ARABIC AS EDUCATIONAL MUSLIM CONTENT

IN SOUTH AFRICAN CONTEXT:

A PEDAGOGICAL SURVEY AND EVALUATION

WITH SPECIAL REFERENCE TO SECONDARY SCHOOLS

by

ABDUL SAMAD MEDAR

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Supervisor: DR A.E. VAN ZYL

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I declare that **ARABIC AS EDUCATIONAL MUSLIM CONTENT IN SOUTH AFRICAN CONTEXT: A PEDAGOGICAL SURVEY AND EVALUATION WITH SPECIAL REFERENCE TO SECONDARY SCHOOLS** is my own work and that all the sources that I have used or quoted have been indicated and acknowledged by means of complete references.

A.S. MEDAR

UNIVERSITY *of the* WESTERN CAPE

D E D I C A T I O N

This page is dedicated to the researcher's late parents,

Shaik Kader Medar
and
Jaythoon Bibi Medar

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S U M M A R Y

The aim of this study is to investigate and outline the importance and significance of Arabic in the South African context.

The study investigates <u>inter alia</u> the part played by the early Muslim settlers, political exiles and the pioneers who made possible the preservation of Islamic faith and culture.

This study demonstrates that the period from 1652 to date had been a period of considerable development, expansion and enlightenment of Arabic.

The study revealed <u>inter alia</u> that only Indian schools under the Department of Indian Affairs (now Department of Education and Culture) offered Arabic which fully satisfied the Muslim Community's demands.

1975 marks the beginning of Arabic as a language in Indian secondary schools. The Muslim pupil is given the basic grounding in the understanding of both the <u>Quran</u> and the <u>Hadith</u>.

Some suggestions regarding aspects of an effective didactic approach concludes this presentation.

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C H A P T E R   1

INTRODUCTORY CHAPTER

1.1 AIM OF RESEARCH

The South African education system is the sum total of four distinct component systems, namely; the White, the Black, the Coloured and the Indian systems. Its rationale and multi-dimensional nature is better outlined in the words of Ruperti, as follows:

"The reason for this division is the existence of the four separate population groups, each possessing its own culture to which organised education must be adapted in accordance with the cultural principle of differentiation."[1]

The nationalisation of the education of the Indians by Act No. 61 of 1965, which provided for the control of the education of the Indians of South Africa by the Department of Indian Affairs heralded far reaching changes in the education of this population group. It made provision for all education, including special education, teacher training, nursery school education and vocational education. It excluded, however, university education which was taken over by the Division of Indian Education[2], "heralded by an officer who has expert knowledge of education matters".[3] It also established the principle that the financing of Indian education was the responsibility of the state. The money was to be provided by the State Treasury via funds voted by Parliament to the Department of Indian Affairs.[4]

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1   R.M. Ruperti, <u>Organogram of South and South West African Education System</u>, p. 1.
2   A.L. Behr, <u>New Perspectives in South African Education</u>, p. 239.
3   <u>Indian Education Act</u>, No. 61 of 1965, p. 6.
4   Behr, <u>op. cit.</u>, p. 243.

1

However, considerations were overlooked on the religious aspect of the Muslim community in the initial Indian school curriculum. In 1972 the Muslim community and Arabic intellectuals and scholars began to make the necessary representations to the Director of Indian Education in order to solve the problem. A certain degree of success was achieved in 1975 when Arabic was introduced as an elective discipline from standard 6 to standard 10.[5]

The rationale for the Muslim representations to the government department were based on the belief that it is imperative for a Muslim believer to acquire a considerable degree of proficiency in the Arabic language in order to grasp and understand the Divine message of the Quran, for the Quran was revealed by God in Arabic. Hence Arabic is viewed by Muslims as being God's chosen language. Therefore, any serious study of the Muslim cult must perforce include the Arabic language. It is not surprising then that the demand for the inclusion of Arabic in the Indian school curriculum was achieved by delegates representing the Indian Muslim community.[6]

The significance and the excellence of the Arabic language has its greatest bulwark in the Quran which is the authentic Revealed Book of the Muslims.[7] Its impact on the Muslim community has been so great that Muslim religious organisations such as the Arabic Study circle and the Muslim Youth Movement of Durban formed Tafsir (commentary of the Quran) classes with a view of getting a better understanding of the Holy Writ (Quran).

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5   Refer to Chapter 4, Arabic in Indian Secondary Schools.
6   Ibid.
7   S. Inayatullah, Why we learn Arabic, p. 75.

2

The plea for Arabic to be offered as a language in Indian secondary schools in South Africa was undertaken as Muslims believe that the study of Arabic would contribute to the cultural awareness of the Muslim community, thereby occupying a rightful place in the school curriculum. The Muslim youth in South Africa is faced with many diverse cultures[8] which places him in a conflict situation through the acculturation of western values.

The eastern culture has been undermined and underplayed because of the influence of the Christian National Education System. This has been fostered because it was felt that sub-dividing the Indian community would yield groups too small to justify effective administration. For purposes of educational control the Indian community had been treated as a single entity.[9]

The Muslim youth, in order to identify himself with his religious beliefs and dogmas, must orientate his mind to the study of the eastern culture and Islam.

Since no research had been undertaken or attempted on Arabic as a language in Indian secondary schools in an historical perspective up to 1975, the researcher's experience in the teaching of the subject since its inception in 1975 and his interest in the language, provided him the incentive to investigate the topic. An attempt is made to link it with subsequent developments in the post 1975 period which marks a decade in the introduction of Arabic as an examination subject from standard six up to standard ten in Indian secondary schools.

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8   The two cultures that influenced the Muslims since their arrival had been the Western and African cultures.
9   R.M. Ruperti, The Education Systems in Southern Africa, p. 70.

3

As the dissertation only concerns the Arabic language, the other cultural languages[10] are merely mentioned, with some emphasis on the Urdu language because more than 60% of the total Muslim population in South Africa speaks and reads Urdu with a certain degree of fluency.

1.2 METHODS OF RESEARCH

1.2.1 Heuristics

Heuristics was the first step of the method used in this field of study. This of course included the reading of all available source materials, with greater emphasis on primary than secondary sources, which have a direct or indirect bearing on the topic selected. Only relevant texts were selected, after having been carefully scrutinied or assessed. The data was also critically examined so as to establish the authenticity of all pertinent material in respect of authorship, date and place of publication (locality).

1.2.2 Hermeneutics

Hermeneutics was then applied to the selected source material produced by the implementation of heuristics. The facts were collected, examined, selected, verified and classified. Every endeavour was made to interpret these facts in an exposition that would stand the test of a critical and scientific examination.

After the completion of the above two processes, the factual material was co-ordinated to produce a dissertation that would hopefully give future research scholars a point of departure in the history of the study of the Arabic language.

1.3 DELIMITATION OF RESEARCH

The writing of this dissertation is concerned with the investigation of Arabic as a language in Indian secondary schools. The research is confined mainly to the Republic of South Africa and its Indian population group.

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10 The Indian cultural languages in South Africa may be classified as Tamil, Telegu, Hindi and Gujerati.

4

The field of research is centered around four main sections, namely:

1.3.1 The genesis and growth of Arabic as a language of unity of the Muslims and its significance. This aspect is discussed in chapter two. It highlights the Quran as the fons et origo of the Arabic language.

1.3.2 The arrival of the Muslims in South Africa discussed in chapter three forms an important part of the dissertation as it was largely a result of the efforts of the early Muslim pioneers that Arabic was firmly established on South African soil.

1.3.3 The teaching of Arabic in Indian secondary schools is discussed in chapter four and constitutes the core of this study. The facts contained in this chapter demonstrate that 1975 marks the true beginning of the introduction of Arabic as a discipline in South African Indian secondary schools, and attempts to reveal the significant achievements concerning the teaching of this subject since then.

