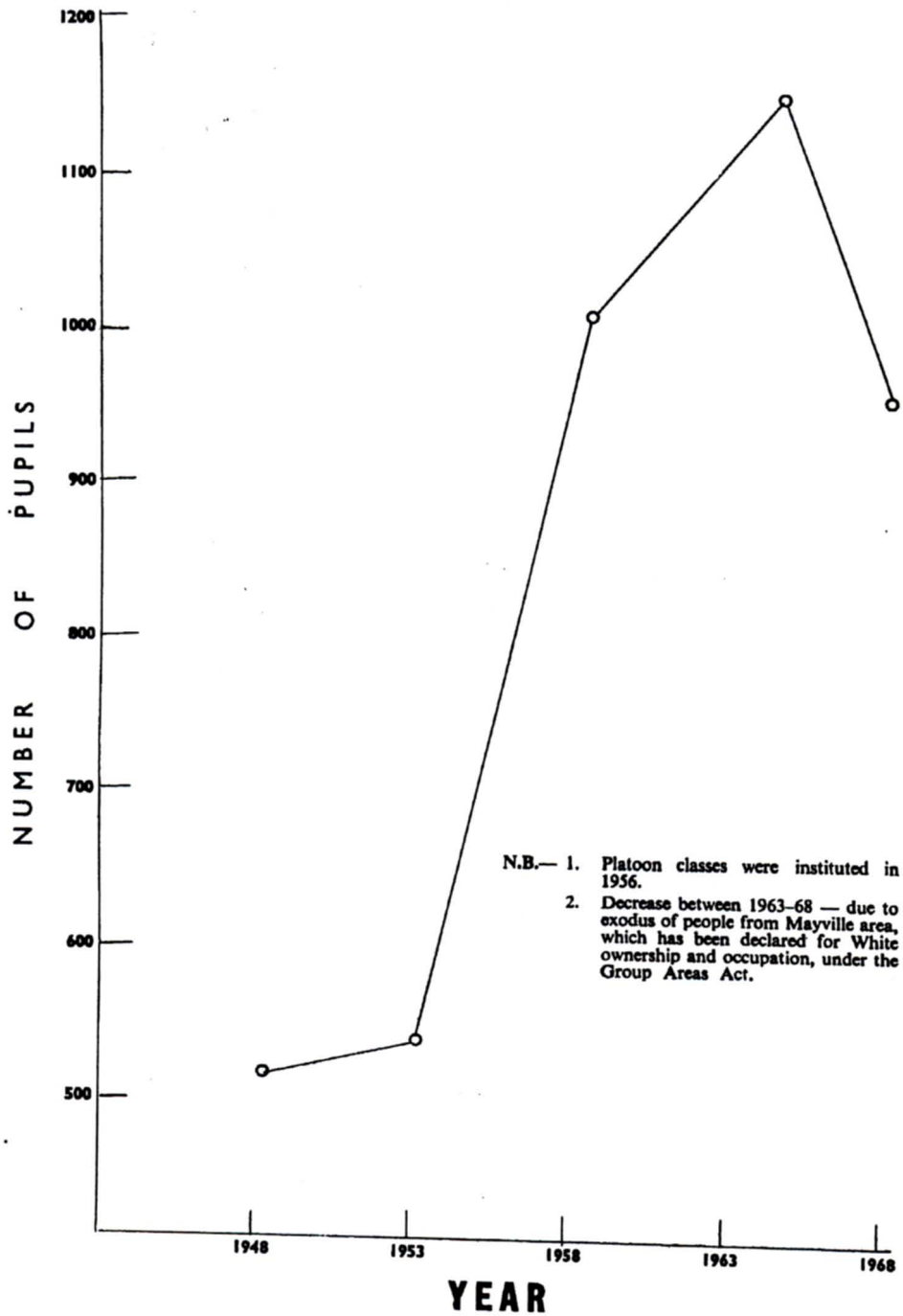
OFFICIAL OPENING OF SCHOOL - JULY, 1947



Since inception, the school's record had proved excellent and the school had remained the pride of Indian schools. The stamp of recognition for achievement was given to the Ahmedia school in December 1958 when the "then" Inspector of Schools, J.H. Stander, Esq. had made commendatory assessment which resulted in commendation from the Director of Education on the schools level of performance.

Since 1953 the school experienced an increase in pupil enrollment and by 1956 it became necessary to institute the platoon system to ease the burden in the classroom. In the early 1960's the pupil roll had escalated to over a 1000. The school unfortunately witnessed a gradual decrease since 1963 due to the enforcement of the Group Areas Act which declared the Mayville are (which includes Cato Manor) for White ownership. (Refer to Graph 1). By 1968, the year of the school's 21st anniversary, had admitted 4903 pupils and a total number of 170 teachers had been employed.

AHMEDIA STATE-AIDED INDIAN SCHOOL
GRAPH SHOWING ROLL OVER THE YEARS



3.4.1.1 Achievements of the Ahmedia State-Aided School

A thorough study of the achievements of the Ahmedia State-Aided School, adequately justifies “Topmost” as the motto of the school. Its holistic approach to the education ensured that pupils excelled academically, spiritually, aesthetically, physically and so on.

Whilst the school excelled in all fields, it was the Arabic/Islamic Studies Department that was the “backbone” of the school. Since the establishment of the school, the Arabic/ Islamic Studies Department maintained its vibrancy in its efforts to promote Arabic/ Islamic Studies. A well equipped Islamic library was amongst the top priorities. According to Abdulla Deedat, brother of the world-renowned Sheikh Ahmed Deedat, Ahmedia School was the pioneer of Arabic in the school curriculum in the country. He further mentioned that the success of implementation of Arabic in the school curriculum can be credited to the persistent nature of Mr. Y. A. Lockhat who defied all odds to make the Arabic language a priority.

In 1958, Dr. Zabliet, a Lebanese (who settled in South Africa), was appointed by the Hajee Ahmed Mahomed Lockhat Wakuff with the specific aim of providing tuition of the Arabic language to the educators of the Ahmedia State Aided School, thereby improving the standard of Arabic at the institution. These classes were held twice a week over a period of three years at the Ahmedia State Aided School. The necessary resource material was provided by the Hajee Ahmed Mahomed Lockhat Wakuff. Amongst the many educators who benefitted from this course were Hafez Jabbaar, Hafez Ahmed Saeed and Ustaad Sheikh Oosman.

The success of Dr. Zabliet's Arabic course was overwhelming. It motivated the educators further to improve their knowledge of the Arabic language, many of whom subsequently enrolled for the Arabic course at the University College at Salisbury Island in Durban which was affiliated to the University of South Africa (UNISA). Amongst those educators who successfully completed some of the university's courses in Arabic were Hafez Jabbaar.

In 1954, the Arabic Study Circle of Durban had arranged for Hafez Suleman Omar, Hafez Timol and Abdullah Deedat to study Arabic at the Al-Azhar University of Cairo, the oldest existing University in the World. On completion of their studies in Cairo, all three students were employed by the Hajee Ahmed Mahomed Lockhat Wakuff, as educators at the Ahmedia School, on the strength of their own proficiency of the Arabic language.

A perusal of the results of the annual speech contests organized by the Arabic Study Circle reveal that since 1958, the candidates of the then Ahmedia State Aided School had been highly successful(see article - page 71). In 1967, they secured the composite trophy (see speech Contest Results page 72). In 1966 the school introduced the Annual Inter-House Islamic Studies Competition which was opened by Mr J.H. Stander – the then Deputy Director of Indian Education.

Prizes Won For Arabic



THE Arabic Study Circle of Durban held a successful speech contest in which eight Moslem boys and girls from Natal took part. Here, three of the winners admire their prizes with Mr. David Horner, one of the three adjudicators. They are (from left): C. I. Mahomedy, first in the "impromptu" speechmaking section; Fawzia G. M. Engar, second in the senior section, and Rashida Kathrada, first in the senior group.

Rashida, who is a religious teacher at the Ahmedia Government-aided Indian School in Mayville, has been first in similar contests in the past two years. This year she was presented with the Al-Haj E. H. Ismail Trophy as the main prize for her speech in English on Islam and its message for the modern man.

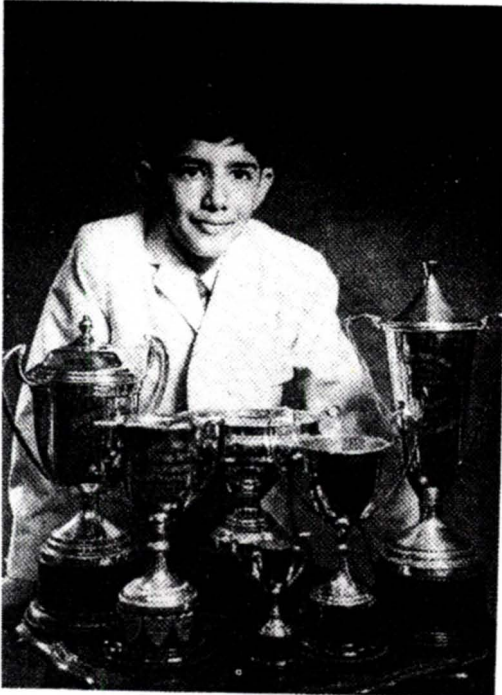
On Sunday the junior section contest will be held in the A. I. Kajee Memorial Hall, Durban.

Speech Contest Results

(organised by the Arabic Study Circle and open to any primary school)

1947 - 1957	..	..	..	No contest.
1958	..	..	..	7 pupils received book prizes
1959	..	..	..	2nd prize
1960	..	..	..	2nd prize and 3rd prize
1961	..	..	..	2nd prize
1962	..	..	..	1st prize and 3rd prize
1963	..	..	..	3rd prize
1964	..	..	..	2nd prize
1965	..	..	..	2nd prize and 3rd prize (won composite trophy)
1966	..	..	..	3rd prize
1967	..	..	..	1st prize, 1st prize and 2nd prize (won composite trophy)
1968	..	..	..	No contest.

Our Stars in the Annual Speech Contest



MOHAMED SAYEED JINNAH

1964—Second
1965—Second
1966—Third
1967—First



RASHIDA YUSUF KATHRADA

1959—Second
1960—Third
1961—Second
1962—Second

(Ahmedia Anniversary Brochure)

The diligent observances and commemoration of important Islamic events contributed to the Islamic/Arabic ethos of the school. The celebration of the birth of the Holy Prophet Muhammad (Peace be upon him) was held annually and during the 1400th Qur'ānic Anniversary Celebrations in 1968 (held in Durban) the learners of the Ahmedia State Aided School were once more in the forefront.

Visits by illustrious Islamic scholars and educationists remained a source of inspiration for both the staff as well as the learners. The school welcomed its first guest from abroad, Dr. M Talaat Taha of Egypt in 1948. In 1966, the school was once more honoured by the visits of Professor Sayed Abdul Quddus Hashami, an eminent educationist from Pakistan, as well as the world renowned Qur'ān Reciter, Sheik Abdul Basit Abdus Samad of Egypt.

This institution which served as a source of inspiration for Arabic/ Islamic Studies can proudly mention learners who pursued their careers in this field and returned to the institution as members of the staff. Amongst them were Miss Z. Osman, Miss S. Ally, Miss A. Khan and Miss H. Khan. The school also produced many Huffāz.

The success of the Ahmedia State-Aided School in implementing this new concept of integrated education inspired other Muslim schools to adopt this system in the 40's, 50's and 60's. The South Coast Madressa school soon opted for this system, which then extended to the Orient Islamic School, the Anjuman State-Aided School, the Crescent School in Pine Street and the Jumma Musjid State-Aided School.

3.4.2 South Coast Madressa School

Amongst the first members of the South Coast Madressa Trust were the late A M Moolla and the late S M Lockhat – both of whom were then trustees of the Hajee A M Lockhat Wakuff. It was the late Mr. A M Moolla, who was instrumental in exporting this concept of integrated education to the South Coast Madressa School in Clairwood, Durban in 1947. It was also on his strength that the Vice-Principal of the Ahmedia State - Aided School, Mr. S A H Yusuf, was appointed as principal of South Coast Madressa in 1967. The result of his expertise in this system of education that he gained from his previous school (Ahmedia State Aided School) is evident in the following statement of the late Mr. A K Hussein of the Religious Department of South Coast Madressa:

“The Religious Department is greatly indebted to the Principal, Mr. S A H Yusuf who had been largely instrumental in bringing about a complete “revolution” in our system of Religious Education.” (21st Anniversary Brochure South Coast Madressa)

Presently, the Arabic/Islamic Department of South Coast Madressa implements the curriculum of IEOSA which is financed by the Hajee A M Lockhat Wakuff.

3.4.3 Anjuman Islam State-Aided School

Within two years after the opening of the two schools (Ahmedia and South Coast Madressa) the Muslim community became convinced of the merits of a school with an Islamic ethos, a school that offers both secular and Arabic/Islamic studies to its learners.

The Anjuman Islamic Madressa Trust saw the need for such an institution in the city centre in Durban. They arrived at a concensus that a school should be built on the Leopold Street Site to which the Madressa in Pine Street should be transferred. The Madressa Trust enlisted the assistance of the Late Mr. A M Moolla (the then trustee of the Hajee Ahmed Mahomed Lockhat Wakuff Trust) to forward the request to the Director of Education. Thus 8 August 1953 saw the official opening of the Anjuman State - Aided School. Since the institution fulfilled the conditions of the Hajee Ahmed Mahomed Lockhat Wakuff, that is, the provision of Arabic/ Islamic Studies within its curriculum, the Wakuff once again donated generously an amount of one thousand and five hundred pounds towards the building of the school.

The following are excerpts from the brochure Madressa Anjuman Islam, Golden Jubilee 1917-1967.

BUILDING FUND — LIST OF DONORS

Natal Provincial Administration	... 14,807
Madressa Anjuman Islam Trust	... 9,320
A. I. Kajee (Pty.) Ltd. & Kajee Moosa & Co.	... 4,000
Lockhat Family	... 1,500
E. G. Paruk Family	... 1,500
M. S. Randeree Family	... 1,000
Hafez Moosa Family	... 1,000
Malek A. Karim	... 1,000
A. M. Moolla	... 1,000

So it was this background in which the Leopold Street School was conceived and erected, and all of us will remember with joy and gratitude its opening day 8th August, 1953, when the ceremony was performed by the Director of Education. Mr. C. M. Booysen

We continue to remember with our deep sense of gratitude the many donors towards the School building, the A. I. Kajee Memorial Hall, and the E. G. Paruk Library, the principal donors among them being the A. I. Kajee family, A. M. Lockhat family, E. G. Paruk family, E. M. Paruk family, M. S. Randeree family, Hafez Moosa family, M. S. Moolla family, Malek A. Karim family, A. M. Shaikh family, Ismail Mahomed family, K. M. Seedat family, Seedat-Kathrada family, Bobat-Asmal family, Essopjee Omar family, A. M. Mayet family, I. G. H. Bassa family.

Subsequent to the initial donation, further donations were made by the Wakuff. The following letter (dated 25 July 1975) from the Hajee Ahmed Mahomed Lockhat Wakuff Trust to Mr Timol (the then treasurer of the Madressa Anjuman Islam) clearly states that over and above the regular donations a further R1 000-00 would be granted by the Wakuff pending the progress of Arabic/ Islamic Studies at the Anjuman School.

AMM/KP

25th July, 75

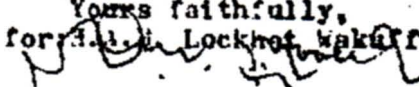
The Treasurer,
 Madressa Anjuman Islam,
 c/o A.I. Kajee (Pty)Ltd.,
 37 Albert Street,
 DURBAN
 4001

Dear Mr. Timol,

We write to confirm that we have agreed to donate to your Trust for the current year R1200-00 for our regular annual donation and an additional amount of R500-00 as for special donation for the period 1.7.75 to 31.12.75. In adjustment of the total amount of R1700-00 we send you enclosed cheques as follows:-

<u>Amount</u>	<u>Due Date</u>
R500-00	30.8.75
R300-00	30.9.75
R300-00	31.10.75
R300-00	30.11.75
<u>R300-00</u>	31.12.75
<u>R1700-00</u>	

As from the year 1976 we intend to continue subject to satisfactory progress of the Religious education at the Anjuman School to make the special donation of R1,000-00 on an annual basis, but the regular annual donation will be reviewed annually in the light of the financial situation presented to us in terms of estimated income and expenditure.

Yours faithfully,
 for A.I. Lockhat Wakuff


3.4.4 Orient Islamic Primary and Secondary Schools

In the late 1930's, the minds of our pioneer fathers were occupied with the ideal of institutions where religious and secular aspects of education could be integrated. They wished to ensure that the Tarbiyyah (upbringing) of their children would capacitate them for a competitive life in the 20th century. The late Hajee Ahmed Mahomed Lockhat was amongst these pioneer fathers. He gave full support towards this project and was the largest donor. This is recorded in the Orient Islamic Institutes Brochure of 1969, under the list of donors. His donations of ten thousand pounds (English pound) was conditional in that the school had to include Arabic/ Islamic Studies in their curriculum.

However, since 1942, the Orient Islamic Educational Institute experienced numerous problems in securing a suitable site for their institution. In 1959, the Orient Islamic Institute on Centenary Road, Durban opened its doors to the community offering its learners a similar curriculum as its sister schools.

(Brochure : Orient Islamic School - 1960-1985)



HAJEE A M LOCKHAT
Whose family was the largest
donor to the Institute

LIST OF DONORS

Lockhat, Family, Durban	£10,000
Hafez Moosa Family, Durban	£6,500
E.M. Paruk Family, Durban	£5,250
A.M. Moolla Family, Durban	£5,000
M.A. Motala Family, Durban	£4,500
M.S. Randeree Family, Durban	£4,000
Mahomedy Family, Durban	£4,000
A.I. Kajee Family,	£3,500
Muslim Ladies Collective Committee, Durban	£3,000
Moosa Hajee Cassim Family, Durban	£3,000
M.I. Bobat Family,	£2,500
E.G. Paruk, Family, Durban	£2,500
Dr. K.M. Seedat Family, Durban	£2,000
G.M.D. Seedat Family, Durban	£2,000
A.R., Ali & Yusuf G.H. Bassa Family, Durban	£1,500
M.M. Amod & Co., Ladysmith	£1,250
A.M. Mayat Family,	£1,005
E.I. Kajee Family, Durban	£1,000
M.A. Asmal Family, Durban	£1,000
Essop E.G. Paruk Family, Durban	£1,000
I.G.H. Bassa Family, Durban	£1,000
R. Rajab Family, Durban	£1,000
V.N. Mahomed Family, Durban	£1,000
M.E.C. Paruk Family, Durban	£1,000
Dr. M.G.H. Mayet Durban	£1,000
Derby Shirt Mnf. Ltd. Durban	£1,000

(Brochure : Orient Islamic School - 1960-1985)

3.4.5 The former Lockhat Islamic College (Al-Falaah College)

The former Lockhat Islamic College established in 1994 is remembered as the first institution to be completely private and managed by a “board of governors”. In its commendation of a private institute providing secular as well as Islamic and Arabic Studies, the Hajee A M Lockhat Wakuff granted permission to the board of governors for the use of its premises in Cato Manor, namely the former Ahmedia School. Mr. Y A Lockhat, chairman of the Board of Hajee Ahmed Mahomed Lockhat Wakuff convinced the Department of Education to move the learners of Ahmedia School (who were small in number) to another school to allow for the opening of the first private Islamic school in the region and the second in the country.

The Lockhat Islamia College thus benefitted the use of the building for fourteen years at a nominal fee of R2 a year. In 1998, they relocated at the request of the Hajee A M Lockhat Wakuff to allow for the occupation by the newly formed Crescent Girls’ High School.

3.4.6 Crescent Girls’ High School

The Crescent Girls’ High which marked its inception in 1998 is a non-profit private secondary girl’s school and subsidised by the Hajee A M Lockhat Wakuff. The rationale for the establishment of a secondary school exclusively for girls are many.

Firstly, the political changes and sweeping reforms in the 1990’s dramatically altered the demographic profile of the learners in schools. With the demise of apartheid, Muslim students (who are in the minority in South Africa) were inevitably subjected to various cultural and religious influences. Such influences can subtly impact on one’s outlook, education and faith.

These influences had made their mark at the tertiary level with the Muslim female learner remaining the most vulnerable.

Secondly, a statistical survey conducted by an independent body in the 1990's revealed a growing trend towards more female learners in madāris and schools. The girls to boys ratio had shifted from 47% to 52%. Numerous surveys and results over the years have confirmed that the performance of girls in single sex schools outstrip those in co-educational institutions.

Finally, whilst the current madrasah system successfully provided for Islamic/ Arabic Studies at the primary school level, a vacuum existed for the high school learners. This issue had been addressed , but unfortunately nothing had materialized.

With these factors in mind, the Hajee Ahmed Mahomed Lockhat Wakuff accepted the challenge of establishing an “all girls high school” namely Crescent Girls' High School under the auspices of IEOSA - Islamic Educational Organisation of Southern Africa. Thus resolution 7 of the Provincial Educational Conference held under the aegis of Muslim Education Committee in 1952 eventually became a reality in 1998 where the Crescent Girls' High School opened its doors to 165 female learners with a staff of 16 female educators.

The humble beginnings of the Crescent Girls' High School was on the premises of the former Ahmedia School. (The Lockhat Islamia College had re-located to an alternative venue).

In the year 2001, the Crescent Girls' High school moved to its new premises in Parlock Drive, Parlock. The building site of 37 080 square metres of land in the township of Parlock was donated by the A M Lockhat and E M Paruk families.

The school building contract was signed in March 2000 costing approximately R7,5 million. The building project was financed jointly by the Hajee Ahmed Mahomed Lockhat Wakuff and the Islamic Development Bank in Jeddah, Saudi Arabia. Adjoining the school is the Musjid-e-Yusuf built by the Hajee Ahmed Mahomed Lockhat Wakuff and other members of the Lockhat family.

The vision of the Board of Governors of the school is to provide a high standard of quality education, both secular and Islamic, at an affordable price to all learners. The school fees are thus subsidised by the Hajee A M Lockhat Wakuff. The tuition fees for the year 2003 amounted to R3200 for the entire academic year which is amongst the lowest for a private school in South Africa.

The school is highly progressive and has incorporated Curriculum 2005 of the Department of Education into its mainstream curriculum. It is the only Islamic school where Arabic (as a language) is a compulsory subject and is written as a 7th subject in the Senior Certificate examination. The introduction of such a curriculum which includes Arabic and Islamic studies is essential for preparing young minds from the early stages of their development, so that they will see Islam as their source of inspiration and guidance in all aspects of their lives. Islamic practices such as Salaah (Prayer), Qur'ān Recitation and understanding, discussion on important issues on Islamic perspectives and others are incorporated in the Time Table within the different learning areas e.g. Language studies, sciences, art, economics.

Islamic Studies at the school is co-ordinated by IEOSA. Experts specialising 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/Arabic education. To ensure spiritual upliftment for the learners, lessons are adjourned for Zohr Salāh (early afternoon prayer).

Since its inception, the school has achieved a 100% matric pass rate. According to the principal, Mrs Agjee, *“Our success is due to Allah’s Blessings and Mercy on our school because we start and end our year with the recitation of the Holy Qur’ān. Our day also begins with Zikr (Remembrance) of Allah and Durōd and Salāms to Prophet Muhammad (Peace be upon him).”*

She further commented that, *“The Crescent Girls School has validated the belief that girls perform better in an all girl’s environment.”* [Principal’s Speech - 2003]

The increase in both the learner and staff roll proves the success of the school. The pupil roll increased from 165 to 316 in the year 2003 whilst 5 additional educators have joined the staff.

3.4.7 Al-Azhar School of Durban

In 1999, the President of IEOSA - Qari Ahmed Y Lockhat learnt from Sheikh Booley of Cape Town that the Al-Azhar University¹ of Egypt were keen to provide Arabic experts to assist Muslim organisations in South Africa with regard to Arabic Studies.

In response to a request for more information regarding the matter, Sheikh Dr. Ali Faraj, a representative of the Al-Azhar University of Egypt in Cape Town was brought down to Durban at the expense of the Wakuff.

¹The Al-Azhar of Egypt, in keeping with its policy of promoting Arabic internationally, has established many schools in various Muslim countries as well as in Belgium, Europe and South Africa. The Al-Azhar of Egypt provide qualified Shuyōk to teach Arabic/Islamic studies whilst the secular curriculum is dictated by the system of the respective country. On qualifying at the exit level, the learner can gain admission at any of the faculties of the Al-Azhar University in Egypt. Presently there are five such Al-Azhar Institutes in South Africa - two in Western Cape, one in Port Elizabeth (Eastern Cape) one in Johannesburg (Gauteng) and one in Durban (Kwa-Zulu Natal).

He mentioned that in view of the cultural agreement signed between the governments of Egypt and South Africa, the Al-Azhar of Egypt was prepared to establish Al-Azhar schools in South Africa. This joint venture between the Muslim community of South Africa and the Al-Azhar would then imply that the Shuyōk (teachers) would be provided by the Al-Azhar of Egypt to implement the Al-Azhar curriculum of Arabic/Islamic studies while the secular curriculum dictated by the Department of Education and Culture in South Africa would be the responsibility of the Muslim community of South Africa.

Dr. Ali Faraj proposed the idea that the Hajee Ahmed Mahomed Lockhat Wakuff embark on this project. Mr. Y A Lockhat, the Chairperson of the Wakuff welcomed the proposal on the grounds that while some progress had been made with regard to Arabic, the desired effect of fluent interaction, understanding *Khutbahs* (sermons) and *Tafseer* (explanation) of the Holy Qur'ān had not been achieved in other schools. This new approach of exposing the language to the learner from Grade One would make a dramatic difference.

Another advantage of the system is that on completion of the matriculation examinations which would be conducted under the auspices of the Department of Education and Culture in South Africa, together with the Islamic studies certification from the Al-Azhar of Egypt, students would be eligible candidates for any one of the universities or colleges in South Africa or in the Middle East, including the Al-Azhar University of Egypt which offers courses in the study of Arabic/Islamic Law, Dawah, Medicine, Engineering, and so on.

Mr. Y A Lockhat is confident that the twelve years of exposure to the language would ensure proficiency in the language and that this generation would play an important role in promoting Arabic as the language of the Muslim world.

To enable pupils from the lower-middle class backgrounds to gain access to the school, the Hajee A M Lockhat Wakuff has formed the Al-Azhar Educational Waqf which is responsible for subsidizing fees, major running costs of the school , provision of secular educators and the implementation of the secular curriculum.

It is noteworthy that the historic Ahmedia School building was used to kick off the Lockhat Islamia College (the first independent Islamic school in the region), the Crescent Girls' High School (the first independent all girls Islamic School) and once again the Al-Azhar School of Durban (the first of its kind in the region).

In the year 2000 the school opened its door to its 75 learners and its five staff members. The Board of Trustees were honoured to confirm the appointment of Mrs Ayesha Agjee as the first principal of the Al-Azhar School of Durban and Shaykh Abu Al-Majd Mansoor Muhammad of the Al-Azhar of Egypt as the first educator for Arabic and Islamic Studies.

3.4.7.1 **The Official opening of the Al-Azhar School**

Whilst the Al-Azhar School of Durban commenced in the year 2000, the official opening ceremony was held at the Durban City Hall on Sunday, 4 February 2001. The reason for the delay being that the guest of honour for the official opening, Dr. Fawzy Fādil bin Zif Zāf (The Director General of Al-Azhar of Egypt) had to be present in Saudi Arabia to receive the King Faizal Award for the contribution of the Al-Azhar University in the field of Islamic Studies.

In February 2001, Dr. Fawzy Fādil bin Zif Zāf responded positively to the Hajee A M Lockhat Wakuff's invitation to grace the official opening ceremony and to sign the official documents on behalf of the Al-Azhar of Egypt.

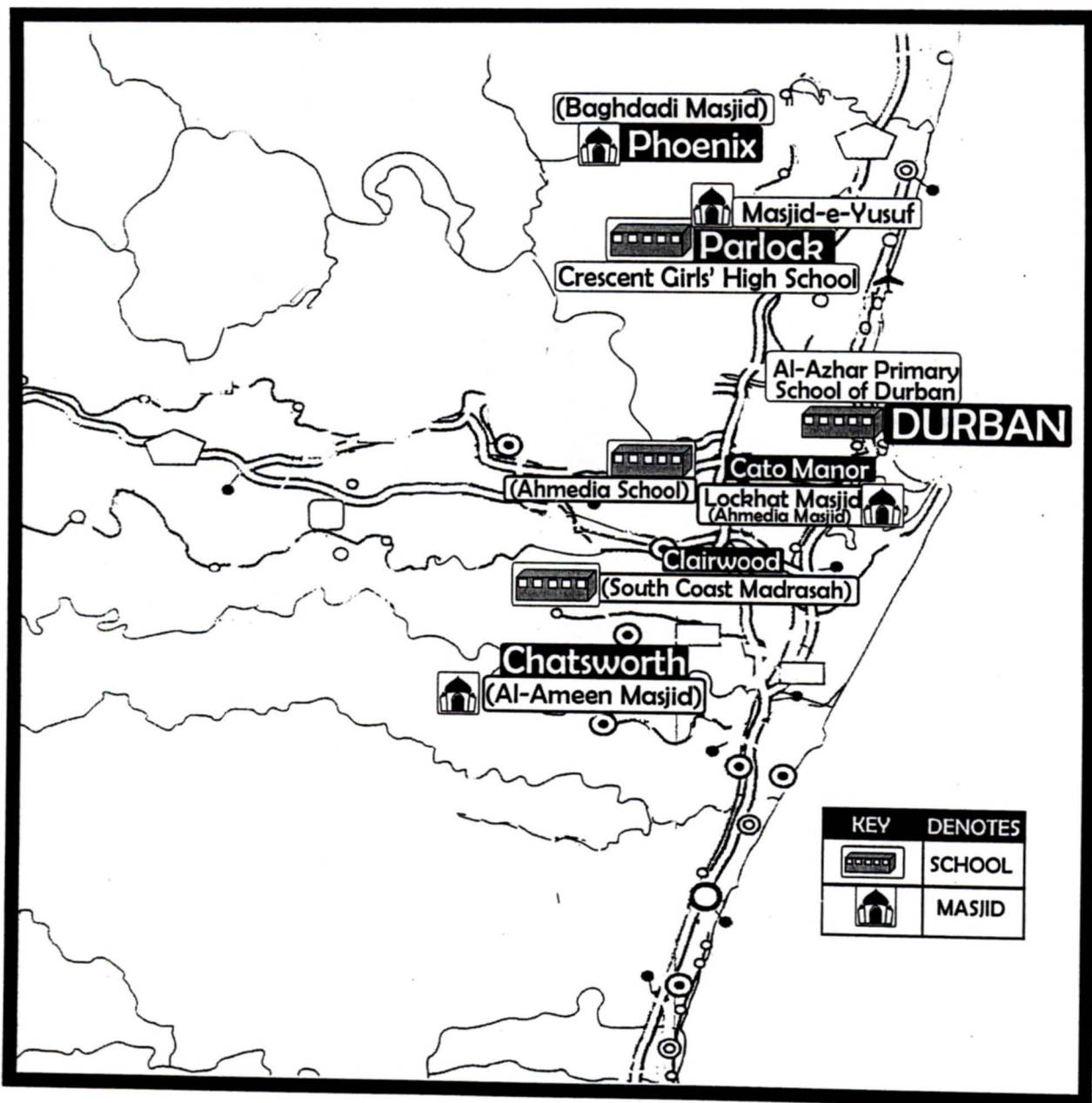
It is interesting to note that Al-Azhar of Durban was privileged to finalize the documentation procedure on home grounds. In the case of the other Al-Azhar schools in the country, the respective officials had to be present in person at the Al-Azhar of Egypt to sign the contract.

Other dignitaries that graced the function were Mr. Khalid Mahmood (representative of the Embassy of the Arab Republic of Egypt in Pretoria), Shaykh Moustafa (representative for Al-Azhar Schools in South Africa), Sheikh Ahmed El-Rouzeki (The Secretary General of the Qur'ā Council of Egypt) and Qari Abdul Basit Abdus Samad (the son of the deceased world-renowned Qur'ān Reciter).

3.4.8 Conclusion

Whilst the foregoing treatise exposes the financial magnanimity of the Hajee Ahmed Mahomed Lockhat Wakuff towards various madāris, organisations and schools whose priorities included the promotion of Arabic/Islamic studies, the Wakuff also concerned itself with the quality of the Arabic/Islamic education imparted to the learners. Mr. Y A Lockhat's (current chairperson of the Wakuff) personal involvement in the "progress" of Arabic/Islamic studies is evident from the correspondences which are discussed in the following chapter which is dedicated solely to the establishment of IEOSA, the most important educational and training wing of the Wakuff. In concluding this chapter, a map of the mosques and schools discussed in this chapter is given overleaf.

Map of Greater Durban Area showing Masajids & Madaris discussed in this chapter.



CHAPTER FOUR

THE ESTABLISHMENT OF THE ISLAMIC EDUCATIONAL ORGANISATION OF SOUTHERN AFRICA (IEOSA)

4.1 Factors That Necessitated the Establishment of An Arabic / Islamic Institution

With the advent of the Muslim component of the Indian community to Natal, during the latter 19th Century and early 20th Century, the foremost concerns displayed related to basic needs such as employment and housing. Education, both secular and religious, was then a secondary issue. However, with the eventual settlement of the community, other needs came to the forefront. Amongst these needs was education, for which the existing public schools of the time sufficed.

The tenets of Islam are sacred to all Muslims, and the Muslim community of Durban soon detected the vacuum that existed with regard to Arabic/Islamic education and promptly sought to address it. An ad-hoc solution to this problem mushroomed in the form of private home madāris. The 1940's thus witnessed the establishment of many "home" madāris which were controlled by the womenfolk, and in the main, housewives whose training and experience remained questionable.

This system of religious education, which operated in the afternoons after the dismissal of learners from the secular schools, focussed primarily on Qur'ānic recitation. This domiciliary tuition remained a common feature in most communities and even in the 1990's, a few could still be identified.

Whilst housewives shouldered the greater responsibility initially of imparting Arabic / Islamic education, the few existing ālims (learned Islamic scholars) of the time also intervened by using the premises of the masājid for conducting Qur'ānic classes in the afternoons.

Whilst most children obtained their Islamic education as explained above, there was a substantial percentage of learners who were fortunate to attend state-aided schools that offered an integrated system of Islamic and secular education. These schools came into existence from the late 1940's onward. The pioneer of this system of education was the Ahmedia State-Aided School (as discussed in chapter 3).

The schools that later adopted this system were:

- a) The South Coast Madressa
- b) Orient Islamic School
- c) Anjuman State-Aided School

Although by the 1980's most children were accommodated for with regards to Arabic/ Islamic studies, there did exist issues of grave concern. Firstly, there existed great discrepancies with regard to the syllabus followed in the various madāris.

The lack of proper training of educators resulted in varied and relatively inferior methodology. Whilst formal examinations were conducted in some madāris, it remained an uncommon practice in the “home” madāris. In the absence of a proper infra-structure, each madrasah functioned independently and according to its own standards and resources. Mobility of learners from one madrasah to another (due to re-location) was problematic, due to disparity in standards of the madāris.

In 1976, a pilot survey conducted by Darul Yatama Wal Masakeen (The Home of the Orphans and Destitutes) of Durban revealed disturbing facts. The report by Mr. Y A Lockhat, chairperson of the Hajee Ahmed Mahomed Lockhat Wakuff and the then Honorary Treasurer of Darul Yatama Wal Masakeen attempts to emphasize the urgency of the situation with regard to Islamic/ Arabic studies. Amongst the disturbing facts that emerged from the pilot survey, Mr. Y A Lockhat mentions the absence of employment of trained Islamic educators in the last fifteen to twenty years as well as the resignation of educators owing to unattractive salary structures (Refer to appendix 6).

Mr. Y A Lockhat had also realised that in increasing the salary structure of educators, suitably trained educators could be recruited, and that a system could be devised whereby employing full time educators could be more feasible. His concern about this matter was tabled at a meeting of trustees of the Hajee Ahmed Mahomed Lockhat Wakuff. The following is an excerpt of the minutes.

MINUTES OF A MEETING OF TRUSTEES OF HAJEE AHMED MAHOMED
LOCKHAT WAKUFF HELD AT THE OFFICES OF DAVID STRACHAN &
TAYLER, SUITE 1922, 320 WEST STREET, DURBAN, ON 1ST APRIL, 1976.

PRESENT: Mr. A.M. Moolla
Mr. M.A. Lockhat
Mr. Y.A. Lockhat
Mr. V.C. Gevers
Mr. A.S. Moodie (Auditor - By Invitation)

CHAIRMAN: Mr. A.M. Moolla was unanimously nominated to act as
Chairman for the Meeting.