1.3.4 Chapter five deals with an evaluation as well as suggestions for the betterment of the teaching of Arabic as a language in secondary schools.

1.4 SOURCE MATERIALS

This research, related to Arabic as a language in Indian secondary schools, is based mainly on information extracted from both primary and secondary sources including interviews with prominent Muslims. The starting point was based on information contained in the Quran, the Hadith and the researcher's personal collection of facts from 1972 to date.

The greatest hindering factor was that most of the libraries are ill-equipped in Arabic literature especially relevant to this dissertation. In spite of the problems and difficulties

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encountered in the research, the writer was able to present most of the facts obtained from the following sources:

1.4.1   Books obtained on loan from Islamic centres and libraries namely, The Islamic Book Library, Queen Street, Durban; the Islamic Propagation Centre, Durban; and the Orient Islamic Educational Institute, Durban.

1.4.2   Magazines, brochures, journals, pamphlets and booklets such as the 'Survey of Islamic Education in Durban and District 1977 - 1978' and 'Meet the Muslims of South Africa' which specialise in matters pertaining to the Muslim culture.

1.4.3   Relevant newspaper articles appearing in Al-Qalam, The Leader, Sunday Times, Sunday Tribune, The Daily News and The Natal Mercury.

1.4.4   City libraries, namely Don Afrikaner Library and Municipal Library, Durban; University libraries especially the ones from Unisa, Durban and the Universities of Durban-Westville and Natal; Teacher Training Colleges, namely Springfield College of Education and College of Education, Laudium; Hansards, Tables of Statistics from Al-Qalam Magazine, Study Guides supplied by the Department of Internal Affairs and the Principal's Handbook[11].

1.4.5   Department of Information. Publications reflecting news about the Muslim community, for example, "Fiat Lux", and other publications such as educational bulletins and circular minutes.

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11   Every principal of a school under the control of the Department of Indian Affairs has a book called the Principal's Handbook that gives a detailed account of the administration of the school. From time to time additions are made and the book has to be updated.

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C H A P T E R   2

THE GENESIS AND GROWTH OF ARABIC AS A LANGUAGE OF UNITY OF THE MUSLIMS

2.1 ARABIA AND THE SIGNIFICANCE OF ITS GEOGRAPHICAL POSITION

2.1.1 Arabia[1] : Cradle of the Semitic Race, land of the Arabs

Arab is a Semitic[2] word meaning desert or the inhabitant thereof with no reference to nationality. By the third century B.C. the term was beginning to be used for any inhabitant of the peninsula of Arabia which is today the home of the Arabs.[3]

Semitic migration flowed into Syria from as early as 3 000 B.C. The Hebrews[4] arrived in Syria during the second millenium B.C. The Arabs, who infiltrated from Arabia continuously from the latter half of the first millenium B.C., arrived as conquerors in the 7th century A.D. and continued to infiltrate thereafter.[5]

Monotheistic belief was introduced by the Hebrews into Syria about 1 200 B.C. and the belief of one God made an impact on the Syrian community.[6] This principle of monotheism was further strengthened with the arrival of the Arabs who began to spread Islamic teachings and the idea of Oneness of God among the people who settled in this region.

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1   Refer to plate 2.1 on the following page.
2   Semitic or Shemitic is a branch or sub-family of the Afro-Asiatic (Caucasoid people) family of languages that includes Arabic, Hebrew, Aramaic, Amharic and such ancient languages as Akkadian and Phoenician.
3   P.K. Hitti, History of the Arabs, p. 41.
4   Hebrew as a Semitic language dates in its range from the 9th and 10th centuries B.C. to present day. In the Old Testament Hebrew is called 'Yehadith' (Jewish). The term Ibhrith (Hebrew) was coined by the Rabbis of Palestine.
5   T. Petan, Syria: Nation of the Modern World, p. 24.
6   Ibid, p. 25.

PLATE 2.1   THE COUNTRY OF ARABIA – CRADLE OF ISLAMIC FAITH[7]
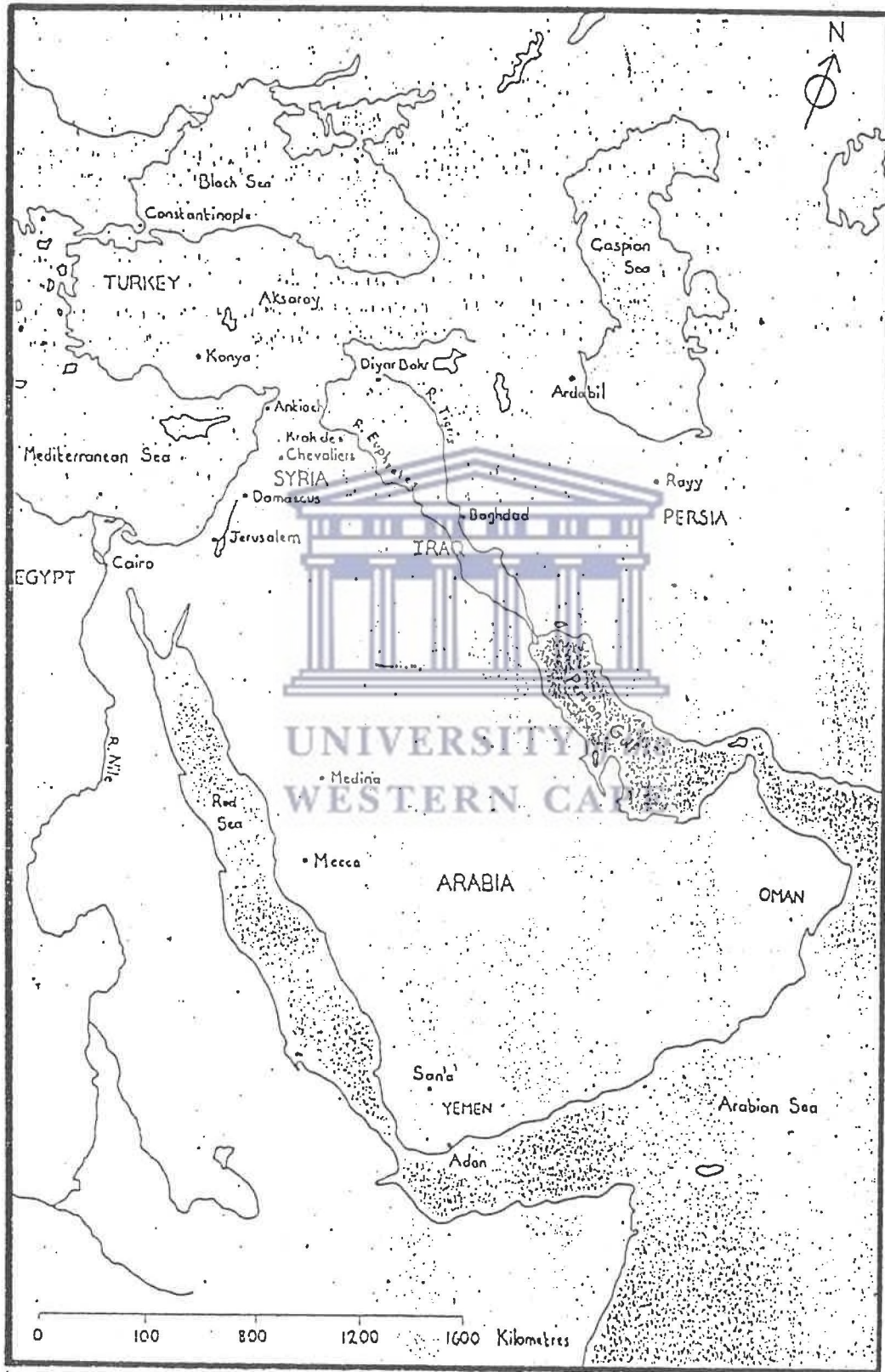
7   Anthony Kamn, The Story of Islam, p. 3.

After Judaism and Christianity, the religion of the Arabs, that is, Islam, is the third and latest monotheistic religion.[8] It is an offshoot of the other two, and it comes nearest to being their next of kin. All three, however, are the products of one spiritual life, the Semitic Race.[9]

Today the inhabitants of Arabia are predominantly the Arabs who are the followers of the Islamic faith.[10]

2.1.2 The Geographical position of Arabia

A glance at Plate 2.2 is adequate to convince one that the peninsula known as Arabia occupied a unique position with regard to the continents of Asia, Europe and Africa. It stands today as it stood in the past in a most strategic geographical position astride one of the greatest arteries of world trade, commercially linking these three continents.[11] Arabia is situated in Asia with the narrow Red Sea dividing it from Africa. Despite its proximity to other great civilizations it has retained its cultural and religious identity throughout the ages.[12]

The most significant city of the Arabian peninsula was Mecca which owed its importance and prosperity to being situated on a trade route. Mecca's merchants who had trade relations with the Byzantine Empire, Persia and Yemen carried merchandise in all of the then known trade routes.[13]

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8   Islam was revealed to Prophet Muhammad (SAW) in 611 A.D. The abbreviation SAW means Sal-lal-la-ho Alayhi Wasalam in Arabic, translated into English as Peace and Blessing of Allah be upon Him. It is customary to suffix the abbreviation SAW after Muhammad (SAW) as a mark of respect.
9   Hitti, op.cit., p. 4.
10 Refer to plate 2.2 on the following page.
11 A.H. Siddiqui, The life of Muhammad, p. 2.
12 H.G. Sarwar, Muhammad: The Holy Prophet, p. 1.
13 M.J. Meinster, Arabic I, Guide 3, University of South Africa, pp. 9-10.

9

PLATE 2.2   DISTRIBUTION OF ISLAM[14]
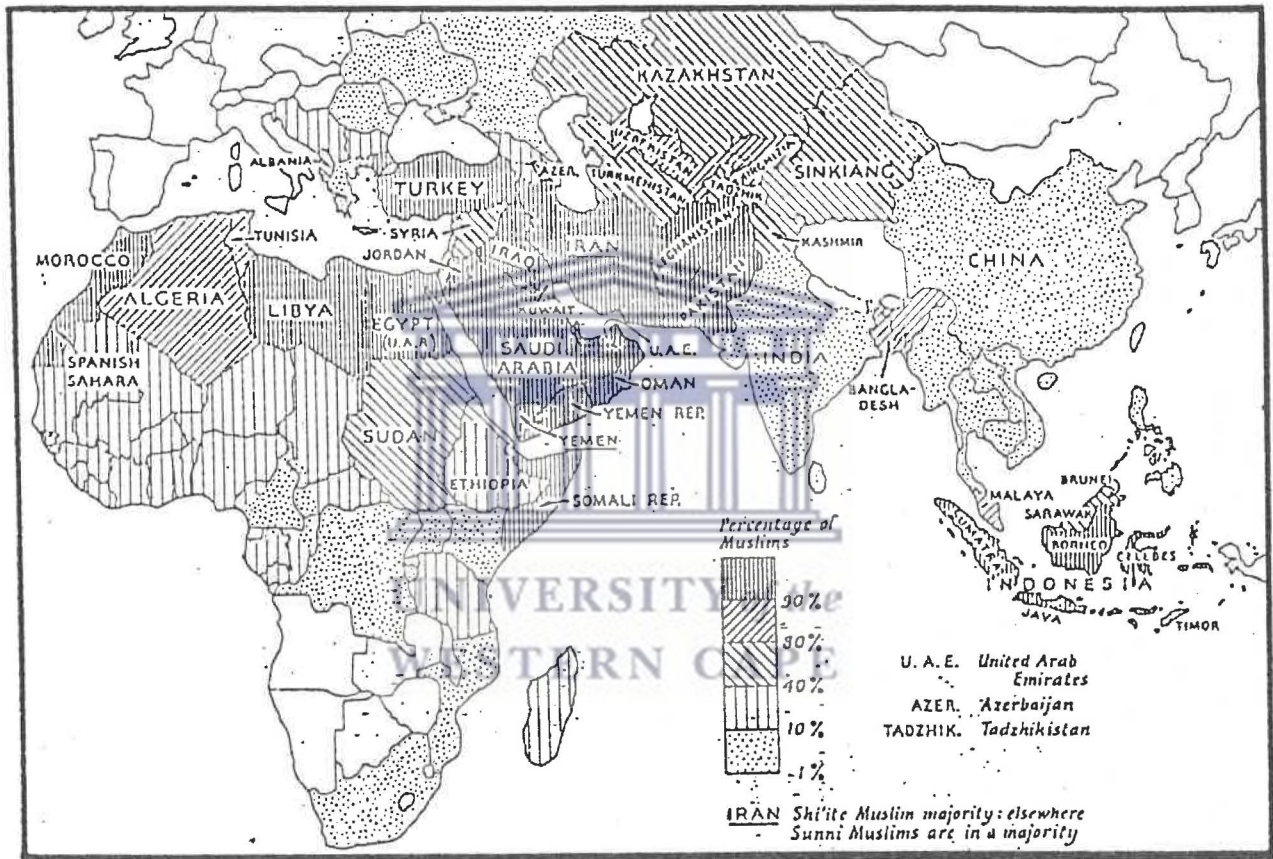
14 Pierce Beaver, A Lion Handbook of the World's Religion,
    p. 182.

Consequently, the commercial activity of the Meccans facilitated the flow of ideas, inter alia, the propagation of Islamic faith and culture, as well as the Arabic language.[15] From this country, Islam spread to all parts of the world and today 90% of the Muslims are found in the immediate surroundings of Arabia.[16]

The distribution of Islam in the world today as indicated on plate 2.2 shows that the majority of the Shi-ite[17] Muslims are in Iran while the Sunni[18] Muslims are in the majority elsewhere. As far as South Africa is concerned the majority of the Muslims are of the Sunni sect.[19] There is no information available regarding the position of settlement of Shi-ite Muslims within the Republic of South Africa.

In spite of this dichotomy in the Muslim faith, both the Sunni and the Shi-ite Muslims are united by the Quran, which is written in Arabic. The Arabic language is indeed the religious, cultural and linguistic bond of unity of all Muslims.
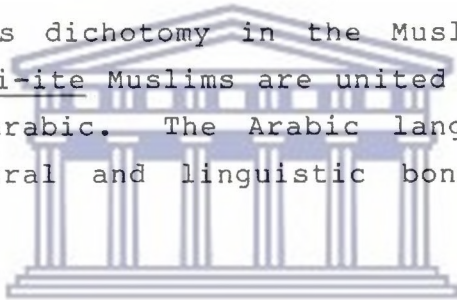
2.2 THE IMPORTANCE OF ALLAH'S REVELATION TO PROPHET MUHAMMAD (SAW) FOR THE ARABIC LANGUAGE

2.2.1 Muhammad (SAW) 571 - 632 A.D.: The man and the Prophet

Muhammad (SAW), son of Abd Allah, was born into a respect-

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15 Siddiqui, op.cit., p. 29.
16 Refer to plate 2.2 on the previous page for the geographical distribuion of Islam.
17 The Shi-ites claim Ali (656 - 661 A.D.), the 4th Caliph of Islam to be their leader because he was close to the Prophet (SAW). They feel that the question of succession of leadership, that is Caliphate be according to blood ties (genealogy). The Sunni Muslims do not believe in blood tie succession but on grounds of experience.
18 The Sunni Muslims are the followers of the teachings of Prophet Muhammad (SAW).
19 F. Meer, Portrait of Indian South Africans, p. 183.

able but relatively poor family of the Quraish[20] tribe in the city of Mecca in Arabia on 12th Rabi-al-Awal.[21] His father had predeceased his birth and he lost his mother (Amina) when only six years old. He was brought up by his uncle, Abu Talib, who, although he never accepted Islam, defended his nephew against the Meccans[22] who relentlessly persecuted those who embraced the new Faith of Islam.[23]

Little is known about Muhammad's (SAW) life before his call[24] at about the age of forty, except that he was an honest man of unusual moral integrity, and that Khadija, a rich widow fifteen years his senior, who put him in charge of her trade, offered herself to him in marriage. Muhammad (SAW), who was then twenty five years of age, accepted the offer and did not remarry until after her death, when he was 50 years old.[25]

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20 The Quraish was the leading tribe of Mecca, Al-Quran 93 : 6-8.