1973/4

ACCOUNTS: The Audited Accounts, audited Balance Sheets and Auditors
Reports for the years ended 31st December, 1973 and 31st
December, 1974 were discussed and approved subject to the
following observations:

- a) Mr. Y.A. Lockhat stated that in his opinion there was room to revise the system under which donations were given, mainly by
- b) Mr. Y.A. Lockhat went on further to say that in view of the very much improved income position of the Trust, the Trustees should take greater interest in the advancement of Islamic Religious education; to give better assistance to various organisations engaged in this work to help to obtain the services of better trained teachers and to financially assist as best as can be done to ensure that such teachers were paid better wages than as at present. He further stated that as Islamic Religious education could only be carried out after school hours in the afternoons for a limited period of at most 2 hours per school day, consideration should be given, through these organisations, to conduct kindergarten classes in the mornings wherever possible so that the average teacher employed could then have a full day's work, teaching kindergarten classes in the morning and school-going children in the afternoon. By this system, it would become economical to employ full-time teachers and to pay them better wages.

By the late 1970's, many madāris were under the jurisdiction of the Jamiatul Ulema (Society of Theologians) Natal. In 1977, Mr. Y A Lockhat (who had thus far supported the society financially and morally in its endeavours to promote Arabic/Islamic Studies) received the society's report on the state of madāris in the Durban area. Amongst their numerous observations was the absence of a proper syllabus, the lack of teaching skills, absence of a proper record system of work covered on a daily basis as well as the absence of other necessities required such as chalkboard, desks and so on. (Refer to appendix 7).

The situation with regard to Islamic / Arabic studies in the integrated schools also became an area of great concern in the late 1970's. Mr. M.A. Farooqi Mehtar (who was the head of the Arabic/Islamic Studies Department at the Orient School) observed that teachers who lacked the necessary qualifications and training were unable to meet the changing needs of the learners. The methodology adopted by these educators did not keep pace with that of their secular counterparts. This concern prompted Mr. M.A.F. Mehtar to forward a letter to Mr. Y A Lockhat (year 1977) in which he elaborates on these issues at length. In his argument he emphasizes that the absence of attractive incentives to prospective teachers to qualify as trained educators in the Islamic field, was the primary reason for the existing stagnation. He also saw the need for a single controlling body for Religious Education. (Refer to appendix 8).

Despite the various observations and suggestions made by various community leaders and societies, the situation did not improve. This greatly irked Mr. Y A Lockhat who in 1983 forwarded the following letter to donors and Trustees of Charitable Trusts, which reiterates the need for qualified ālims, educators and a proper educational body with a proper infra-structure to oversee all the madāris and resolve problems relating to Islamic / Arabic studies. (Refer to appendix 9).

4.2 Concerns of Our Predecessors

It is of interest to note that these relevant concerns of the community leaders and educationalists regarding the standard of Arabic/Islamic education is an echo of those of their predecessors. These concerns were in fact addressed as early as the 1950's.

In 1950 Professor Ishrat Hussein, an educationalist of eminent standing, of Aligarh University, India, was invited to the Province of Natal to help assess and re-structure the Arabic/Islamic education. After close examination of fifteen madāris in the province, he identified factors that impacted negatively on the quality of Arabic / Islamic education, namely:

- a) poorly qualified educators
- b) a poor salary structure of Arabic/Islamic educators
- c) a complete absence of educational training in Arabic/Islamic studies.

He stated further that “The current ideal of Madressa Education as conceived by most managers and teachers does not go beyond the learning of the Holy Qur’aan “Nazirah”, bare meaningless recital that does not enable the pupils to be familiar with even the real function of the Qur’ān as a true and practicable code of life - a code which if rightly followed is capable of putting the Muslims higher than by the best standards of life attained by man. The highest aspiration of the Madāris is the teaching of “The fourth Urdu Reader”, “The Zaruri Muslimin” and the “Ta ‘Alimul Islam.

These do not enable the learners even to acquire the “mechanics of reading” and to be able to write a simple four line letter in Urdu.

The learning of religion has been reduced to the memorizing of a few rituals, and at the end of the schooling through Madāris the pupils are equipped with neither the past achievements of the Muslims nor the future aspirations of the nation.” [A Brief Review of the Situation in Natal and Transvaal, Dr. D S Mall - 1967 of the Arabic Study Circle]

In the following year, 1951, Mr. Y A Lockhat (then Junior Trustee of Hajee Ahmed Mahomed Lockhat Wakuff) formed the Junior Muslim Union. This project was inspired by his Hajj Pilgrimage in 1949/1950. With regard to this organisation he mentions:

“In 1950 after my return to South Africa, I wanted to do charitable work. I learnt of the Junior Chamber of Commerce where they trained young people. Unfortunately, I was denied membership on the basis of colour (under Apartheid, membership was exclusively for Whites). So in 1951 I formed the Junior Muslim Union which started a madressa (in a garage) in Sea Cow Lake. Here children were taught Arabic and Islamic Studies. We then opened another madressa in Merebank and a third in Clairwood (all in Durban).”

This organisation was, however, disbanded in 1957.

In 1952 a Provincial Educational Conference was held under the aegis of the Muslim Education Committee of Durban. This conference was presided by His Eminence Moulana Abdul Aleem Siddiqui Al-Qaderi. The first of the ten resolutions decided upon was the integration of religious and secular studies in all Muslim controlled schools. (The only such school that existed then was the Ahmedia State-Aided School).

The birth of the idea of an integrated all girls secondary school (providing for both Islamic and secular education) is found in Resolution 7. The Hajee Ahmed Mahomed Lockhat Wakuff made this vision a reality in 1998, forty six years later, when Crescent Girls' High School opened its doors to female learners. Resolution 6 concerns the adoption of Arabic as the Lingua Franca of Muslims and a medium through which all religious subjects be taught. The Al-Azhar School of Durban (a project initiated by the Hajee Ahmed Mahomed Lockhat Wakuff in 2001) attempts to realize this resolution in its entirety whereby the Shuyooks (qualified teachers) from Egypt will use the Arabic language as a medium of instruction for imparting Islamic Education. The current situation in all other Islamic Schools is the use of English as medium of instruction.

Amongst the members of the Muslim Education Committee that was formed during the 1952 Conference were:- (Refer to appendix 10 for document of the conference).

- a) The Late Moulana Khatib, employed by the Hajee Ahmed Mahomed Lockhat Wakuff as Imām of the erstwhile Ahmedia Masjid and Principal of the Islamic / Arabic studies at the Ahmedia State-Aided Indian School.
- b) Mr. S M Ismail - principal of the Ahmedia State-Aided Indian School.
- c) Mr. A M Moolla - chairperson of the Hajee Ahmed Mahomed Lockhat Wakuff

In 1966, Professor Abdul Quddus Hashmi an eminent author and historian from the Islamic Republic of Pakistan addressed an educational conference convened by the Arabic Study Circle of Durban. Given the necessary statistics and relevant information gathered from his visits to various madāris, he arrived at his final analysis of the situation with regard to Arabic/Islamic studies.

Professor Hashmi estimated that there were about 32 000 Muslim children between ages of 6-18 in Natal, who would require approximately 1000 educators. He further commented that amongst the solutions would be to utilize the services of South African trained educators and to facilitate this would be the establishment of a Darul Uloom (College of Islamic Education). This would then diminish the dependancy of South African Muslims relying on educators from abroad. (The Views and News : January 1967)

In 1967, during the National Islamic Educational Convention, the late Dr. D.S. Mall (President of the Arabic Study Circle) reviewed the situation of Arabic/Islamic Studies in the Province. He impressed upon the need for a comprehensive survey of Islamic / Arabic education especially with regard to educators , their training and qualifications.

During this convention, Dr. Mall made specific reference to resolutions 3 and 6 of the Provincial Educational Conference of 1952 convened under the Chairmanship of the late Moulana Abdul Aleem Siddiqui Al-Qadiri (See Appendix 8). Resolution No. 6 refers to the adoption of Arabic as the lingua franca of Muslims and as a medium of instruction for Islamic Studies. Resolution No. 3 focuses on the urgent need for a Darul Uloom that would serve the needs of the province by training educators and lecturers and equipping them with modern techniques. (The Views and News - 24 January 1967)

Mr. A Laher, the then Vice President of the Central Islamic Trust of Johannesburg stated, *“Everybody has agreed on the need for imparting religious education to the children, but unfortunately, everybody has not agreed on the correct methods and means to be adopted in imparting religious education.”* He went on further to state, *“Religion is not something that is dead and it cannot be learnt by committing to memory a few verses, rules, regulations, rituals and reciting the Qur’aan parrot fashion.”*

Commenting on the question of the role of Arabic in South Africa, Mr. A Laher stated: *“In my view of Arabic, it is absolutely necessary for a child to learn the Qur’aan with meaning and understanding which will gradually produce a frame of mind leading him towards love of Allah ﷻ and strengthening his Imān (faith) in Islam.”* (The Views and News, 24 January 1967).

Mr. Y A Lockhat who has since the late 1940's closely studied the “progress” of Arabic/ Islamic education in the Durban area via his interaction and involvement with various organisations, took the initiative of establishing an organisation that would adequately address the main issues of concern. In 1985, the Durban Islamic Educational Society (the forerunner of IEOSA) was formed and funded by the Hajee Ahmed Mahomed Lockhat Wakuff. The primary objective of the society was to impart and administer Arabic/Islamic education through the madāris in the Metropolitan Durban area. This society changed its name to the Islamic Educational Organisation of Southern Africa (IEOSA) and is discussed in detail later in this chapter.

In 1993, Mr. Y A Lockhat managed to retrieve the document of 1952 relating to the Provincial Educational Conference and his perusal of it urged him to pen a letter to the late Mr. Essop Randeree (then Chairperson of Orient Islamic Educational Institute) and expressed his utter disappointment in the community for failing to fulfil all the resolutions of 1952. (See Appendix 11). Whilst Resolutions 1, 2 and 3 were being addressed, Resolutions 4-7 never got off the ground, according to Mr. Y A Lockhat. In his remark regarding Resolution 7, he reminded the addressee of his (Mr. Y.A.Lockhat’s) advocacy of a school exclusively for girls especially at the secondary level. Mr. Y.A. Lockhat himself eventually realized this vision in 1998, when Crescent Girls’ High School was established by the Hajee Ahmed Mahomed Lockhat Wakuff.

The foregoing correspondences and excerpts provide enough evidence that religious scholars (local as well as from abroad) and concerned community leaders shared the same sentiments with regard to the plight of Arabic/Islamic education and that they all in the main perceived the need for an institution that would train future educators adequately. In 1985, the Durban Islamic Educational Society responded to this need and to date remains the only organisation (the forerunner of IEOSA) that provides a full-time Educator Training Madrasah Course which focuses on methodologies for each separate learning area. The first, formalized Educator Training Programme initiated by the Muslim Charitable Foundation (MCF), focuses on general teaching methodologies.

4.3 **THE DURBAN ISLAMIC EDUCATIONAL SOCIETY**

4.3.1 **Introduction**

With the vision of establishing an organisation to standardize madrasah education, Mr. Y A Lockhat (Chairperson of the Hajee A.M. Lockhat Wakuff) together with his son Qari A Y Lockhat left for the Middle East in January 1985. The primary purpose of this trip was to meet and consult with leading experts in the field of Arabic and Islamic Education.

Dr. Abdullah Naseef, the secretary-general of Rabita Muslim World League in Makkah, Saudi Arabia arranged for Mr. Y A Lockhat and Qari A Y Lockhat to meet with the Director of the Madrasah Tahfeezul Qurān in the Masjid-ul-Harām and the Director of Education in Makkah. Having received a collection of publications from these visits, Mr. Y A Lockhat returned to South Africa and Qari A Y Lockhat continued his journey to Pakistan. In Pakistan, Qari A Y Lockhat visited various colleges and institutions through the kind gesture of the Minister of Education and Hajee Kamdar, the Advisor on Hajj Affairs.

Qari A Y Lockhat was extremely impressed by the Department of Arabic for Diplomats which maintained an exceptionally high standard of Arabic. Equally impressive was the Pakistani Television station which had prepared modules on Arabic lessons to be aired on Pakistan Television for schools.

At the Aligarh University in India, Qari A Y Lockhat received valuable information on teacher training, madrasah education and the promotion of Arabic. At Lucknow University, the Vice-Rector advised Qari A Y Lockhat that the Muslims in South Africa should themselves take the initiative of raising the standards of Arabic and Islamic Education since they are best acquainted with needs and requirements of the people. The Pakistani Minister of Hajj, Mr. Kamdar issued a letter of recommendation which allowed Qari A Y Lockhat to visit the Ministry of Awqāf in Kuwait. The secretary of Awqāf presented Qari A Y Lockhat with video cassettes, Arabic publications, charts, etc.

4.3.2 **The Establishment of the Durban Islamic Education Society**

The humble beginning of this society had its roots (an office) in the Lockhat Masjid (formerly Ahmedia Masjid in 1985). The aim of the society was to establish a uniform and structured madāris programme whilst keeping abreast with the advancement in education by incorporating contemporary ideas of didactics and methodology. Qari A Y Lockhat was fortunate to capitalize on the expertise he had gained from his studies (in Cairo, Egypt) and resource materials he had secured during his visits to the Middle East.

In 1986, the society re-located to its new premises in the Hajee A M Lockhat Wakuff Building, Commercial Road, Durban. The staff then comprised of Qari A Y Lockhat, Ustāz Hasnoo (known as Osman Ustaad), Rashida Ally and Nazima Essop as secretary.

Amongst the first centres to affiliate with the society were the Cavendish madrasah, Al-Ameen madrasah in Chatsworth and the Baghdadi Madrasah in Phoenix (all in the Durban region).

4.3.3 Rationale for the change of name of the Society

By 1989, the demand for the services of the society increased as Islamic societies from outside the Durban areas requested the services of the society. The need to change the name of the society thus became inevitable. A new name was subsequently proposed by the Hajee Ahmed Mahomed Lockhat Wakuff. In formulating a new name the following criteria were applied.

- ▶ The name had to incorporate upfront, that it was an Islamic one.
- ▶ The name had to specify the nature and scope of the main purpose and activity.
- ▶ The name had to define the geographical limits where the services will be rendered.
- ▶ The name had to have a connotation in keeping with the magnitude of the organisation.

The name selected was: **ISLAMIC EDUCATIONAL ORGANISATION OF SOUTHERN AFRICA**. The acronym being IEOSA. IEOSA is a Charitable Trust registered with the Master of the Supreme Court of South Africa, in terms of the Trust property control Act of 1988, on 31 January 1990.

4.4 THE ISLAMIC EDUCATIONAL ORGANISATION OF SOUTHERN AFRICA (IEOSA)

4.4.1 Introduction

The name of IEOSA was conceived in 1989 and formally established in 1990. With the increase in requests by various Islamic educational societies for affiliation and assistance, IEOSA had to expand its activities. After having only 4 staff members in 1986, additional Arabic and Islamic Studies posts were created, interviews ensued and the most suitable candidates were selected. The magnitude for the institution created a post for presidency. The Hajee Ahmed Mahomed Lockhat Wakuff mandated Qari A Y Lockhat to occupy the post of President of IEOSA.

4.4.2 Profile of the President - Qari A Y Lockhat

Qari Ahmed Yusuff Lockhat was born on 23rd January 1953 in Durban, Kwa-Zulu Natal, South Africa. He began his Hifz-ul-Qurān in 1966 under Hafez Yusuf (Soofie) Paruk and completed his Hifz within two and a half years.

As a child, he was greatly inspired by Shaykh Abdul Basit Abdus Samad (the world renowned Qirā'ah Reciter of Egypt) and was extremely fortunate to have had the honour of studying Qirā'ah (the science of Qur'ānic recitation) in Cairo under the auspices of this distinguished Qari. Amongst the other Shuyookh who had tutored Qari Ahmed Yusuff Lockhat were Shaykh Ahmed Rouzeqi (current Secretary General of the Qur'ān Council of Egypt.) Shaykh Abdul Aziz Bakry and Shaykh Muhammed Bihari (current member of the Egyptian Radio and Television Qirā'ah Committee). In 1977, at the end of his fourth year of study in Cairo, Qari Ahmed Yusuff Lockhat obtained his *Ij'āzah* (qualification and permission to practise his knowledge from Shaykh Abdul Basit Abdus Samad).

Since 1977, Qari Ahmed Yusuff Lockhat has rendered Qirā'ah Recitals both locally and abroad, namely United States, England , Morocco , Egypt , Zimbabwe, Pakistan, Malaysia, India and Mauritius. He has also recited Qirā'ah with English translation at State functions including the Premier of Kwa-Zulu Natal's Annual Prayer Breakfast and in the presence of the current President of South Africa, the Honourable Thabo Mbeki.

He has also adjudicated for numerous National and International Qirā'ah competitions and was the Chief Adjudicator for the Qirā'ah competition held in Zimbabwe in 1987. In August 1999, as senior Adjudicator for the Qirā'ah competition held in Durban, he selected candidates to represent South Africa at the World Recitation Competition in Saudi Arabia.

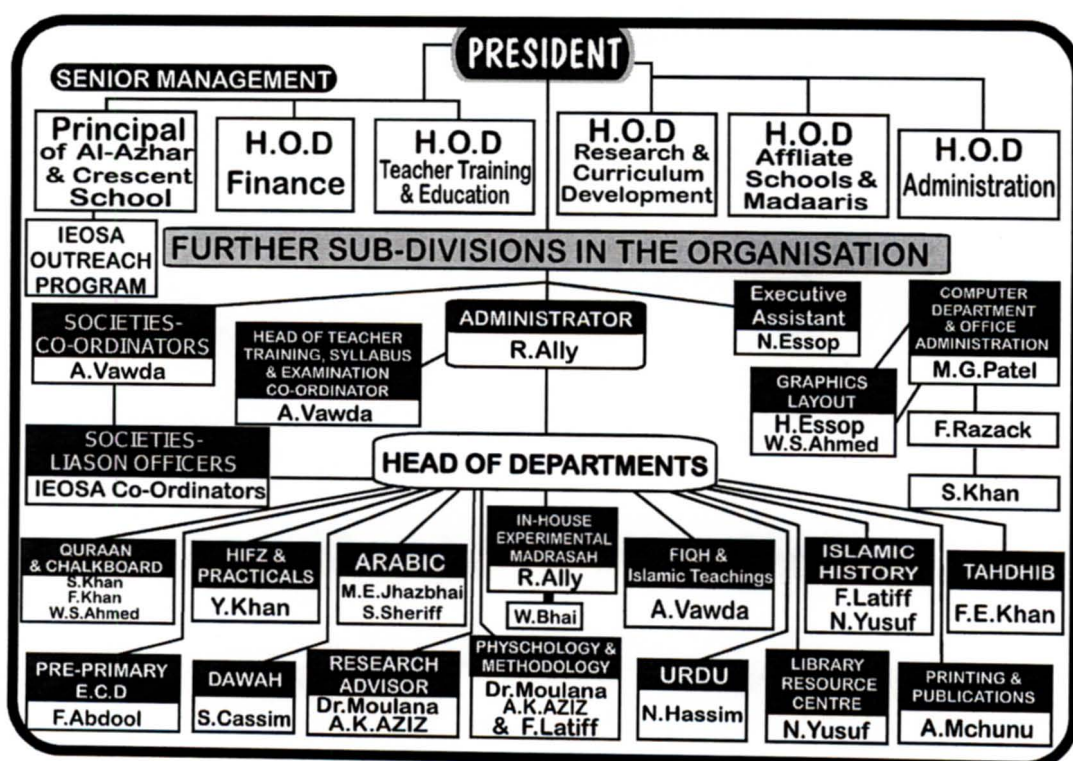
Qari Ahmed Yusuff Lockhat serves as a trustee of the Hajee Ahmed Muhammad Lockhat Wakuff, Lockhat Masjid (formerly Ahmedia Masjid), Masjid-e-Yusuf and the Baghdādi Islamic Trust. He regularly conducts the Jumu`ah programme at the Lockhat Masjid as well as Jumma Masjid in Durban. Since 1967 he has been performing the Tarāweeh Prayers in Ramadān at the Lockhat Masjid.

He served as a member of the Religious Committee of Orient Islamic School and as a member of the Board of Governors of the Lockhat Islamia College from 1985 to 1995. Presently, he is the Chairman of the Board of Governors of the Crescent Girls' High School of Durban and the founding member of the Al-Azhar School of Durban.

4.4.3 An Overview of the Organisation

As an Islamic Educational institution IEOSA'S philosophy is to provide non-controversial effective Islamic Education for all. Whilst not losing sight of the spiritual and moral foundation of Islamic Education, the organisation adopts a system based on teaching techniques used in secular schools. To ensure that it pursues excellence and its objectives are realized, it employs a team of thirty people with specialist skills. This team which is computer literate, regularly attend workshops conducted by various departments and organisations of education to keep abreast with changes in methodology, evaluation and assessment. The Outcomes-Based Education which is currently being implemented in the secular schools, has been thoroughly studied by the team, and those aspects of the system which are compatible with the Islamic system of education are implemented by the organisation.

The following is an organogram of the Islamic Educational Organisation of Southern Africa.



Whilst there is a high level of team spirit that exists within this complex and diverse organisation, the role of these vital staff members is noted here:-

- i) Rashida Ally, the Administrator of IEOSA oversees the entire range of activities, both academic and administrative, that evolve within the organisation which includes overseeing of the affiliate madāris.
- ii) Nazima Essop occupies the position of Executive Assistant thereby working closely with the President and members of the Board of Trustees.
- iii) Hafez Azhar Vawda is Deputy Administrator, Head of Educator Training, Head of Department of Fiqh and co-ordinator to Hadyul Islam, Habibia Soofie and Isipingo Hills affiliate madāris / societies.
- iv) Fathima Latiff heads the Methodology and Psychology Departments as well as Islamic History and is co-ordinator to Woodview and SM Jhavary affiliate madāris / societies.
- v) Najma Yusuf is assistant to the History Department and as a qualified Librarian is in charge of the Library Resource Centre. She is also co-ordinator to Grandmore, Bagdadi, Effingham and Al-Niazamia madāris / societies.
- vi) Moulana Mohamed Ebrahim Jhazbhai is Head of the Arabic Department, Deputy Head of Educator Training, Co-ordinator of Al-Azhar School's Arabic Department and co-ordinator to Rydalvale I and II, Savannah Park, Austerville and Piet Retief madāris / societies.
- vii) Saeeda Sheriff is assistant to Moulana Jhazbhai and co-ordinator to Al-Ameen : Phoenix, Taleemul Qur'aan Samnania, Mariam Bee Ghulzar, Mariam Bee Sultan and Mayville madāris / societies.
- viii) Sheikh Ismail Sayed Abdel Aal, an Egyptian qualified at the Al-Azhar University who is fluent in both English and Arabic, has been employed by the Hajee Ahmed Mahomed Lockhat Wakuff to assist the Arabic department at IEOSA.

- ix) Sarah Khan is head of the Qur'aan as well as Chalkboard department. She is co-ordinator to Macken Mistry, Castlehill, Azmatul Islamic and Overport Primary, Taleem-Al-Quraan : Stanger madāris / societies.
- x) Fathima Khan and Waheeda Sheik Ahmed assist in research and supervision of educators and learners. Fathima Khan is co-ordinator to Soofie Madrasah Nizamabaad, Crescent Girls High School and Al-Mubeen madāris / societies. She also oversees the implementation of IEOSA's High School Programme at the Crescent Girls' High School.
- xi) Waheeda Sheik, who is also an expert in Graphic Design, is responsible for design and layout of the Taleemul Qira-āh Wal-Kitabah Series. She is co-ordinator to Al-Ameen : Chatsworth and Rahmania madāris / societies.
- xii) Yasmin Khan heads the Hifz and Practicals department and is co-ordinator to Bonella, Madrasah Ghousia , Habibya Munzare madāris / societies.
- xiii) Farhamida Khan is Head of the Tahdhib department and is co-ordinator to Parlock, South Coast Madrasah, Al-Badr and Lotus Park madāris / societies.
- xiv) Nafisa Hassam is Head of the Urdu department and co-ordinator to Juma Musjid School, Havenside madāris / societies.
- xv) Sabera Cassim heads the Da'wah department and co-ordinator to Westcliff Islamic Oraganisation, Woodhurst madāris / societies.
- xvi) Ahmed Abdul who has expertise in Comparative Religion and Da'wah has been brought in to assist and expand the activities of this department and co-ordinator to Madrasah Sulaimania : Phoenix and Madressa Tul Ummul Qurah : Newlands madāris / societies.
- xvii) Fozeeeya Abdool is head the of Early Childhood Development department, Principal of the Pre-Primary Educator Training Programme and co-ordinator to Al - Kauthar, Riverside Soofie and Kenville Soofie madāris / societies. She also acts as IEOSA's Administrative Assistant to the Al-Azhar School of Durban.

- xviii) Hassina Essop heads the Office Administration and is assisted by Fazila Razak and Sumaiya Oosman who are responsible for the organisation's typing and computing requirements. Sumaiya Oosman is in charge of the SMS Project - IEOSA's complex examination software.
- xix) Mohamed Patel assisted by Cassim Shaikjee are IEOSA's computer experts. They look after the organisation's day to day computer needs. Easy Computers provides free service to IEOSA and maintain's IEOSA's Server.
- xx) Abdullah Mchunu is responsible for all in-house printing.
- xxi) Zarina Msomi and Ebrahim Shabane are support staff. E. Shabaan, working for the Hajee Ahmed Mahomed Lockhat Wakuff for over 30 years, reverted to Islam through efforts by the IEOSA team.

The organisation is in existence for almost twenty years and since inception the total number of learners from the various affiliate madāris, pre-schools, schools and Islamic centres is over five thousand yearly. The statistical analysis below shows the increase in the number of madāris, educators and learners since 1985. This is followed by a list of madāris currently affiliated to IEOSA.

STATISTICAL ANALYSIS

LEARNERS THAT HAVE STUDIED THROUGH THE IEOSA SYSTEM

<i>YEAR</i>	<i>NO. OF MADĀRIS</i>	<i>LEARNER ROLL</i>	<i>NO. OF EDUCATORS</i>
1985	4	162	11
1992	19	1742	170
2004	75	5721	222

Many local institutions as well as those based abroad use the IEOSA publications and use the IEOSA syllabus which is available on the internet.

<i>AREA</i>	<i>NAME OF MADRASAH</i>
[1] Afternoon Madāris	
AVOCA	Al-Nizamia
	Effingham
CHATSWORTH	Al-Ameen
	Cavendish
	Westcliff Musjid
	Rahmania
	Al-Mubeen
	Havenside
	Woodhurst
CLAIRWOOD	South Coast Primary
	Al-Badr
DURBAN	Hajee A.M Wakuff
	Jumma Musjid
DURBAN NORTH	Riverside Soofie
LA-LUCIA	Azmatul Islam
MAYVILLE	Bonella
	Mayville Madrasah
NEWLANDS	Castle Hill
	Parlock
	Macken Mistry
	Ummul Qurrah
OVERPORT	SM Jhavary
	Overport Primary
	Mariam Bee Sultan

<i>AREA</i>	<i>NAME OF MADRASAH</i>
PHOENIX	Al-Ameen (Musjid)
	Al-Ameen (School)
	Baghdadi
	Clayheights
	Grandmore
	Madrasah Ghousia
	North View
	Rydalvale I
	Rydalvale II
	Soofie Nizaamabad
	Wembley
	Woodview
PIETERMARITZBURG	Habibya Soofie
	Mariam Bee Gulzar
	Hadyul Islam
SEACOW LAKE	Kenville Soofie
SHALLCROSS	Habibya Munzare
	Savanah Park
SOUTH COAST	Isipingo Hills
	Austerville
	Lotus Park
STANGER	Stanger Manor Primary
	Kwa-Dukuza Primary
VERULAM	Taleemul Quran Samania
WESTVILLE	Al-Kauthar

<i>AREA</i>	<i>NAME OF MADRASAH</i>
[2] Schools:	
CENTRAL DURBAN	Al-Azhar School of Durban
PARLOCK	Crescent Girl's High School
MPUMALANGA	Piet Retief
GAUTENG	Pretoria Sunni Muslim School Trust
	Al-Ghazzali College
[3] Da'wah	6 Centres : Chatsworth, Phoenix, Central
	Durban (2), Marian Hill, Mayville
[3] Pre-Primary	
CHATSWORTH	Al-Ameen
	Al-Misbah
	Rahmania
OVERPORT	Mariam Bee
DURBAN NORTH	North Beach
	Roudatul Atfaal
	Keal Road
	Bright Sparks
PIETERMARITZBURG	Habibia Soofie
	Smart Kids
SOUTH COAST	Al-Badr
	Orient Express
STANGER	Zakarriyah Muslim School
[4] International	
Shah Jehan Masjid / Madrasah	Woking, UK
Islamic Society of Brisbane	Australia (Kuraby Madrasah)

4.5 IEOSA'S MADRASAH CURRICULUM

The success of the Arabic and Islamic studies curriculum is a result of years of ongoing research, detailed planning, programmed lessons, user friendly resource materials, regular workshops on education, contemporary approaches in methodology and objectivity of its content matter. The IEOSA Arabic/ Islamic Studies Curriculum caters for pupils from the pre-primary (kindergarten), junior primary, senior primary and to the secondary school level. The subjects offered to the learners are as follows:

- a) **Qur'ān** - The learner begins at the elementary level of recognizing letters to the actual recitation of the Qur'ān with emphasis on Makhārij and Tajweed (the art of correct articulation). Learners make one *Khatmul Qur'ān* (completion of the Qur'ān) at the end of Grade Seven.
- b) **Arabic** - A functional and enjoyable approach is employed to introduce the language which eventually kindles a desire to be conversant in the language and to understand the Holy Qur'ān.
- c) **Fiqh(Jurisprudence) and Islamic Teachings** - this discipline encompasses the basic tenets and practical application of Islam (oneness of God) e.g. Tawhīd (Oneness of God), Beliefs of Islam, The Five Pillars and so on.
- d) **Islamic History** - This aspect includes the seerah (biography) of the Prophet (Peace be upon him), other Prophets and the four Caliphs. The approach to this subject has been adapted to inculcate morals and the characteristics of these great people.

- e) **Tahdhib (Moral Education)** - On the advice of Ayesha Lemu, a prominent Islamic Educationist and wife of the Nigerian judge A Lemu, IEOSA introduced a new and pertinent learning area that had been thus far neglected.

The aim of this discipline is to impress upon the young minds qualities such as punctuality, attendance, respect and etiquettes which should be reflected in their daily behaviour.

- f) **Hifz and Practicals** - This entails memorisation of the short surahs (chapters) in Juz Amma (the 30th part of the Qur'ān) as well as various supplications contained in the Qur'ān and Hadith (Sayings of the Prophet). Both these aspects are taught with proper rules of tajweed and the meaning and summaries of the surahs and duas (supplications) are also discussed. The practical aspect deals with the correct postures of Salāh (prayer), the correct procedure of wudu (ablution) and so on.

Amongst the various activities of the organisation the major activities are research and development of syllabi, course design, intensive teacher training programmes, publishing of textbooks and teachers' manuals. The Heads of Department together with their assistants are responsible for effecting these activities. A brief history of each department including its objectives are discussed in the next section.

4.6 DEPARTMENTS OF IEOSA

4.6.1 THE QUR'ĀN DEPARTMENT

Main Objective of the Department:

To impart the correct manner of the recitation of the Holy Qur'ān.

Since inception of the organisation IEOSA, the Qur'ān Department became the first priority of Qari A Y Lockhat. When Qari A Y Lockhat qualified as a Qari (a scholar of the Qur'ān) under the tutelage of the late Qari Abdul Bāsit Abdus Samad, he officially received the permission (*Ijazah*) to impart this knowledge. To realize his vision of introducing to the community of Durban, South Africa the correct manner of recitation of the Holy Qur'ān (which was sadly lacking at that point in time) he enlisted the expertise of the late Sheik Osman Hasnoo.

Amongst the numerous measures undertaken to fulfil this honoured duty was the very first publication of the Ta'leemul Qira`āh Wal Kitabah (The Art of Qur'ānic Recitation, 1985) - a publication for which Qari A Y Lockhat was personally responsible. This publication was distributed gratuitously by the Hajee A M Lockhat Wakuff to all learners of the affiliate madāris as well as others who requested copies.

In the mid 1980's, Qari A Y Lockhat participated in a workshop for Arabic, organized by the Arabic language Committee of the Department of Education, Natal. At this workshop, he highlighted the benefits of the Ta'leemul Qira`āh for Grade 1 and 2 learners by demonstrating how the publication can improve Qur'ānic recitation and simultaneously facilitate the usage of functional conversational Arabic.

The revised editions of this book are being presently used by the Al-Azhar School of Durban (with the consent of the Al-Azhar of Egypt) for Grades 0 and 1. As part of a bridging programme the Qur'ān department at IEOSA has also taken the initiative of preparing simplified lessons for learners at the Al-Azhar of Durban. These lessons which are based on resource material provided by the Al-Azhar University of Egypt serves as an initiation to the Al-Azhar Curriculum.

The Qur'ānic Department at IEOSA owes much of its success over the years to its Heads of Department. Z. Osman was appointed as HOD from 1987 until 1989 when Rashida Ally assumed office. Rashida Ally occupied this post until 1992 when she was promoted as Administrator. She was succeeded by Sarah Khan who to date heads the Qur'ānic Department and is assisted by Fathima Khan and Waheeda Sheik.

The Head of the Qur'ān Department works under the personal guidance of Qari A Y Lockhat who remained and still is the overseer of the Department.

4.6.2 **DEPARTMENT OF ARABIC**

Main Objectives of the Department:

To promote an efficiency in the usage of functional Arabic and instil simultaneously love for the language of the Holy Qur'ān.

Great strides were made by the organisation with regard to Arabic as a language. IEOSA was the first Islamic Organisation in South Africa to introduce Arabic in the madāris at the Grade 1 level (in 1988) and at the Pre-School level (in 2000). Several Arabic textbooks have been published and revised over the years.

For successful implementation of the textbooks, a concerted effort was made to raise the standard of Arabic of the educators. The Arabic Teacher Training course at IEOSA employs the direct conversational approach. Dr. Seini, an eminent Professor of Arabic at Riyadh University (Saudi Arabia) and author of the famous textbook for teaching Arabic - *Uhibbul Arabia* (I Love Arabic), who strongly advocates this approach commented after visiting several affiliate IEOSA madāris (during his visit in 1989) that while Arabic was at an elementary level, the approach was highly recommended. To date this direct, conversational approach is implemented by the organisation in the teaching of Arabic.

In 1992 ISESCO (Islamic Educational Scientific and Cultural Organisation) based in Morocco assigned Sheikh Haju Al-Siddiq Mohommed Ali, an Arabic Language expert from Sudan, to IEOSA. The primary purpose of his assignment in Durban was to teach Arabic and Islamic Education as well as to assist in the preparation of the Arabic Curriculum.

Amongst the many personnel who contributed to the Arabic Department at IEOSA, was Goolam Hoosein Peerbhai. He was appointed Head of Arabic Department at IEOSA in 1988. In 1992, he resigned to further his studies at the University of Riyadh and had his trip sponsored by IEOSA.

The Organisation also benefitted from the expertise of Iqbal Jhazbhay who is presently senior lecturer of the Arabic Department of the University of South Africa. Youssouf Ali Dahal who hailed from Mauritius and had studied Arabic in Kuwait acted as Head of the Arabic Department until 1995 and was succeeded by Zaakira Jadwat who had completed her studies in Arabic at the former University of Durban-Westville and the University of St. Andrews, Scotland. She remained in office until 1997. Since then, Moulana Mohamed Ebrahim Jhazbhay heads the Department of Arabic and is assisted by Saeeda Sheriff.

Due to the rapid expansion of the Al-Azhar School of Durban, the implementation of the IEOSA Arabic publication as a bridging in Al-Azhar Schools in South Africa, the need to simplify certain lessons from the Al-Azhar text books for the Al-Azhar Schools and increase in communication with the Al-Azhar Ash-Shareef of Egypt, the Hajee Ahmed Mahomed Lockhat Wakuff has employed Sheikh Ismail Sayed Abdel Aal to work in IEOSA's Arabic department. He also assists the Al-Azhar Shuyookh at the Al-Azhar School of Durban to communicate with educators and learners.

4.6.3 DEPARTMENT OF HIFZ

Main Objectives of the Department:

To assist the learner in memorizing Surahs and Du`ās which are essential for one's Ib ādah (worship).

Since inception of the organisation, Hifz has occupied an important role in the madrasah curriculum. In 1987 Hafez Muhammed Anees Khatib, the son of Moulana Khatib (who was responsible for starting the first Hifzul Qur'ān classes in Durban), joined IEOSA and was mandated the task of co-ordinating the activities of the Hifz Department. He formulated the Hifz Syllabus keeping in mind the basic requirements and age of the learners.

In 1988, Hafez Mohamed Jhazbhai joined the organisation and was appointed as Head of Department until 1991. He was assisted by Nafisa Hassim. Since 1991, the Department has been the responsibility of Yasmin Khan, the Head of Department, who was instrumental in increasing content matter and improving the presentation of the Hifz publications. Short Surahs, Du ās, Kalimahs (holy prayers) and Du ās specific for Wudu and Salāh form the core of the Hifz syllabus.

The theory pertaining to Wudu, Tayammum (symbolic ablution) and Salāh is taught in the Fiqh lessons, whilst the Arabic component is taught during the Hifz lessons.