21 The exact year of Muhammad's (SAW) birth is still puzzling the biographers of the Prophet (SAW). The accepted year is 20 April, 571 A.D. which corresponds to the third month of the Islamic calendar. The first date of his life which can be determined with absolute certainty is the year of the Hijrah, that is, the migration from Mecca to Medina about 450 kilometres to the north west of Medina. This was the year 622 A.D., the beginning of the Islamic calendar.

22 The Meccans were the inhabitants of the peninsula of Arabia and belonged to the tribe of the Quraish but were vehemently opposed to accepting this new faith because it was contrary to their polytheistic beliefs. They worshipped 360 idols.

23 Sarwar, op.cit., p. 12.

24 This refers to the call to Prophethood. Between the years 12 and 40 Muhammad (SAW) was mainly engaged in caravan trade between Mecca and Syria; initially in the services of his uncle Abu Talib, up to the age of 25 and from 25 to 40 he was in complete charge of Khadija's caravan business. Information taken from Siddiqui, op.cit., pp. 64-65.

25 Siddiqui, op.cit., pp. 66-67.

12

2.2.2 The First Revelation

Prophet Muhammad (SAW) used to frequent the Cave of Hira[26] situated on Jabal Noor (Mountain of Light) to meditate. One day, whilst he was asleep, the Angel Jabriel[27] appeared and told him to read. Muhammad (SAW) replied, "I cannot read." The Angel repeated the order, "Read." "I cannot read," said the Prophet (SAW). And again came the command, "Read." Muhammad (SAW) said, "What shall I read?"[28] The Angel then said,

> "Read in the name of your Lord who has created
> Created man from a congealed clot of blood.
> Read! for your Lord is most generous
> Who taught man by the pen[29]
> Taught man what he knew not."[30]

A careful scrutiny of the contents of the very first verses revealed to Muhammad (SAW) indicates that these were not the outpourings of his own mind or imagination but had been revealed by God for only the Divine could have uttered such words.[31] Furthermore, Muhammad (SAW) could neither read nor had benefitted from the recent introduction in the peninsula, of the art of writing. In fact, it is believed he could never write.[32]

If the word "read" is taken in its literal sense it pre-supposes that Muhammad (SAW) was asked to read something that was written but as he was illiterate Muhammad (SAW)

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26 It is situated about 4 kilometres from the present city of Mecca.
27 Sarwar, op. cit., p. 65.
28 A. Galwash, The Religion of Islam, p. 35.
29 The pen is the symbolic foundation of the Revelation to man. Allah spoke words of power and through the record of the Pen that meaning has been transmitted to man, for example, the Quran was recorded and to this date has remained the original source Book for all Muslims.
30 Quran, 96 : 1-5.
31 Sidiqui, op. cit., p. 74.
32 Ibid., p. 71.

most probably only recited the words which he was told to recite and which were indelibly imprinted on his mind.[33]

After having led a quiet life Muhammad (SAW) was called upon by God to shoulder the burden of a mighty message, that is, Tauhid (Oneness of God, Monotheism). The Holy Quran testifies to this in the following words:

"Thou had no hope that the Scripture would be inspired to thee; but it is a mercy from the Lord, so never be a helper to the disbelievers."[34]

If the revelations of Muhammad (SAW) had been his own fabrication, he would never have waited for three years to start preaching his message. God's message had been revealed to him in 711 A.D. and yet he only began to preach in 714 A.D. because he awaited the response from the heavens to deliver the message.[35] The Quran is quite explicit on this issue, "Nor doth he, Muhammad (SAW), speak of (his own) desire. It is naught save an inspiration that is inspired."[36] This Quranic verse testifies that the revelation is Divine inspired.

Since the first word revealed to the Prophet (SAW) was Iqra[37] it is absolutely certain that Allah[38] communicated to Muhammad (SAW) in the Arabic language. Hence the Muslims have always believed Arabic to be of Divine origin and as such immutable, for it was God's chosen utterance when speaking to Muhammad (SAW).[39]

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33 Sarwar, op. cit., p. 66.
34 Quran, 27: 86.
35 Siddiqui, op. cit., pp. 77-78.
36 Quran, 53 : 3 and 4.
37 An Arabic word from the root word Quara (قَرَأَ) meaning 'He read'. Iqra is in the imperative mood.
38 According to Islamic belief Allah is the Supreme Being. He is the Nourisher and Sustainer of all Mankind. He is the Creator of the Heaven and Earth. He is Omnipotent, Omniscient and Omnipresent.
39 Refer to sub-section 2.4.4.1 of this chapter for a detailed account.

2.2.3 Muhammad's (SAW) Mission and Message

Prior to the advent of Islam, the inhabitants of Arabia were polytheistic and Muhammad's (SAW) mission was to teach man the principle of Tauhid (Oneness of God, monotheism).

The earliest converts to Islam were of upright character and members of Muhammad's own household. His wife, Khadija, was the first to enter the fold of Islam, the second was his cousin Ali,[40] who had been living with him since early childhood, the third was Zayd,[41] the adopted son of the Prophet (SAW) and the fourth was Abu Bakr,[42] who was approximately 38 years old.[43]

Muhammad (SAW) began to preach to the people about Islam and the One deity, Allah.[44] His teaching rests on the five fundamental pillars of Islam, namely:

1 Faith : Tauhid - Oneness of God, monotheism.
2 Salaat : Prayers to be performed five times daily.
3 Zakaat : A levy of 2,5% on excess wealth per annum which is compulsory upon every Muslim to this day.
4 Fasting : Compulsory upon every Muslim, from 12 years of age, during the month of Ramadan, the 9th month of the Islamic calendar.

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40 Ali was about 9 years old when he accepted Islam.
41 Zayd was the son of Harithah, a boy of about 10 years at the time of his conversion to Islam.
42 A close companion of the Prophet (SAW) and the first Caliph of Islam.
43 Siddiqui, op. cit., p. 79.
44 Prophet Muhammad (SAW) laboured quietly for three years to wean his kith and kin from the worship of idols, for polytheism was deeply rooted in their minds. Initially, the Kaaba (first house of Allah) was full of idols (360 in number) which Muhammad (SAW) was determined to destroy and instead propogate the teachings of Tauhid (Oneness of God, monotheism).

    5 Haj   : Pilgrimage to Mecca at least once in the life
                     span of the Muslim who can afford the journey.
                     It is one of the unifying social and spiritual
                     factors of Islam.

The performance of _Salaat_ demands memorised recitation of verses from the _Holy Writ_ (_Quran_). During the time of the Prophet the art of penmanship was not developed and illiteracy was rampant. Consequently, memory was used as a means of preserving God's word from one generation to another. Those that possessed a highly gifted memory memorised the whole _Quran_ by heart and were given the title of _Hafiz_ (plural _Huffaz_).

The Meccans who persecuted anyone that embraced the Islamic faith carried out an unsuccessful but relentless persecution of the _Huffaz_ because they were in a sense the 'keepers of the _Quran_'.[45] This custom of _Huffaz_ remained even when the printed word was introduced in the Islamic civilization in the 9th century. In fact, it is still in practice, and _Hifz_ classes are held for the same purpose in every part of the world where a Muslim community exists.[46]

2.3 THE QURAN, THE TAFSIR[47] OF THE QURAN AND THE HADITH

2.3.1 The Glorious Quran : Foundation of Islamic Education

The year following the death of Muhammad (SAW) in 632 A.D., Abu Bakr (632-634 A.D.), the first caliph[48] in Islam, realizing that the _Quran_ memorisers were becoming extinct[49] ordered that written portions of the _Quran_ be collected and compiled.[50]

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45 This refers to _Hafiz_, one who commits the _Quran_ to memory.
46 Refer to sub-section 2.6.2 of this chapter.
47 It is an Arabic word meaning commentary. One who gives the commentary of the _Quran_ is called a _Mufassir_.
48 A caliph is a successor or leader chosen on account of his experience and knowledge and not according to blood ties.
49 Refer to sub-section 2.2.3 (last paragraph) of this chapter.
50 Hitti, op. cit., p. 123.

16

The Quran, which was revealed to the Prophet (SAW) over a period of 23 years is divided into 30 parts containing 114 chapters (Surahs). The Meccan Surahs,[51] 90 in number, belonging to the period of struggle,[52] are mostly short, fiery and replete with prophetic feeling. The Medinite Surahs,[53] 24 in number, are long and rich in legislative material such as Salaat (prayers), Saum (fasting) and Haj (pilgrimage).[54]

From the inception of Islam to present day, successive generations of Muslims have been nurtured and taught under the aegis of the Quran. From his tender years the Muslim child begins his education by knowing how to read, then to understand and to commit to memory the Quran.[55] All the other facets of the curriculum of Islamic education are based upon the acknowledgement of the Quran as the core, pivot and gateway of learning.[56]

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51 These Surahs were revealed in Mecca to Muhammad (SAW) via Angel Jabriel.
52 Refer to footnote 22 of this chapter for detailed explanation.
53 The inhabitants of Medina were favourable towards Islam and gave Muhammad (SAW) an opportunity to propogate Islam.
54 Ibid, p. 124.
55 Allah has revealed the Quran in the Arabic language to the Seal of His Prophets as a guidance from Him to Mankind. According to Muslim belief the first Prophet was Adam (A.S.) and Muhammad (SAW) was the last Prophet. There will be no Prophets after him; hence the Seal of the Prophets. Other Prophets were, for example, Abraham (A.S.), Nuh (A.S.), Esah (A.S.), Yusuf (A.S.). The abbreviation A.S. means Alayhi-Salaam in Arabic. In English it means "Peace be upon Him ...". This abbreviation is used as a mark of respect after all Prophets except Muhammad (SAW).
56 S.M. Al-Naquib Al-Attas, Aims and objectives of Islamic Education, p. 127.

17

The Muslims believe that Allah[57] willed to honour the tongue of the Arabs by making it the linguistic vehicle for the Holy Book. Thus Allah bestowed upon Arabic the gift of everlasting life to suit the Book, the Quran.

The Muslims maintain that the comprehension of the Quran cannot be open to people without their being fully conversant with the language in which it has been revealed. Every Quranic expression is originally linked with classical Arabic.[58] The Quran, therefore, has preserved for the Muslim community its authentic character and, consequently, its unity of thought and culture.[59]

It is not surprising then that the Muslims throughout the world maintain the Arabic language, not as the national language of the Arabs but as the language of the Quran, and therefore the language of Islam.[60]

2.3.2 Tafsir of the Quran and the Hadith[61]

The Tafsir of the Quran deals with the revelation of the Quranic verses, the laws deduced from them and the different meanings attributed to the various words. The Hadith, on the other hand, deals with the meaning of the verses given by the Holy Prophet to his companions and proselytes.

A commentary of the Quran cannot be possible unless the Mufassir (commentator) of the Quran has a sound, in depth knowledge of the Arabic language, its intricate grammar and the injunctions as discussed in the Hadith.[62]

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57 Refer to footnote 38 of this chapter for a definition of Allah according to Islamic belief.
58 Refer to sub-section 2.4.4.1 of this chapter.
59 S. Inayatullah, Why we learn the Arabic language, p. 9.
60 Al-Naquib Al-Attas, op. cit., p. 131.
61 Hadith contains the exact sayings of the Prophet.
62 M Zakariyya, Teachings of Islam, p. 24.

Any person attempting to give a commentary of the <u>Quran</u> without the above-mentioned prerequisites is bound to err because his <u>Tafsir</u> (commentary) will be based on his personal opinion which, according to Islamic laws and principles, is prohibited.[63]

There is nowadays, however, a tendency for Muslims and non-Muslims who possess little or no Arabic vocabulary to proceed to introduce personal opinions on the basis of vernacular translations of the <u>Quran</u>.[64] Such text, when introduced to school pupils, especially in Indian secondary schools, result in conflicting interpretations once the original Arabic text is understood by the pupils. Since this procedure is unaccepted by Islamic precepts, it is of fundamental necessity that Muslim children acquire, through an appropriate school curriculum, a working knowledge of Arabic.

2.4 THE ARABIC LANGUAGE AND ITS LITERATURE

2.4.1 The concept of language with special reference to Arabic

Whenever people come together in any activity, whether they play, fight, make love, or make automobiles, they talk.[65] People, therefore, live in a world of words when they talk face to face or over the telephone. Television and radio further swell this torrent of words. Consequently, man is a communicative being.[66]

The possession of language, more than any other attribute, distinguishes humans from other animals. The overwhelming

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63 F Rahman, <u>Islam</u>, p. 53.
64 Today in South Africa, the <u>Quran</u> is available in Urdu, Afrikaans, Zulu and English. A translation of the <u>Quran</u> in any other language than Arabic is vowed by the Muslims as being only an interpretation because the translator invariably gives personal opinions.
65 V. Fromlin and R. Rodman, <u>An introduction to language</u>, p. 1.
66 <u>Ibid</u>., p. 1.

19

bulk of human knowledge is stored and transmitted in language.[67] To understand man's humanity he must understand the language that makes him human. "A language is an act of principles that relate meanings and pronunciations [as indicated below]. Because the speaker of a language has internalized this set of principles, he is able to translate his thoughts into observable utterances and deduces the intended meaning of the utterances of others."[68]

M E A N I N G S

↑

P R I N C I P L E S [69]

↕

P R O N U N C I A T I O N S
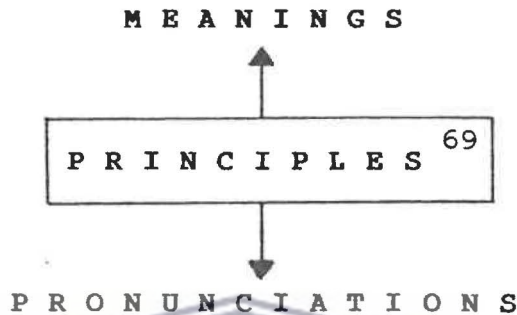
A language is a tightly integrated system. The force of this observation quickly becomes apparent when one tries to analyse or describe a language.[70] Arabic is an ideal language to exemplify the aforementioned concepts.