At the high school level, learners are encouraged to memorise as many Surahs as possible and at their own pace. However, every learner must know by heart Surahs from An-Naas to Ad-Duhā and in addition they should know Surah Yāseen. Thereafter, other surahs are memorized for example, Surah Waqiah, Surah Mulk, Surah Sajda and Surah Kahf. All Masnoon Duās (Supplications advised by the Prophet PBUH) and Duās read in Salāh are also committed to memory.

4.6.4 DEPARTMENT OF FIQH AND ISLAMIC TEACHINGS

Main Objectives of this department:

To promote the knowledge and understanding on the basic practices of Islam as promulgated in the Holy Qur'ān and Ah ādeeth. This is achieved by inculcating Imān and correct beliefs, ensuring proper practices of the tenets of Islam, developing Allah Consciousness, promoting sound Islamic values and morals and capacitating learners to apply basic teachings in relation to contemporary issues.

At the inception of IEOSA, the Fiqh Department was overseen by the late Sheik Osman Ustād. Brother Yusuf Desai was employed to head this department in March 1987. In September 1987, Hafiz Azhar Vawda was employed as assistant to the Fiqh Department. In December 1987, Brother Yusuf Desai resigned and Hafiz Azhar was promoted to head the Department under the guidance of Shaik Osman Ustad. In January 1990, Sister Surayyah Lockhat was employed as assistant to the Fiqh Department. However, in 1992 the Department of Tahdhib was established and Sister Suraya was appointed to head the Tahdhib department.

The Fiqh Department is still headed by Hafiz Azhar Vawda (a graduate in Arabic and Islamic Studies from the former University of Durban-Westville, currently known as the University of Kwa-Zulu Natal) who was instrumental in making vast improvements to the publications over the years and compiling a Fiqh Teachers' Manual for Grades 1-7 which has been approved by the Al-Azhar Islamic Research Academy in Cairo, Egypt.

4.6.5 DEPARTMENT OF ISLAMIC HISTORY

Main Objectives of this Department:

To impart historical facts as well as focus on lessons and morals learnt from the events.

When IEOSA began monitoring the madāris, Islamic History was offered as a subject. Initially Islamic History lessons for the learners began with Qari A Y Lockhat recording lessons on a tape recorder and having them typed at IEOSA. These typed lessons were then distributed to the educators in the madaris and taught to the children.

In 1987 Fathima Latiff who had just qualified as an educator joined IEOSA and was assigned the task of co-ordinating the History Department. In the capacity as Head of Department, she was mandated to bring into the organisation the latest teaching techniques she freshly acquired during her years at the former University of Durban-Westville. Since then the History Department has remained as one of her primary responsibilities at the organisation. Since 1988, several assistants were appointed to the Department, namely Mohamed Ebrahim Jhazbhai, Amina Jamal, Farhamida Khan, Ayesha Kajee, Najma Yusuf.

The entire syllabus which incorporated pertinent information from the Birth of Prophet Muhammed (Peace be upon him) to the *Khulafa-e-Rashideen* (The four Rightly Guided Khalifahs) has been designed to make learners look into the past and to improve their present and future lives.

4.6.6 DEPARTMENT OF TAHDHIB (ISLAMIC MANNERS)

Main Objective of the Department:

To instil in learners the correct Islamic code of behaviour

Islamic Manners has always been part of the Fiqh and History Syllabi, but the need for good behaviour and correct character building made it necessary for IEOSA to introduce *Tahdhib/ Tarbiyyah* (upbringing) as a separate subject.

In 1991, the Board of IEOSA invited Sister Ayesha Lemu of Nigeria, to interact with the IEOSA team and find ways in improving the quality of Islamic education. During her stay as guest of Qari A Y Lockhat at his home, she initiated the idea of the organisation creating the Tahdhib Department to re-inforce Islamic morals in view of the many non-Islamic influences from the environment. On the advice of Sister Ayesha Lemu and after discussions with various Islamic scholars, Tahdhib was officially implemented into the IEOSA curriculum in 1992.

Sister Suraya Lockhat was appointed Head of the Tahdhib department. Initially topics were researched and all grades commenced with similar topics. Later a needs analysis was conducted and topics pertaining to specific grades were finalized.

The Tahdhib department therefore started from “scratch” that is researching the needs in the community and preparing books accordingly.

In 1993, Amina Cassim took over as HOD with Nafisa Hassim as her Assistant. Amina Cassim with advice from the Senior Members of the organisation including the President and Dr. Moulana Khalil Aziz prepared the Tahdhib Text Books. IEOSA has been commended for its Grade Seven Tahdhib Book which covers topics such as Adolescence and Peer Pressure. Currently, Farhamida Khan heads the Department.

4.6.7 DEPARTMENT OF EARLY CHILDHOOD DEVELOPMENT EDUCATION

Main Objectives of the Department:

To prepare the child for formal schooling from the Islamic and secular perspective.

Certain Madaris which had preschools requested IEOSA to supervise the Islamic component of the preschool curriculum. Mrs. Z Sha was appointed as Head of Department in 1987 to adapt the Grade One Islamic curriculum for the 4 to 5 year olds. Islamic rhymes, songs and stories were prepared and implemented. It was found that certain aspects of school readiness e.g. Hygiene taught by the secular pre-school teachers conflicted with Islamic Hygiene. IEOSA took a decision in 1990 to do extensive research in establishing a pre-school curriculum that integrated the Islamic with the school readiness requirements. Mrs. Manick who was the principal of a pre-school was employed part time to assist in this project. As with other IEOSA projects, a prototype was prepared and field tested. Amendments were made on an on-going basis.

In 1993 Fozeeyea Abdool was employed to take over the department as the demand for services from this department increased. She has successfully completed a two year bridging course through Unisa and two other courses in ECD namely the LC Johnson Course and the Access Course offered at the College of Education, Umbilo Road.

She has been responsible for major improvements to the curriculum and for producing IEOSA's unique ECD workbooks. These books were published after extensive research using popular resource materials such as Piaget.

The intensive Early Childhood Development Teacher Training course offered at IEOSA is held twice a week. Whilst this one year modularized course includes pertinent subjects such as Child Development, Psychology and Methodology, it emphasizes Qur'ānic, Hifz and Arabic studies. Approximately 2 hours per day is devoted for these aspects. Qur'ānic studies is accorded the greatest importance and is regarded as the most important criterion in determining the students' success. As with the teacher-training course a certain percentage pass is also stipulated in Qur'ānic recitation for graduation.

Many of the educators (approximately 200) who have completed this course have been recruited by private pre-schools. The sixteen IEOSA affiliated pre-schools of which three are based in Johannesburg, have a total of 604 pupils. The IEOSA pre-primary curriculum and syllabus meets the required standards and has been highly acclaimed by leading educationists.

To achieve recognition as a legitimate competent and professional provider in the Early Childhood Development sub-sector, IEOSA has made an application for accreditation to the Education Training and Development Practices - Sector Education and Training Authority (ETDP - SETA).

As from 2001, the Al-Azhar School of Durban has introduced Early Childhood Development classes and implements the IEOSA Early Childhood Development curriculum. Of the 48 pupils that enrolled, 27 had already progressed to learning the Qur'ān. In the year 2002, the school had a total of 71 learners. At this level one and a half hours a day is devoted to Qur'ānic and Arabic studies.

4.6.8 DEPARTMENT OF DA'WAH

Main Objective of the Department :

To impart elementary teachings of Islam to reverts.

Like many other organisations, IEOSA has been acutely aware of the need for da'wah (propagation) in South Africa. During the apartheid days attempts to speed the efforts in da'wah were greatly hampered.

Da'wah teachers (mainly from the indigenous group) had to avail themselves at appropriate Islamic Centres, acquaint themselves with the basics of Islamic faith and on their return to their townships, impart the knowledge that they had acquired. However, the climate of the post-apartheid South Africa facilitates the implementation of Da'wah programmes more effectively.

The Da'wah programmes at IEOSA initially came into effect in 1989. On perceiving the potential of Sheik Ahmed Deedat of the Islamic Propagation Centre International, an expert on comparative religion, Qari A Y Lockhat approached him to jointly initiate a Da'wah programme. The weekly arrangement concluded was a cost-free three day training at IEOSA and one day at the Islamic Propagation Centre for an in-depth study of comparative religion. Unfortunately, IPCI opted out of this project (on financial grounds) within a few months. Subsequently, the Hajee A M Lockhat Wakuff assumed total responsibility of the project and mandated IEOSA to design a Da'wah programme. The Da'wah department thus produced an intensive three year training course which includes the following subjects:

- | | |
|----------------------------------|----------------------------------|
| a) Comparative study of religion | d) Salaah, Fiqh, Islamic History |
| b) Basic principles of Islam | e) Basic Arabic Conversation |
| c) Qur'ānic recitation | f) Guidelines on Da'wah |

Many students on completion of the Da'wah programme were further inspired to continue with the teacher-training course at IEOSA and are presently employed at various madāris.

The Three Year Da'wah programme offered at IEOSA is modularized. Students attend classes twice a week. Workshops, which are conducted on a regular basis are attended by students as well as the trained teachers at the different Da'wah centres. Whilst assessment of students is on a continuous basis, formal examinations are conducted at the end of the year.

The six da'wah centres controlled by IEOSA are as follows:

- a) 4 Imdaad Centres (Marianhill, Chatsworth, Phoenix and Central Durban)
- b) 1 at Mayville
- c) 1 at IEOSA

The total number of current students is 232. The total number of students who have completed the course since inception amounts to approximately 200. Due to the expansion of this department, Brother Ahmed Abdul was employed in July 2003.

According to Sabera Cassim, who heads the Da'wah department, Abdullah Mchunu who heads the printing department at IEOSA was amongst the first few students who enrolled for the Da'wah classes at IEOSA in 1990. During an interview with Abdullah Mchunu the circumstances that led to his conversion to Islam unfolded. At the age of 17, Abdullah was employed by Mr. Y A Lockhat as a gardener. At the Lockhat residence he befriended the family driver, Ismail (a black revert), who presented him with a book (written in Zulu) concerning Salaah (Islamic Prayer).

This instilled in him a desire to learn more about Islam. Qari A Y Lockhat subsequently advised him to attend the Da'wah classes at IEOSA, and engaged his services at the organisation. Abdullah has also completed the 1st year of the educator-training course.

During his ten year stay (1991-2000) at the premises of the Lockhat Masjid in Mayville, Abdullah gave the daily Azaan and served as an Imam occasionally. He was also instrumental in initiating Da'wah classes at the Lockhat Masjid. In 1997, his total student roll stood at \pm 70 students. Although he now resides in Folweni, (a few kilometres past Isipingo) he still volunteers his services to the Da'wah classes during the examination period.

He was extremely fortunate to accompany Mr. Y A Lockhat on Hajj (the Holy Pilgrimage to Makkah) in 1997. His trip was funded by the Hajee A M Lockhat Wakuff. With a sparkle in his eyes, Abdulla recalls : *"The year 1997 was the best year of my life because of my trip to the Holy cities of Makkah and Madina and my subsequent trip to Pakistan."*

On his return from the pilgrimage, Abdullah attended a conference organized by S.A.D.M (South African Dawah Movement) in Johannesburg, and returned home with a prize won during a competition at the conference. He was later selected by the IEOSA to attend a 3 month course on Da'wah in Pakistan.

In Folweni, Abdulla together with his wife, Fadila play an active role in promoting Arabic/ Islamic Studies. Fadila has also completed the Da'wah course at IEOSA, and will in the near future enrol for the Educator-Training Course. In the interim, she conducts afternoon classes for children, where she instructs her learners in Arabic/ Islamic studies. She is assisted with this task by her husband Abdullah, who helps with revision of Qur'āan and Hifz on Saturdays.

At the make shift mosque in Folweni, Abdullah gives the Azaan, performs Imamat and performs Taraweeh during the month of Ramadaan.

4.6.8.1 **THE MAYVILLE DA'WAH CENTRE**

This project initiated by Abdullah Mchunu has multiplied in magnitude. Approximately 200 students converge at this centre every Sunday to attend the Dawah classes, controlled and supervised by IEOSA. Whilst the students at the centre complete the course within five years (because of constraints) they are subjected to the same form of assessment as their fellow students at other centres. At the end of each weekly session, students are provided with a meal and a grocery hamper. The costs of these Sunday Da'wah classes are borne by the Hajee A M Lockhat Wakuff. This programme is currently co-ordinated by Abdul Kader Lockhat.

4.6.9 **LITERACY DEPARTMENT**

Main Objective of the Department:

To equip students with the use of English language to enable them to have a better understanding of Islam.

Initially Da'wah classes were conducted in Zulu, the native language of the indigenous group. However taking cognisance of English being the lingua franca and most Islamic literature being available in English, it became imperative to introduce English to the da'ees (those who accepted the invitation to Islam).

Amina Jamal and Amina Cassim took the initiative of Islamizing lessons, compiled simple readers on the Prophets using local names (African names) and enlisted the help of Saleha Vadachia with regard to illustrations. Currently, there is no need for literacy classes since the students of the Da'wah classes are literate in English.

4.6.10 DEPARTMENT OF URDU

IEOSAS offers Urdu since much Islamic literature is available in this language and it is the home language of many learners. Nafisa Hassam, the Head of the Urdu Department co-ordinates the activities of the department.

4.7 THE IEOSA EDUCATOR-TRAINING INSTITUTE

Upto the early 1980's, there were no structured Educator-Training colleges focusing specifically on Arabic/Islamic subjects. Cognizance of the fact that successful implementation of learners' text, educators' manuals as well as other resources depended to a great extent on the competence of the educator in the classroom, created a need for an educator-training course.

The personnel initially employed by IEOSA (ex. Durban Islamic Educational Society) addressed this problem by conducting regular workshops at the affiliate mādāris. On assessing the educators, the following problems were highlighted, namely, educators were found lacking in certain aspects of the learner's curriculum, teaching techniques needed to be improved upon, detailed lesson preparations and daily classroom management needed attention. It also soon became apparent that for the successful implementation of the Ta`leemul Qira'ah Wal Kitabah and other publications and resource materials that were being prepared, educators needed to familiarize themselves with its recommended usage.

Furthermore, as many more mādāris requested the services of IEOSA, a need for an intensive Educator-Training course became inevitable.

In order to address these problems, and stemming from the realization that a successful curriculum model depends largely upon the educator's ability and resourcefulness, the research team at IEOSA proposed the establishment of an intensive Educator Education Programme. This service was not provided by any institution thus far and no material was available.

In 1987, the Institute of Educator Training was formalized at IEOSA and is currently headed by Azhar Vawda. This bi-weekly two year Diploma Course is one of the most important and unique activities undertaken by the organisation and compares favourably with that of its secular counterparts. In addition to imparting knowledge in the respective Arabic/ Islamic subjects, the programme includes inter-alia subjects such as methodology, educational psychology, chalkboard techniques and other related disciplines. Provision is also made for on-site training commonly referred to as block -teaching. Here an assessment is made at the trainee's performance in the classroom.

Many educators lack proper Arabic pronunciation. In order to improve the overall standard of recitation in the madāris, educators are given training to advance their own recitation. This is besides the in-depth methodology educators receive on how to teach the different aspects of Qur'ānic recitation. With regard to teaching Arabic as a language in a non-Arab country, the educators are taught the language in the context of the syllabus which they in turn impart to their learners.

The course requirements are self-study, tests, assignments, micro teaching and a final examination followed by a Diploma to successful students. Since Qur'ān is focal to Arabic and Islamic Studies the IEOSA promotion policy stipulates a pass rate of 55% in the first year and 60% in the final year. Failure to meet this requirement would tantamount to failure of the entire examination.

Since 1987, ± 220 candidates have successfully completed the Educator Training Course. With regards to the success of this course, the administrator Rashida Ally mentions, *“I can confidently say that about 90% of educators trained at IEOSA. are in employment in the various madāris.”*

4.7.1 MOTIVATIONAL AWARDS OF IEOSA

In their firm belief of acknowledging and rewarding efforts of both learners and educators alike, IEOSA hosts 2 functions at the end of each academic year, namely:

- a) Learner Awards Day
- b) Educator-Training Awards Day

The Learner Awards Day is an interesting and colourful event attended by learners and staff of affiliate madāris. The Programme commences with a recitation of Qur’ānic Verses followed by various items produced by the “in-house” madrasah at IEOSA as well as learners of the affiliate madāris. Many of such items enjoyed by the audience include Arabic songs and sketches. The Programme culminates in the presentation of certificates and awards. Amongst the most coveted awards are the :

- a) **Learner of the year award** - presented to the learner who has excelled in all subjects.
- b) **Qur’ān Reciter of the year award** - presented to the learner who has scored the highest mark in his recitation of the Holy Qur’ān.

The following procedure is adopted in determining the Awardee of the best Qur’ān Reciter of the Year. After an external examination by the staff of IEOSA, a list of names of the best Qur’ān Reciters (from each madrasah) is compiled.

A further round of assessments is conducted using taped recordings of these students which assist members of the examination committee of IEOSA to select the ten best reciters. The final decision is made by Qari A Y Lockhat, who determines the Qur'ānic Reciter of the Year and the first and second runner ups. During the Year-End Jalsa (function), the nominee is presented with an award as well as the Yusuf Ahmed Lockhat floating Trophy.

The following is a list of awardees of the Best Qur'ān Reciters since 1993:

YEAR	NAME	MADRASAH
1993	Salma Badsha	Mountain Rise
1994	Ahmed Sabat	Orient Islamic School
1995	Saffiyah Badsha	Mountain Rise
1996	Zakee Vawda	Orient Islamic School
1997	Mohammed Motala	Orient Islamic School
1998	Sabiha Vawda	Orient Islamic School
1999	Muhammad I. Buckus	Juma Masjid School
2000	Zuleikha Sheik	Parlock
2001	Waseem Khan	Juma Masjid School
2002	Nizam Pillay	Hadyul Islam
2003	Raeesa Khan	Al-Ameen Madrasah

Recognition and acknowledgment of the arduous efforts of educators as well as “educators in training” is also not overlooked by IEOSA. At the Educator-Training Awards day, the successful trainee educators are presented with the certificates and the Educator of the Year is announced.

In determining the “Educator of the Year” the results of all the different grades at each and every madrasah affiliated to IEOSA are scrutinized at the end of each year by a special committee appointed by IEOSA. The best performing grade and the respective madrasah educator is then identified. This information remains disclosed until the Educator Training Awards Day.

Whilst the most important criterion (in determining the “Educator of the Year”) is the ongoing assessment of the learners’ performance, other criteria also apply, namely: initiative, performance in the class, attendance at madrasah as well as workshops, relationship with fellow educators, supervisors, learners and involvement in community work.

The following is a list of the “Educator of the Year” awardees as well as runners-up since 1993:-

YEAR	NAME OF EDUCATOR	REMARKS
1993	Zuleikha Ahmod	WINNER
	Hafeeza Ebrahim	Nominee
1994	Asiya Amod	WINNER
	Rooksana Ameer	Nominee
1995	Rooksana Ameer	WINNER
	Shumroo Jeewa	Nominee
1996	Wahieda Ismail	WINNER
	Sakina Khan	Nominee
1997	Jamila Moola	WINNER
	Fawzia Mustaffa	
1998	Fathima Osman	WINNER
	Zuleika T.Dada	Nominee

The practice of identifying the “Educator of the Year” terminated in 1999.

4.8 **CONCLUSION**

Each Head of Department and his/her respective assistant/s are responsible for research, preparation of text books, educators' manuals, development of syllabi, supervision of educators at the affiliate madāris and teaching programmes for their specific learning areas. The following chapter focuses on research and publications undertaken by each department since the inception of IEOSA.

CHAPTER 5

RESEARCH AND PUBLICATIONS OF IEOSA

5.1 Introduction

Research is an ongoing process at the organisation. An examination of the text books published by the organisation indicates a high level of research and careful planning at the various grade levels. This process is facilitated with the additional help of assistants to each Head of Department as well as input from educators of various madāris. In designing these user-friendly books, the age of the learner, his/her culture, environment, his/her language usage and various other factors are considered.

The draft material (textbooks, educator's manuals, etc.) are forwarded to other Heads of Departments for their comments and criticisms. In addition to this, extensive input is provided by Dr. Moulana A. K. Aziz, a senior religious scholar and an expert in education. Dr. A K Aziz obtained his traditional degrees of Ālim Fādhil / Moulana and Ālim Kāmil in India and Pakistan respectively. On his return to South Africa, he furthered his studies in higher education and has obtained his D Litt et Phil from the University of South Africa. He also obtained a certificate in ABET (Adult Basic Education and Training) and subsequently a diploma in ABET from UNISA.

He began his career as an educator of Arabic/Urdu. In 1975, he joined the former Department of Arabic, Urdu and Persian and in 1997 was appointed HOD. In 1989 Dr. A K Aziz was approached by IEOSA to render assistance to the various departments in preparation of textbooks, teachers manuals, other resource materials and in particular to authorise the authenticity of the materials used for publication.

In the words of the President of IEOSA: *“The organisation has benefitted tremendously from not only the input of religious scholars but the continued input and advice from Dr. Moulana A K Aziz who has obtained his doctorates in Arabic from a formal university and qualified as a Moulana from a leading institution of the Indo-subcontinent. His experience as Head of Department of Arabic, Urdu and Persian Faculty has contributed tremendously towards the organisation’s Arabic / Urdu publications”.*

The textbooks as well as other publications enjoy both local and international recognition. During his visit (in 1992) to ISESCO (Islamic Educational Scientific and Cultural Organisation) of Morocco, Qari A Y Lockhat presented the publications to the Deputy Director General for Education, Ambassador Ahmadou Ali Diaw, who forwarded a letter of commendation to the organisation. The letter states that the experts at ISESCO headquarters have examined the material presented by Qari A Y Lockhat. It also includes brief comments and suggestions on the material for each different learning area. On the whole, they were impressed with the selection and organisation of the material, especially the Psychology and Methodology which they recommend to be incorporated in their (ISESCO’s) Teacher Training Course (Refer to Appendix 12).

As the research, preparation and meeting deadlines of IEOSA publications was high priority in the early years, Mrs Amina Jamal was appointed Syllabus Co-Ordinator. The various departments at IEOSA were involved in developing their own learner support material. In order to streamline the research and verify the information, Mrs. Jamal acting as Syllabus Co-ordinator, would check that all research was done accordingly, proof-read all the information before final approval by Senior Management and ensure deadlines were met. She was also in charge of proof-reading and checking the various departments’ examination papers as well. The position of syllabus co-ordinator no longer exists.

5.2 **IEOSA'S PUBLICATIONS**

5.2.1 **PUBLICATIONS BY THE QUR'ĀN DEPARTMENT**

History of the Ta'leemul Qira`āh Wal Kitabah : Part I and II

During his 1985 trip to Saudi Arabia, Qāri A Y Lockhat visited numerous bookshops and had purchased a variety of Islamic readers for young learners as well as an Arabic typewriter. On Qāri A Y Lockhat's return he had looked through all the Qaidah readers and realised that there was a need for a reader that would, besides assisting in the beginner recitation of the Qur'ān, also contribute to the learning of Arabic as a language itself. This set the wheels in motion for a Qaidah that would serve a dual purpose.

The task of preparing a prototype of the first Ta'limul Qirā'ah Wal-Kitabah was a long and laborious but rewarding task. Some of the ideas were taken from books purchased in the Middle East. In the process of preparing the book, Qāri A Y Lockhat experimented the contents of the new text with members of his family before allowing for the master copy to be finalised. Proof reading and suggestions were carried out by Mr. Mahmood Dawood, the then Senior Lecturer of the Department of Arabic of the University of Durban-Westville. As no computer was then available to do the general typing, graphics, or the layout of the book this implied, that all the work had to be done manually. Some of the Arabic writing was done by Sheikh Osman Hasnood and Mr. Yahya Siddique. The rest of the content went through the process of cutting, pasting and photocopying.

The content of the book took on a unique approach with regards to the order of the sections being taught in comparison to other readers. The book included reading exercises as well as learner activity in the form of writing.

Except for the graphics and laws of recitation, the pages of the book were white. All the Arabic words were accompanied by the English translation. Finally after compilation, 5000 copies of the Ta'limul Qirā'ah Wal-Kitabah : Part I was printed by Universal printers in Durban in 1985.

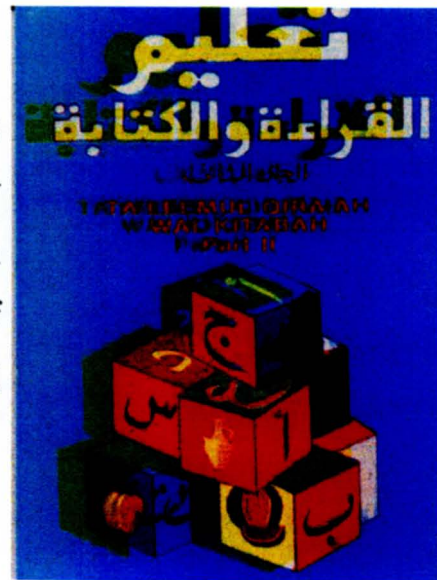


The cover of this very attractive book is displayed on the left to give one an idea what it looks like.

These books were distributed gratuitously by the Hajee A M L Wakuff to all the learners of the affiliate madāris as well as interested parties.

The second part of the Ta'limul Qirā'ah Wal-Kitabah (T.Q.W.K : Part II) was compiled in the same manner but with the assistance of another staff member Rashida Ally, who contributed towards the introduction of additional sections of the book. This was done after research and field testing of the sections in the experimental classes that were held at the premises of the organisation. Eventually in 1987, 2000 copies of the Ta'limul Qirā'ah Wal-Kitabah Part II (68 pages) was published.

Part II of the Ta'limul Qirā'ah Wal-Kitabah is displayed here on the right. Amongst the many reasons for the success of the the Ta'limul Qirā'ah Wal-Kitabah Part I and Part II is the absence of meaningless words, use of pictures, variety and gradation of exercises and learners activities.



International recognition:

The educational and research department of the Ministry of Awqāf of Egypt has not only approved and accepted IEOSA's 1st edition of the Ta'limul Qirā'ah Wal-Kitabah Part I and II but has also printed and published it at their own expense. At a recent prestigious 15th World Conference, in Cairo in 2003, this series (Part I and II) was the only children's publication on display. This brought much delight to Qāri A.Y.Lockhat, the president of IEOSA, who was personally invited to the conference by the Minister of Awqaf- Dr Hamdi Zaqzouk (Cairo, Egypt).

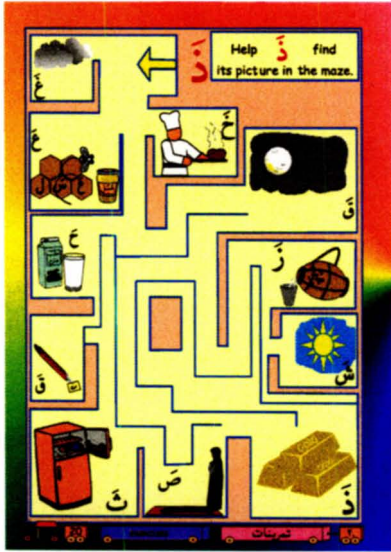


*Qāri A.Y.Lockhat at the World Conference
that showcased the Ta'limul Qirā'ah Wal-Kitabah Part I and Part II*

Revised Ta'limul Qirā'ah Wal-Kitabah Part I

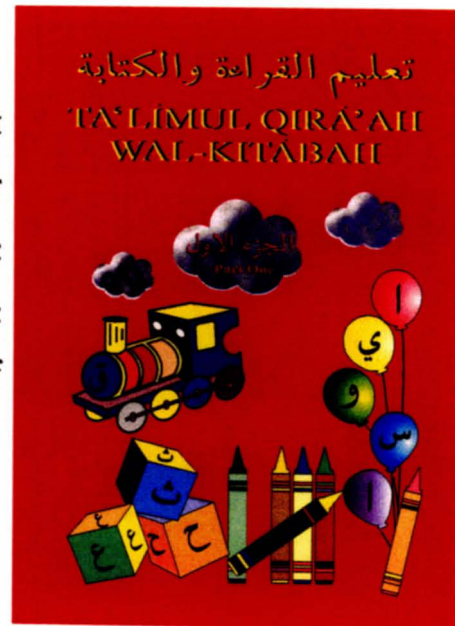
The need for a revised version of the Ta'limul Qirā'ah Wal-Kitabah was decided in 1997 approximately 12 years after the first publication. Due to suggestions from educationists, educators and response from the learners it was obvious that with the advancement of technology and the quick response from learners there was now a need to upgrade the 1985 text.

The dual purpose of the reader was maintained, the general format too was maintained with minor additions, vivid graphics, additional examples, learner activities and follow up activities was included. These changes made the book more user friendly and colourful with the vivid graphics and the fact that the entire book was now printed in full colour.



A sample page of the new text showing a Pupil Activity

The compiling of the revised book from the point of writing, graphics etc. was now made easier through the means of the computer with the arabic writing being typed as well by using an arabic programme. Finally in 1999, the revised edition of the Ta'limul Qirā'ah Wal-Kitabah Part I (73 pages) was printed and is displayed on the right.



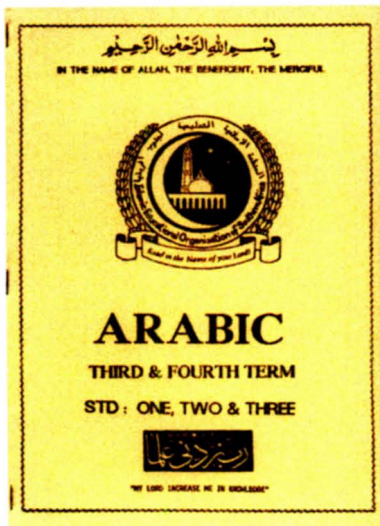
The following picture of a Zanzibari learner using the Ta'limul Qirā'ah Wal-Kitabah at a Madrasah in Chatsworth was featured in the Durban Metro Beat Magazine (Issue 21, 15 Oct - 15 Nov 2002) and also in the South African Airways In-flight Magazine (November 2000).



5.2.2 PUBLICATIONS BY THE ARABIC DEPARTMENT

Arabic as language was taught as part of the IEOSA Curriculum since its inception in 1986. In the initial years, IEOSA'S first text book Ta'limul Qirā'ah Wal Kitabah Part I and II were used with a dual purpose of teaching Qur'ānic recitation and the Arabic language. During this period, Ayesha Manjra, Fazila Abdulla, Iqbal Buccas, Munira Ballim and Goolam Hoosen Peerbhai lead the department, consecutively.

In 1990, Youssouf Ali Dahal who studied Arabic in Kuwait headed the department and introduced the first four Arabic textbooks. These four books were designed to cater for Class 1, Class 2, Std 1 and Stds 2-5 respectively. Pictures and dialogues were adapted and used from the "*Uhibbul Arabiyya*", series.

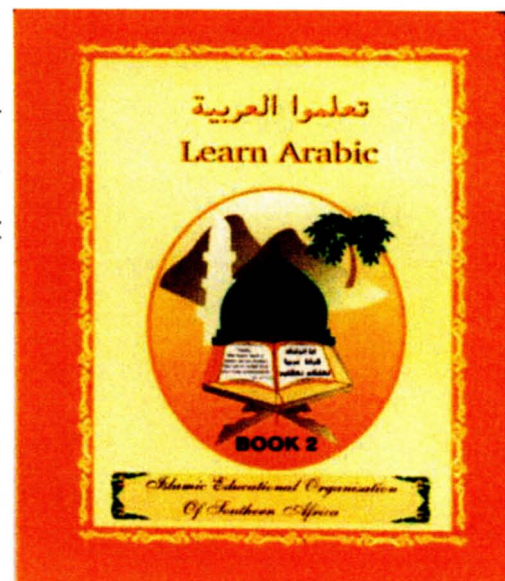


An example of a cover of one of these books is shown on the left.

There was a change of leadership in the department in 1995 when Zaakira Jadwat was employed. She was assisted by Zakkiyya Mangera for a year. Thereafter Zaakirah was assisted by Sayeeda Sheriff. They worked closely with Zubeida Docrat, an ex-inspector for Arabic in the Department of Education and Culture and currently Head of Arabic Department at the Orient Islamic School in Durban.

In 1998, Mohamed Jhazbahi took over the department with Sayeeda Sheriff as his assistant. At this stage, the books for each grade were separated leading to the creation of a new book for Grade 7 wherein new topics were included. Since then, further developments have taken place whereby new examples, exercises and activities have been formulated.

The revised publications which are currently in use are for Grades 1 to 7 published in 2003. The cover of Book 2 is displayed on the right (60 pages).

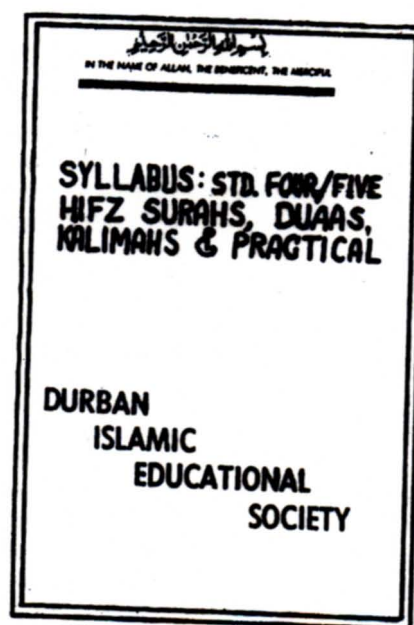


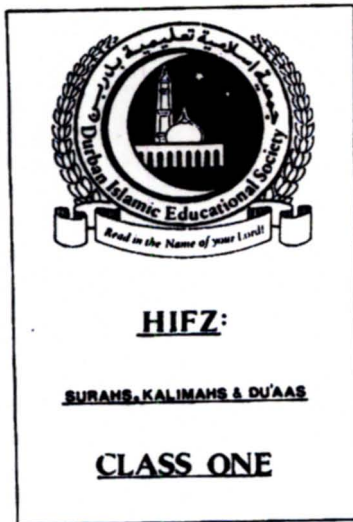
Since the establishment of the Al-Azhar School of Durban by the Hajee A M Lockhat Wakuff, the Arabic department at IEOSA liaises with the Arabic Department of Al-Azhar School of Durban to facilitate the teaching of the Arabic language. Moulana M E Jhazbhai has examined the Arabic publications of the Al-Azhar of Egypt and has carefully selected and incorporated some topics in the IEOSA Arabic publications. The Al-Azhar of Egypt not only uses the IEOSA Arabic books as bridging in Al-Azhar Schools in South Africa but has further acknowledged IEOSA's role in simplifying the Al-Azhar primary readers for their schools.

5.2.3 PUBLICATIONS BY THE HIFZ DEPARTMENT

The title of the book, Hifz, is an Arabic word which literally means the memorization of any information. The term is retained to refer to the memorization of the short Surahs (chapters) from the Holy Qur'ān as well as the Du`ās (supplications) for daily use found in the Sunnah (Traditions of the Prophet PBUH).

Initially the short Surahs and Du`ās were collated into a book form and its contents and cover were handwritten as it can be seen on the right. No English translations were included. This book was printed in 1987 with the old name of IEOSA on it (i.e. the Durban Islamic Educational Society).





With the appointment of Hafez Mohamed Jhazbhai as HOD of Hifz in 1988, the Hifz publications underwent a major change. Surahs were photocopied from the Qur'ān and the Du`ās were typed.

These were then cut and pasted by hand to make up the Hifz books. Translations were included and the title on the cover was also printed by hand, as can be seen on the left.

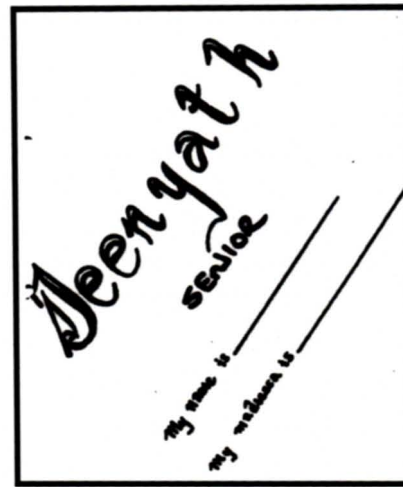
Since 1991, Yasmin Khan with the assistance of Hafez Jhazbhai upgraded the Hifz publications once more. The cover of this 1994 edition is displayed on the right.



In the year 2001, the Hifz books underwent a further change with regards to its cover and content. The current publications contain Du`ās and Surahs printed on computers. A Qur'ānic Ayah (verse) introduces the content of the books as can be seen on the left. The salient feature of this new series is that, together with the Arabic text and the translation of each supplication, the etiquettes and virtues as contained in the Sunnah, have also been included with the intention of instilling a desire to emulate our illustrious Prophet Muhammad (PBUH).

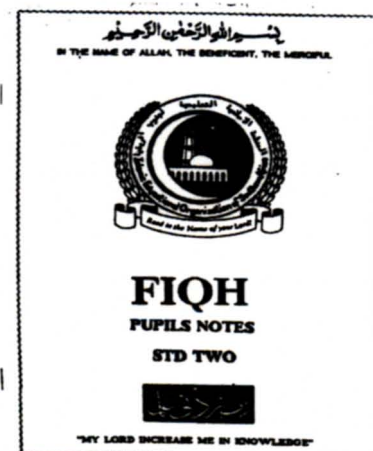
5.2.4 PUBLICATIONS BY THE FIQH (ISLAMIC JURISPRUDENCE) DEPARTMENT

Initially, the subject and publications were referred to as Deenyath , taken from the Urdu language meaning “discussions about the religion”. Learners were graded into junior (Grades 1-4) and senior (Grades 5-7) groups and basic notes were prepared accordingly in the year 1987. The cover pages of these notes are shown below.

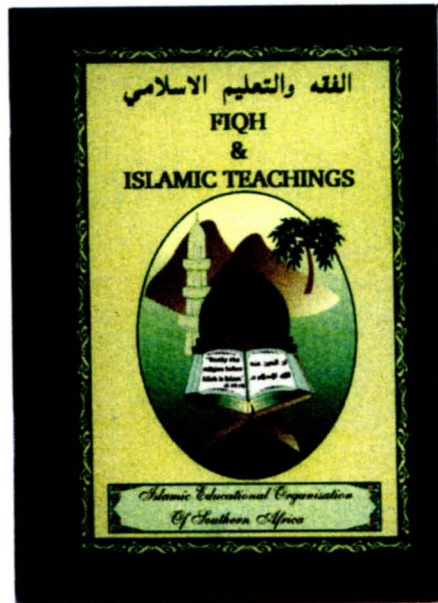


Ongoing research was conducted and the upgraded notes were continuously being field tested at the in-house Madrasah at the IEOSA headquarters in Commercial Road, Durban. With more societies affiliating to IEOSA thereby increasing the learner roll, it became necessary to categorise the learners as per their grades in school. Moreover, seeing that the publications were being requested by Muslims from other race groups the Urdu word *Deenyath* was replaced with the Islamic term **FIQH**.

In 1994, the upgraded notes were compiled and text books were printed for Grades 1-7, as indicated on the right.



Taking cognisance that the publications incorporated the basic beliefs of Islam and other miscellaneous topics and the fact that the IEOSA syllabus was being requested internationally, it was decided to rename the subject to: **FIQH AND ISLAMIC TEACHINGS**. Concurrently, noting the changing needs of learners and their exposure to quality publications at secular institutions, improvements on presentation of publications became necessary. This resulted in the publication of the latest series in 2000 comprising of 6 books with Book 1 and Book 2 combined. The cover page of Book 7 is shown below.



The revised publications contain user-friendly content matter and is bound by attractive covers. In the revised publications, the presentation, layout and language has been kept concise and simple for ease of reference. Important points in each lesson are outlined with a block and lightly shaded. Relevant Qur'ānic Aayāt, Ahaadith and sketches relevant to the topic are also included and highlighted with the use of blocks. Each topic is briefly summarized at the end and is followed by questions to assist the learner to recap and ponder over what has been learnt. In some instances, learner activities are also included in order to reinforce the lessons learnt.

The series of books provides the reader with a concise explanation on the various beliefs and tenets of Islam, viz. Wudu, Ghusl, Details of Salaah, Zakaah, Sawm, Ud-hiyyah, `Aqeeqah , Sajdah Tilaawah , etc .

In the secondary phase, topics such as Primary Sources of Islamic Law, Halaal and Haraam, Huququllah and Huququl` Ibaad, Interest, Modern Medicine, Abortion, Nikah, Forbidden Marriages, Talaah, Death and Related Matters, Inheritance, Boy - Girl Relationships, etc. are discussed. These notes are currently being compiled according to the learners needs and are reviewed constantly. These notes are currently being implemented at the Crescent Girls High School, the Al-Ghazali College and the Pretoria Muslim Sunni Trust Islamic Schools in Pretoria.

An Educator Manual for Grades 1-7 has also been published by the Fiqh and Islamic Teachings Department and has been approved by the General Department for Research, Writing and Translation of Al-Azhar Islamic Research Academy in Cairo, Egypt.

The Fiqh and Islamic Teachings series of publications will be of benefit to Muslim students, youth who have passed the Madrasah stage, adults who want to recap and revise on what they had learnt during their Madrasah years and even reverts (new Muslims) desirous of equipping themselves with the basic knowledge of Islam and its practical application.

5.2.5 PUBLICATIONS BY THE ISLAMIC HISTORY DEPARTMENT

The Islamic History publications has been revised since IEOSA's inception in the following stages:

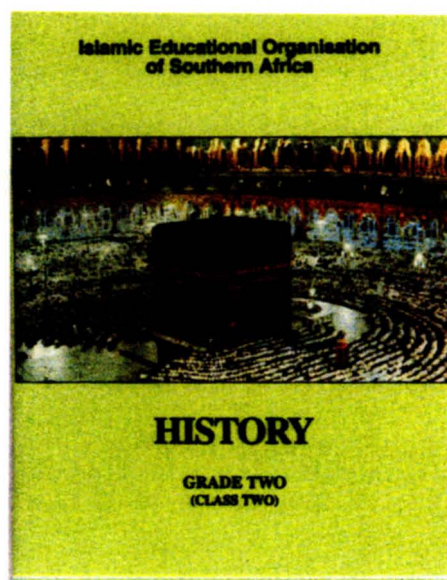
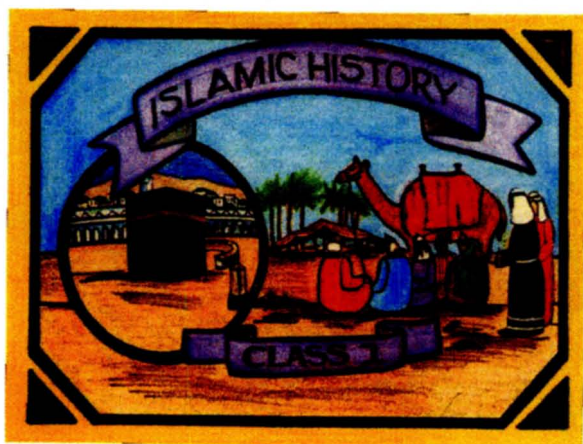
Initially during the years 1988 to 1990 learners were given notes which were in the following categories:

Junior Grade 1 to 4

Senior Grade 5 to 7

Notes were in this form because learners were grouped according to their competence in Islamic Studies and not their age groups. As the learners settled into the IEOSA madrasah system, they were later grouped according to their age. This required the notes to be re-adjusted to suit the needs of the learners in the different grades (age compatible).

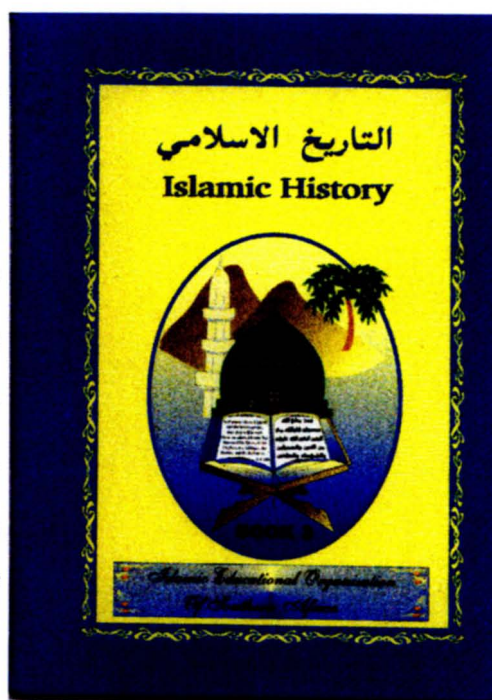
More research was conducted and notes now took the form of booklets during 1990 to 2002, which are displayed below:



Further research was done in recent years as learners were able to learn more volume of work. The current learner's books which were published 2003 are more learner friendly. Learning is facilitated using Icons with instructions to learners to **REMEMBER** (key words in the lesson); **READ** (new content matter of the lesson); **REFLECT** (upon the morals learnt from each lesson) and **REVISE** (the main points of the lesson). Thus, the above 4 R's are used as a technique in teaching Islamic History.

The new texts also include Qur'ānic Āyāts, Ahādiths, Graphics on Historical places, Maps and Learner Activities to further enhance the understanding of the subject, Islamic History.

New and innovative layout of the notes are also used to encourage self-study in learners as young as those in Grade 3. Key words are placed in a table, the icons and morals are highlighted to draw the attention of the learner to the important parts of the lesson and to direct self-study. Learner activity enables the learners to re-enforce and assess their own competence in the lesson that they have just studied. A cover of Book 3 is shown on the right (80 pages):



Notes for High school learners are also available and were compiled according to the learners needs which were reviewed constantly over the years. The notes are being currently implemented at the Crescent Girls' High School in Durban, the Al-Ghazali College and the Pretoria Muslim Sunni Trust Islamic Schools in Pretoria.

5.2.6 PUBLICATIONS BY THE TAHDHIB DEPARTMENT

IEOSA has been the first in the country to publish and produce a book on moral education in the madāris for learners of all ages in accordance with Qur'ānic Injunctions and as laid down by the Prophet Muhammad (peace be upon him).

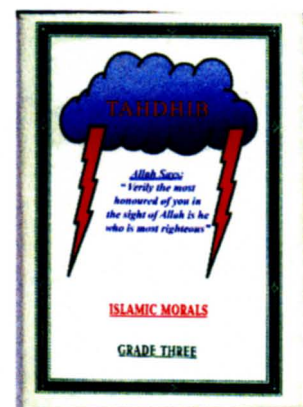
Ongoing research was conducted to choose topics relevant to the different levels of learners. Junior topics were simplified so that learners are able to read and understand their text. Short stories and learner activity which are appealing to learners are included in some topics. Practical demonstrations are conducted to reinforce lessons. Qur'ānic Āyāts and Ahādiths were also introduced.

At the Senior level, there was a need to make learners aware of the changes they are experiencing and how to overcome these changes. Therefore, a lesson on "Adolescence" was included. Drug abuse and gambling is prevalent in society and therefore a lesson on "Vices" was researched and introduced at senior level.

To keep up with the times and to make the books more user friendly, presentation of the text was improved by reducing to an appropriate size and using attractive cover pages and pictures.

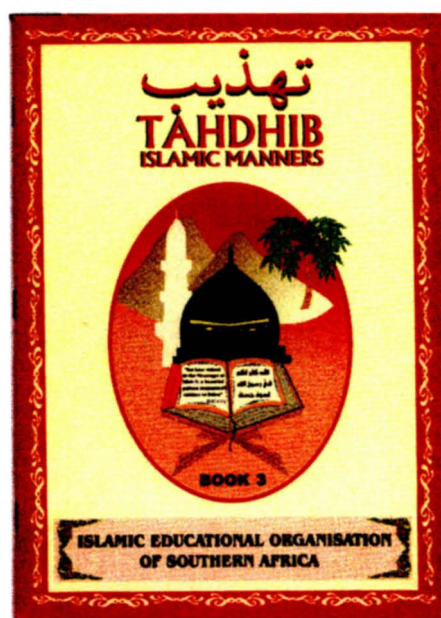
Initially, Tahdhib topics were researched and individual lessons were given to learners. Thereafter, the first edition was published in November 1994 and learners were given notes which were categorised into:

Junior	Grade 1 to 3
Senior	Grade 5 - 7



Thereafter, ongoing research continued and the learners' notes were compiled into books with relevant topics for Grades 1-7. Subsequently, the second edition was published in March 1998.

Further research was conducted to make the content and the appearance of the text more user friendly. Thereafter, the third revised edition as published in January 1999, appears below (Book 3 : 64 pages).

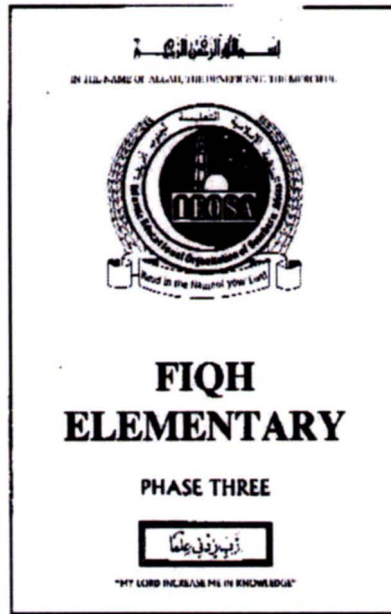


5.2.7 PUBLICATIONS BY THE DA'WAH DEPARTMENT

In 1989 Durban Islamic Education Society saw the need for education for Adult Reverts. The Da'wah/ Elementary Department was therefore established in 1990 to fulfil this need.

Initially, the Da'wah department utilized books from other departments namely: Fiqh, History, Hifz and the Qur'ān Departments. The need to focus on basic teachings and practices of Islam with regard to adult reverts was soon appreciated and addressed by the organisation.

Hence research commenced by the HOD's of various departments in designing and compiling the curriculum and the publications. These texts were published in 1991 and categorized into phases namely : Orientation Phase followed by Phase Two, Three and Four. An example of the cover of the Elementary Fiqh : Phase Three is displayed below:



The lack of fluency of the adult reverts in the use of the English language necessitated translations of the publications into Zulu. This task of translation was undertaken by Zulu speaking educators in the community.

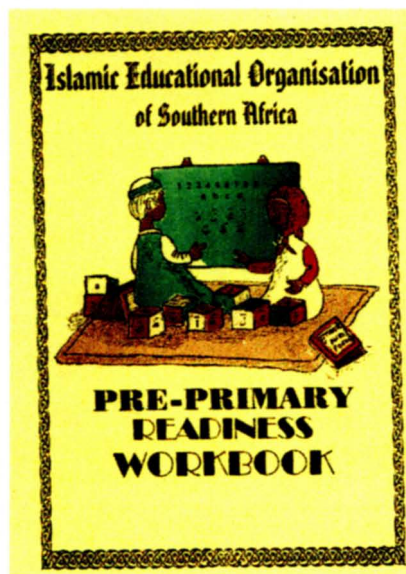
The department has also identified a need for simple readers that would assist adult reverts to read, understand and communicate more effectively in English and at a later stage facilitate successful management of the IEOSA syllabus. Whilst booklets titled “Basic English” were produced in 2000, they were not used as further amendments were necessitated. The books currently being used by the department are the History and Fiqh Books 1 and 2.

IEOSA has also initiated Adult Basic Education and Training for the disadvantaged learners at the Imdaad Centre in 1991. Currently forty nine adult reverts participate in this weekly programme.

Currently, extensive research on comparative religion is in progress. The benefits of this field of study are two-fold namely to strengthen the Imān of the revert and to effectively capacitate him/her as a Da'ee.

5.2.8 PUBLICATIONS BY THE EARLY CHILDHOOD DEVELOPMENT DEPARTMENT

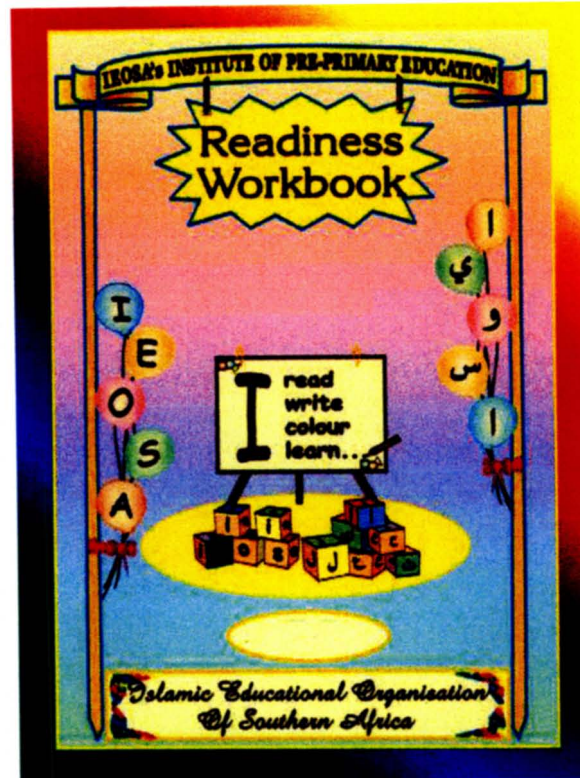
In 1991 Fozzeyea Abdool, (Head of the department) commenced with compilation of the pre-primary workbooks and enlisted the help of Saleha Vadachia with the artwork. The series of the 4 workbooks were completed at the end of 1996 with clear instructions to educators. They contain aspects of Numeracy, Writing and Reading. The covers were done by Brother Ahmed Hajee. The entire book was printed, collated and put together by the IEOSA Staff and is displayed below:



Whilst the texts were printed and collated by the staff of IEOSA, Fozzeyea Abdool was responsible for the research, compilation and designing of the series. These books were designed for all of IEOSA's integrated Pre-Schools.

In 2002, the new workbook covers were revamped at IEOSA by Waheeda Sheik which gives a refreshing and learner friendly outlook to the books. Presently these books (48 pages) are used by IEOSA's affiliate schools and also non-affiliates.

Here is the new revamped cover:



5.3 CONCLUSION

The departments for the different learning areas have produced publications that comply with secular standards in terms of presentation, language usage, gradation and learner activities.

CHAPTER 6

NETWORKING

This chapter discusses networking, both local and international, as well as the assistance rendered by the Hajee A M Lockhat Wakuff directly or under the patronage of IEOSA to other institutions in the promotion of Arabic/Islamic Studies. Evidence of such networking and assistance can be gleaned from the various correspondence and articles examined.

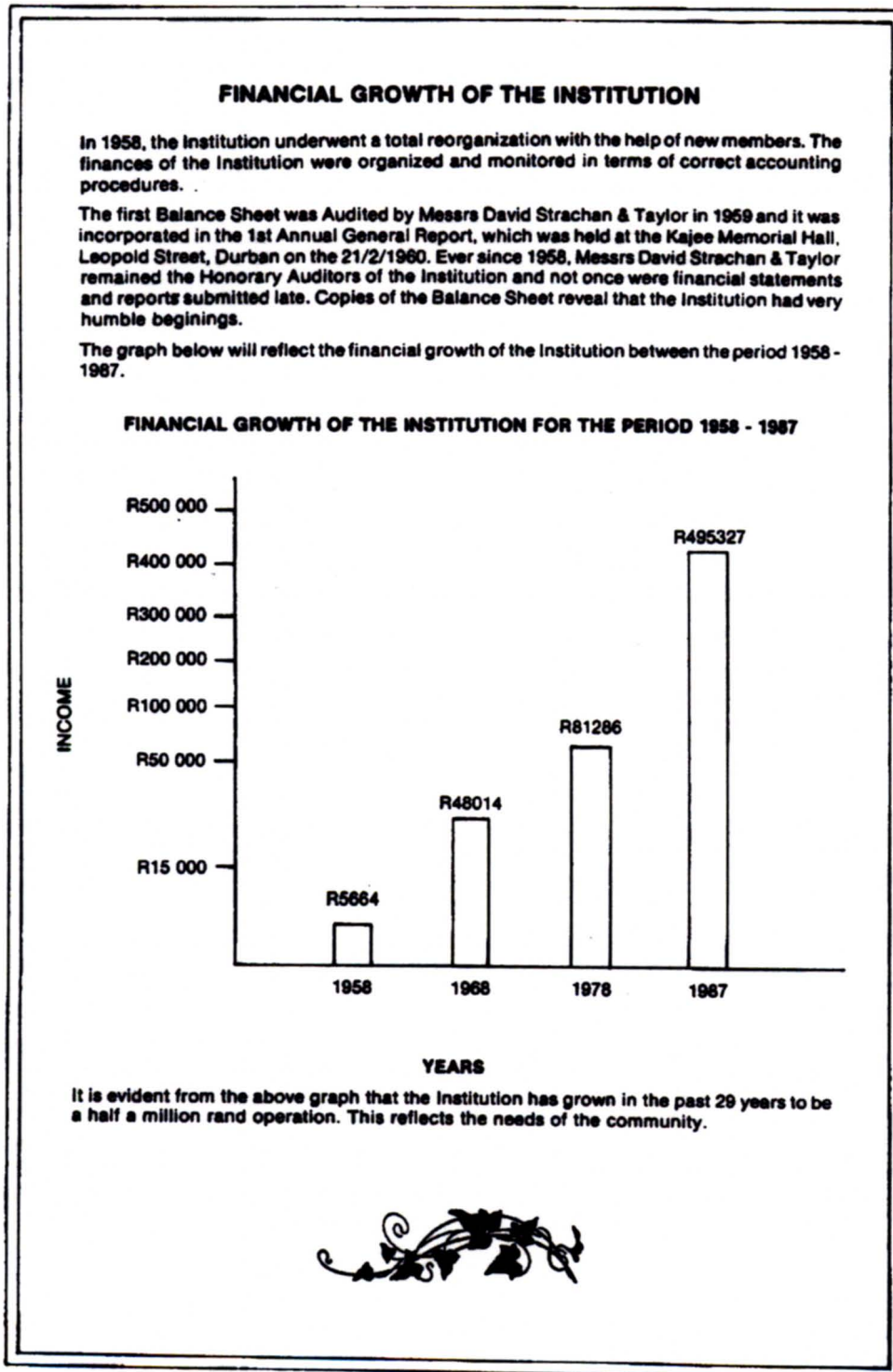
6.1 LOCAL NETWORKING

6.1.1 Muslim Darul Yatama Wal Masakeen

In 1934, the Muslim Darul Yatama Wal Masakeen (Muslim Home for Orphans and Destitutes) was established in Westville. In the 1950's, the need for an active management of the orphanage became an issue of concern. The need for younger members to get on the Board of Management to implement reforms to “revive” the “then ailing” institution became apparent. In 1958, Mr. YA Lockhat was appointed as treasurer and in 1967, as a trustee. In the 1990's, he served as Chairperson of the Board. With regard to the orphanage he mentions:

“So in 1957 we assumed management of the Muslim Darul Yatama Wal Masakeen with the late Dr. Mahomed Mayet as President and the late Mr. A I Timol who took responsibility of the Home and I as Honourary Treasurer. Besides addressing many issues of concern, we took complete responsibility of ensuring that children from the Home received Arabic/ Islamic education.”

On the advice of Mr. Y A Lockhat the Trust Board (of the Orphanage) appointed Messrs David Strachen and Taylor in 1959 as auditors of the institution. The following article which appeared in the 54th Anniversary Souvenir Brochure in 1988 clearly indicates the financial growth of the institution whilst Mr. Y A Lockhat served as a treasurer.



In 1958, the Trust Board launched a fund-raising drive for the purchase of land in the Cato Manor region. Mr. Y A Lockhat approached the Hajee A M Lockhat Wakuff to donate 850 pounds, which was the largest donation received. (Refer to Appendix 13 for Record of Accounts -1958). The committee finally opted for a property at La Mercy on the North Coast of Natal.

In 1963, the orphanage in Westville was expropriated by the Department of Community Development under the Group Areas Act. As treasurer of the organisation, Mr. Y A Lockhat secured double value for the property. He was also successful in obtaining a loan at only 10% (from the Government) whilst serving on the Home Planning and Development Committee for the new premises at La Mercy.

IEOSA supervised the madrasah of education at the orphanage from 1994 to 1997. The Board of Management were extremely impressed by the educational service rendered by IEOSA. (Refer to appendix 14).

6.1.2 The Muslim Charitable Foundation

The primary objective of the Muslim Charitable Foundation (MCF) of Durban which was established in 1983 was to create an educator-training programme. Amongst the aims of this programme was the standardization of Islamic education and the improvement in the quality of Arabic/Qur'ānic pronunciation. In this regard, Qari A Y Lockhat was mandated Head of the Qur'ānic Department of the MCF Educator-Training Course and amongst the many tasks assigned to him was the designing of a curriculum for Qur'ānic Studies for the educators in training.

Drawing from his studies in Arabic laws of recitation of the Holy Qur'ān, Qari A Y Lockhat produced a publication titled *Ilmut Tajweed*. (The Sciences of Proper Qur'ānic Recitation) for English speaking educators. Whilst this booklet, which was prepared at IEOSA, proved to be of extreme benefit to the students of the advanced Qur'ān classes at the MCF Educator-Training Course, the *Ta'leemul Qira-'āh Wal Kitabah Part I and II* (publications of IEOSA) proved equally beneficial for the adult learners (many of whom were reverts to Islam) at the MCF Beginner's Class.

Since the Indo-Pak influence impacted greatly on the pronunciation of the letters of the Arabic alphabet and Arabic words, Qari A Y Lockhat realised that tremendous effort was required to correct the Arabic pronunciation and hence Qur'ānic recitation of learners and educators. Thus in order to facilitate his efforts, Qari A Y Lockhat proposed the idea to the Hajee A M Lockhat Wakuff of having proper recitation of the Qur'ān recorded on a cassette. The Hajee A M Lockhat Wakuff approved of this expediency and several such cassettes (prepared by Qari A Y Lockhat) on completion were donated by Hajee A M Lockhat Wakuff for several subsequent years to students who attended the MCF Educator-Training Course.

IEOSA also assumed responsibility in preparing and typing all the Qur'ānic examination papers for the students of the MCF Educator-Training Course.

Qari A Y Lockhat offered his services as Head of the Qur'ānic department voluntarily to the MCF Educator-Training Course for fourteen years. At a celebratory function of its twenty years of existence, Qari A Y Lockhat was honoured for his contribution to the Qur'ānic Department.

6.1.3 **Imdaad Trust**

The Imdaad Trust is an organization that focuses on Home Industry and Islamic classes. Their offices are situated in the city centre, Durban. The objectives of the Imdaad Trust is the moral, financial, social, physical and spiritual upliftment of the previously disadvantaged communities. Amongst the many measures taken to realize these objectives, the Imdaad Trust approached IEOSA (in 1989) to provide basic Arabic/Islamic Education to the students (mainly female adults) and to identify potential students for an Educator-Training Course which would capacitate them to impart Arabic/Islamic knowledge at madrasah classes in their local communities.

The Da'wah Department at IEOSA subsequently formulated a special curriculum which accommodates the literacy levels of the indigenous people. Supervision by IEOSA is conducted to monitor progress of students as well as their learners in the classroom. Bi-annual reports on the continuous progress of both students as well as their learners is presented to the Imdaad Trust. IEOSA also provides for the travelling costs of the indigenous students who attend the Educator-Training programme at IEOSA.

6.1.4 **IEOSA-Radio Lotus Islamic Quiz**

An Islamic quiz programme was held on Radio Lotus in 2002 and it was jointly coordinated by Mrs. Zakia Ahmed, a presenter on Radio Lotus, and IEOSA. It was unique in being the first Arabic/Islamic quiz to be broadcasted on a South African Radio station nationally.

Participation on the quiz programme was open to all the affiliated madāris of IEOSA. This series of quiz programmes continued for several weeks, with participants of two different madāris being aired each Sunday evening. The quiz programme culminated in the finals between Mountain Rise Madrasah of Pietermaritzburg and Mariam Bee Sultan Madrasah (of Durban). This event was held at the Abdul Aziz Auditorium (in Queen Street, Durban) with the Honourable Dr. Saud Zedān, Ambassador for the Kingdom of Saudi Arabia to South Africa, as guest of honour. Malek Travels of Durban awarded the successful candidate a fully sponsored return air ticket to Saudi Arabia.

6.1.5 World Assembly of Muslim Youth (WAMY)

WAMY (KZN) have numerous centres in the rural areas. Madrasah classes are conducted daily. In the year 2003, WAMY approached IEOSA to assist with Arabic/Islamic Studies at their madāris and to capacitate their educators with the latest teaching techniques. An intensive workshop was thus convened at the Hazelmere Centre on 15 August 2003 for 45 Educators, all of whom hailed from previously disadvantaged communities. Amongst the many aspects on which the lecturers from IEOSA focused on were Teaching Methodologies in Qur'ān and Arabic. A manual titled "Workshop on Teaching Methodologies" which was presented to each participant, was compiled by IEOSA.

This manual not only provides the educator with information on classroom management, the nature of learning, etc. but also provides him/her with samples of lesson plans in Qur'ān, Arabic language, Hifz etc.

In a letter addressed to Mr. Ismat Mohamed of WAMY, IEOSA outlines the conditions of affiliation and the nature of assistance that will be rendered. (Refer to Appendix 15).

6.1.6 University of South Africa (UNISA) : Centre for Arabic/Islamic Studies

In 1990, Qari A Y Lockhat was elected as a member of the Advisory Committee of the Centre for Arabic/Islamic Studies at UNISA. The correspondence penned by Professor H.J.Dreyer (the Chairperson of the Advisory Committee) relates to this appointment. (Refer to Appendix 16).

In 1990, Qari A Y Lockhat of IEOSA in conjunction with the Centre for Arabic and Islamic Studies at UNISA launched an In-service Education and Training Programme (INSET). He liaised with Iqbal Jhazbhai, the then interim Head of the Centre. (Refer to Appendix 17). The project entailed two courses for a duration of ten days and was held at the UNISA Building in Durban.

The majority of the applicants who enrolled for the course and consequently contributed to its success were both members of the staff at IEOSA as well as the educators of its affiliate madāris. This prompted Iqbal Jhazbhai to initiate a “follow-up” Course for the year 1991. (Refer to Appendices 18 and 19). He also suggested that at least fifteen educators of IEOSA should continue with the course and seeks the advice of Qari A Y Lockhat regarding the dates for the forthcoming course. Qari A Y Lockhat responds to these issues in his letter dated 6 March 1991. (Refer to Appendix 20).

On 14 October 1991, Qari A Y Lockhat penned a letter to Professor H J Dreyer explaining his resignation as a member of the Advisory Committee of the Centre of Arabic/Islamic Studies. (Refer to Appendix 21).

6.1.7 University of Natal: The Hajee A M Lockhat Wakuff's Proposal for an Arabic/ Islamic Studies Seat

In 1990, the Hajee A M Lockhat Wakuff considered the endowment of a lectureship for Arabic/Islamic Studies at the University of Natal (Durban).

As the Institution became more democratic resulting in relaxation of admission requirement policies, the enrolment of Muslim students increased. Many of such students were desirous of including Arabic/Islamic Studies as part of the course requirements towards their Bachelor of Arts. Various negotiations ensued between the concerned parties, namely Qari A Y Lockhat (representing IEOSA and Hajee A M Lockhat Wakuff), Iqbal Jhazbhai (Department of Semitics-UNISA) and Professor M H Prozesky (Dean of Arts - University of Natal).

Whilst the Hajee A M Lockhat Wakuff considered subsidizing the establishment of the proposed department for the first two years, it also remained heedful to a pressing need of the community for an all girls high school with an Arabic/Islamic ethos. After much deliberation the Wakuff opted for the latter decision. (Refer to Appendices 22, 23, 24).

CONCLUSION

The foregoing discussion clearly reveals that the concept of networking, with other organizations and institutions in the promotion of Arabic/Islamic Studies, was conceived by the Hajee A M Lockhat Wakuff decades ago. The ensuing section elaborates on the Wakuff's activities abroad thereby demonstrating its application of the concept of networking beyond its geographical borders.

6.2 **INTERNATIONAL NETWORKING**

Introduction

The Hajee A M Lockhat Wakuff has over the years established many international links in its attempt to promote Arabic/Islamic Studies. Amongst the many links Egypt is given precedence since the first contact with Egypt made by Mr. Y A Lockhat dates back to 1949 during the Haj pilgrimage. This initial contact has been strengthened and augmented over the years.

6.2.1 **EGYPT**

Mr. Y A Lockhat believes that the Hajee Ahmed Mohamed Lockhat Wakuff's role in the promotion of Arabic/Islamic Studies is guided by the Divine Hand because of a unique experience that occurred in 1949 at Jab-ul-Nur in Makkah. Here where the Holy Qur'ān was revealed, Mr. Y A Lockhat, then twenty years of age, met and exchanged addresses with Abdel Hamid Lutfi, an Egyptian General in the police force. Twenty five years later, his son, A Y Lockhat (President of IEOSA) left South Africa for Cairo to pursue his Qur'ān and Arabic Studies. During his four years in Cairo he resided with the Abdel Hamid Lutfi family.

6.2.1.1 **Visit by Qari Sheik Abdul Basit**

In 1966, Mr. Y A Lockhat on behalf of the Wakuff hosted the world renowned Qari Sheik Abdul Basit in Durban. His brilliant Qur'ānic recitations at various venues in Durban greatly enthralled many audiences amongst whom was Qari A Y Lockhat then 13 years of age. Within two years Qari A Y Lockhat, and many others similarly inspired, completed his Hifz of the Holy Qur'ān.

During 1974 -1977 Qari A Y Lockhat enrolled at the Al-Azhar University (Cairo, Egypt) and had the honour of being tutored privately by Sheik Abdul Basit, Sheik Rouzeiqi, Sheik Abdul Aziz Bakri, Sheik Mahmood Behari and Uztad Abdul Rahim Aatiyah.

He learnt Qira'āh (specialization in recitation of the Holy Qur'ān) from the Shuyooks and acquired grammatical skills of the Arabic language from Uztad Abdul Rahim Aatiyah.

On completion of this studies, Qari A Y Lockhat received the *Ijazah* (a certificate that grants permission to teach in the Qur'ānic /Arabic field) from Sheik Abdul Basit and Sheik Rouzeiqi. Thus on his return to South Africa he commenced with Madressa Tahfeezul Qur'ān in Durban.

In 1981, Sheik Abdul Basit once again visited South Africa on the invitation of the Hajee Ahmed Mohamed Lockhat Wakuff (Appendix 25). On this occasion he was accompanied by Sheik Rouzeiqi and Abdul Hamid Lutfi. During their stay in Durban they resided with the Y A Lockat family in Isipingo, Durban. The programme arranged by the Hajee AM Lockhat Wakuff included recitations throughout the country. This second visit by Sheik Abdul Basit proved to be a resounding success as the previous one and impacted once again on many a youth who are today Huffaz, Ālims and Islamic Scholars.

6.2.1.2 **Other Qurra (Recitators of the Holy Qur'ān) hosted by the Hajee Ahmed Mahomed Lockhat Wakuff**

In 1991 a request was made to the Ambassador of Egypt (Pretoria) by IEOSA for Qurra to perform the Taraweeh prayers in the Holy Month of Ramadaan. The Ambassador forwarded the request to the Ministry of Awqāf in Egypt who obliged by assigning Qari Sheik H A Salah and Qari Sheik M S Deif to South Africa. The Qurra performed the Taraweeh Prayers at the Lockhat Masjid and rendered Qur'ānic recitations at various centres including Durban Central, Chatsworth and Phoenix, as indicated in the public notice overleaf:

IN THE NAME OF ALLAH, THE BENEFICENT, THE MERCIFUL

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِیْمِ



Islamic Educational Organisation of Southern Africa

SUITE 101, WAKOFF BUILDING, 112 COMPTON ROAD, DURBAN, 4001
P.O. BOX 2101, DURBAN, 4001
TEL : (031) 3619744
FAX : (031) 3066413

Q I R A A T S

BY

QARIE SHEIK H. A. SALAH

AND

QARIE SHEIK M.S. DEIF

FROM EGYPT

#####

PROGRAMME

MONDAY 15.4.91:- JUMMA MUSJID AFTER ESHA

**TUESDAY 16.4.91 :- QARIE DEIF- BEFORE EID SALAAH
AT JUMMA MUSJID.**

**QARIE SALAH -BEFORE EID SALAAH
AT LOCKHAT MUSJID(MAYVILLE)**

**WEDNESDAY 17.4.91:- QARIE DEIF AT AL AMEEN (UNIT
7)CHATSWORTH AFTER ESHA.**

**QARIESALAH AT PARLOCK
MUSJID AFTER ESHA.**

**THURSDAY 18.4.91 :- QARIE DIEF AT MOHAMMEDIA
MUSJID AFTER ESHA.**

**QARIE SALAH AT BAGHDADI
MUSJID IN PHOENIX AFTER ESHA**

FRIDAY 19.4.91:-


BEFORE JUMMA KHUTBAH:

QARIE DEIF AT ORIENT SCHOOL

QARIE SALAH AT JUMMA MUSJID

In the following year, 1992, the Hajee A M Lockhat Wakuff hosted Egyptian Qari Sheik Yunus El-Balgani. His programs included recitations in Masājids in the Durban Central Area as well as Pietermaritzburg and Ladysmith.