The outstanding characteristic of Arabic is its root system. Almost the whole Arabic vocabulary is based and derived from triliteral roots, for example, KTB (associated with writing), QTL (associated with killing). Each root has a concept associated with it, and modifications of meanings are expressed by internal vowel variations, for instance:

active verb	:	Kataba	(كَتَبَ)	He wrote
passive verb	:	Kutiba	(كُتِبَ)	It was written
singular verb	:	Kitab	(كِتَاب)	a book
plural verb	:	Kutub	(كُتُب)	books

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67 R.W. Langacker, <u>Language and its structure</u>, p. 3.
68 <u>Ibid.</u>, p. 3.
69 Refer to footnote 15 and sub-section 2.4.4.3 of this chapter for an explanation.
70 Langacker, <u>op. cit.</u>, p. 18.

20

Secondary modifications are affected partly by the same method as above or partly by affixes and inserted letters. Thus from the root QTL:

active verb	: Qtl	(قَتَلَ)	He killed
verbal noun	: Qatl	(قَتَل)	Killing
the adjectival noun	: Qatil	(قَاتِل)	a killer
noun, specific	: Maqtal	(مَقْتَل)	the place of killing

This method of derivation applies both to nouns and verbs. These roots are about 4 500 in number, enabling the linguist to realize the large variety of ideas and concepts that can be expressed via Arabic.[71] An in depth knowledge of this linguistic concept will facilitate the Muslims of South Africa to grasp the essence of the Divine message contained in the Quran. Consequently, the Muslim conversant with Arabic will benefit from the contents of the Holy Writ (Quran).

2.4.2 The philological characteristics of Arabic

Arabic is a highly inflexional language and can express in one word what other languages, for instance, English, will do in two or even three words. To give but an example:

ضَرَبَ	He struck[72]
ضَرَبَنِى	He struck me
ضَرَبُوه	They struck him
ضُرِبَ	It was struck (passive)

Word forms derived from the triliteral roots, and retaining three basic consonants, are associated with meaning patterns. This is a help in the acquisition of vocabulary and partly compensates for difficulties arising from the lack of

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71 Inayatullah, op. cit., p. 50.
72 J.A. Haywood and H.M. Nahmad, A New Arabic Grammar, pp. 103-104.

correlation between Arabic words and European roots.[73]

Considered from a philological point of view the Arabic language is a language of great relevance because:

1   It is a language of commerce and trade in Saudi Arabia and Egypt.
2   It has today become the fifth ranking language of the world after Chinese, English, Hindi and Spanish.[74]
3   It provides the key to the understanding of the <u>Quran</u> and the <u>Hadith</u>; the basis of one of the world's greatest religions.[75]

The University of Al-Azhar in Cairo conducts crash courses in Arabic providing tuition for students from 150 countries. The duration of this course is 12 months.[76] European and American Universities, for example London University, McGill University in Montreal and Harvard University in the United States of America are three of the many universities that offer Arabic as a major discipline.

The <u>Quran</u> has been a source of inspiration and model for prose work of every writer of Arabic literature who strives to imitate its language and style. It was due to the position of the <u>Quran</u> as Bible, Prayer Book, delectus and first law book to Muslims that Arabic became a common literary medium of all Muslims.[77]

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73 Refer to sub-section 2.5.4 of this chapter for detailed coverage. In Arabic the root verb <u>Daraba</u> (which is in this case a consonantal root), he struck, when fully conjugated in the various tenses, voice and moods together with its prefixes, suffixes and in-fixes, give about 280 shades of meaning. It exemplifies the vastness and richness of the Arabic language.
74 Brochure, <u>A Guide to Students and Parents</u>, Arabic Study Circle, p. 5.
75 The three greatest religions of the world considered here are Christianity, Hinduism and Islam.
76 Information obtained from the talk delivered by Moulana Ismail Razak (Professor and Head of Arabic Studies, Al-Azhar University, Cairo) to students of Orient Secondary School, Durban on 14 February 1982.
77 H.A.R. Gibbs, <u>Arabic Literature</u>, p. 1.

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2.4.3 The concept of Grammar with special Reference to Arabic

When one learns a language one learns the sounds used in that language and its basic units of meaning such as words and rules in order to combine these to form new sentences. It is the rules that constitute the grammar which represents the linguistic competence of the language under study.[78]

"The linguistic description of a language is called grammar. A grammar can be regarded as a theory of the structure of a language."[79] A language can be conceived as an infinite set of sentences, each of which pairs a meaning with a sound sequence. A sentence consists of a string of words whose meaning depends on the significance of the words it contains, just as the pronunciation of a sentence depends on the pronunciation of its words.[80]

Arabic has been hallowed by Muslims as a vehicle of God's Revelation in the Quran. If one accepts such a premise, it must follow that Arabic grammar has perforce to be Quranic in origin, hence immutable. It is not surprising then that the grammar of the 8th century Arabic still applies to modern written Arabic and as such the rules governing its construction have remained unchanged and uninfluenced.[81]

Therefore, the immutability of Arabic has acted as a unifying factor of Muslim communities that reinforces the dire need that every Muslim child has the opportunity to learn the language as part of the school curriculum.[82]

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78 Langacker, op. cit., p. 6.
79 Ibid., p. 14.
80 Ibid., p. 69.
81 Refer to sub-section 2.5.4 of this chapter for a detailed discussion.
82 Refer to chapter 4 sub-section 4.5.2 for a detailed account.

2.4.4 The different types of Arabic in existence

There are essentially three types of Arabic:

2.4.4.1 Classical Arabic

Classical Arabic is the language of the Quran and refers specifically to the grammar usage of the Quran. It has preserved its authenticity and unity without undergoing any changes as it was the medium through which Allah communicated with Muhammad (SAW). Therefore, it has become the immutable language of Islamic religion. It is also the present day language of Arabic literature and journalism.

2.4.4.2 Contemporary Arabic

Contemporary Arabic refers specifically to the Arabic of the 20th Century as used in news media, radio and television as well as literary works in Arabic speaking countries such as Saudi Arabia and Egypt. The modern Arabic grammar text books such as A New Arabic Grammar by D. Cowan and Modern Literary Arabic by J.A. Haywood and H.M. Nahmad used by universities such as the University of Durban Westville, University of South Africa, University of Pretoria, University of the Western Cape and the Rand Afrikaans University are examples of various texts catering for literary aspects of grammar of the 20th Century Arabic.

2.4.4.3 Colloquial spoken Arabic

This refers to the form of Arabic used by Arabs in everyday conversation and can be described as dialects rather than separate languages. Modern Hebrew as spoken and written in Israel, Amharic, the official language of Ethiopia, and Aramaic dialects current in parts of Syria and Iraq[83] are typical examples of colloquial Arabic.

2.5 PART-DISCIPLINES ARISING FROM THE QURAN

The Quran has given rise to a variety of disciplines, the most representative being the literature related to Tafsir, Hadith and Sirah as well as Arabic philology and journalism.

Plate 2.3 provides a simplistic model of what has been stated thus far:

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83 Haywood and Nahmad, op. cit., p. 4.