IN THE NAME OF ALLAH, THE MOST GRACIOUS, THE MOST MERCIFUL. بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِیْمِ



**Islamic Educational Organisation
of Southern Africa**

SUITE 101, WAKUFF BUILDING, 112 COMMERCIAL ROAD, DURBAN, 4001
P.O. BOX 2301, DURBAN, 4000
TEL: (031) 3018744
FAX: (031) 3064429

ASSALAAMU ALA KUM

Q I R A A T

BY
QARIE SHEIK YUNUS EL-BALGANI
FROM EGYPT

P R O G R A M M E

WEDNESDAY	- 18.03.92 -	LOCKHAT MUSJID BEFORE ESHA SPARKS ROAD MUSJID AFTER TARAWEEH
THURSDAY	- 19.03.92 -	JUMMA MUSJID AFTER ZOHR MOUNTAIN RISE MUSJID (PMBURG.) AFTER TARAWEEH
FRIDAY	- 20.03.92 -	BEFORE JUMMA KHUTBAH - ORIENT SCHOOL WEST STREET MOSQUE AFTER TARAWEEH
SATURDAY	- 21.03.92 -	JUMMA MUSJID AFTER TARAWEEH
SUNDAY	- 22.03.92 -	PARLOCK MUSJID AFTER ZOHR BHAGDADI MUSJID - PHOENIX UNIT 4 AFTER TARAWEEH
MONDAY	- 23.03.92 -	DARUL QURAH MUSJID - LADYSMITH AFTER TARAWEEH

The year 1994 witnessed visits by two Qurra. The Egyptian Ministry of Awqāf assigned Qari Sheik Abdulla Jamal to South Africa to perform the Taraweeh Prayers at the request of IEOSA. The Hajee A M Lockhat Wakuff together with IEOSA arranged with various Masājids for his Qur'ānic recitations, as indicated overleaf:

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِیْمِ

Islamic Educational Organisation of Southern Africa

SUITE 101, WAKUFY BUILDING
112 COMMERCIAL ROAD
DURBAN
4001



P.O. BOX 2301
DURBAN 4000
TEL: 3019744
FAX: 3066429

QIRAAT by				
QARIE SHEIK ABDULLAH JAMAL				
DAY	DATE	AFTER ZUHR	BEFORE MAGHRIB	AFTER ESHA
SATURDAY	26:02:1994		PARLOCK MASJID	GREY ST. MASJID
SUNDAY	27:02:1994	WEST ST. MASJID	LOCKHAT MASJID	PARLOCK MASJID
MONDAY	28:02:1994	GREY ST. MASJID	MALLINSON MASJID	WEST ST. MASJID
TUESDAY	01:03:1994	WEST ST. MASJID	GREY ST. MASJID	BAGHDADI MASJID
WEDNESDAY	02:03:1994	LOCKHAT ISLAMIA COLLEGE - MAYVILLE		AL-AMEN MASJID UNIT 7 - CHAISMORTH
THURSDAY	03:03:1994	GREY ST. MASJID	ISIPINGO BEACH MASJID	ISIPINGO BEACH MASJID
FRIDAY	04:03:1994	ORIENT SCHOOL		
* SHORT TALK IN ENGLISH BY SHEIK ABDUL JALEEL HASAN				

Qari Sheik Ahmed Naena (the official Qari for the President of Egypt) arrived in the latter part of the year 1994. His trip was arranged by Jameyatul Qurra (Cape Town). IEOSA was requested to host the Qari during his stay in Durban and arrange a programme for him at various centres. This was accomplished as per the following notice:

QIRAAT by			
QARIE SHEIK DOCTOR AHMED NAEENA'			
DAY	DATE	TIME	VENUE
SATURDAY	29 - 10 - 94	After Esha	* GREY STREET MASJID
SUNDAY	30 - 10 - 94	Zuhr	* MOUNTAIN RISE MASJID, PIETERMARITZBURG
MONDAY	31 - 10 - 94	After Esha	LADYSMITH
TUESDAY	01 - 11 - 94	After Esha	PORT SHEPSTONE
WEDNESDAY	02 - 11 - 94	After Esha	WEST STREET MASJID
THURSDAY	03 - 11 - 94	After Esha	STANGER
FRIDAY	04 - 11 - 94	Jumma	JUMMA MASJID
<u>AMONG THE WELL-KNOWN QARIES OF EGYPT</u>			
* NOTE LADIES ACCOMODATION PROVIDED.			


In 1998 Qari Sheik Naeena re-visited South Africa and resided with Qari AY Lockhat President of IEOSA whilst in Durban. IEOSA arranged for the Qari to recite in masājids in various cities and towns in KZN namely, Durban, Pietermaritzburg, Umzinto and Newcastle, according to the following notice:

<p align="center">JAMEYATUL - QURRA (CAPE) PRESENTS A QIRAAT PROGRAM BY DR. AHMAD NA'INAA OF EGYPT WORLD RENOWNED QAARI & STUDENT OF LATE SH. MUSTAFA ISMA'EEL</p>		
<p align="center">KWA-ZULU NATAL</p>		
DAY/DATE	VENUE	TIME
Wednesday 21/10/98	SOOFIE MASJID (45 th Cutting) [Special provision for ladies]	After `Ishaa Salaah
Thursday 22/10/98	STANGER MASJID	After `Ishaa Salaah
Friday 23/10/98	GREY STREET MASJID	Jumu`ah Salaah
Friday 23/10/98	WEST STREET MASJID	After `Ishaa Salaah
Saturday 24/10/98	SHALLCROSS - Granada Street Masjid	After `Ishaa Salaah
Sunday 25/10/98	UMZINTO MASJID	After Maghrib Salaah
Monday 26/10/98	MOUNTAIN RISE MASJID - PIETERMARITZBURG	After `Ishaa Salaah
Tuesday 27/10/98	DARUL `ULUM NEWCASTLE	After `Ishaa Salaah

Visits to the Crescent Girls School and IEOSA offices were also included in his itinerary. Qari Sheik Naeena praised the efforts and standard of these institutions. (Visitors book)

In 1999, the Ministry of Awqāf once again arranged for two shuyook, Sheik Mahomed Abu Agoa and Sheik Mahomed Abdel Fatah Moustafa to perform the Taraweeh prayers at the Lockhat Masjid in Mayville. The Hajee A M Lockhat Wakuff provided accommodation and arranged a programme that allowed for a large percentage of the community to benefit from their recitations.

In 2003 Qari Mahmood Siddiq El-Minshawi arrived in South Africa on the invitation of the Qirāt Foundation (Johannesburg). Qari AY Lockhat was requested by the foundation to co-ordinate a programme for the visiting Qari during his stay in Durban.



**Islamic Educational Organisation
of Southern Africa**
&
THE AL-AZHAR SCHOOL OF DURBAN
in conjunction with
SOUTH AFRICAN QIRA'AH FOUNDATION
Cordially Invite

To meet with
**SHEIKH QAARI MAHMOOD
SIDDIQUE MINSHAWEE**

PROGRAMME - Saturday, 17 January 2004

Maghrib Salaah followed by Qiraa'ah Recital at Mohammediyah Masjid, Sparks Road, Overport. Please join us for Dinner after Ishaah Salaah at the Crescent Hall.

REGRET : Invitation for Males Only.

RSVP: IEOSA -031-3019744 URGENTLY.

6.2.1.3 Visit by Egyptian Delegation

In August 1991 an Egyptian delegation of high ranking officials arrived in Durban for the purpose of meeting Muslim leaders and organisations of South Africa. The delegation comprised of:

1. Sheik Mansour el Refaei Mohamed Ebid, the Director General of the Ministry of Awqāf, Director of Mosques and Dawah, member of the Supreme Islamic Council, Member of Parliament for Mahella and one of three advisors on Islamic affairs to President Mubarak.
2. Dr. Mostafa Abu Waly el-Fakharany, a Professor of linguistics at Al-Azhar University in Cairo.
3. Qari Mohamed Ahmed Ibrahim Bassiouni, a Qur'ān reciter.
4. Dr Mohamed Sakr, a businessman from Egypt, and Martin Slabber, who had responsibility for North Africa at the Department of Foreign Affairs.

Amongst the many organisations visited was IEOSA where they were briefed on its curriculum. The delegation also addressed the staff of IEOSA. Amongst the comments of the delegation was, a pertinent one made by Sheik Mansoor Ebid: *“We are so proud of IEOSA which serves Islam and Muslims in this area of the world. We are willing to grant them assistance to publish the message of Islam.”* (IEOSA's-visitors book).

Similar sentiments were also echoed by Abdel Jaleel Hassan Salim Eddeeb, Professor at the Al-Azhar University (Egypt) during his visit to IEOSA in 1994. (Visitors book)


6.2.1.4 Al-Azhar School of Durban

In 1999 Dr Ali Faraj, the Director of Al-Azhar Institutes (Egypt), met with members of the Hajee A M Lockhat Wakuff and proposed the concept of establishing an educational institution which would be a joint venture between the Al-Azhar of Egypt and the Hajee A M Lockhat Wakuff. Mr. Y A Lockhat who had always advocated for the promotion of Arabic, perceived this concept as the ideal solution whereby learners would receive Arabic/ Islamic Education from the Shuyook of the Al-Azhar (Egypt) whilst secular education would be the responsibility of the Wakuff.

The overwhelming response on the Open Day (November 1999) for the Al-Azhar School of Durban was a clear indication of the community's interest for an Islamic school of this unique concept. Thus, the school was officially launched on the 6th November 1999, as indicated below:

OPEN DAY

AL AZHAR SCHOOL of DURBAN

 الإسلام

Invites You & Your Family to attend the
OFFICIAL OPENING of the SCHOOL
Insha-Allah on:

DATE : 6th November 1999 (SAT)
TIME : 15h00 SHARP
VENUE : CGHS HALL
161 Bellair Rd (next to LOCKHAT MUSJID)
Mayville

SPECIAL GUEST : The Director of Al-Azhar Institutes
Dr. Ali Faraj from Egypt

TOPIC : UNIQUENESS OF & ADVANTAGES OF
ATTENDING THE AL-AZHAR SCHOOL

Prospective Applicants For Grade 0 & Grade One Welcome

REGISTRATION FOR GRADE 0 & GRADE ONE
AFTER PROGRAM

LIGHT REFRESHMENTS WILL BE SERVED

The official opening of the Al-Azhar School of Durban was held in February 2001, at the Durban City Hall. Amongst the many international guests invited by the Hajee A M Lockhat Wakuff for the official opening of Al-Azhar School of Durban were Qari Shayk Ahmed Rouzeqi, Secretary General of the Quraa Council of Egypt, and Qari Tariq Abdul Basit Abdus Samad. The Hajee A M Lockhat Wakuff who sponsored the entire trip arranged a Qira'āh tour programme that included masājids in the Limpopo Province, Gauteng and Kwa-Zulu Natal. The highlight of their tour was their recitations at the official opening of the Al-Azhar at the City Hall in Durban, as shown below:

In the Name of Allah, the Beneficent, the Merciful

AL-AZHAR SCHOOL OF DURBAN

In conjunction with

**Islamic Educational Organisation
of Southern Africa (IEOSA)**

Invite you and your family to

THE OFFICIAL OPENING OF

"The Al-Azhar School of Durban"

and

A QIRAA'AH PROGRAM BY:

1. Qari Shaykh Ahmed Rouzeqi
(Secretary General of the Quraa Council of Egypt)
2. Qari Tariq Abdul Basit Abdus Samad
(Son of the World Renowned Qari Shaykh Abdul Basit Abdus Samad)

OFFICIAL GUEST: DR. FAWZY FAADIL BIN ZIFZAAF
The Wakeel of Al-Azhar Ash-Shareef, Cairo, Egypt
(AL-AZHAR UNIVERSITY, CAIRO, EGYPT)

DATE: SUNDAY - 4 FEBRUARY 2001
TIME: 3.00 p.m.
VENUE: DURBAN CITY HALL, WEST STREET, DURBAN

LADIES ACCOMMODATION PROVIDED

Other dignitaries that graced the function of the opening of the institute were Mr. Khaled Mahmood, the Second Secretary of the Egyptian Embassy in Pretoria, and Sheik Mustapha Abdul Moganni, the President of the Al-Azhar Mission in South Africa. Whilst in Durban they also visited the offices of IEOSA and expressed their esteem for the excellent work produced by the organisation. (Visitors book)

6.2.1.5 **Ratification of the agreement between Al-Azhar (Egypt) and the Al-Azhar of Durban**

The standard practice of ratifying the agreement for the establishment of Al-Azhar institutes outside the boundaries of Egypt requires two representatives of the country to sign the official documents in the presence of either the Grand Sheikh of Al-Azhar or the Wakeel (The Director General) in Cairo, Egypt.

With regards to the Al-Azhar School of Durban, the Hajee A M Lockhat Wakuff requested the signing ceremony to be held in South Africa. The Wakeel, Dr. Fawzy Zifzaaf was to have represented the Al-Azhar in South Africa but had to accompany the Grand Sheikh of Al-Azhar to receive the Faizel Award in Saudi Arabia. The agreement was signed by Y A Lochat on behalf of the Al-Azhar School of Durban and by Qari A Y Lockhat on behalf of IEOSA in the presence of the Ambassador of Egypt in South Africa, Ms. Neela Gabr at the embassy in Pretoria in 2000. This agreement is unique in that it is the only agreement between the Al-Azhar and their partnership schools in South Africa which is personally signed by the Sheikh Al-Azhar, Sheik Dr. Sayed Thanthawi himself.

6.2.1.6 **Visits by dignitaries of the Al-Azhar (Egypt)**

In 2001 the Wakeel (Vice-Rector) of Al-Azhar (Egypt) Dr.Fawzy Faadil Bin Zifzaaf visited the Al-Azhar School of Durban on the invitation of the Hajee A M Lockhat Wakuff. The Al-Azhar School had at that stage already completed its first academic year. In 2002 the Al-Azhar of Durban received the new Wakeel of Al-Azhar, Mahmood Abdel Gany Ashoor, who also arrived at the invitation of the Hajee A M Lockhat Wakuff. The purpose of his visit was to assess the impact of this new concept of an Islamic Institute (The Al-Azhar of Durban) in South Africa.

The expense of the entire trip of the two dignitaries was honoured by the Hajee A M Lockhat Wakuff. During his stay in Durban (at the residence of Qari A Y Lockhat) he visited IEOSA and expressed his admiration for the organisation in serving the Muslim community in South Africa, educationally, culturally and financially. (Visitors book).

6.2.1.7 **Visits by members of the Hajee A M Lockhat Wakuff to the Al-Azhar (Egypt)**

Qari A Y Lockhat has on many occasions during his visits to Cairo, Egypt visited the Wakeel and the Sheik of the Al-Azhar (Cairo). During his trip in 2003 he was accompanied by Mr. Y A Lockhat, the Chairperson of the Wakuff. The Grand Sheik of Al-Azhar, Sheik Dr. Mohomed Sayyid Thantawi organised a special luncheon in his honour to acknowledge the role of the Hajee A M Lockhat Wakuff in the promotion of Arabic/ Islamic Studies in South Africa. He also advised the Wakeel and other officials to cancel their appointments to avail themselves at the luncheon. Over luncheon the Sheik-ul-Azhar expressed his delight at the services provided by IEOSA in the field of Arabic/Islamic Studies. Whilst referring to Qari A Y Lockhat as “*one of the sons of Al-Azhar*” he suggested the involvement of Qari A Y Lockhat in the supervision of all Al-Azhar institutions in South Africa.

6.2.1.8 **Publications**

TA'LEEMUL QIRA'-ĀH WAL KITABAH

In 1991 Qari A Y Lockhat presented the Ministry of Awqāf in Egypt with their publications: Ta'leemul Qira'-āh Wal Kitabah (Part I and II). These books were part of the book display at the 15th World Conference (Cairo, Egypt) year 2003. (Appendix 26).

FIQH TEACHER'S MANUAL

During his visit to Cairo in 1992 Qari A Y Lockhat forwarded a copy of the Fiqh Teacher's Manual (published by IEOSA), to the Islamic Research Academy of Al-Azhar for approval. On the advice of the Director General for Research, IEOSA amended the manual according to request and forwarded the amended copy of the manual to the Research Academy (Al-Azhar, Egypt). The following letter from the Al-Azhar of Egypt was received authorising the printing of the manual in 1993.

**AL-AZHAR
ISLAMIC RESEARCH ACADEMY
GENERAL DEPARTMENT
FOR RESEARCH, WRITING & TRANSLATION**

TO: MR. HAFEZ LOCKHAT
PRESIDENT OF THE ISLAMIC EDUCATIONAL ORGANISATION OF
SOUTHERN AFRICA

Assalaamu `Alaykum Warahmatullahi Wabarakatuh ...

With reference to your letter dated 28-9-1993, regarding the correction of mistakes found in the book "FIQH TEACHER'S MANUAL", we inform you that we have examined the revised copy and we confirm that the mistakes have been rectified and the book is now approved for printing and circulation.

Wassalaamu `Alaykum Warahmatullahi Wabarakatuh ...

Director General

For Research, Writing & Translation

FATHULLAH YASEEN JAZR

27/4/1414 H
14/10/1993

Sheikh Mansoor also assisted Qari A Y Lockhat to forward his request in writing to the Grand Sheikh of Al-Azhar for Shuyooks (qualified educators from at the Al-Azhar of Egypt) to assist with training of educators in Arabic and Islamic Studies at IEOSA (South Africa). IEOSA had already forty madāris under its affiliation in 1993. (Refer to appendix 27).

6.2.1.9 **Suzanne Mubarak Library**

In September 2001 the Islamic Educational Organisation of Southern Africa (IEOSA) opened a library in conjunction with the Egyptian Government. The *Suzanne Mubarak Library* is named in honour of the wife of the President of Egypt His Excellency, Mr. Hosni Mubarak, in view of her donating over a thousand Arabic books, videos and cassettes especially for children. This library has been established with the intention of promoting the learning of the Arabic language.

At the official opening of the ceremony, which was attended by the Ambassador of Egypt, Ms. Naeela Gabar, Qari A Y Lockhat expressed his gratitude to the Government of Egypt for its contribution in the upliftment of Muslims in South Africa.

6.2.1.10 **Conferences Attended by Qari A.y.lockhat**

In May 2001 Qari A Y Lockhat accepted the invitation from the Minister of Awqāf and the President of the Supreme Council of Egypt, Dr. M H Zakzouk, to participate in the 13th World Conference of the Supreme Council of Islamic Affairs (Cairo). The topic of Qari A Y Lockhat's paper presented was **"The Revivalism in the Methodology of presenting Islam in the West"**.

IEOSA represented by Qari A Y Lockhat, was the only South African Organisation that had participated at the conference. In 2003 Qari A Y Lockhat attended the 15th World Conference of the Supreme Council of Islamic Affairs at the invitation of the Ministry of Awqāf (Cairo).

6.2.2 **KUWAIT**

The Ministry of Awqāf and Islamic Affairs of Kuwait also featured in the itinerary of Qari A Y Lockhat's Middle East tour of 1985. His visit to the Ministry was facilitated by Zakaria Kamdar, Minister of Haj Affairs (Pakistan), who forwarded a letter to the Ministry of Awqāf (Kuwait) explaining the purpose of the proposed visit of Qari A Y Lockhat, namely to acquaint himself with the scientific methods of imparting Islamic / Arabic education employed in Kuwait. (Refer to Appendix 28).

The Ministry of Awqāf and Islamic Affairs obliged to the request of receiving Qari A Y Lockhat and presented him with the necessary educational resources (Refer to Appendix 29).

In 1999 Ibrahim Hasaballah of the International Islamic Charitable Organisation visited IEOSA during his visit to South Africa and expressed his willingness to assist in vocational training of the under-privileged. He also made mention of a scholarship available for a student (of South African nationality) to study at the secondary level in Kuwait.

6.2.3 **KINGDOM OF SAUDI ARABIA**

6.2.3.1 **Muslim World League - Rabita - Makkah**

In January 1985 Mr. Y A Lockhat together with his son Qari A Y Lockhat left for the Middle East to consult with educationists in the field of Arabic/Islamic studies (Before the establishment of DIES). They were received by Dr. Hashim Mahdi - Department of Culture (Rabita) and Abdulhameed A Qutub - Director of the Holy Qur'ān Department (Rabita) who introduced them to Dr. Abdulla Naseef, Secretary General of Rabita.

Meetings were subsequently arranged with the Director of Madrasa Tahfeezul Qur'ān of the Masjid-al-Haram as well as the Director of Education in Makkah. The visit to Rabita proved beneficial in terms of the wealth of information acquired.

In 1993 Qari A Y Lockhat and Mr. Ebi Lockhat accepted an invitation from the Muslim World League to attend an International Conference, appulated as **“Islamic Education”** in Makkah-al-Mukarramah. The main topics of the conference were:-

1. Advancement of syllabi and production of school books.
2. Teacher Training.
3. Islamic establishments : schools and universities.

The South African delegation gave invaluable input at the workshops during the conference. Whilst most of the participants spoke from a theoretical point of view, Qari A Y Lockhat and Ebi Lockhat were able to demonstrate the concepts and doctrine practically, since IEOSA had already translated them into a practising system.

In 1993 Dr. Ali-al Ahdal, Director General of Educational Affairs (Rabita- Makkah), requested of Qari A Y Lockhat to forward him particulars of all Islamic schools and institutions affiliated to IEOSA as well as other non-affiliated Madaris to assist Rabita in co-ordinating their activities. (Refer to Appendix 30).

6.2.3.2 **Islamic Development Bank (Jeddah)**

As mentioned previously (Chapter 4) one of the resolutions of the Provincial Educational Conference of 1952 was the establishment of an institution exclusively for girls (from late primary to secondary stage) that would offer both secular and Islamic education . Mr. Y A Lockhat had from the outset supported the concept of an “all girl’s school”. The need for such an institution became more pressing in the 1990's due to political changes. The rapid integration of different races in schools implied an ever-increasing inflow of people of other faiths. The threat of such influences is more disturbing at the secondary level.

Thus in the absence of an “all girl’s school,” Mr. Y A Lockhat decided to embark on this project. To assist in realizing this major project he enlisted the financial support of the Islamic Development Bank (IDB) which approved of the rationale for such a project. (Refer to Appendix 31)

Brother Ahmad Deedat of the Islamic Propagation Centre International of Durban further motivated the need for such an institution in his correspondence to the IDB. (Refer to Appendix 32).

The Crescent Girls’ High School is a joint project of the IDB and the Hajee Ahmed Mahomed Lockhat Wakuff Trust. The school maintains an Islamic ethos and has included Arabic/Islamic studies as a compulsory component of the curriculum.

6.2.3.3 **Riyadh - Saudi Arabia**

Dr. Seini (Professor of Arabic, HOD of Arabic for non-Arabic speaking students at the Arabic Language Institutes in Riyadh and author of the popular series - Uhibbul Arabiyya) visited IEOSA in 1989. Here, lengthy discussions were held with Qari A.Y.Lockhat and other interested parties, on methodologies that can be successfully applied in promoting Arabic in non- Arab countries.

Mr. Mousa Mahomed Ebrahim, Co-ordinator and Commercial Advisor of Council of Saudi Chambers of Commerce and Industry, sent dates to IEOSA to be distributed to all masajids administered by the organisation in April 1995.

In 2000 Brother Ammer Al-Tuwaijri, Assistant General Supervisor of Dar-ul-Uloom Schools (Riyadh), and Dr. Ibrahim Al-Agil of Riyadh Najed Schools visited IEOSA as well as the Crescent Girls' High School and the Al-Azhar School of Durban during their visit to South Africa.

Professor Mahmoud Ismail Saleh of King Saudi University (Riyadh) expressed his admiration for the efforts of IEOSA in the field of Islamic Education during his visit in 2001 (Visitor's Book).

6.2.3.4 **International Holy Qur'ān Competition**

In 2002 the Islamic Dawah Movement of South Africa was asked to send two candidates of Hifz from South Africa to participate the 22nd International Holy Qur'ān Competition which was held in Makkah (Saudi Arabia). A Regional Qur'ān Competition to select candidates from South Africa was held in Durban where Qari A Y Lockhat presided as Senior Adjudicator of Independent Panel of Judges.

6.2.3.5 **Sixth Islamic Cultural Symposium**

In September 2002 Qari A Y Lockhat attended the Sixth Islamic Cultural Symposium of the Custodian of the Two Holy Mosques (Saudi Arabia) at the Sandton Convention Centre. The theme of the symposium was **“Islam in Africa - Contemporary and Future Development.”**

6.2.3.6 **Dr. Saud Zedan : Ambassador of Royal Embassy of Saudi Arabia**

In 2002 Dr. Saud Zedan, Ambassador for the Kingdom of Saudi to South Africa, graced the function of IEOSA/Radio Lotus F.M Quiz Finals held at the Abdul Aziz Auditorium in Durban. As the Guest of Honour, he praised IEOSA for its endeavours in its upliftment of the Muslim community in the greater Durban Area. Earlier in the day he had visited the Lockhat Masjid in Mayville where Da’wah classes (attended by reverts of the African community) were in progress. He also personally assisted in distributing food hampers to the da’ees. (The distribution of hampers by the Hajee A M Lockhat Wakuff occurs on a weekly basis at the Lockhat Masjid.

It is the policy of the Royal Embassy of Saudi Arabia to distribute copies of the Holy Qur’ān throughout South Africa. Qari A Y Lockhat on behalf of the Crescent Girls’ High School, has requested 400 copies of “The Qur’ān - Arabic Text with Corresponding English Meanings” (published by Qasim Publishing House - Saudi Arabia) to assist pupils with the tafseer programme at Crescent Girls’ High School.

6.2.4 **UNITED ARAB EMIRATES (UAE)**

IEOSA liaises with computer companies in the UAE and has over the years received two donations from Lotus Middle East and Corel Middle East respectively. The Arabic software magazine subscribed for from Abu Dhabi keeps the organisation abreast with computer software in the Middle East.

6.2.5 **MOROCCO**

6.2.5.1 **Islamic Educational Scientific and Cultural Organisation (ISESCO)**

In 1981 (before the existence of DIES or IEOSA) Y A Lockhat registered the Hajee Ahmed Mahomed Lockhat Wakuff as an organisation involved in the promotion of Arabic / Islamic studies, with ISESCO in Morocco. When the Durban Islamic Educational Society (later known as IEOSA) was finally established, the initial link with ISESCO was strengthened.

In September 1992, the President of IEOSA, Qari A Y Lockhat together with Mr. Ebi Lockhat (then executive secretary of IEOSA) embarked on a five nation tour of Islamic countries, which included Morocco. A meeting was arranged between the South African delegation and the officials of ISESCO, namely Dr. Abdul Aziz Othman Altwaijri, the Director General of ISESCO; Mr. Ahmadou Ali Diaw, Deputy Director General for Education; Dr. Ahmad Ould El Hassan, Co-ordinator of the Education Sector and Dr. Ishaq Al-Amine, an expert in the field of education. The focus of the meeting was networking and assisting Islamic communities (outside the member states) in the dissemination of Islamic Education. The following article relating to the visit of the South African Delegation to ISESCO appeared in the Saudi Gazette (05-10-92, Refer to Appendix 33).

A presentation of the publications of IEOSA was presented to Ahmadou Ali Diaw and was subsequently examined by a panel of experts at ISESCO, who were highly impressed by the approaches adopted in the teaching materials. In their letter of commendation and report on books, ISESCO specifically refers to the Pre-School and the Psychology syllabi (designed by IEOSA) and their (ISESCO's) willingness to utilize the notes in their teacher training sessions. The following is an excerpt from the Report on Books by ISESCO:

3. **Pre-School Syllabus:**

This is a topical syllabus which has been built around some activities for the pre-school children. The syllabus is very graded, and includes various aspects which are of particular interest for the children at that age. Special care has been given to the performance of the religious rites, hygiene, free play and the basic skills in reading and writing. A lot of effort has been made in the elaboration of these notes, and we recommend them be used in the teachers' training sessions which ISESCO holds for the teachers of the Arabic language and the Quranic schools.

4. **Psychology:**

This is a very good manual for new teachers. It briefly provides necessary information about psychology and education, and gives insights into the teaching-learning process and the factors involved in it. A useful work which we again recommend to be incorporated in our teachers' training courses.

6.2.5.2 **Assignment of Arabic Language expert to IEOSA**

In 1992 ISESCO on the request of Qari A Y Lockhat assigned Sheikh Haju el-Siddiq Mohammed Ali, an Arabic language expert from Sudan to IEOSA. This was reported in the following article in the Saudi Gazette:

SAUDI GAZETTE
Wednesday June 3, 1992

ISESCO TRAINING: The Islamic Educational, Scientific and Cultural Organisation recently organised a training session for the benefit of Arab School Teachers in Tunisia. The training which is part of Isesco's programme for development of school curricula was held in cooperation with Jordan's Ministry of Education. The training aimed at upgrading teachers' performance, and enabling them to prepare modern books and curricula. Isesco has also assigned Sheikh Haju Hajj El-Siddiq Mohammed Ali, an Arabic language expert from Sudan, to the Islamic Educational Organisation of South Africa. He has taken up the assignment in Durban to teach Arabic and Islamic education beside preparing the curricula as part of the efforts to upgrade education for Muslims in South Africa.

6.2.5.3 **Qari A Y Lockhat's participation at ISESCO's conference**

In 1993 Qari A Y Lockhat was requested by ISESCO of Morocco to deliver a paper (in Arabic) on IEOSA's In-Service Teacher Training. This conference was held in Sudan and co-hosted by ISESCO and the Islamic University of Khartoum (Sudan).

At the 13th World Conference of the Supreme Council of Islamic Affairs (Cairo, Egypt-2001) Qari A Y Lockhat met with Dr. Abdul Aziz Othman Altwajri, the Director General of ISESCO, and presented him with the latest publications of IEOSA.

6.2.5.4 **Recommendation from ISESCO for a Girls Secondary School in South Africa**

The following letter of recommendation for the establishment of an all Girls' Secondary School in Durban was forwarded to IEOSA in 1992 by ISESCO (Morocco) who approved of this project. This project (namely the Crescent Girls' High School) eventually materialized in the year 1998.

The letter is followed by an English translation thereof.



تزكية للجمعية التربوية الإسلامية بجنوب إفريقيا

إلى من يهمه الأمر

السلام عليكم ورحمة الله وبركاته

تلقت المنظمة الإسلامية للتربية والعلوم والثقافة -إيسيسكو- رسالة من الجمعية التربوية بجنوب إفريقيا تطلب فيها تزكية من المنظمة الإسلامية لتقديمها إلى بعض الهيئات والمنظمات الإسلامية المعنية بشؤون المسلمين لتقوم بمساعدة الجمعية في مشروعها الهام لإنشاء مدرسة ثانوية للبنات في جنوب إفريقيا.

ويسر المنظمة الإسلامية أن تزكي الجمعية التربوية الإسلامية بجنوب إفريقيا خاصة والمنظمة على معرفة وثيقة بأهداف الجمعية وبالجهود المخلصة التي تبذلها في سبيل الارتقاء بالتربية والتعليم لصالح الجماعة الإسلامية بجنوب إفريقيا، وقد تفضل رئيس الجمعية وسكرتيرها بزيارة مقر المنظمة في سبتمبر من العام الماضي وأطلعنا المنظمة على المشروعات الطموحة التي تسعى الجمعية إلى إنجازها خدمة للمسلمين هناك. ويسرنا أن نذكر أيضا أن للجمعية تاريخا ناصعا في رعاية النشء المسلم تزيده الإنجازات التربوية التي تمت في العديد من المدن في جنوب إفريقيا، وتتمثل في إنشاء مراكز التعليم وإعداد المناهج التعليمية وتدريب المعلمين، فضلا عن كونها المؤسسة الوحيدة في المنطقة التي تضطلع بهذا الدور المقدر مما يجعل عونها ماليا وفنيا دافعا لها لتحقيق النجاح المرجو بإذن الله.

وأرجو أن تتفضلوا بقبول أسمى تحياتي.

السفير أحمد علي ديار
محمد بن عبد الله
المقرر العام المساعد المكلف بالبرامج



1/1.اي

RECOMMENDATION FOR THE ISLAMIC EDUCATIONAL ORGANISATION OF S.A.
FROM ISLAMIC EDUCATIONAL SCIENTIFIC AND CULTURAL ORGANISATION
RABAT, MAROCCO

TO WHOM IT MAY CONCERN

The Islamic Educational Scientific and Cultural Organisation - ISESCO - has received a letter from the Islamic Educational Organisation of Southern Africa requesting a recommendation from the Islamic Organisation (ISESCO) to present to Islamic Organisations involved in funding Muslim community projects so that they may assist the Islamic Educational Organisation of Southern Africa in its important project to establish a Girls Secondary School in South Africa.

The Islamic Organisation (ISESCO) is pleased to recommend the Islamic Educational Organisation of Southern Africa in particular. The Organisation (ISESCO) is well aware of the Islamic Educational Organisation of Southern Africa's objectives and the sincere efforts of the Muslim community in South Africa.

The President of the Islamic Educational Organisation of Southern Africa, and its Secretary visited the Organisation's (ISESCO) Head Office in September last year and discussed in depth the various projects the Islamic Educational Organisation of Southern Africa is accomplishing in serving the Muslims there.

We are also pleased to mention that the Islamic Educational Organisation of Southern Africa has a long history in regard to the care and upbringing of the Muslim youth and has established various educational programmes in various cities in South Africa, for example, it is constantly involved in the establishment of Islamic centres, educational syllabi and Teacher Training colleges.

It is the only organisation in the region that is involved in these type of honourable activities which makes its assistance extremely noble and unique in the strive for success with the permission of Allah.

6.2.6 **JORDAN**

Ali Waddah Kanfah of the International Federation of Student Organisations visited IEOSA in 1994 and was highly impressed by the efforts of IEOSA in serving Islam. (Visitors book)

In 2003, Dr. Muhammed Subhey Aboo Hassan, the Head of Department of Arabic and Linguistics of Zarqa University (Jordan) visited IEOSA and the Crescent Girls' High School where he addressed the learners on opportunities accessible for foreign students to study Arabic in Jordan. IEOSA is currently negotiating with Zarqa University to conduct short Arabic courses in South Africa.

6.2.7 **ISLAMIC REPUBLIC OF IRAN**

Since 1993, IEOSA has been receiving publications of the Al-Balagh Foundation (Teheran). The Organisation has also requested details of the activities of IEOSA.

6.2.8 **PAKISTAN**

In 1985 during his trip abroad, Qari A Y Lockhat had the honour of participating at a state - luncheon held in Islamabad and attended by dignitaries namely the Saudi Minister of Hajj-H E Abdul Wahab Ahmed Abdul Wasei, H E Hussam Hussain Khashogji, Zakaria Kamdar - Pakistan Minister of State, Hajj Affairs and Dr. Muhammed Afzel, Pakistan Minister of Education.

Zakaria Kamdar and Dr. Muhammed Afzel arranged visits for Qari. A Y Lockhat to various colleges, institutions and Television Stations which aired Arabic lessons. Amongst the universities visited was the Luknow University. On learning that Kuwait was the next leg of Qari A Y Lockhat's journey, Zakaria Kamder informed the Minister of Religious Affairs (Kuuwait) to receive Qari A Y Lockhat and assist him in his quest for sound, scientific methodologies in Islamic education.

6.2.9 INDIA

Mangrol (Surat)

Whilst much attention has been devoted to networking with Egypt in the Middle East, the first country abroad to have received both financial and moral assistance in the promotion of Arabic/Islamic studies is India (the birthplace of the founder of Hajee Ahmed Mahomed Lockhat Wakuff, the late Hajee Ahmed Mahomed Lockhat and his wife Ayesha Lockhat). The initial contact with India dates back to the lifetime of Ayesha Lockhat, who in the year 1946 financed the construction of the Masjid-e-Lockhat in Mangrol (Surat). In later years the members of the Kayemul Islam Madressa Trust (Mangrol) were successful in securing donations from the Islamic Development Bank (Jeddah) for the construction of a massive Islamic cum-skills training centre with boarding facilities.

After the demise of Ayesha Lockhat, the Hajee Ahmed Mahomed Lockhat Wakuff has continued donating annually to the Kayemul Islam Madressa Trust who in appreciation have named the hostel after her, Ayesha A M Lockhat Boy's Hostel.

Kathor (Surat)

The Lockhat Primary Boys School (Kathor) has also received donations from the Hajee Ahmed Mahomed Lockhat Wakuff. In 1987 A K Yusuf Oomar (Principal of the Institute) visited IEOSA during his visit to Durban. (Visitors Book)

Dr. Basir Ahmed Khan of the Department of Islamic Studies, Jamia Hamdard University (New Dehli-India) who visited IEOSA in 1994 stated that the IEOSA curriculum should be used internationally. (Visitors Book)

Zakir Naik, the reputed Islamic scholar and educationist, who governs an Islamic School in Mumbai (Bombay) visited the Crescent Girls' High School and IEOSA in 2001 during his visit to South Africa. Before his departure, he requested a copy of the IEOSA curriculum and an entire set of its publications.

6.2.10 **SUDAN**

In 1992 Qari. A Y Lockhat accepted the invitation to attend the Trustees Annual Council Conference of Munazzamat Al-Dawa Al-Islamia (Sudan). In the same year (in Jeddah) he met with Ali Osman (of Sudan) who is responsible for the publication of Al-Muslimoon.

In 1993 Qari A Y Lockhat delivered a paper at the symposium on In-Service Training for teachers of the Arabic language and Islamic Education. His paper focused on content and methods of in-service training for the educators of Arabic language and Islamic education.

In 1998 Abdul Rahim Ali of the International University of Africa (in Sudan) visited IEOSA.

6.2.11 **ZIMBABWE**

Qari.A Y Lockhat was invited in 1987 to a recital tour and as an adjudicator at the National Qiraat and Speech Competition (Bulawayo). During his tour he encouraged Brother Hassan Essat (the Co-ordinator of Qiraat Competition) to engage in Da`wah in Zimbabwe. He advised the Brother to equip himself with methodologies and educational structures that would facilitate Da`wah in Zimbabwe.

Subsequent to Qari A Y Lockhat's recital tour in Zimbabwe, Brother Hassan Essat and his family arrived and stayed in Durban at the expense of the Hajee A M Lockhat Wakuff. He familiarized himself with the mechanics of Teacher Training at IEOSA and thereafter visited various affiliated madāris with Heads of Department and madrasa supervisors. To gain practical experience of Da'wah amongst the indigenous population, he then spent some time at the As-Salaam Educational Institute, Braemar, KZN.

After his stay in Durban Brother Hassan Essat headed an Islamic institution in Malawi for a few years and then returned to his country (Zimbabwe - Bulawayo) where he is presently Co-ordinator of Islamic Education and Da'wah activities. To achieve his mission he utilizes some of IEOSA's publications.

6.2.12 **ZAMBIA**

Elyes Essa Ismail Ahmed, a representative of the Chipatha Muslim Association (Chipatha, Zambia) visited IEOSA in 1992.

6.2.13 **NIGERIA**

Professor Shuaib Belognu of the Department of Islamic Studies at the Usman Dan -Fondeyo University (Sokoto-Nigeria) visited IEOSA in February 2000. He left the organisation highly impressed by the system of Islamic education employed and by the role of the Hajee AM Lockhat Wakuff in funding its educational arm - IEOSA. Amongst his comments were: *"This act is very rare not only in Africa, but also in the world at large."* (Visitors Book).

6.2.14 **MALAWI**

In 1995 the Honorary Secretary of Madrasa Nurul Islam (Malawi) requested the syllabus and booklet on activities of the organisation. In 1991 Cassim Chilumpha of the Muslim Association in Malawi visited IEOSA and was impressed by the Teacher Training Program. (Visitors Book).

6.2.15 **UGANDA**

Dr. Ahmed K Sengenda of Islamic University (Mbale - Uganda) visited IEOSA in 1994.

6.2.16 **MAURITIUS**

ASM Khan of Rose Hill (Mauritius) requested for publications. The Ta'leemul Qira'ah was subsequently forwarded to him.

The representative of the Muslim Educational Society (Port Louis, Mauritius), Abdool Hamid Malleck Amodé, expressed his desire for bi-lateral co-operation between the two institutions during his visit to the organisation in 1991. (Visitors Book)

Brother Allay Mukoon, Head of Jamat-ul-Islam Madrasah (Port Louis) visited IEOSA in 1993. The madrasa is utilizing some of the resource material received from IEOSA, in their curriculum.

6.2.17 **COMORES**



Mohomed Oussen Dahalani expressed his wish (during his visit to IEOSA in 1993) to learn from the experience of the organisation in establishing Islamic schools. (Visitors Book).

6.2.18 **UNITED KINGDOM**
Woking (England)

In 2002 the Education Committee of Shah Jehan Mosque, in Woking (England) informed Qari A Y Lockhat of their decision to implement the IEOSA system in their madrasa, The Shah Jahan Madrasah.

Moulana Liaquat Ali (an ex-South African) who has been appointed as Imām of the Shah Jehan Mosque and principal of the Shah Jehan Madrasa, liased with Qari A Y Lockhat to facilitate the process. The requisition of the IEOSA publications were air - freighted to London.

Taking cognisance of the fact that for the successful implementation of the IEOSA curriculum, certain methodologies needed to be applied. Qari A Y Lockhat and Rashida Ally (Administrator of IEOSA) decided to host a three day seminar at the Shah Jehan Masjid - Woking, London. The following advertisement of the seminar appeared in a local newspaper of London (The Muslim News - 29 Nov 2002).


on 

**TEACHING METHODOLOGIES IN
ISLAMIC EDUCATION**

CONDUCTED BY:
"Islamic Educational Specialists" from the
"ISLAMIC EDUCATIONAL ORGANISATION OF SOUTHERN AFRICA" (IEOSA)

DATE: 15, 16 & 17 DECEMBER 2002
TIME: 13H30
VENUE: Shah Jehan Masjid,
149 Oriental Road, Woking
OPEN DAY: SUNDAY @ 13H30
(Parents, Islamic studies students, Research officers,
Islamic Societies, Educators, Principals)

For Further Information & Registration Details Contact:

UNITED KINGDOM - Mufti Liaquat Ali
Shah Jehan Masjid, 149 Oriental Road, Woking
GUZZ 7BA Surrey. TEL: 014-83-750679
FAROUK HASSENJEE : 44 207 6082297
MOOSA HASSENJEE : 44 208 9920155

SOUTH AFRICA - Islamic Educational Organization of Southern Africa
Fax: 27-31-3066429 - E-MAIL - ieosa@eastcoast.co.za
Webpage : www.tradepage.co.za/ieosa

PROGRAM

TEACHING METHODOLOGIES IN ISLAMIC EDUCATION –15, 16, 17 DECEMBER 2002

<i>SUNDAY- 15/12/2002</i>	<i>MONDAY- 16/12/2002</i>	<i>TUESDAY – 17/12/2002</i>
13H30 – 14H00	13H00 – 14H00	13H00 – 14H00
<i>Registration</i>	IEOSA’s approach in Teaching Qur’aanic Recitation – Basic. With video on ع and ق and sukoon lesson	IEOSA’s approach in Teaching Qur’aanic Recitation – Advanced.
	ASR SALAAH – 14H09 – 14H25	
14H00 – 15H00	14H30 – 14H55	14H30 – 15H45
<i>Keynote</i> <i>Address by President of IEOSA</i>	OVERVIEW – Arabic - Fiqh - Hifz LESSON PRESENTATION : Audio Visual	LESSON PRESENTATION - Audio Visual - Urdu, Tahdhib & History
15h00 – 15h30	14h55 – 15h20	14h55 – 15h20
<i>ASR & TEA BREAK</i>	Early Childhood Development	Teacher training
	15h20 – 15h45	15h20 – 15h45
	High School Program	QUALITY ASSURANCE – - Examinations : Eg. Salaah time table / Depth of Questions. - Monitoring - Assessment - Examination Evaluation WHAT CAN IEOSA SYSTEM OFFER?
15H30 – 16H00	MAGRIB SALAAH – 15H50 – 16H10	
OVERVIEW : EDUCATIONAL PSYCHOLOGY EDUCATIONAL METHODOLOGY	16H45 – 17H30	16H45 – 17H30
16H00 – 16H30	ACTUAL CLASSROOM TEACHING: - Qur’aan – Basic - Arabic - Hifz Qur’aan – Beginner’s 1 st Lesson	ACTUAL CLASSROOM TEACHING: - Qur’aan – Beginner’s Follow-up lesson - Practical Salaah - History - Questions & Answers.
MAGRIB SALAAH		
16H30 – 17H30		
IEOSA’S PUBLICATIONS – BENEFIT TO BOTH PARENTS AND LEARNERS Questions & Answers		

- ❖ Free Tajweed Rules (Bookmark) provided to participants at the end of Day One.
- ❖ Free Booklet on Teaching methodologies at the end of seminar.

The above detailed seminar which was held over three days (15,16 and 17 December) was open to all parents, educators, committee officials, etc. On the first day, they were briefed on the IEOSA curriculum and its publications.

The success of the December 2002 seminar can be measured in terms of an increase in pupil enrolment since December 2002 to July 2003, when Qari. A Y Lockhat re-visited Shah Jehan Madrasah (Woking, England) to attend the end of the academic year Jalsa. He was informed that the pupil enrolment which has increased by almost 300% has resulted in shortage of floor space for learners.

Leicester - England

During his 2002 trip to England, Qari A Y Lockhat visited the Islamic Foundation, Leicester and addressed the educators on IEOSA's approach in teaching Qur'ān to children - (using the play method).

Kingston (England)

Javid Malik, a member of the Education Committee of Kingston Mosque (England), informed Qari A Y Lockhat of their decision to implement the IEOSA syllabus at their madrasah. The madrasah has an enrolment of 90 learners. Qari A Y Lockhat met with J. Malik at Kingston (July 2003) and arrangements were made for the required publications to be dispatched to Kingston.

Surrey - London

Noorjhaan Ravalia on behalf of the Al-Zaitoona Arabic School (Surrey - London) contacted IEOSA (year - 2002) requesting the use of the Arabic Publications (of IEOSA) at their Madrasah. Arrangements were subsequently made to dispatch the consignment to the institution.

Hounslow (London)

The madrasah at the Hounslow Masjid (London has also requested a complete set of IEOSA publication for Grade one learners - year 2003). In 2004 they have commenced with the partial implementation of the IEOSA Curriculum. In July 2004, Qari AY Lockhat addressed the congregation at the Masjid on IEOSA and the importance of a structured Madrasah system of education.

Visits by Dignitaries from the United Kingdom

Dr. M Manazir, the Director General of Islamic Foundation, Leicester visited the Organisation in 1996.

In 1999 Dr. F A Nizami, the Director of Oxford Centre for Islamic Studies (Oxford) visited IEOSA as well as other organisations with a view to strengthening links between institutions in South Africa and the Oxford Centre.

2.19 UNITED STATES OF AMERICA

California

In 1990 Khalid Mansoor, a prominent Islamic scholar who resides in California, visited IEOSA and requested publications of the organisation. The President of the organisation Qari A Y Lockhat, met with the scholar in 1996 during the Islamic Society of North America (ISNA) convention. Dr. A Sakr, an illustrious scholar of Islam and an author of several publications commented, (during his visit to I.E.O.S.A in 1996) *“The best I saw in South Africa. No one has done what you have. I wish to learn from you.”* (Visitors Book)

Chicago

Abdullah Ghazi of the Iqra Foundation (Chicago) visited the organisation in 1994. In 1996 Qari A Y Lockhat visited the Iqra Foundation (during his visit to the USA) and later in the same year Abdulla Ghazi together with Dr. Tasneem Ghazi re-visited IEOSA.

New York

In 1996 the Muslim Centre of New York invited Qari A Y Lockhat to the official opening ceremony of the Islamic Centre of New York. The ceremonial programme included Qur'ānic recitation by the President of IEOSA. (Refer to Appendix 34)

The Islamic Centre of New York also requested of Qari A Y Lockhat to perform the Taraweeh prayers during the month of Ramadaan in the 1997. He declined due to local commitments. (Refer to Appendix 35).

Portland

During his visit to the United States Qari A Y Lockhat met with Brother Wajid Said of the Islamic Society at Portland and forwarded him a complete set of IEOSA publications as requested.

Conferences

In 1996, Qari A Y Lockhat attended two conferences in the United States of America namely the International Islamic Unity Conference (held in Los Angeles) and the Islamic Society of North America Conference (held in Indianapolis).

6.2.20 THE FAR EAST

Malaysia

The first link established with the Far East was in 1993 with the visit by Malek Badri, Professor of Psychology of the International Islamic University (Malaysia). In 1996 HJ Mohd Nahwari bin HJ Hashim, the Director of Islamic Religious Affairs Department, visited IEOSA (during his trip to Durban) where he held lengthy discussions with Qari A Y Lockhat on the Islamic syllabus and its integration within the academic syllabus.

Their discussion also centered around strengthening religious activities between Selangor (Malaysia) and South Africa, which could be successfully initiated with the concept of an “exchange” Qari and lecturer.

In 1998 Qari A Y Lockhat and Azhar Vawda (HOD Teacher Training and Fiqh Department) were invited to deliver papers at the Muslim Leaders Forum '98 hosted by the Tarbiyyah and Training Centre, International Islamic University, Malaysia. The theme of the Conference was *“Joining Hands for Workable Cost Effective Networking.”* Qari A Y Lockhat’s paper was entitled *“A Practical approach towards preserving our Islamic Identity and coping with the challenges in the changing South Africa”*.

Amongst the many dignitaries met during the conference were Brother M .Ali Bin Hassan (official of Shah Alam Masjid), the Honourable Haj Mansur bin Ramli - Director General of Department of Religious Affairs and Abu Baker Maidin - President of Islamic Centre Jamiyah.

Brother M Ali Bin Hassan accompanied Qari A Y Lockhat and Azhar Vawda on their visits to madāris, Islamic Colleges, Islamic religious Departments and Shah Alam Masjid. Discussions with officials of these institutions enlightened both parties of the merit of different policies employed in disseminating Islamic Education.

DELEGATION FROM MALAYSIA (2002)

A delegation of five senior lecturers from the different Kulliyāt (faculties) of the International Islamic University of Malaysia (Kuala Lumpur) visited Kwa-Zulu Natal in January 2003. They met with Qari A Y Lockhat at his residence to discuss the Islamic Studies curriculum at the tertiary level and the possibility of South Africa students studying in the Far East. (Malaysia)

SINGAPORE

In August 1998 Qari A Y Lockhat conducted a workshop on IEOSA's unique approach to Qur'ānic teaching at the Muslim Convert Centre in Singapore.

CHINA

During his trip to the Far East in 1998 Qari A Y Lockhat had the honour of meeting Imam-Al Hajj of China (at the conference in Malaysia) who was extremely impressed with the efforts made by IEOSA, exchanged publications with the President of the organisation and made a noble contribution to IEOSA.

6.2.21 **AUSTRALIA**

Brisbane

Hafez Edris Paruk of the Islamic Educational Society of Australia contacted the President of IEOSA requesting affiliation of the Kuraby Madrasah (Brisbane-Australia) with the organisation as from the year 2002. The madrasah has a learner enrolment of ±90 learners. IEOSA has assumed full responsibility of monitoring the madrasah with regard to progress records, assessments and examinations. (Refer to Appendix 36)

The Australian Society also saw a need for a Teacher-Training Program to enhance the quality of Islamic Education in Brisbane. Thus a Teacher-Training Program as stipulated by the IEOSA curriculum was designed and conducted by the Australian team. In 2003 seven students qualified from the Teacher-Training Program. Hafez Edris Paruk who is the Chairperson of the Society has also studied the science of Qur'ānic recitation at the Al-Azhar University and was in 1995 one of the forty eight contestants at the 37th International Qur'ān Recitation Assembly held in Malaysia.

6.3 **CONCLUSION**

The pioneering characteristic of IEOSA has manifested itself in activities within and beyond the boundaries of South Africa. This would not have been possible without the financial support of the Hajee A M Lockhat Wakuff. The enterprising nature of the Wakuff itself has facilitated the undertaking of various educational projects by IEOSA. The concluding chapter which elaborates on this aspect also includes findings and recommendations.

CHAPTER SEVEN : CONCLUSION

OBSERVATIONS, RECOMMENDATIONS AND SUGGESTIONS

7.1 OBSERVATIONS

The accomplishments of the Hajee Ahmed Mahomed Lockhat Wakuff in the promotion of Arabic/Islamic studies can be greatly attributed to IEOSA, the educational arm of the Wakuff and the “nerve-centre” of other major projects undertaken by the Wakuff, namely the Crescent Girls’ High School and the Al-Azhar School of Durban.

IEOSA has, since its inception, maintained the full tempo of its activities with remarkable success. The policies of the organisation which has ensured this success and which upholds the constitution of the organisation are now discussed below.

7.1.1 IEOSA’s Policy of Neutrality in Education

IEOSA maintains an unbiased policy in its dissemination of Arabic/Islamic education. The organisation does not subscribe to any sect of the Muslim World. The Holy Qur’ān and Hadith form the basis of their resource materials. All additional information accessed is thoroughly examined for authenticity.

7.1.2 IEOSA’s Inclusive Policy

IEOSA remains unprejudiced in employment of staff. Abdulla Mchunu, a black Muslim, (and an ex-student of IEOSA) had joined the staff at IEOSA since 1989.

Youssof Ali Dahal, a Mauritian, and Sheikh Haju Al-Siddiq Mohamed Ali, a Sudanese were also part of the staff at IEOSA. Presently, Ismail Sayed Abdel Aal, an Egyptian, is employed by the Hajee Ahmed Mahomed Lockhat Wakuff to assist the Arabic department at IEOSA.

In view of the former policy of apartheid, most masājid employ Imāms of the Indo-Pak origin and muazzin of the African origin. The Hajee Ahmed Mahomed Lockhat Wakuff did not subscribe to this pattern of employment. The Imāms at the three masājid that the Hajee Ahmed Mahomed Lockhat Wakuff maintains are of the African origin.

Local and international delegates or guests, regardless of race or nationality, are at liberty to visit the organisation.

7.1.3 Staff Development Policy

In upholding its policy of professional development of staff, IEOSA has encouraged and has been supportive of its staff participation in workshops and training courses.

In 1997, Abdulla Mchunu left for Islamabad (Pakistan) and enrolled at the Islamic International University for the one year Da'wah course.

Since 2001, concession has been granted for three staff members to attend the Ālim Course at Madrasatul Qānitāt in Queen Street, Durban. Najma Yusuf and Waheeda Sheik presently still attend lectures whilst Moulana Mohamed Jhazbhay already graduated as an Ālim in 2004.

In 2000, Fathima Latiff and Azhar Vawda attended a training course for Standards Generating Bodies in Islamic Studies in Pretoria. In 2001, Saeeda Sheriff and Sabera Cassim attended a four day workshop training on Aids at the Mariam Bee Sultan Madrasah. In 2002, Saeeda Sheriff and Sabera Cassim attended a workshop on “Aids and High School Learners” which was held at Umhlanga.

A course in journalism offered by the Islamic Propagation Centre International in 2003 was attended by Waheeda Sheik, Sumaiya Khan and Ahmed Abdul. Fawzia Abdool and Fathima Latiff enrolled for the Assessor Training Course at the Institute for Quality Education and Development in 2003. Fathima Latiff continued subsequently with the Moderator Course.

7.1.4 Working towards Professional Growth

IEOSA strives for parallelism with other recognised training centres. The Early Childhood Department (ECD) at IEOSA, has on satisfying the requirements applied for accreditation to the Education Training and Development Practices - Sector Education and Training Authority (ETDP-SETA).

The benefits of accreditation are:-

- i) to ensure quality provision of life-long learning in the ETDP-SETA.
- ii) to achieve recognition as a legitimate competent and provisional provider in the ECD sub-sector.

IEOSA also has representation on the Islamic Studies Standards Generating Bodies (SGB). Fathima Latiff and Azhar Vawda were appointed by the South African Qualifications Authority on the SGB. They are currently engaged in writing up unit standards and qualifications on the General Education and Training (GET), Further Education and Training (FET) and Higher Education and Training (HET) levels for Islamic Studies.

7.1.5 Keeping abreast with Technology

The staff team at IEOSA are computer literate. The graphic designs of the publications are done “in-house” by staff members, Waheeda Shaik and Hassina Essop, now experts in graphic design and publication layouts were provided with training to be highly professional in this field. The entire IEOSA syllabus is accessible on the website.

7.16 Flexibility

IEOSA displays readiness in its ability to accommodate changing circumstances. The on-going research by the Heads of Departments necessitates revision of publications with regard to approach, types of learner activity and content matter.

As discussed in Chapter 5, the continuous research, in-house field testing and constant evaluations form the basis of the success of its user-friendly publications in madāris both locally and internationally.

7.1.7 Enterprising Nature

IEOSA was the pioneer of *Tahdhib* (Islamic Morals) as a learning area of Islamic Studies. Subsequent to their discussion with Ayesha Lemu of Nigeria in 1992, the management of IEOSA appreciated the need for the incorporation of *Tahdhib* as a separate aspect in the curriculum. The *Tahdhib* publications for the senior learners addresses contemporary issues such as “Adolescence, Drugs and Aids”.

7.1.8 Evaluation Policies

Examinations of all affiliate madāris is conducted bi-annually by IEOSA with the help of external examiners who are well acquainted with the IEOSA examination requirements. This ensures a standardised assessment of all learners. This mammoth project is prepared in advance and overseen by the Administrator, after approval by the President. All examination papers are prepared by the respective Head of Departments and learners scripts moderated by them. A special computer programme has been setup to analyse the learners’ performance.

The staff at IEOSA meet bi-annually (in the second and fourth terms) to discuss the examination results of the affiliated madāris. Problems are identified, suggestions and recommendations are made by the staff and the necessary measures are adopted to address these areas.

7.1.9 IEOSA’s Criterion for the Dux Award at Crescent Girls’ High School

At all secondary schools, the criterion applied in determining the recipient of the Dux Award, the most prestigious award presented to the most outstanding learner at the final academic year - Grade 12, is based on the results of the secular examination.

The situation at Crescent Girls' High School differs, whereby results of the secular as well as the Arabic/Islamic examinations (conducted by IEOSA) are taken into consideration.

Since 2003, the Al-Azhar School of Durban has introduced the presentation of floating trophies for the most outstanding learner in each grade in the following two categories:

- i) Arabic (as a language)
- ii) Qur'ānic recitation

The criteria for the presentation of the awards at both these schools were on the recommendation of the Hajee Ahmed Mahomed Lockhat Wakuff.

7.2 RECOMMENDATIONS AND SUGGESTIONS

These recommendations and suggestions are made in the light of changes in social, economic and political arenas since the birth of our democracy in South Africa (i.e. after 1994). IEOSA could re-define its role in the new context by re-visiting its aims and objectives.

7.2.1 “Week-end” Madrasah

As discussed in Chapter 3, during the apartheid days a large percentage of learners received their Islamic/Arabic education at the state-aided Islamic schools. Later in the 1990's, the concept of state-aided schools phased out and the concept of private Islamic schools which subsequently ushered in, was supported by only a small and affluent percentage of the Muslim community. The greater percentage of the Muslim community opted for public schooling and obtain their Arabic/Islamic studies at institutions that provide tuition in the afternoon.

Whilst this situation prevails, the relaxation of political policies created another scenario which is gradually becoming a common phenomenon, that is a growing percentage in enrolment of Muslim learners at non-Islamic private schools as well as the ex-Model C schools (schools that were public but exclusively for the white community during the apartheid days). The compulsory extra-curricular activities (which are normally in the afternoon) at such schools makes it difficult for Muslim learners to attend the madrasah classes in the afternoon on a regular basis.

IEOSA has the potential to address this new scenario. A possible suggestion is the “week-end madrasah” which is a very popular concept in most western countries. IEOSA could design a curriculum that would meet the needs of such learners. Such a curriculum may not be equivalent to that offered on a daily basis, but if it is intense and explicit, it may become a workable solution.

7.2.2 Arabic Proficiency of Staff

IEOSA has (as mentioned earlier) accommodated and sponsored three of its members to attend the \bar{A} lim course at Madrasatul Qānitāt, supervised by Moulana Hunter, as part of its staff development programme. In view of the content matter of the course being in Arabic, they have displayed a distinct improvement in the use of Arabic as a language.

This however still remains insufficient in terms of the organisation's collective proficiency in the language. The majority of the staff members whilst familiar with basic grammatical skills and elementary usage of the language lack the level of fluency required for communication purposes.

It would be thus in the interest of the organisation for key personnel to capacitate themselves with the Arabic language to a level of complete fluency. This would expedite the smooth functioning of the organisation in view of:

- a) Increase in communication with the Middle East and Al-Azhar of Egypt.
- b) Growing percentage of visits by Arabic-speaking dignitaries to the organisation.
- c) Increase in electronic and conventional correspondences in the Arabic language.
- d) Facilitating communication with the Shuyooks from Egypt who are presently employed at the Al-Azhar of Durban.
- e) Accessing information from Arabic resources.
- f) Rendering assistance to Imāms (Āl'immah) of the masājid in their preparation of the Jumu`āh Khutbah.
- g) Typing of Arabic examination papers.
- h) Publishing of Arabic texts for learners.

Currently the organisation is dependent on the President of the Organisation, Qari A Y Lockhat, Moulana Mohamed Jhazbhay, Sheikh Ismail Sayed Abdel Aal of Egypt and Moulana A K Aziz for the above.

Through the research of the organisation and in appreciating its existing expertise and infra-structure, one is convinced that exposure to the Arabic language at Middle Eastern Institutes for a short period of time, would enable the staff of the Organisation to achieve its goals successfully. The Hajee Ahmed Mahomed Lockhat Wakuff in sponsoring key personnel of IEOSA for the "crash" courses abroad would assist IEOSA in improving the standard of Arabic in schools and eventually ensuring that the standard of Arabic in South Africa, through the normal government system of education reaches a high standard.

It is also evident that in the last twenty years since the Hajee Ahmed Mahomed Lockhat Wakuff established IEOSA, the quality of Arabic/Islamic Education has improved considerably, from a stage where educators learnt Arabic on a weekly basis to return to the classroom to deliver the lesson they learnt, to the present day situation where some of these educators are now employed at government schools where Arabic is a recognised subject at the matriculation level. It is thus of vital importance that the Heads of Department at IEOSA continue upgrading their level of competency in Arabic/Islamic studies to ensure continuity in improvement of standards of educators and learners.

7.2.3 Arabic as a medium of instruction

Since the Hajee Ahmed Mahomed Lockhat Wakuff has initiated the partnership of IEOSA with the Al-Azhar Ash-Shareef of Egypt, (in the establishment of the Al-Azhar School of Durban) the Wakuff should devise an intervention programme whereby all Islamic subjects be taught through the medium of Arabic at the Al-Azhar School of Durban. In doing so the Hajee Ahmed Mahomed Lockhat Wakuff will be realizing Resolution No. 6 of the Provincial Educational Conference of 1952 (Refer to Appendix 10).

7.2.4 Crash Courses in Arabic

Islamic scholars as well as Muslims occupied in other professions have always displayed an interest in the language of Arabic. Financial restraints as well as other responsibilities have deterred many South Africans to study in the Middle East. IEOSA, through its contact with various institutions in the Middle East can arrange crash courses in Arabic on a regular basis which could be made feasible through joint financial effort of the Wakuff and the respective Arab institute.

7.2.5 Establishment of a Qira'āh Faculty

In the previous chapter, it was mentioned that the President of IEOSA had specialized in the Qira'āh field in Cairo (Egypt) where Qur'ānic recitation is acknowledged to be of the highest standard. The overwhelming response that the Egyptian Qurra have thus far received in South Africa is a clear indication of the high level of interest in Qira'āh by South Africans. The Hajee Ahmed Mahomed Lockhat Wakuff should nurture this interest by assisting IEOSA to create a Qira'āh faculty to promote Qur'ānic recitations in the country.

7.2.6 Teacher Training Programmes in Rural Areas

Whilst it is noted that the Teacher-Training Programmes at IEOSA provides additional training for reverts and students from the disadvantaged backgrounds, the Hajee Ahmed Mahomed Lockhat Wakuff should consider establishing an elementary training programme in the rural areas to allow accessibility to more adults as the demand for Islamic teachers in the rural and under-privileged areas has been on the increase. In view of the demographics and the high cost factor, it is not feasible for trainee teachers to attend the course at IEOSA which is situated in the city centre. IEOSA could, with the assistance of the Hajee Ahmed Mahomed Lockhat Wakuff establish elementary Teacher Training Programmes or Quarterly Programmes at their main centres.

7.2.7 Training Programmes in other major South African Cities

During the interview with the Head of the Pre-Primary Department at IEOSA, mention was made of the success of the implementation of the Early Childhood Development and Pre-Primary Programmes in Johannesburg and the IEOSA Madrasah curriculum at Al-Ghazali College, a private Islamic School in Erasmia

(Pretoria). It would be recommendable for the Hajee Ahmed Mahomed Lockhat Wakuff to assist IEOSA in exposing other cities to the IEOSA curriculum by conducting regular training programmes in these cities. Dr. A Sakr, the eminent scholar from California, suggested that the IEOSA system be documented. His comment: *“The best I have seen in South Africa”*, reinforces his approval of the system.

7.2.8 Training Imāms from the African Community

Considering the role that the Hajee Ahmed Mahomed Lockhat Wakuff has played in establishing IEOSA in addressing the shortage of qualified Islamic teachers, the Hajee Ahmed Mahomed Lockhat Wakuff can once more address this issue of a shortage of Imāms from the indigenous community. IEOSA has the infra-structure and expertise to initiate a programme in the training of Imāms from the indigenous community, thereby empowering them to play a vital role in the community in assuming positions of Imāms in the masājid. In doing so IEOSA would also correct the stereotyped perception of Black Muslims potential being limited to the muazzin post only. A significant rise in the statistics of Black Imāms will also accurately reflect the demographics of South Africa.

On gaining experience as Imāms, they can be capacitated further with skills in management and administration of masājid and madāris. This expertise would then be of great benefit in the rural areas.

7.2.9 Establishment of an Arabic / Islamic Resource Centre

The powerful Qur’ānic injunction of *“lqra”* can truly be implemented with a well equipped resource centre. Whilst the Hajee Ahmed Mahomed Lockhat Wakuff has initiated the Suzanne Mubarak Library, it is highly under-resourced.

The Hajee Ahmed Mahomed Lockhat Wakuff through its interaction with stakeholders of the Arab world, can establish an Arabic / Islamic Resource Centre where publications and audio-visual material from the Middle East can be accessed by the larger Muslim community.

7.2.10 **Cultural Symposiums**

A request by IEOSA to the embassies of Middle East countries to host Cultural Symposiums will be of immense benefit to the South African Muslim community. It will provide a platform for opening up discourse to strengthen the cultural, economic, social and political bond between South Africa and the Arab world and in so doing lend support to the newly formed Asian-African Partnership. With regard to the promotion of the language of Arabic in South Africa, the symposium could accommodate for the representation of the Middle East academic institutes whereby information on Arabic / Islamic courses offered abroad can be easily accessed.

7.2.11 **An Educator-Training Programme Abroad**

Whilst the 2002 Seminar held in Woking (UK) was successful, its participants comprised primarily of educators and other interested parties residing in and around the Woking area. Since the affiliation of the Woking Madrasah to IEOSA, many more Islamic societies in the United Kingdom (Surrey, Honslow) have requested for publications of the organisation. For the successful usage of these publications, it would be advisable for IEOSA to conduct an intensive Educator - Training Programme in central London where it would be accessible to more Islamic Organisations.

Now that IEOSA is a global player in the field of Arabic/Islamic education for children, the Hajee Ahmed Mahomed Lockhat Wakuff can in the near future consider establishing IEOSA offices in strategic cities, namely London (England), New York (USA) and Brisbane (Australia).

7.2.12 **Publications** **Educators Manual**

An educators manual is essential for any learning programme. As mentioned in Chapter Six, the Fiqh Education Manual which has been approved by the Al-Azhar of Egypt, has been well received by Islamic educators both locally and internationally. The need exists for similar educators' manuals for the remaining fields of study since guidelines and suggestions are beneficial for local educators and more so for those based abroad. The amendments made to learners' texts over the years will necessitate amended educators' manuals as well.

Transliteration of Texts

Islamic Societies and several bookstores abroad (especially in the UK) are impressed with the publications, especially the Ta'leemul Qira-āh Wal Kitabah, but their reservations centre around the absence of transliteration of Arabic texts. Many Muslims including adults have been found to be wanting in Arabic reading skills. Their inability to read the Arabic text has hampered their progress of the recitation of the Holy Qur'ān and study of the Arabic language. Whilst depending on transliteration of the Arabic text is not encouraged, under such prevailing conditions, it becomes a necessity. IEOSA should therefore take cognisance of this and for each of its publications have a second copy that includes transliteration. These copies will also prove beneficial to reverts to the Islamic faith.

7.3 MAIN CONCLUSION

As mentioned (in Chapter Two) the Hajee Ahmed Mahomed Lockhat Wakuff was created with the initial sum of three thousand pounds (£3000-00) in 1933. Subsequent to this initial donation the prime property at 104/108 Commercial Road, Durban where Lockhat Bros and Co. (Pty) Ltd. was housed, was personally donated by the late Hajee A M Lockhat to the Hajee Ahmed Mahomed Lockhat Wakuff in 1933. The two-fold benefit of this donation to the Wakuff was the acquisition of an asset and the resulting income generated from rentals by Lockhat Bros and Co. (Pty) Ltd.

With the view of increasing the income for the Wakuff , Mr. Y A Lockhat, in the year 1981, took the bold decision of demolishing the existing building at 104/108 Commercial Road to accommodate a new business concept, namely the LOCKHAT CENTRUM. The two arcades, which run parallel to each other and extend from Commercial Road to Queen Street, provide the business sector with approximately forty stores. This venture which impacted positively for Indian businessmen of the Central Business District (CBD), received much coverage by the media (refer to Appendix 30 - article from the Leader).

The success of the Lockhat Centrum motivated the Hajee Ahmed Mahomed Lockhat Wakuff for the establishment of yet another shopping arcade in the CBD. In 1990 the Hajee Ahmed Mahomed Lockhat Wakuff made this new shopping site, the LCT CENTRE, available to the public in 1990.

Whilst the arcades are the major source of income for the Hajee Ahmed Mahomed Lockhat Wakuff, the WAKUFF BUILDING (a block of residential flats built in 1960) in Commercial Road also generates income for the Wakuff.

It is interesting to note that the Islamic Research and Training Institute of the Islamic Development Bank Group (Jeddah, Saudi Arabia) in their research entitled “Role of Zakāh and Awqāf in Poverty Alleviation” mention:

With the exception of a few, most of the awqāf institutions in South Africa are related to mosques and religious educational institutions. One of the few income generating waqf institutions in South Africa is the Hajee Ahmed Mahomed Lockhat Wakuff established in Durban in 1933. This waqf initiated the Islamic Educational Organisation of Southern Africa (IEOSA) in 1985 to advance quality Islamic education to the community.

(Habib Ahmed 2004 : 107)

It is thus largely due to the income - generating activities of the Hajee Ahmed Mahomed Lockhat Wakuff over the years that the three major projects have materialized namely:

- i) Islamic Educational Organisation of Southern Africa (IEOSA)
- ii) Crescent Girls' High School
- iii) Al-Azhar School of Durban

Other expenses of the Hajee Ahmed Mahomed Lockhat Wakuff include:

- i) maintenance of masājid (as discussed in Chapter Three)
- ii) salaries of educators of certain affiliate madāris
- iii) salaries and housing costs of the Imāms of two masājids
- iv) the daily afternoon madrasah classes at Lockhat Masjid
- v) Sunday Da'wah classes held at the Lockhat Masjid
- vi) distribution of food hampers at the above Da'wah classes

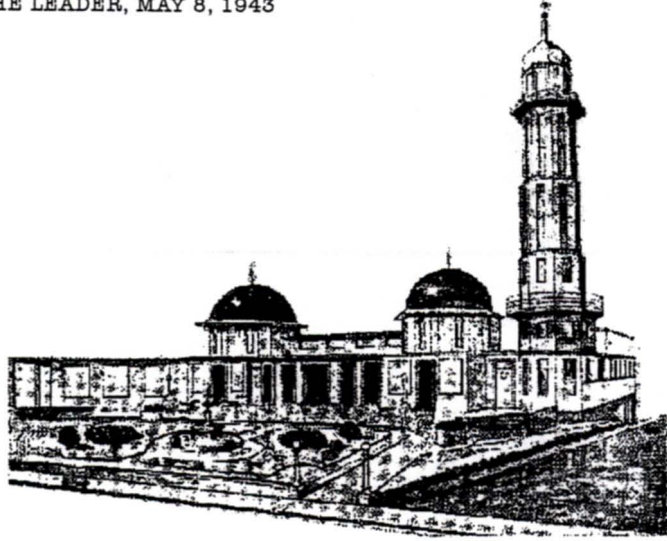
- vii) subsidizing costs of publications of IEOSA
- viii) annual provision of bursaries to students at the tertiary level
- ix) building of schools and educational centres for under-privileged African communities in the rural areas.

In striving for optimum performance, to realize its full potential and to successfully implement the concept of “*Iqra*”, the Hajee Ahmed Mahomed Lockhat Wakuff would need to generate larger amounts of income. The future trustees of the Wakuff can take cue from the present chairperson, Mr. Y A Lockhat, who initiated the concept of shopping centres for the generation of funds. The establishment of a shopping mall that can be favourably compared to the modern day existing malls may be a worthy undertaking for the Wakuff, but such a major project will necessitate financial assistance from Middle East countries.

This additional financial boost will certainly accelerate and intensify the activities of the Wakuff in the promotion of Arabic/Islamic studies locally and beyond its borders to the poverty stricken neighbouring countries of Southern Africa. This would be in keeping with the South African government’s effort of NEPAD.

In conclusion, the Hajee Ahmed Mahomed Lockhat Wakuff should therefore be saluted for its ardent efforts in the promotion of Arabic/Islamic studies and for the introduction of its activities (under the auspices of IEOSA) at the international level. Just as the Al-Azhar of Egypt has intervened in facilitating the promotion of Arabic/Islamic studies at the primary and secondary level, the concept of an Arabic/Islamic university in South Africa could also eventually become a reality.

THE LEADER, MAY 8, 1943



THE AHMEDIA MOSQUE AND MADRESSA

Hajee A. M. Lockhat's Last Offering

SITUATED on the open expanse of ground at Mayville there has been built the Ahmedia Mosque and Madressa, the opening ceremony of which was performed last Sunday, before a crowd of over 5,000 people, this being among the last charitable acts of that merchant prince, the late Hajee A. M. Lockhat. The Mosque can be seen from all directions in Mayville. It is a piece, fashioned in the pattern of the East, quiet and solitary, breathing into that locality the spirit of Islam.

Its founder, who had built wisely and well in other directions, brought something of his own peaceful nature into this conception, when planning this House of God: his act of thanksgiving, for his earthly success, to his Maker. He died before the building was completed, but he has left behind a memory by which all men who pass by will remember him.