PLATE 2.3   DISCIPLINES RELATED TO THE QURAN
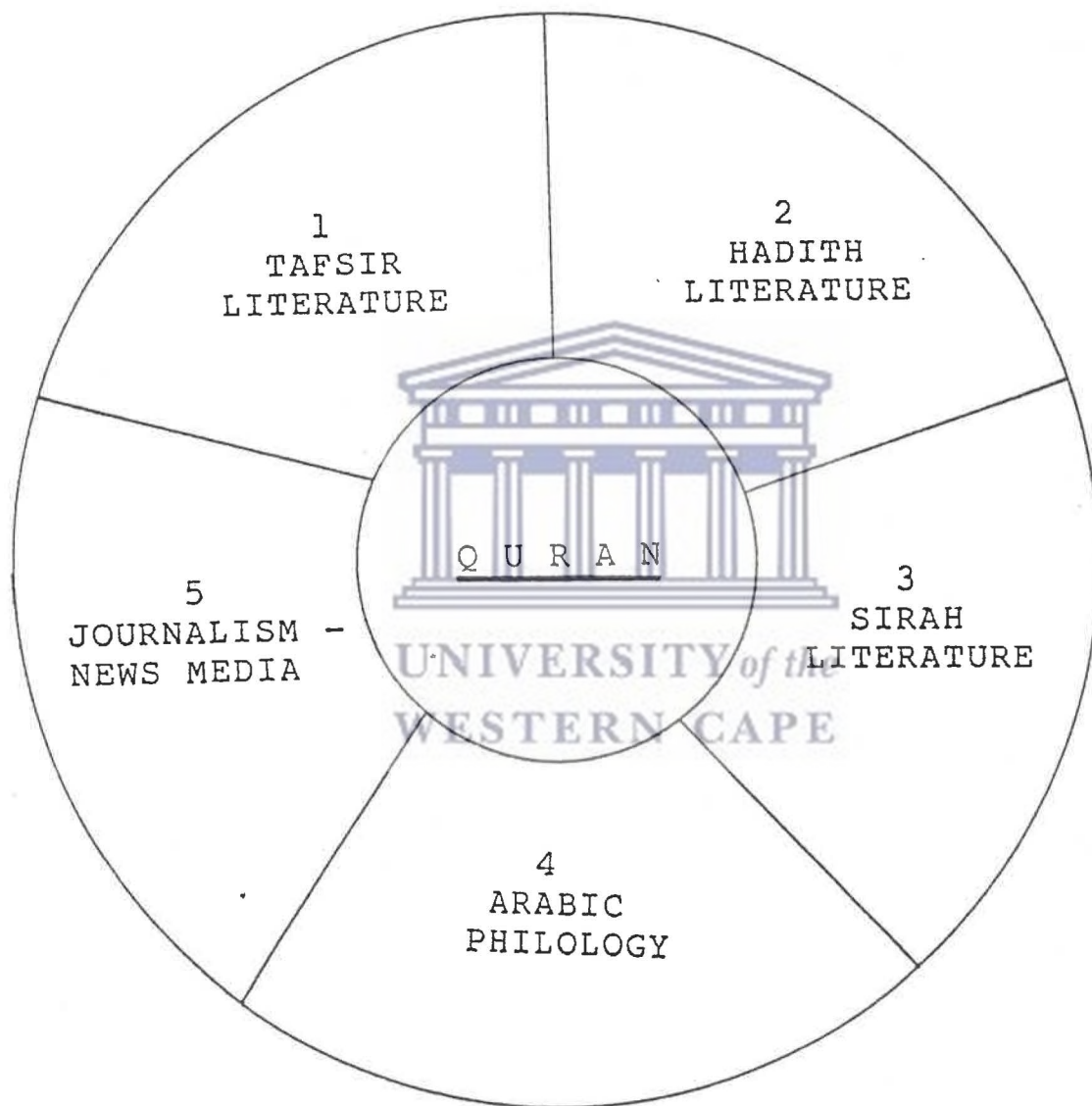
2.5.1 Tafsir Literature

In order to provide a guide to the meaning contained in the Quran, classical Mufassirin[84] made in depth studies of the Quran and wrote their literary commentary of the Word of God. Among the early classical Mufassirin were:

At-Tabari (838-923 A.D.), born in 838 A.D. in Tabristan (district of Persia) made an intensive and comprehensive study of the Quran. His greatest contribution to Arabic literature was the Quran commentary which formed the foundation of Quranic injunctions such as, Salaat (prayers), marriage and divorce, and astronomy. His Tafsir (commentary) became the standard work of subsequent Quranic commentators who used it as a guide and reference.[85]

Az-Zamakhshari (1075-1143 A.D.), belonged to the philological school of Islamic theology. He was greatly influenced by At-Tabari's works and is also famous for his explanation not only on words and idioms of the Quran but on his rational and ethical view of doctrine.[86] His most important contribution is the handbook of Arabic grammar called Al-Mufassal (the commentary) because it gives a precise and concise account of Quranic constructives and the various ways in which the words can be interpreted.[87]

Al-Baidawi (?-1286 A.D.), a great Arabic scholar renowned for his Tafsir (commentary) of the Quran. His text is used widely in universities such as Riyadh in Saudi Arabia and Al-Azhar in Cairo. To date his work remains the most popular Tafsir of the Holy Writ (Quran).

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84 The term classical is used because the Quran was revealed in classical Arabic. Mufassirin is an Arabic word meanng commentators, in the singular Mufassir.
85 Gibbs, op. cit., p. 80.
86 Journal, Arabic Studies, Vol. 1, No. 1, p. 32.
87 Gibbs, op. cit., p. 123.

The above three scholars of <u>Tafsir</u> literature are examples of more than 120 <u>Mufassirs</u> and their works are the basis for all other classical <u>Mufassirins</u>.

2.5.2 Sirah Literature

Sirah literature which deals exclusively with the biographical works on the life of Prophet Muhammad (SAW) made its appearance during the period 750-813 A.D., better known as the 'golden age of Arabic literature'. It must be mentioned, however, that Arabic history was established as an independent branch of Arabic literature. The writers of this part discipline of literature began with the history of earlier Prophets, that is Adam (A.S.),[88] Nuh (A.S.), Esah (A.S.), Abraham (A.S.) and later concentrated on the life of Prophet Muhammad (SAW) and his mission in Mecca and Medina.[89]

Muhammad Ibn Ishaq (?-768 A.D.) was the first to give a detailed account on the biography of the Prophet. His work and that of Ibn Hashim (?-833 A.D.) have remained the principal authority on <u>Sirah</u> literature because they attempted to give a detailed life span coverage of ± 30 years on the life of the Prophet.[90]

2.5.3 Hadith Literature

The third Muslim century (about 920 A.D.) saw the compilation of the various collections of <u>Hadith</u>[91] into six books which have become the standard reference source next to the <u>Quran</u>.

The first <u>Hadith</u> compilation by Al-Bukhari (810-870 A.D.), a Persian, includes traditions on biographical, ethical, medical and legal aspects of codes of ethics pertinent to all Muslims.[92].

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88 Refer to footnote no. 55 of this chapter for detailed explanation.
89 Siddiqui, <u>op. cit.</u>, p. 154.
90 Gibbs, <u>op. cit.</u>, p. 57.
91 Refer to sub-section 2.3.2 of this chapter for a simple explanation.
92 Gibbs, <u>op. cit.</u>, p. 72.

The second compilation by Ibn Muslim (834-875 A.D.) entitled
Sahih, meaning "genuine collection" indicates that Ibn Muslim
consulted all available sources to confirm the utterances of
the Prophet. Once he was fully satisfied with their
authenticity he wrote the Hadith in a book form in an
alphabetical arrangement of the Arabic script,[93] that is,
beginning with the first Arabic letter.

Hadith literature has provided the Muslim community with
Apostolic precepts and examples covering the whole of man's
duty.[94] In the Hadith Muhammad (SAW) speaks, while in the
Quran, Allah speaks.

2.5.4 Arabic Philology

The study of Arabic philology made its entry in the 8th
century when scholars of Arabic realised that the study of
grammar would assist in the understanding of both the Quran
and the Hadith.

Al-Khalil (?-791 A.D.), an Arab from Oman,[95] was the first to
compile an Arabic dictionary. His work was not arranged in
alphabetical order but according to a phonetic scheme. His
pupil Sibawaih (?-793 A.D.), a Persian, was the first to give
a systematic and logical exposition of Arabic grammar. His
work entitled Al-Kitab (The Book) settled the principles of
Arabic grammar and still remains the standard authority.[96]
The grammar to date remains pure, unchanged and unaffected by
the vagaries of colloquial Arabic.