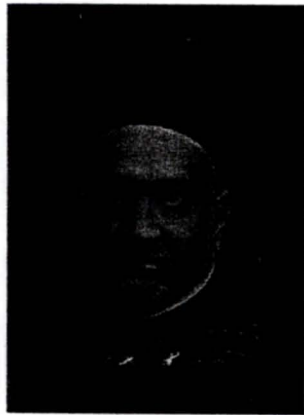
Preceding the opening the Moulvis intoned the Arabic prayers. Moulana

tribute to the memory of the founder, Mr. Lockhat.

The occasion, he said was not untinged with some degree of sadness. There were several conspicuous by their absence. Men who stood upright, who were the pillars of the community, such as the late Hajee E. M. Paruk, the late M. S. Handeree, the late Moulvi Abdul Karrim. Were they here today the function would have been complete!

Other speakers were Moulana Abdul Samad, Eman Abdul Samad, Moulvi Bashir, Mr. A. M. M. Lokuat, Hajee Rooknoodeen, A. H. Kazi, Mr. B. Bechoo (the building contractor), and representatives of several Muslim organisations.

On behalf of the Lockhat family and the body of trustees, Mr. A. M. Moulvi said that he would like to assure his audience that the work of the Muslim community, in which the late Mr. Lockhat was greatly interested, would be continued by his successors in office to the best of their ability. Their task was again by no means difficult as Mr. Lockhat had left behind a substantial



THE LATE MR. LOCKHAT

Abed Mia Osmani, of Leysmith, in declaring the building open, paid a

APPENDIX 2

66
AND THE APPEARER on behalf of his said Principals declared :

THAT WHEREAS under the said Notarial Deed of Trust No. 23/1933 dated 22nd April, 1933, the late AHMED MAHOMED LOCKHAT created the said HAJEE AHMED MAHOMED LOCKHAT WAKUF (hereinafter referred to as "the WAKUF");

AND WHEREAS the said SULEMAN MAHOMED LOCKHAT and MAHOMED AHMED LOCKHAT were appointed TRUSTEES of the WAKUF under and in terms of the said Notarial Deed of Trust dated 22nd April, 1963, and the said YUSUFF AHMED LOCKHAT and HOUSEN ISMAIL LOCKHAT were assumed as TRUSTEES by Notarial Deeds of Assumption dated 21st August, 1946, and 13th March, 1956; respectively ;

AND WHEREAS the object of the WAKUF was to create a Fund for charitable, religious and educational purposes to be applied in the Union (now the Republic) of South Africa and in Kathor, India; and in Mecca and Medina;

AND WHEREAS the Minister of Finance is not prepared to exempt the WAKUF from donations tax unless the said Deed of Trust is amended so as to restrict the use of the said Fund to charitable, religious and educational purposes within the Republic of South Africa;

AND WHEREAS the WAKUF was originally created by a donation of £3,000.0.0. (SIX THOUSAND RAND) but its financial standing has improved beyond expectation and its present position shows on market value a surplus of assets over liabilities in excess of R300,000-00 (THREE HUNDRED THOUSAND RAND);

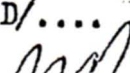
AND WHEREAS there has accumulated for the accounts of Kathor, Mecca and Medina, a considerable sum by way of surplus unexpended income and the investment of such sum will provide an amount for distribution to charitable, religious and educational objects in Kathor, Mecca and Medina, much greater than was contemplated at the time the WAKUF was created;

AND WHEREAS the economic conditions of the relevant Authorities and the people of Kathor, Mecca and Medina have considerably improved since the WAKUF was created, thereby making it possible for them to assume greater responsibility towards their own charitable, religious and educational needs;

AND WHEREAS the needs of charitable, religious and educational causes in the Republic of South Africa have grown to a very great extent and are deserving of much greater assistance than given in the past;

AND WHEREAS the extent of the growth of the needs of a charitable, religious and educational nature in the Republic of South Africa was not foreseen at the time of the creation of the WAKUF;

 / / 

AHD/....


- (b) provide medical, surgical and dental relief to any poor persons suffering from disease or ill health and supply all necessary drugs and medicines to such persons.
 - (c) construct, acquire, provide and maintain Schools, Madressas, Mosques, Hospitals, Nursing and Maternity Homes, Hostels, Libraries, Orphanages, Social Centres and other Welfare Institutions.
 - (d) found, create and make all payments in connection with scholarships, bursaries, free tuition with or without free or partially free board and lodging, for the scholastic advancement of any persons.
 - (e) contribute towards any charitable, educational or religious institutions or to any fund having charitable educational or religious objects.
 - (f) grant pecuniary or other assistance for the relief of the poor and meet urgent cases of distress which may from time to time arise.
 - (g) purchase, sell, exchange, take on lease, hire, or otherwise acquire or dispose of movable and immovable property or any right therein and improve and develop any property or assets of the WAKUF in such manner as they think fit.
 - (h) generally do all such other things as may be expedient to further the interests of the WAKUF, or which are incidental or conducive to the attainment of the above objects. >)
-

APPENDIX 3

MINUTES OF MEETING OF TRUSTEES OF HAJEE AHMED MAHOMED LOCKHAT WAKUFF HELD AT THE OFFICES OF DAVID STRACHAN & TAYLER, SUITE 1922, 320 WEST STREET, DURBAN ON 19TH MAY, 1978.

- PRESENT : Dr. A.M. Moolla
Mr. Y.A. Lockhat
Mr. V.C. Gevers
Mr. A.S. Moodie (by invitation)
- APOLOGIES : A written apology from Mr. M.A. Lockhat was tabled and it was agreed that the apology be accepted as Mr. M.A. Lockhat was currently overseas.
- CHAIRMAN : Dr. A.M. Moolla was unanimously nominated to act as Chairman for the meeting.
- MINUTES : The Minutes of the meeting of Trustees held on 7th March, 1978 were tabled.
- PARLOCK MOSQUE : Mr. Y.A. Lockhat again raised the issue of a mosque which he together with members of the Lockhat Family had been planning for some considerable time to build at Parlock Township.

He now proposed that in view of the difficulties caused by the current economic climate, it was desirable that the Trust took special interest in the building of this mosque in association with Lockhat Charities Trust and several individual members of the A.M. Lockhat and E.M. Paruk families.

The estimated cost of the first confined to the building of the mosque and other allied units amounted to approximately R120 000.

After discussion, the Trustees, agreed as follows:

- (a) The principle of building the Parlock mosque in terms indicated by Mr. Y.A. Lockhat was approved;
- (b) The first donation of the Trust with effect from 31st December, 1977 be R8 500;
- (c) Further donations towards the project be considered by Trustees from time to time in terms of the building programme.

A further R50 000-00 was donated to the Masjid-e-Yusuf Building Fund as mentioned in the minutes of a joint meeting of Trustees of Hajee Ahmed Mahomed Lockhat Wakuff Trust and Lockhat Charities Trust. (The E.M. Paruk Charities also contributed to the building).

Donation:	After discussion, it was resolved to donate up to R50,000-00 to the Masjid-e-Yusuf (Parlock Mosque) Building Fund
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[Excerpt from minutes held on August 1982]

APPENDIX 4

MINUTES OF MEETING OF TRUSTEES OF HAJEE AHMED MAHOMED LOCKHAT WAKUFF HELD AT DURBAN ON THE 8TH DAY OF JULY 1985

PRESENT : Y.A. LOCKHAT
H.I. LOCKHAT
A.Y. LOCKHAT
I.Y. LOCKHAT

ISLAMIC

EDUCATION:

It is hereby resolved that the donations for Islamic Education made by the Trust towards Islamic Education in an around Durban up to 30th June 1985 is hereby confirmed.

It is further resolved that as from 1st July 1985, the teacher's salary will continue to be paid but directly by the Trust.

MOSQUE'S

MAINTENANCE:

It is confirmed that this Trust will maintain the Ahmedia Mosque (Cato Manor)
Musjid-el-Yusuf (Parlock)
Any shortfall in Baghdadi Mosque (Phoenix)

APPENDIX 5

A Start Made to Jamaat Khana

A brief sod-turning ceremony early in the year, at the proposed site of the new Jamaat Khana, signalled a start to the erection of the first place of worship on the campus. Since then, building has progressed rapidly and is expected to be completed by December. The project is being financed by the Muslim community.

Photographed, from left, are Mr M. Rajab, member of the University Council; Mr E.A. Timol; Mr S.E. Vaid; Mr I.E. Omar; Moulana A.R. Ansari; Professor S.P. Olivier, former Rector; Mr A. Khan, builder (partly obscured); Mr Y. Mayet; Mr R. Harber and Mr M.B. Hartley, architects; and Mr Y.A. Lockhat.



APPENDIX 6
TREASURER'S REPORT

The Darul Yatama Wal Masakeen being concerned with the present plight of Islamic Education in the metropolitan area of Durban has embarked on several schemes to solve these problems in the past few years.

It has undertaken among other things:

1. To sponsor teachers for existing madressas
2. To establish kindergarten madressas
3. And now has formulated a comprehensive survey of Islamic education in Durban and District.

The need for such a survey became apparent following a pilot survey done by the society in 1976. From this brief survey extremely disturbing facts were brought to light.

1. In the last 15 - 20 years no new Islamic teacher has been trained or joined the profession.
2. In fact Islamic teacher have left the profession after decades of service because of : -
 - a) the poor salary scale offered to them (as compared with the earning power of the Indian Education Department are in industry, etc.)
 - b) the frustration of seeing their valiant efforts going unrecognised and appeal for a change in the system falling on deaf ears.
3. With the exception of 5 integrated school practically all the madressas only function after school hours - thereby having the rest of the day wasted except those running kindergarten schools.

Additional astonishing facts which emerged from the pilot survey showed : -

1. Mosques in Durban and District have been recently built but have no Aaleems or Imaams in charge of them eg. Mobeni Heights, Unit 2, Unit 7, Shallcross, Isipingo Hills, Isipingo Beach.
2. There are suitable qualified Molvis in our midst who have opted not to practice their chosen profession on a full - time basis because of the unattractive Salaries offered to them.

Under these circumstances, Islam in our community is perched on a precarious position - which is further aggravated by the fact that our leading Molvis, after years of devoted and invaluable service, have recently become ill and aged due to being unjustly asked to shoulder the yoke of Islam in the present time (e.g. Moulana Khatib, Moulana Ansari, Moulana Looth, Moulana Abdul Kader)"

soon it may well become a reality that our community will be without Islamic teacher and Aaleems but with beautiful edifice existing like ancient monuments.

Obviously, we Muslims must awaken to these real dangers threatening us and find solutions to a problem which may soon become hopeless.

This report is directed as an appeal to each and every Muslim to lend their support to the efforts of the Darul Yatama in this matter.

Y.A LOCKHAT
HON. TREASURER

APPENDIX 7

JAMIATUL ULEMA NATAL
225 SAYANI CENTRE,
CNR QUEEN & GREY STREETS,
DURBAN , NATAL

MADRESSA ORGANISATION REPORT (JUNE - DEC. 1977)

It is our pleasure to present to you a brief report on the progress of the madressa Organisation Scheme towards which you have made a substantial contribution, in our report to you circularised in June '77, you were made aware of the extreme importance of re-organising the Madressa by introducing a common syllabus, appointing inspectors and supervisors, and undertaking the training of the staff most of whom have no teaching experience or qualification. Therefore a start was made by launching the scheme in January this year. An appeal was made for funds, letters were circularised to Societies controlling Madressas requesting them to affiliate to the Jamiat and a pledge was undertaken to serve them gratis, thus assisting them to improve the standard of education at their madressas. Our last stage and the problems encountered.

we are now happy to report the following: -

- a) during the last six months many more Madressas requested affiliation to the Jamiat, including the Chatsworth Islamic Federation whose application for affiliation of all madressa under its wing was received during November, '77.
- b) four full time inspectors as well as those part time supervisors were appointed to assist the staff in implementing the new syllabus at the affiliated Madressas.
- c) those Madressas whose application for affiliation were received at a very late stage during the year we allowed to continue with their old syllabus until the end of the year.
- d) meetings were held regularly of the inspectors and supervisors to highlight the problems of each madressa under their jurisdiction and solutions to whatever extent possible were sought.
- e) examinations were conducted by a panel of seven examiners appointed by the education board of the Jamiat at over thirty five Madressas. Some of these although not affiliated had requested that examinations of their pupils be conducted by the Jamiat.

OBSERVATIONS:

- a) With the exception of a few almost every affiliated madressa had no proper syllabus in the past.
- b) Over 70% of them had no record of the extent of work covered daily in each class or even a pupil's attendance register.
- c) Most classes were found to be overcrowded with six to eight groups at some places expecting to be taught four subjects in just a little over an hour.
- d) Many madressa poorly lacked the essential classroom requirements such as blackboards, desks, etc.
- e) With the exception of a very negligent percentage almost all teachers required basic teachers training and guidance.
- f) There was no co-operation from parents of pupils attending the madressas thus causing the absentee rate to be extremely high at most madressas.
- g) The limited time at the disposal of the staff made it practically impossible to do justice to all subjects especially at madressas with averaged between thirty five to forty five pupils per class.

To whatever extent it was possible the Jamiatul ulema made improvements and gained some degree of success in re-grouping the classes, implementing a syllabus, undertaking supervision and conducting examinations. However the desired results would take years to be really seen on account of other problems which are beyond the control of the Jamiat.

The employment of additional staff, the providing of classroom requirements, the effort required to encourage pupils to attend Madressa regularly and the increase in salaries to attract qualified staff are problems which only the societies controlling these institutions can undertake. Without their co-operation the best of syllabus and supervision cannot accelerate the speed of educational progress.

TEACHERS TRAINING : As from the next term in January 78 it has been decided that once a week the inspector or supervisor of the Jamiat would dismiss all pupils of the Madressa at which they are calling 30 minutes before the scheduled dismissal time. Thereafter for about an hour training of the staff cum discussion in each subject to the extent that would be covered during the course of the week would be undertaken. This was found to be the most suitable and convenient way of undertaking this very important task.

CONCLUSION : In conclusion we wish to once again express our gratitude to you for your moral and financial support without which it would not have been possible for us to launch this gigantic scheme. We hope that you would go on supporting us as in the past. It is our earnest dua to Allah, the Allmighty that you be rewarded abundantly in this world as well as the Hereafter. Aameen.

Was Salaam,

A. R. Ansari

APPENDIX 8



Orient Islamic Educational Institute,
Centenary Road,
DURBAN.

5. 8. 77.

P- Education
Mr. Yusuf A. Lockhat,
20 Ocean Terrace,
ISIPINGO BEACH.

Dear Mr. Lockhat, Assalamoalaikum wa Rahmatullah.

Re: The future of Religious Education.

I am sincerely concerned about the future of religious education of our children generally and particularly of the future of those schools which are privileged to teach religious education in integrated school time tables in the city of Durban. This has prompted me to pen the following lines which I hope will receive serious consideration from the controlling bodies of the schools concerned.

I have noticed definite deterioration in the position of the availability of teachers of religious subjects in our educational institutions. The principal reason for this is the vicious circle we have helped to create over the years. We cannot get religious teachers with the proper qualification and training, because we do not offer any incentive to prospective teachers to qualify as properly trained religious teachers. And we do not pay better salaries to the religious teachers in our schools, because they are not adequately trained and qualified, although they may have years of experience in the teaching profession.

The problem created by this state of affairs is becoming increasingly difficult by the day, but we seem to do a great deal of talking about it without making any serious effort in recognising the gravity of the situation created by the new demands for our children's future.

Perhaps too much reliance is being placed by us upon the Molvi Sahebs whom the community feels will solve all our problems for us. This is not sound thinking, because although we are grateful to them for the services they have rendered in keeping the torch of Islamic learning alive in our Musjids and Madressas for a number of decades in South Africa, we do realise their limitations in so far as modern techniques of imparting education are concerned. The Molvies are unfortunately not adequately equipped to meet the situations created by present day requirements specially in schools where religious education is given through an integrated time-table periods as is the case at such schools as the Orient, Anjuman, Ahmediyah and the South Coast Madressa. In these schools it is absolutely essential for religious teachers to conform to the general pattern of the school, observe and use

use/
the recognised methods of instruction, display the requisite attitude towards pupils and generally conform to the pattern of behaviour demanded by the laid down standards in schools controlled by the State.

This can only come about if we can find teachers who possess not only a good sound knowledge of Islamics but who have acquired the proper qualification to teach as well. Any one only of these requirements without the other would prove short of serving in its fullness the educational needs of the Muslim community.

In view of the foregoing, I strongly feel that it is highly desirable to:

1. Take immediate steps to pool the resources of the integrated schools which are run on identical lines.
2. Create a single controlling body for Religious Education with powers to make appointments and inter-transfers of teachers within the member schools.
3. Arrange with the Islamic Studies Department of the University of Durban-Westville to offer part-time non-degree courses in Islamics specially designed to train and prepare religious-subjects teachers and make them proficient for the important task of imparting religious education in our schools.
4. Encourage religious teachers who could be accepted by the University to enrol and improve their qualifications by the promise of improved salary scales, as and when they upgrade their qualification.
5. Adopt a policy of ultimately paying government scale salaries when finances are available to those teachers who are in possession of the University of Durban-Westville's degree or diploma or certificate for successfully completing the Special Islamics Course designed for teachers of Islamic subjects, who have also acquired knowledge of enlightened accepted methods of teaching.
6. To offer, as soon as circumstances permit, conditions of services such as are enjoyed by teachers employed by the Education Department, to teachers of religious subjects. Accumulative annual leaves and some kind of Pension Scheme should also be included in these.

I am fully conscious of the financial implications of the reforms I am suggesting. I am also aware of the fact that the community do not have endowment funds at its disposal, which it could use to give religious teachers salaries similar to those paid by the State. My plea however is that an employable person deserves at least a living wage based on the minimum amount required for a modest family to subsist. A start could at least be made on this basis and conditions progressively improved as and when the necessary finances become available.

Surely it is not beyond the genius of the leaders of our community to devise ways and means of overcoming the obstacles created by the lack of money for the religious education of our

our/
 children! It is their ability to overcome such obstacles that has contributed so largely to the material progress they have made in South Africa. Is it then, too much to expect of them to do the same in matters concerning the spiritual and religious welfare of their children who will be inheriting the fruits of their labour to-morrow?

In this regard too, the ordinary members of our community will have to make up their minds whether they genuinely and sincerely desire the continuity of religious education for their children. If they do, then they must give practical expression to their sincerity and desire by a willing effort to make financial and other sacrifices and make the necessary funds available to provide and maintain religious education on sound and proper basis. These sacrifices will have to be made by every member of the community, more specially the parents, and not, as hithertofore, only by the affluent few.

Although I am referring here only to the schools in which religious education is being accomodated in the school's normal daily time-table, schools having separate afternoon classes for religious education could also work out a scheme and arrange with the Department of Education to permit the employment of members of their Muslim secular staff as part-time religious teachers who have acquired the added qualification of successfully comleting the special Islamic Course designed for religious teachers. This would go a long way in improving the general tone of religious education in the whole country. These teachers could economically be employed for about an hour and a half in the afternoon.

Orient has probably the only High school in the country which has integrated provision for religious education in its school time-table. This concession is a valuable one, but a good number of Muslim students could not take advantage of it, because of the school's present limitations. We are losing most of our good students each year because we do not have facilities to teach physical science, because ours is a H2 grade school and because of which we do not have the better teaching personnel of a H1 grade high school. This is a significant handicap.

I strongly feel that every possible step be taken to upgrade and enlarge the Orient High School and attract as many Muslim pupils to the Orient High as possible. The importance of high school age of pupils cannot be overemphasised. We could with advantage make the Orient Centre the home of one upgraded High School only, where education could be provided from standard five to standard ten. Anjuman, Ahmediah and South Coast Madressa could then become feeder schools to the Orient High. It could attract Muslim students from other primary schools as well, thus preserving and enancing the Islamic character of the school.

Under the Education Department's zoning system, problems are likely to arise in the future, touching upon our schools; of

of/
this I am aware. But the zoning system would first effect the primary schools which would be required to go nearer to the homes of their pupils. As regards a high school, no such eventuality need be feared in the immediate future.

I remember a resolution passed in one of our annual meetings of the Orient Islamic Educational Institute to the effect that Orient be made a centre for high school education only. It has not yet been activated. Its revival should be a matter of renewed thinking by people in charge of the integrated schools.

Very sincerely yours,



M. A. Farooqi Mehtar.

APPENDIX 9

Y. A. LOCHHAT
P.O. Box 933
DURBAN 4000

The Trustees of Charitable Trusts and Donors

7/1/1983

Dear Sirs,

PEACE BE UPON YOU

ALL PRAISE TO ALLAH TO WHOM BELONGS EVERYTHING

First of all I must apologise to those Families and Trusts I have not mentioned.

DO YOU KNOW :-

1. That the Muslim Community of Durban spends/donates over a Million Rand Annually, if not very close to it.
2. That our religious education in the city is so poor and is getting from bad to worse. Mainly because we don't have good qualified teachers, and that is because we are not prepared to pay them reasonably.
3. That we have presently 31 Mosques in Durban and shortly there will be 33 but we don't have even 5 qualified Aalims in them.

WHAT CAN WE SHOW FOR IT?

Amongst others which I may not be aware, I would say :-

- 1) Ahmedia Mosque and Madressa - running and maintenance
- 2) Saabeeryah Madressa - running and maintenance
- 3) Built certain medical clinics in Kwa Zulu
- 4) Built certain schools in Kwa Zulu
- 5) Assists Societies to run Madressas and Mosques
- 6) Assists Societies to build Mosques
- 7) Assists Muslim Darul Yatama Wal Masakeen to run an orphanage and to assist the poor and needy

But really, do you think one can show where has the Million Rand annually gone .

Perhaps, I could try again -

- 1) Running and Maintenance of Ahmedia Mosque and Madressa
- 2) Running and Maintenance of Saabeeryah Madressa
- 3) Running and Maintenance of Anjuman Madressa - Leopold Street
- 4) Running and Maintenance of Anjuman Mosque - West Street
- 5) Donations to Societies around Durban, running and maintaining Mosques and Madressas.

And, here, what do these Societies pay to the Imams, Bangis and teachers?

- 6) We have achieved the removal of street begging through Muslim Darul Yatama Wal Masakeen . Those that are still on the streets are non-deserving and should not be encouraged. Anyone in need should be sent to their offices.
- 7) Presently being built is the Jamaat-Khana at the Westville University
- 8) Presently being built is the Jamaat Khana-Madressa and Hall in Asherville.

I am pleased to learn that R50,000-00 is being donated in memory of

Presently being built is the Mosque and Madressa in Parlock.

SUGGESTIONS

Check whether there are any incomplete mosques and madressas such as the one at Shallock and to complete them.

- a. Anyone begging or in need of financial assistance must be sent to the offices of Muslim Darul Yatama Wal Masakeen with a note to report on that persons position.
- b. All financial needs of the poor and needy be met fully by the Muslim Darul Yatama Wal Masakeen and the poor and needy must not be assisted otherwise.

Donations to Societies should be stopped instead Donors should take responsibility of a Madressa or a number of Madressas and Mosques and pay the teachers and Imams Salaries. A survey has been done and such arrangement can be organised.

Supervision of these Madressas and Mosques be continued by the Societies concerned and expenses other than Teachers and Imams Salaries be paid by the people of that area.

Supervision of the Teaching in the Madressa to be supervised by a proper educational body.

Educational Body to bring about a proper salary scale.

Educational body to modernise and improve the present educational system.

Build Medical Clinics after proper checks and consultations in Kwa Zulu and named after the Moslem Community. We could obtain the assistance and guidance of the Umhlanga Rocks Round Table in regard to the Medical Clinics.

Build new schools in Kwa Zulu and named after the Moslem Community or named after a Donor who would donate, say, 50% of the cost of the school.

Assist in the propagation of Islam and educate those who are unaware of it.

Advertise in local press for peoples' views of the needs of our community.

Again, I apologise to anyone who has not been mentioned.

Could, however, ask all those who are interested in the welfare of Community of Durban, and all the Donors, to please think deeply seriously as to what we have done in the last 25 years.

Let us do something much more.

Thanking you,

Assalamo-Alaikum,

Yours sincerely,

APPENDIX 10

MUSLIM EDUCATION COMMITTEE

18 Tills Crescent,

MAYVILLE.

DURBAN.

4th September 1952.

Dear Sir/s,

With the presence in Durban of His Eminence Moulana Abdul Aleem Siddiqui Al-Qaderi, it was felt here that his advice and guidance should be sought on the many difficulties with which Muslims in this country are faced towards the Educational needs - both Religious and Secular - of their children. His Eminence was very sympathetic, and following tentative discussions with some members of our Community on the subject and the inspection of few schools and Madressas in Durban, it was decided to call a Meeting of all the principals and trustees of Schools and Madressas situated in and around Durban.

Such a Meeting was duly held under the chair-manship of His Eminence and after due deliberations the Meeting decided to appoint a Committee to be known as the Muslim Education Committee, with members as follows:-

CHAIRMAN: His Eminence Moulana Abdul Aleem Siddiqui Al-Qaderi.

MEMBERS: Moulana Aboobaker Khatib, Moulana Basheer Siddiqui, Mr. Wahaj Rasul, Principal of the Pine Street Madressa, Mr. M.S. Ismall, Principal of the Ahmedia School- Madressa, Mr. S.M. Ismall, Principal of the South Coast School- Madressa, Mr. A.M. Moolla, Mr. S.M. Randeree, Mr. M.A.H. Moosa.

SECRETARY: Mr. E.M. Nakhoda.

The Committee was expected to give full consideration to the question at issue and to prepare a plan under which unified controlled and organized development of Muslim Education should take place, having in mind that in this Country it was essential for every Muslim child to grow up reasonably well-equipped in Religious as well as Secular Education.

The Committee cannot satisfactorily complete the great task which lies before it until it receives the fullest measure of Information from and co-operation of all existing Madressas and Schools. To this end, therefore, a schedule of questions is enclosed for your immediate attention and return of your answers to the above address, to be posted not later than the 15th instant.

You will also find enclosed an explanatory memo setting out the terms and conditions under which, by arrangement with the Natal Education Department, Government Aided Schools or Government Aided Private Religious Schools could be established. This memo should help you to arrive at a considered decision on some of the questions the schedule.

Should the consensus of opinion be in favour of holding a Natal Conference in terms of one of the questions in the schedule, it is very likely that such a Conference will be held at the end of this month, and at this Conference a report will be presented by the Committee for consideration by those present.

We have no doubt that we will receive your full co-operation to make the work of the Committee and also the proposed Conference, if held, fully successful.

Thanking you,

Yours faithfully,
MUSLIM EDUCATION COMMITTEE

E.M. NAKHOODA,
SECRETARY

ENCLOSURE

PROVINCIAL EDUCATIONAL CONFERENCE HELD UNDER THE AEGIS OF THE MUSLIM EDUCATION COMMITTEE ON 4TH AND 5TH OCTOBER, 1952, AT THE PINE STREET MADRESSA HALL, DURBAN. CONFERENCE WILL OPEN AT 8.00 P.M. ON SATURDAY 4TH OCTOBER 1952.

A G E N D A

1. Prayers By Moulana Aboobaker Khatib
2. Notice convening Conference By the Secretary
3. Secretary's resume of events leading to the Conference.
4. President's welcome and address. By His Eminence
5. Appointment of Delegates on the following basis:-
each
 - (a) Three members from/educational and/or Cultural organisations, of whom as far as possible, one should be from the teaching staff.
 - (b) Five representatives from leading and Influential Muslims of Durban.
 - (c) Five representatives from leading and influential Muslims from places other than Durban.
 - (d) Five Alims from Durban.
 - (e) Five Alims from places other than Durban.
 - (f) Chairman, Secretary and Members of Muslim Education Committee are, ipso facto, delegates to the Conference
6. Adjournment.

===== ***** =====

CONFERENCE RESUMES IN SESSION ON SUNDAY 5TH OCTOBER
1952, AT 10.00A.M.

1. ROLL CALL OF DELEGATES.
2. Moving of Resolutions, general discussion on them and their adoption one by one.
3. Any other matters and/or Resolutions incidental to the subject.
4. Adjournment.

===== ***** =====

RESUMPTION OF CONFERENCE AT 8.30 P.M.

1. RESUMING INTO OPEN CONFERENCE FOR THE PURPOSE OF PLACING BEFORE THE PUBLIC THE DECISIONS REACHED BY THE DELEGATES IN CONFERENCE
2. Conclusion with Prayers.

NATAL MUSLIM EDUCATIONAL CONFERENCE

RESOLUTION NO. 1.

CONCURRENT EDUCATION AND ADOPTION OF SYLLABUS

Taking into consideration the need for education, both Religious and Secular for Muslim children this Conference strongly recommends the adoption of the principle of imparting Religious Education side by side with Secular Education in all Muslim controlled schools, Madressas, Maktabas, etc. throughout Natal, and further recommends that the Syllabus formulated by the Muslim Education Committee for the purpose of Religious Education be modified in all such institutions and that the Departmental Syllabus and Curriculum be adopted for Secular Education

MOVER: Mr. A.M.Moolla.

SECONDER: Mr. Ismail

RESOLUTION NO. 3.

ESTABLISHMENT OF DARUL ULUM

For the advancement and strengthening of Islam in this Country and also to make us more independent of aid from sources outside this Country, which aid is not available always and also not always suitable to our needs, this Conference is of the opinion that there should be established in this country a Dar-ul-Ulum, an Institution for the training of Religious teachers, interpreters of Islamic law, and Lecturers of Islamic subjects who are qualified in Religion, in modern technique and in modern Education. This Dar-ul-Ulum must be provided with its own buildings and equipment and have provision for Boarding and Lodging for both its staff and students.

MOVER: Mr. M.A.H. Moosa

SECONDER: Mr. A.E. Shaik

RESOLUTION NO.2.

ADOPTION OF GOVERNMENT AID.

Taking into consideration the general condition of Muslim Education obtaining in this country, this Conference is of the opinion that the practice of running of such Maktabas as are incapable of functioning effectively in terms of Resolution No. 1 be replaced by the Government Aided System, preferably, of private religious institutions with limited Government Aid (on the lines of the Christian Mission School) wherever facilities of Finance permit this, or of the Government Aided System where Secular Education is financed wholly by the Government, in order that the spread of Education in the Community be accelerated taking the fullest advantage of the grant-in-aid available from the Government.

MOVER: Mr. A.M.Moolla.

SECONDER: Mr. I.M. Bawa

RESOLUTION NO.4

ESTABLISHMENT OF NATAL MUSLIM EDUCATION BOARD,

This Conference is of the opinion that for the Implementation of the foregoing Resolutions a Natal Muslim Education Board be established, the functions of which should include ;-

- (a) The supervision of all Religious Education given by those Institutions affiliated to it, and general overseeing of all matters pertaining to Religious Education,
- (b) To encourage all Muslim Educational Institutions to be affiliated to it.
- (c) The establishment, control and maintenance of the training-centre -the Dar-ul-Ulum.
- (d) To make provision for giving Bursaries to promising Muslim children who are in need of help for the furtherance of their Education.
- (e) To undertake any other work for the betterment of Muslim Education.

MOVER: Mr. S.A. Murchie

SECONDER: Mr. I.M. Bawa

RESOLUTION NO. 5.

FINANCE

This Conference emphasises its firm belief in the duty and responsibility of all classes of Muslims, -rich and poor - and whatever their status in life, to bear their full share of the cost of these projects and to take part in the fulfilment of these aims and objects, and to this end guides the proposed Natal Muslim Education Board to launch a campaign to raise an Initial capital Fund for its needs and also to make efforts to raise regular subscriptions to meet its recurring expenses and for development of Education in other spheres.

MOVER: Mr. A.M.Moolla.

SECONDER:

RESOLUTION NO. 6.

PROVISION FOR INTRODUCING THE ARABIC LANGUAGE.

This Conference recommends to the proposed Natal Muslim Education Board that it gives due and proper consideration to the gradual adoption of Arabic as the Lingua Franca of Muslims, so that by the next generation or so Muslims will be able to understand the Holy Quran in its original language, and also to the introduction of Arabic as the medium through which all religious subjects are taught, for in it, in its opinion, lies better approach to Muslim Educational and Social advancement.

MOVER: Mr. M.A.H. Moosa

SECONDER:

RESOLUTION NO. 7.

PROVISION FOR GIRLS EDUCATION

This Conference recognises the necessity for the provision of separate Schools exclusively for girls to impart both secular and Religious Education from late primary to at least the secondary stage. The principle of religious and secular education as recommended to be given concurrently in Boy's School shall equally apply in Girls' Schools.

MOVER: Moulana Aboobaker Khatib.

SECONDER: Mr. A.E. Shaikh

RESOLUTION NO. 8.

RECOMMENDATION TO THE GOVERNMENT

This Conference makes earnest recommendation to the Government of this country to take early steps to provide better and effective means of teaching Islamic Religion in those Schools which are under ownership and control of Muslims, so that the attention of pupils attending such Schools is held in check from Anti-God and unmoral tendencies.

MOVER: Mr. W.Rasul.

SECONDER: Mr. E.C. Mahommedy

RESOLUTION NO. 9.

APPOINTMENT OF COMMITTEE

This Conference, now agreed on the foregoing Resolutions, resolves that a Committee be appointed for the purpose of bringing into existence the Natal Muslim Education Board, which Board shall take over the implementation of the Resolutions and decisions reached by this Conference, The Committee shall consist of :-

MOVER: Mr. E.M.Hakhooda

SECONDER : Mr. E.A. Mahommedy

RESOLUTION NO. 10.

APPRECIATION AND THANKS TO HIS EMINENCE.

This Conference puts on record Its deep appreciation of and gratitude to His Eminence Moulana Abdul Aleem Siddiqui Al-Qaderi for his presence here, for his deep interest in our Educational needs, and his guidance in our discussions, and extends to him its great desire that he should be the adviser to the Committee appointed and to the proposed Natal Muslim Education Board, believing that his inspiration will sustain it in its work for the advancement of Islam.

MOVER: Mr. A.M. Moolla.

SECONDER:

APPENDIX 11

YAL/sg

4 May 1993

Mr. Essop Randeree
c/o Randeree's Pharmacy
189 Grey Street
DURBAN 4001

Dear Essop Mota

ASSALAMO--AALAIKUM

It is by Allah's Grace that my son, Hafez Ahmed came across some of my old papers on Education. In particular, the enclosed letter of 4th September 1952 from the Muslim Education Committee, resolutions and agenda are of interest as it reflects the specific concern of our elders and their will towards resolving them.

People like yourselves and others who were involved in the noble work of uplifting our community identified certain areas of concern as far back as 1952 that needed attention. I list below the names of the people who motivated the resolutions:-

Messrs. A.M.Moolia, M.A.H.Mocsa, A.E.Shaikh, I.M.Bawa, S.A.Murckie, Moulana Abcobaker Khatib, W.Rasul, E.C.Mahomedy, E.M.Nakhooda, Moulana Basheer Siddiqi, M.S.Ismail and S.M.Ismail

My comments to the resolutions taken at the meeting are as follows:-

Resolution No. 1 is in respect of Cultural Education and Adoption of Syllabus, which even today we are still having difficulty in adopting.

Resolution No. 3 is in respect of Establishment of a Darul Uloom - this has been partly established but does it cater for all?

Resolution No. 2 is in respect of Adoption of Government Aid - this has been practised since that period.

Resolution No. 4 is in respect of establishment of Natal Muslim Education Board - I cannot remember if this was ever established

Resolution No. 5 is in respect of Finance - a fund was introduced to collect:-

- (a) one penny on every £1 sale of the storekeepers
- (b) 2½% on the gross rental income
- (c) a labourer to pay 2/6 per month on income up to £25,00 per month or 5/- per month on income between £25 to £50.
- (d) Professionals same as labourer ie. 2/6 per month on income up to £25,00 per month or 5/- per month on income between £25 and £50 and if above then 2½% on gross income

This never got off the ground. It ended of with the Muslim Merchants Charitable Trust

/.....

Resolution No. 6 provision for introduction of the Arabic Language - this is still an ongoing problem

Resolution No. 7 Provision for Girls Education - it is interesting to note that in 1952, a Resolution was passed. People then saw the wisdom of separate schools exclusively for Girls from late primary to at least the secondary stage. You are aware of my outlook on this issue.

/.....
From these papers it can be appreciated that as far back as 40 years ago, the people present at that meeting, some of whom have since left this world (may Allah give them janatul firdous) had the vision and foresight to improve our quality of life Islamically.

Some of those resolutions have still not been fulfilled. If we, the present generation are unable to fulfil these resolutions where the need still exists, then we are failing to acknowledge our debt and are dishonouring the great sacrifices of the elders of yesteryear.

I also intend circularising this to Trustees of the Orient Islamic Educational Institute and others.

Salaams

Yours sincerely

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

Organisation Islamique
pour l'Education, les Sciences et la Culture
(ISESCO)



Islamic Educational Scientific
and Cultural Organization
(ISESCO)

Direction Générale

General Directorate

الإدارة العامة

O/Ref. : ED/X/4-4/ 000021

Rabat, 04 JAN. 1993

Mr. Ebi Lockhat
Executive Secretary
Islamic Educational Organization of Southern Africa
Suite 101, Wakuff Building, 112
P.O. Box 2301
Durban 400
South Africa

Assalamu Alaikum,

Thank you for your letter of 11 November, 1992 which you sent to me after returning home from your trip to the Islamic Organizations in Sudan, Morocco and Saudi Arabia. It is a great pleasure for me to learn about your satisfaction with the results of the trip which, undoubtedly, has made known to the Islamic Organization the marvellous efforts which the esteemed Islamic Organization of South Africa is making to promote the Islamic education and enrich the life of the Muslim people in South Africa.

In your visit to ISESCO headquarters, you kindly presented the teaching material which you have elaborated for the school of children. It is my pleasure therefore to inform you that our experts have read the material and expressed their appreciation for the approaches adopted in the selection and organization of the material, and have recommended that parts of it could be used in our teachers' training sessions which are organized to acquaint the teachers with modern trends in the methodology of teaching.



Please find enclosed brief comments on the books, and we would be grateful if you could keep us informed of your activities in the field of education.

Please convey my greetings to brother Hafiz Ahmed Lockhat and all the people in your esteemed Organization.

With best wishes and kindest regards.

Ambassador Ahmadou Ali Diaw

Deputy Director General
for Education



Encl. : Report on the books.



FIQH : Teachers Manual - Class 1 Std. Five :

This manual designed for teachers is quite a useful one in that it is a well designed tool for teaching religion to the pupils. It could, however, be noticed that the book includes besides Fiqh other aspects of Islamic teachings, hence the title *Introduction to Islam* or *Islamic Teaching* might be more appropriate.

2- Tahdhib Teachers Notes :

It is an excellent material and probably it would be more appropriate to call it "Islamic Morals".

3- Pre-School Syllabus :

This is a topical syllabus which has been built around some activities for the pre-school children. The syllabus is very graded, and includes various aspects which are of particular interest for the children at that age. Special care has been given to the performance of the religious rites, hygiene, free play and the basic skills in reading and writing. A lot of effort has been made in the elaboration of these notes, and we recommend them be used in the teachers' training sessions which ISESCO holds for the teachers of the Arabic language and the Quranic schools.

4- Psychology :

This is a very good manual for new teachers. It briefly provides necessary information about psychology and education, and gives insights into the teaching-learning process and the factors involved in it. A useful work which we again recommend to be incorporated in our teachers' training courses.

5- Methodology and Testing :

The above remark also applies to the notes on Methodology and Testing. In order for these to be useful in our training sessions, however, we need to adapt them specifically to the teaching of the Arabic language and Islamic education.

6



6- Ta'lamul Qira'ah wal Kitabah Part I & Part II :

The two books provide children with basic Arabic and have been written according to the most recent approaches with respect to the principles of selection, gradation and presentation - Both parts are satisfactory. However, it could be noticed that Part II contains a relatively large number of abstract words which are hard to explain for the pupils at this age. It might also be more appropriate to start in this book teaching short dialogues which deal with everyday activities and which enable the children to interact with each other by the use of common Arabic phrases and sentences.

On the whole, we are deeply impressed by the effort which our brothers in the Islamic Society have done in these notes and we wish to express our appreciation for the distinguished work and to congratulate all those involved in it.

A. Hafid

APPENDIX 13

MUSLIM DARUL YATAMA WAL MASAKEEN.

As a result of the present committees effort to canvass for funds against the purchase of new premises nereby Ahmedia Mosque, the under-mentioned donation has been received:-

Lockhat Family & Lockhat Charities Trust	£850. - . - .
Total donation made by members of committee	£650. - . - .
Hafez Moosa Family	£500. - . - .
E.G. Paruk & Sons.	£225. - . - .
A.I. Kajee Charities Trust	£212.10. - .
A.M. Moolla	£212.10. - .
M.S. Randeree Family	£212.10. - .
Mahomedy Bros.	£212.10. - .
E.M. Paruk	£212.10. - .
Dr. K.M. Seedat	£212.10. - .
The A.M.Shaikh Kathor Jakaat & Charity Fund	£150. - . - .
Drs.M.G.H.Mayat, Y.Motala & A. Khan	£150. - . - .
Moosa Hajee Cassim Charities Trust	£150. - . - .
D.M. Seedat Charitable Trust	£150. - . - .
Essop E.G. Paruk	£125. - . - .
Debry Shirt Mfrs.(Pty.) Ltd. & Dr. Kajee.	£125. - . - .
S.M. Jhavary & Sons	£100. - . - .
R. Rajab & Family	£100. - . - .
M.M. Paruk	£52.10. - .
I.G.H. Bassa	£50. - . - .
Kajee Khan Family	£50. - . - .
Jhaveri & Co.	£50. - . - .
The Kathorian Trading Co.(Pty.) Ltd.	£50. - . - .
Nu-Shop & Reunion Clothing Manufacturers	£50. - . - .
A.M. Omar	£30. - . - .
Gani Osman (Pty.) Ltd.	£25. - . - .
Essa Hassim & Sons	£25. - . - .
S.A. Importers Agency	£25. - . - .
Kathrada Bros. (Pty.) Ltd.	£20. - . - .
Various donations received from Durban, South Coast and Districts	£1029. 2. 3.
	£6006, 12. 3.

This campaign must attain a target of £10,050. There is still a large amount to be collected and the committee members are still intensifying the drive. Together with your support and generosity we are confident that we will attain our target within good time.

G I V E T O D A Y

IT IS A ~~WORTHY~~ AND

NEEDY CAUSE.

Thanking You.

YOUR COMMITTEE:

Dr. M.G.H. Mayat Chairman	H.I. Lockhat. Treasurer
M.E. Sultan Vice Chairman	M.A. Timol) Joint Secretaries
Dr. D.S. Mall	C.M. Bassa)
Cassim Mohamed (Bradford)	M.A. Moosa
S.H. Motala	M.H.A. Karim
	D.M. Paruk

4th May, 1958.

All correspondence to:
P.O. Box 2446, Durban.

"In the Name of Allah, The Beneficent, The Merciful"

Muslim Darul Yatama Wal Masakeen

Registered in terms of the Children's Act No. 74 of 1983

W.O. 2512

Fund Raising No. 066001770005

MUSLIM HOME FOR ORPHANS AND DESTITUTES

(FOUNDED IN 1934 BY LATE MOULANA AHMED MUKHTAR SIDDIQUI)

<p>HOME: BORGAN CIRCLE, LA MERCY TEL.: 0322 915511 - FAX: 0322 915188</p>	<p>All Communications to the Hon. Secretary P.O. BOX 2446 DURBAN 4000</p>	<p>OFFICE: 379 PINE STREET, DURBAN 4001 TEL.: 031 3060121 - FAX: 031 3060123</p>
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DATE: 20/11/1996

THE PRESIDENT OF I.E.O.S.A.
QARI A.Y.LOCKHAT
P.O.BOX 2301
DURBAN
4000

AS SALAAMU ALAIKUM

Dear Brother in Islam


RE: MADRESSAH TUITION AND GUIDANCE

The Board of Management, staff and children of Baitul Aman Childrens Home, wish to place on record their sincerest gratitude and heartfelt thanks for the Madressah educational service provided by your Organization.


The quality of the Islamic lifestyle of the children at the Home have shown a noticeable and a marked improvement. This has been possible mainly by the high calibre of teacher training and guidance, books and literature, high standard of examination preparation and requirements, etc. provided by your Organization.

Jazakallah for your goodwill and constructive attitude towards our children. May your Organization grow from strength to strength and may the Almighty Allah bless you and your Organization with infinite success.

WAS SALAAM



MR. F. VAWDA
(PRINCIPAL)



MR. E. A. TIMOL
(HON. SECRETARY)

IN THE NAME OF ALLAH, THE BENEFICENT, THE MERCIFUL

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

Islamic Educational Organisation of Southern Africa



SUITE 101, WAKUFF BUILDING
112 COMMERCIAL ROAD
DURBAN, 4001
SOUTH AFRICA
E-MAIL: ieosa@eastcoast.co.za

P.O. BOX 2301
DURBAN, 4000
TEL: 27-31-3019744/5
FAX: 27-31-3066429

WEBPAGE: www.tradepage.co.za/ieosa

23 May 2003

ISMAT MOHAMED
WORLD ASSEMBLY OF MUSLIM YOUTH
P.O. BOX 19042
DORMERTON
4015

TEL./FAX: 031 - 2073333

Dear Respected Brother, *Assalaamu 'Alaykum*

Your letter dated 17/04/03 refers.

Alhamdulillah our Board has discussed your proposal at length and as per our telephonic conversation on Tuesday 20/05/03, I take this opportunity to record the points discussed.

1. Your request for affiliation has been approved with the following provisions.
 - 1.1 All material supplied to your educators and learners will have to be paid for as is the norm with all affiliates. (Please note that a nominal fee is charged for text books supplied to cover the cost of the printing only).
 - 1.2 All educators will need to report to our offices on Wednesday 23 May 2003 at 10H00 (subject to confirmation) to discuss the level of the syllabus to be implemented at your various centres. It will be appreciated if you advise your educators to come with specific details of each learner eg. Section in Qaa'idah/Qur'aan, Surahs/Du'aas memorised, Fiqh and Islamic history, etc.
 - 1.3 Teacher Training / Workshops for your educators can be discussed once the qualifications/experience of your educators is ascertained.
 - 1.4 Supervision will be conducted by personnel appointed by your organisation. However, the supervisor/s will need to report regularly to our offices on progress of the syllabus and receive guidelines and assistance from our Heads of departments.
 - 1.5 Examinations/ Assessments will be prepared by ourselves. The modus operandi with regards to the conducting of these exams bi- annually will need to be discussed further.

We trust that the above meets with your approval. Please do not hesitate to contact us should you have any queries.

Jazaakallah Khayran. *Assalaamu 'Alaykum.*

Handwritten signature and stamp area.

APPENDIX 16

UNIVERSITEIT VAN SUID-AFRIKA



UNIVERSITY OF SOUTH AFRICA

UNIVERSITEIT

UNIVERSITY

UNIVERSITY

UNIVERSITY

UNIVERSITEIT

DEPARTMENT OF SEMITICS

UNIVERSITEIT

UNIVERSITY

UNIVERSITY

UNIVERSITY

مركز الدراسات العربية والاسلامية بجامعة جنوب افريقيا

CENTRE FOR ARABIC AND ISLAMIC STUDIES

1990-09-28

Qâri Ahmed Lockhat
President, Islamic Educational Organization of Southern Africa
P O Box 2301
Durban
4000

Dear Qâri Lockhat,

I have been informed by Mr MID Jhazbhay that you have not as yet received a letter from me in relation to the election of a member from your Organization to the Advisory Committee of the above Center. The possibility exists of the letter going astray in the mail.

It gives me great pleasure, however, to inform you that the Advisory Committee has appointed you as a member of Committee and looks forward to your meaningful contribution to the Center's activities. I enclose in this respect the:

- a. Center's constitution,
- b. budget for 1990 and 1991,
- c. proposed projects for 1990 and
- d. minutes of the first Advisory Committee.

Please be informed that the second Advisory Committee meeting of the above Centre will be held on the 5th of November 1990. Enclosed herewith is the agenda and relevant details.

I look forward to hearing from you with respect to your acceptance of this appointment to the Advisory Committee.

I remain,

Yours faithfully,

H J DREYER

Chairman, Advisory Committee



Islamic Educational Organisation of Southern Africa

SUITE 101, WAKUFF BUILDING, 112 COMMERCIAL ROAD, DURBAN, 4001
P.O. BOX 2301, DURBAN, 4000
TEL : (031) 3019744
FAX : (031) 3066429

12 Dhil Qaida 1410

6 June 1990

MR IQBAL JHAZBHAI

UNISA

DEPARTMENT OF SEMITICS

FAX NO.: 012 - 429 3221

We herewith fax details of all those that would like to do your Arabic course at the Unisa Building in Durban. Since we have already collected monies from our teachers, please fax me details as to where payment should be submitted. (We are prepared to give the cheque from our organisation in full payment).

Please do not hesitate to contact me if you have any queries. We hope you will treat these applicants favourably and give them the opportunity to benefit from the course.

Thanking You.

Yours faithfully

HAFEZ A.Y. LOCKHAT

UNIVERSITEIT VAN SUID-AFRIKA

392
0001 PRETORIATTX 000098
TA UNISA

UNIVERSITY OF SOUTH AFRICA

TEL (012) 429 3111
FAX (012) 429 3221
(012) 429-2539INTERNASIONAAL +27+12 429 3111
INTERNATIONALU VERWYSING
YOUR REFERENCEONS VERWYSING
OUR REFERENCENAVRAE
ENQUIRIESNAVRAE
ENQUIRIES

بسم الله الرحمن الرحيم

مرکز الدراسات العربية والاسلامية بجامعة جنوب افريقيا

CENTRE FOR ARABIC AND ISLAMIC STUDIES

Qari Ahmed Lockhat

President, Islamic Educational Organization of Southern Africa

Fax no: 031 3066429

Dear *Qari*,

السلام عليكم ورحمة الله وبركاته

At the onset, abject apologies for the delay in informing you about the progress of your teachers who attended the In-Service Education and Training Course (INSET) for the development and improvement of Arabic macroskills.

It pleases me to inform you that I am most pleased with the enclosed results and believe that students from your Organization contributed most remarkably in making the course a notable success, namely in providing a pleasant atmosphere whereby a non-Muslim candidate imbibed Arabic most quickly.

In this respect, I believe with their present knowledge of Arabic that they could contribute significantly to the proliferation of Arabic language teaching in the Durban region, particularly in nurturing a healthy appetite for Arabic language learning among pre-primary and primary school children. This process would inadvertently instill a love for the Qur'ân.

Moreover, I also see the need for them to further their Arabic language learning. This is an area the Centre will be probing into and hopes to inform you of any developments in this regard.

IQBAL JHAZBHAY

Interim Head, Centre for Arabic and Islamic Studies

FAX SENT

TIME 09:15



بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِیْمِ

مرکز الدراسات العربیة والاسلامیة بجامعة جنوب افریقیا

CENTRE FOR ARABIC AND ISLAMIC STUDIES

Qari Ahmed Lockhat

President, Islamic Educational Organization of Southern Africa

Fax no: 031 3066429

Dear *Qari*,

السلام علیکم ورحمة الله وبرکاته

RE: IN-SERVICE AND EDUCATION AND TRAINING (INSET) COURSE FOR ARABIC TEACHERS

1. As promised, I am contacting you in relation to the planning of above course for this academic year. In this context, the Centre would like to follow up the course held last year. In other words we would like fifteen teachers who had enrolled last year to continue their Arabic language learning process. Please inform me :

- a. suitable dates for arranging such a course, excluding the July school holidays as we intend to conduct an elementary INSET course in Johannesburg during that period. We propose 16th to 27th September. Please inform me the suitability of the latter date in relation to your organization's working programme
- b. tentative number of candidates willing to attend.

2. Over the weekend in Roshnee, I had the opportunity of meeting your dad and we discussed a range of issues of interest to us. In this regard he informed me that you had briefed him on the Natal University project. Given that the financial aspects need to be resolved, your brother (A K) suggested that the issue could be discussed with the Orient Old Boys Club and he will be willing to arrange such a meeting. Please inform me if you feel likewise, and that I need to travel to Durban for such a meeting, to provide the necessary impetus for the project.

With *salams* and *du'ah* for *tawfiq* in the Islamic Education projects.

Yours truly,

إقبال جباری



Two Egyptian religious men, Sheik Abdel Basit (left) and Sheik Ahmed-el-Rouzeki (centre), are greeted by Mr Abdul Hamid Lutfi at Louis Botha Airport, Durban.

TWO FAMOUS KORAN RECITERS IN DURBAN

Daily News Reporter

TWO world-renowned qaries (reciters of the Koran), Sheik Abdel Basit and Sheik Ahmed-el-Rouzeki of Egypt, arrived in Durban yesterday for a religious tour of South Africa.

Brought by the V. A. Lockhat family of Durban, the religious ambassadors will give recitals in every major centre during the next month.

One of them, Sheik Abdel Basit, is now acclaimed the best qari in the world, while his colleague is rated third best.

They have travelled extensively and are regularly invited by heads of the Gulf States. They have also read for King Khalid of Saudi Arabia.



Left: Qari Lockhat and Al-Hajj Abdel Hamid Lotfi of Egypt

Global acclaim for local organisation

Durban's well known Islamic Education Organization of Southern Africa (IEOSA) received international acclaim for its publication, 'Taleemul Qirat' (part 1 & 2) by the Minister of Awqaf in Egypt earlier this month at an international conference held in Egypt on the future of the Muslim Ummah.

The conference which was attended by Qari Ahmed Yusuff Lockhat, president of IEOSA and delegates from more than seventy countries world wide focused on the life teachings of the Prophet (S.A.W) and the importance of following his character.

The President of Egypt, Mr Mohamed Hosni Mubarak awarded medals to ministers of Awqaf in Sudan and Kuwait for their contributions in the upliftment of Islam and the Muslim Ummah.

'Qari Lockhat hailed this award as one of the greatest achievement of the organization and for South African Muslims. Taleemul Qirat is a Madrasah text-book for elementary Quranic studies which is used by all the madaris supervised by the organization.

APPENDIX 27

وقد تدرجنا من الحضارة إلى الصفوف المختلفة حتى نحن الآن تقترب من الصف الثانوى .
وكل أملنا من فضيلتكم أننا نريد بعض المعيدين أو المدرسين المساعدين من كلية الألسن
ومن خارجى الأزهر الشريف حيث يجمعون بين العلوم الدينية بشكل جيد وكذلك
يجيدون اللغة الإنجليزية ويساعدون بالإشراف والتعليم للمدرسين القائمين على هذا
الأسس حيث أننا نشرف على أكثر من أربعين مدرسة .

والكل يعلم تفانكم فى خدمة الأقليات الإسلامية فى جميع بلاد الدين
وفقكم الله وسدد خطاكم وجزاكم الله خيرا

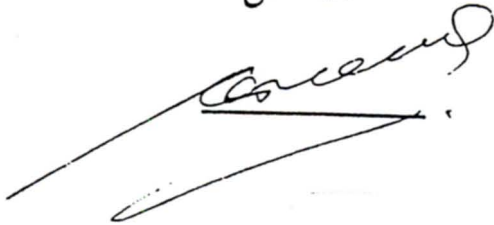
عضيد الألسن والأدب
رحيم بالله

طوبى

١٢/١٢/١٩٦٤

١٩٦٢/٩/٢١

المخلص



حافظ أحمد يوسف لوكهات

الأمين العام

APPENDIX 28

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

TELEPHONE NO 551104.



Telegram.
"HAJPAK"

GOVERNMENT OF PAKISTAN

MINISTRY OF RELIGIOUS AFFAIRS &
MINORITIES AFFAIRS

From:

Zakaria Kamdar,
Adviser/Minister of State, (HAJ DIRECTORATE)
Hajj Affairs.

No 8-22/84(2) FM-AM(HAJJ)

Karachi, the 10th, Feb: 1985.

Respected His Excellency,

Insha-Allah this will find you and your family
& the Kingdom of Kuwait perfectly all right in all respects.

Gari Ahmad Yousaf from South Africa is leading an
unofficial two men delegation in search of scientific
method to impart Islamic Education in South Africa.

In this connection he has visited Saudi Arabia &
Pakistan. We have tried our best to provide him guidance
on our method of Islamic Education and so have done the
authorities in Saudi Arabia.

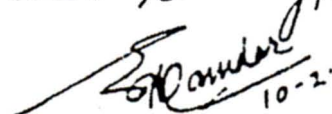
He is visiting your country, where, I believe the
system of education is better.

I shall feel obliged if you kindly help and guide
the delegation in this respect.

Looking forward to your another visit to Pakistan.

With best wishes & Dua.

Yours Sincerely,


10-2-85.
(ZAKARI KAMDAR)

H.E.

Minister of Religious Affairs

APPENDIX 29

رقم النموذج

بسم الله الرحمن الرحيم

MINISTRY OF
QAF AND ISLAMIC AFFAIRS

P. O. Box : 13, Safat

Kuwait - Arabian Gulf

Telephone Operator : 466300

Telex No. : 44735 - AWQAF - KT.



وزارة الأوقاف والشؤون الإسلامية

الكويت - الخليج العربي

ص. ب. ١٣ - السفاهة

هاتف البدالة ٤٦٦٣٠٠


تلکس ٤٤٧٣٥ - أوقاف - كويت

SH. 57 / 85 / 740 الرقم التاريخ 23, 1985 المرامى

TO WHOM IT MAY CONCERN

This is to certify that this Ministry has granted Mr. Ahmad Yousuf Lockhat some Islamic educational materials for propagation and upliftment of Islamic beliefs in his country. This materials have been given gratis and are not for resale.

Under-secretary,


مستشار الأوقاف والشؤون الإسلامية
الكويت



ISLAMIC DEVELOPMENT BANK

JEDDAH - SAUDI ARABIA

No. 21 - 3781

Date 5 - 12 - 1415

15 - 5 - 1994

REGISTERED AIRMAIL

Br. Qari Ahmed Yusuf Lockhat
 President
 Islamic Educational Organization
 of South Africa
 P.O.Box 2301
 Durban 4000
 South Africa

Dear Brother,

Assalamu Alaikum Warahmatullahi Wabarakatuh.

I wish to express IDB's gratitude to you for the warm reception and cooperation extended to IDB's mission during its recent visit to South Africa.

In order to facilitate the smooth running and prompt implementation of your project, kindly find enclosed the following forms which have to be followed and adopted accordingly:-

1. Agreement between the consultant and the beneficiary.
2. Contract Agreement.
3. Performance Guarantee.
4. Advance Payment Guarantee.

Best regards.

Yours sincerely,

Dr. Kayed Ibrahim Abdul Haq
 Assistant to the President
 for Special Assistance.

Encl : as above

03.15/233/sas isk/94.5



APPENDIX 32
ISLAMIC PROPAGATION CENTRE
INTERNATIONAL

124 QUEEN STREET, DURBAN 4001 R.S.A.
PHONE: (027-31) 3060026 / 7 TELEX: (095) 6-21815 IPCI SA FAX: (027-31) 3040326

Ref: ABD/IE

11 September 1992
13 Rabi-ul-awwal 1413

DR. KAYED IBRAHIM ABDUL-HAQ
ISLAMIC DEVELOPMENT BANK
ASSISTANT TO THE PRESIDENT
P.O. BOX 21432
JEDDAH, 21432
KINGDOM OF SAUDI ARABIA

TEL: 6366871
FAX: 6361400

Dear Brother in Islam,

As-Salaamu Alaikum Warahmatullahi-Wabarakatu

I have personally examined the project of a Muslim Girls Secondary School in our City and have no hesitation in recommending that every assistance be given to this worthy and long overdue venture.

This project is being spearheaded by my personal secretary Brother Ebrahim Lockhat on behalf of the Islamic Education Organisation of Southern Africa.

This organisation, is the educational arm of the Hajee AM Lockhat Wakuff Trust which has been carrying out praiseworthy work in the field of education and social welfare since 1933.

In the vast ocean of Christianity in South Africa, the protection and advancement of the Muslim minority is an extreme priority.

The concept of a girls high school for our Muslim daughters is of vital importance to the future of the Ummah. No such facility exists in the city of Durban presently except as a dream.

Insha Allah! with the assistance of concerned Muslims I urge you to make this dream a reality.

I have directed Brother Ebrahim and Ahmad Lockhat to contact you directly and urge you to give them your full support.

Please do not hesitate to contact me should you require any further information.

May Allah (SWT) guide us all to success in HIS path, Insha Allah!

With best wishes and salaams.

Yours sincerely

Ahmed Deedat
Servant of Islam

Monday October 5, 1992 / SAUDI GAZETTE

SA Muslim team visits Isesco

JEDDAH, Fri. (SG)

A DELEGATION representing Muslims from South Africa recently visited the Islamic Educational, Scientific and Cultural Organisation (Isesco) and discussed ways of cooperating in the field of education.

The delegation which consisted of Ahmed Yusuf Lockhat, Chairman of the Islamic Educational Organisation of Southern Africa, and Ibrahim Lockhat, its General Secretary called on Ahmadou Ali Diaw, Deputy Director-General for Education at Isesco and thanked him for all the assistance provided by the organisation for the education of South Africa's Muslims, according to a press statement issued by Isesco.

The meeting which was attended by Dr. Ahmed Ould El-Hassan, Coordinator at the Education sector, discussed cooperation between the two organisations within the framework of the action undertaken by Isesco for disseminating Islamic education and the Arabic language in South Africa.

Isesco has a resident expert in Durban, South Africa, who specialised in Islamic education and Arabic language. He supervised important educational, scientific and cultural activities carried out by Isesco as part of caring for Islamic communities outside the member states.

Dr Ishaq Al-Amine, an expert in the field of Education, also participated in the meeting.

In the name of Allah, the Beneficent, the Merciful

MUSLIM CENTER OF NEW YORK

137-63 Kalmia Ave., Flushing, N.Y. 11355 (718) 445-2642

In the name of Allah, the Beneficent, the Merciful

June 13, 1996

BOARD OF TRUSTEES

Syed Mobin Ahmad
CHAIRMAN

Altaf Ahmed
Shamsheer Ali Baig
Manzar Karim
Ebrahim S. Lunat

EXECUTIVE COMMITTEE

Ebrahim S. Lunat
PRESIDENT

Manzar Karim
VICE PRESIDENT

Dr. Khurshid Ahmad Khan
SECRETARY

Munoon Ahmed Marghoob
TREASURER

M. Naveed Anwar
Baha Aldin Atassi
Farook Begawala

Kamal Khan
Mohammad Anwar Khan

Mehar A. Khanzadah
Asghar H. Qazi

Mohammad Iqbal Sheikh
Mohammad Arif Zia

Mr. Ahmed Y. Lockhat
Islamic Educational Organization
of Southern Africa
P.O. Box 2501
Durban 4000, South Africa

Fax No: 011-27-31-3066429

My dear Qari Ahmed.

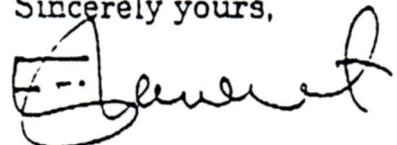
Assalamu Alaikum WaRahmat Allah Wabrakaatu!

Alhamdulillah, On behalf of the Muslim Center of New York, it is an honor and pleasure to invite you and your wife Hajira to the auspicious occasion of formal opening ceremonies of the new building of Muslim Center of New York on Friday, Saturday and Sunday the 2nd, 3rd and the 4th of August, 1996 at Flushing, New York.

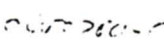
The formal program is under preparation and will be mailed to you very shortly. We are placing your name in all our sessions for "Recitation from Holy Qur'an".

Also ISNA's convention is scheduled for August 30, 1996. Looking forward to see you. *Insha Allah.*

Sincerely yours,



Ebrahim S. Lunat
President



Islamic Educational Organisation of Southern Africa

SUITE 101, WAKUFF BUILDING, 112 COMMERCIAL ROAD DURBAN, 4001
P.O. BOX 2301, DURBAN 4000

TEL : (031) 3019744
FAX : (031) 3066429

22 October 1996

MR. EBRAHIM LUNAT
149 W 28TH STREET
NEW YORK
1001

TEL : 212 563-7860
FAX : 212 629-5192

Dear Ebrahim Bhai,

ASSALAAMU ALAIKUM

Hope you and Zubeida Bhen, and Suleman are in good health by the Grace of Allah.

Jazakallah for your fax dated 11th October 1996, and for giving me the honour to lead the Taraweeh prayers at the Islamic Centre of New York during the coming Ramadaan. Due to various responsibilities it is regretted that I will not be able to come over during this Ramadaan. In the meantime I have discussed with various people and are on the look-out for someone suitable for Ramadaan as well as a permanent Imaam. Insha'Allah I will inform you shortly.

Yusuf Mahommedy has informed me that Alhamdulillah you have acknowledged payment for Dr. Sakr's ticket.

Hajra conveys salaams. Please convey our salaams to one and all at your office, the Islamic Centre, Ahmed Bhai and family and all the others that we had met during our stay in New York.

With Salaams.



HAFEZ A.Y. LOCKHAT

APPENDIX 36

6 February 2003

Islamic Educational Society of Australia
Kuraby Madrasah
Australia

Attention : Qari Idris Paruk

Assalaamu`Alaykum

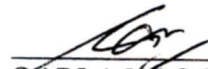
Further to our meetings that your society had at our offices in the beginning of January 2002, we confirm that the board of Trustees have agreed to the following:-

1. That your madrasah will be affiliated to the Islamic Educational Organisation of Southern Africa and will be implementing the organisations Islamic Education System.
2. That you and your team will ,under our supervision conduct a Teacher Training program as laid down by the (IEOSA) Curriculum.
3. That all progress records, details of assessments and examination results will be forwarded to us for moderation.

We take this opportunity to welcome you and all our new affiliate madaaris to our organisation.

May Allah Ta`aalaa bless and grant you and all in your society all of the best and success in all your endeavors.

We look forward to working with you in the future , Insha-Allah.



QARI A.Y. LOCKHAT
PRESIDENT

50-shop arcade

WORK has commenced on a huge multi-million raud project which will transform two old Grey Street complex buildings into a bustling shopping mall in the heart of Durban's CBD.

The development, which utilises part of the existing structures, stretches from Commercial Road through to Queen Street and will provide for more than 50 shops.

The properties are jointly owned by two local families operating within the company, Akash Investments (Pty) Ltd.

It is believed that the cost of the project will top the R3m. mark.

Architect, Mr Jack Elias Blumenfeld, of Dirksen, Blumenfeld and Kraus said the new building would have two floors with 26 shops on each.

Mr Blumenfeld said the facade at each end of the arcade would have "lots of glass" to make the entrance inviting and attractive.

"It will be one of the best shopping arcades in the area", he said.

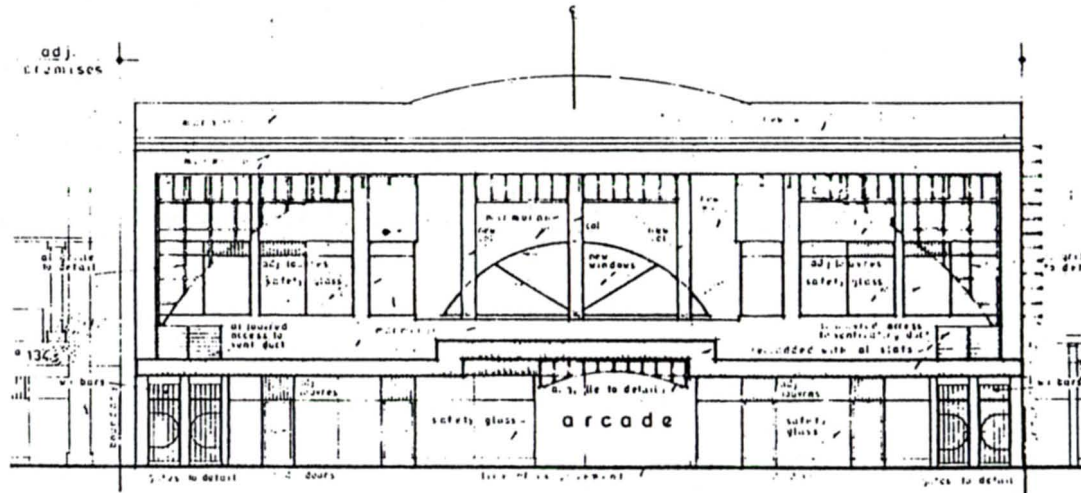
According to the developers, the arcade is a mixture of Oriental and Western design. Shops will be ready for occupation at the end of October.

This is the second major development fronting on Queen Street. The other, also a shopping complex, with

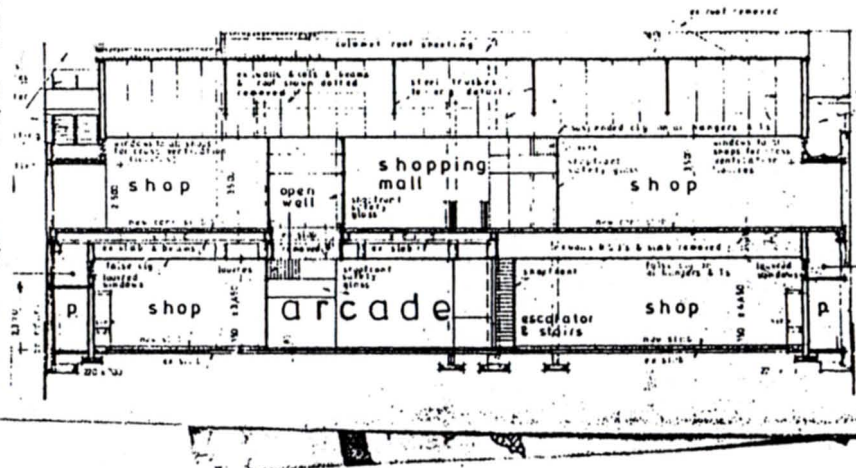
two street frontages, is fast nearing completion. Development is by a company controlled by the Lockhat Trust.

Another development in the offing is the major renovations to the Islamic Propagation Centre International H.Q. situated at the corner of Queen and Grey Streets, at a cost of R3 million.

Renovations are also planned for the Grey Street mosque, which has a frontage on Queen Street.



Architects impression of the Queen Street project



(The Leader: Property Market and Home Services, 10 Feb 1989)

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 - (ii) "A Tribute" (by Moulana Loot)
 - (iii) "Message" (by Moulana Khatib)
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14. The M. L. Sultan Technical College Pays Tribute. (1969). "The Lockhat Charities Trust". Durban.

D. CORRESPONDENCES:

Addressed to Mr. Y A Lockhat / Mr. A Y Lockhat from:

1. A. R. Ansar : (1977). Jamiatul-Ulema, Natal.
2. Dr. H. A. al-Ahdal. Muslim World League.
3. Dr. K. I. A. Haq. (1994). Islamic Development Bank.
4. E. Lunat. (1996). Muslim Centre of New York.
5. E. M. Nakhooda. (1952). Muslim Education Committee.
6. F. Vawda. (1996). Muslim Darul Yatama Wal Masakeen.
7. H. J. Dreyer. (1990). University of South Africa.
8. I. Jhazbhay. (1990). University of South Africa.
9. Mr. A. F. Mehtar. (1977). Orient Islamic Educational Institute.
10. Prof. T. King. (1990). University of Natal.

E. CORRESPONDENCES:

From Mr. Y A Lockhat / Mr. A Y Lockhat and addressed to:

1. E. Lunat. (1996). Muslim Centre of New York.
2. E. Timol. (1975). Madressa Anjuman Islam.
3. I. Jhazbhay. (1990). University of South Africa.

4. Prof. H. J. Dreyer. (1991). University of South Africa.
5. I. Paruk. (2003). Islamic Educational Society of Australia.
6. Mr. E. Randeree. (1993). Orient Islamic School.
7. Prof. H. J. Dreyer (1991). University of South Africa.

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G. PUBLICATIONS OF IEOSA

Ta'leemul Qirā-ah Wal-Kitabah Part I

First edition: 1985
 Second edition: 1999

Ta'leemul Qirā-ah Wal-Kitabah Part II

First edition: April 1987
 Second edition: November 1990

Learn Arabic Book Three

First edition: January 1989
 Second edition: January 1996
 Third revised edition: January 1999
 Fourth revised edition: October 2003

Fiqh & Islamic Teachings Book 6

First edition: September 1988
 Second edition: November 1994
 Third revised edition: January 2000

Islamic History Book Three

First edition: September 1988
Second edition: March 1998
Third revised edition: March 2003

Pre-Primary Readiness Workbook 4

First edition: August 2001

Da'wah-Elementary Teachings in Islam

First edition: 1995

Tahdhib

First edition: November 1994
Second edition: March 1998
Third revised edition: January 2000

Hifz

First edition: November 1987
Second edition: November 1991
Third revised edition: November 1994
Fourth edition: March 2003

H. MINUTES OF MEETINGS OF THE HAJEE AHMED MAHOMED LOCKHAT WAKUFF

1. 1 April 1976
2. 19 May 1978
3. June 1982
4. 6 August 1982
5. 8 July 1985

I. VISITOR'S BOOK (IEOSA)

22-07-1991
07-08-1991
21-09-1993
03-03-1994
13-10-1994
26-10-1998
05-02-2001
20-09-2002

J. INTERVIEWS

- | | | |
|-----|------------------------|------------------------|
| 1. | Mr. A. Y. Lockhat - | 28-05-2003; 10-03-2004 |
| 2. | Mr. Abdulla Mchunu - | 18-03-2002 |
| 3. | Mr. Abdulla Deedat - | 12-03-2003 |
| 4. | Mrs. Fozzeyea Abdool - | 10-09-2003 |
| 5. | Hafez Ahmed Saeed - | 05-08-2003 |
| 6. | Hafez Jabbar - | 12-06-2002 |
| 7. | Hafez Moosa - | 14-05-2002 |
| 8. | Moulana A.K. Aziz - | 24-02-2004 |
| 9. | Mrs. Rashida Ally - | 20-08-2003 |
| 10. | Mrs. Sabera Cassim - | 02-09-2003 |
| 11. | Mr. Y. A. Lockhat - | 05-02-2002 |