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93 Ibid., p. 73.
94 Rahman, op. cit., 52.
95 Refer to Plate 2.2 for geographical position of the
    mentioned place.
96 Gibbs, op. cit., p. 53.

The grammar instruction given in present day secondary schools[97] and universities in South Africa such as the University of South Africa, University of Durban Westville, Rand Afrikaans University and the University of Western Cape is the direct off-shoot of the Quran, that is, the grammar is derived from the Quran. The prescribed grammar texts[98] at these educational institutions have their rules and principles based on the Arabic grammarians of the later 8th century.[99]

Arabic has also contributed to the enrichment of Urdu, Persian, Swahili and European languages such as Portuguese and Spanish. Arabic words, phrases and terminology is embodied within the above-mentioned languages. Both Portuguese and Spanish have been under strong Arab influence and all words beginning with "Al-" eg. "Algebra", "Alhambra", "alchemy", in both languages, are usually of Arabic origin.[100] The term "Swahili" is also derived from the Arabic word meaning a "coast" even though it is a language of its own and is mainly spoken along the East Coast of Africa such as Tanzania, Kenya and Uganda. The inhabitants follow the Islamic faith but do not speak Arabic.

2.5.5 Journalism - News Media

Classical Arabic is the newspaper language printed in Arabic speaking countries such as Egypt and Saudi Arabia. The prints appearing in these media are unvocalised, that is, they do not have any vowel or orthographic signs. Those who do not have a sound Arabic knowledge will find it difficult to comprehend. Consequently, South African Muslims are handicapped because they depend entirely on vocalised Arabic prints. Even the Quran used by South African Muslims is vocalised and printed in Pakistan.

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97 Refer to chapter 4, sub-section 4.6 for a detailed account.
98 Refer to 2.4.4.2 of this chapter for previous explanation.
99 Gibbs, op. cit., p. 142.
100 Brochure, A Guide to Students and Parents, p. 7.

It can be unequivocally stated that the Quran was the pivot around which revolved the five part disciplines of Arabic literature.

2.6 SIGNIFICANCE OF ARABIC

Muslims believe the Quran to be the fountainhead of God's eternal and universal law. They equally profess Arabic to have been chosen by God as the vehicle of sublime truth because of its richness, vastness and intelligibility.[101] Since the Quran is believed to be the eternal covenant between man and God, the language of the covenant is to be equally eternal. When the early Muslims set foot on South African soil they based all their teachings on the principles laid down by the Quran, thereby keeping alive the Arabic language and the Islamic faith.

2.6.1 The Arabic language when compared to Christianity and Budhism

Christianity had no sacred language, for Christ himself was the Word of God. A Christian can offer prayers or can read the Bible in any language, but the Quran cannot be read, recited or enchanted in prayers in any language other than the language of the Quran,[102] be the enchanter an Arab, a Turk,[103] an Iranian, an Indian, a Pakistani, a Black, an American or an Afrikaner.

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101 Gibbs, op. cit., p. 239.
102 S.S.H. Nadvi, Dynamics of Islam, p. 241.
103 During the reign of Mustapha Kemal Pasha (1881-1938) in Turkey, the Quran was translated and produced in Turkish without the original Arabic. This translation proved unsuccessful, hence the return to the original Arabic script.

Budhism also has no sacred language. Budha[104] himself being Avatra[105] did not leave behind any sacred language. Although Sanskrit was used for the early Budhist texts, they were later translated into Pali, Tamil and Tibetan.[106] In Islam, Muhammad (SAW) is the Messenger of <u>Allah</u> sent to spread the teachings of the <u>Quran</u> via the Arabic utterance.[107]

The significance and the role of Arabic in the world today is unlike other languages. No Muslim, be he illiterate or literate, can ignore Arabic in his canonical prayers and invocations. <u>Salaat</u> (prayers) must be offered in sacred Arabic for it transports the believer to the highest level of spirituality.[108]

2.6.2 Mundane and Supra-Mundane Significance of Arabic

From a mundane point of view, Arabic is a language fully mature and capable of capturing and communicating any mood of human life. From a supra mundane point of view, it has an essence of divinity in it, capable of expressing the divine mysteries of metaphysics.[109]

It is due to this element of divinity in the Arabic language that the <u>Quran</u> has been committed to memory by millions of Muslims througout the ages up to and including present times. The South African Muslim is also conscious of this fact and thousands of young children from 8 years upward attend <u>Hifz</u> classes (memorization of <u>Quran</u> classes) in the early part of the morning from 05h30 to 06h30 and in the afternoon from 15h30 to 17h00 after their secular classes have drawn to a close.

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104 Lord Budha was the founder of the Budhist Faith.
105 This is a Budhist term and is used to mean incarnation.
106 Nadvi, <u>Arabic in Pakistan</u>, p. 69.
107 Refer to footnote 64 of this chapter for aspects related to the numerous translations of the <u>Holy Quran</u>.
108 Nadvi, <u>Dynamics of Islam</u>, p. 241.
109 Nadvi, <u>Arabic in Pakistan</u>, p. 71.

The researcher's investigation in Durban and surrounding schools has revealed that in 1982, 674 boys from class II to standard ten attended <u>Hifz</u> classes. In 1982, 49 students from Orient Islamic Secondary School were engaged in performing <u>Tarawih</u> prayers. This prayer is performed after <u>Esha</u> (the 5th prayer of the day, two hours after sunset) during <u>Ramadan</u>, (the 9th month of the Islamic calendar) the month of fasting.

2.7 SUMMARY

Islam was founded in Arabia, the cradle of Islamic civiliation and from this centre it spread to the different parts of the globe. Today, there are over 900 million Muslims in the world. The spread of Islam meant the spread of the teachings of the <u>Quran</u> and <u>Hadith</u> in Arabic.

Arabic as a language of unity is capable of uniting all Muslims irrespective of caste, colour or creed because the <u>Azaan</u>[110] (prayer call) is echoed five times daily in Arabic. It is due to the <u>Salaat (prayers)</u> that a Muslim does not feel a stranger in a country outside his domain, that is, his home town. Consequently, it unites all Muslims irrespective of territorial barriers.

The <u>Quran</u>, the word of God, the Alpha and Omega of Islamic civilization establishes social, political, economic and even linguistic patterns and systems for the Muslim community all over the world.

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110 <u>Azaan</u> is the prayer call that beckons the Muslims to prayer. The title given to the person echoing the <u>Azaan</u> is a <u>Muezzin</u>. Hazrat Bilal, an Abyssinian, was the first <u>Muezzin</u> in Islam.

C H A P T E R   3

ISLAM IN SOUTH AFRICA

3.1 INTRODUCTION

Islam[1] entered the continent of Africa via Ethiopia (formerly Abyssinia) as early as 615 A.D., when a group of eleven Muslim[2] men and five Muslim women left Makkah to escape the Makkan tyranny because they had accepted Islam.[3]

The presence of Muslims on the African soil, however, was only consolidated after the conquest of Egypt by the Fatimid[4] general Jawhar in 969 A.D. The Muslims firmly rooted their position via their trade network which covered a wide geographical area from the east to the west coast of Africa around the Cape of Good Hope to India and East Asia. With their commercial activities came religious proselytising because the local inhabitants were profoundly impressed with the Muslim traders who offered prayers when the Azaan (prayer call) was enchanted by a fellow trader.[5]

Of all the continents it is the continent of Africa which is often now-a-days referred to as 'the Muslim continent', as 60 - 65 percent of its total population is Muslim, thus making Islam the dominant religion in Africa.[6]

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1   An Arabic word meaning submitting or self surrender to God (Allah) alone.
2   A Muslim is an adherent of Islam.
3   The Makkans were alarmed at the rapid converts to Islam and this stiffened opposition. They felt that Muhammad (SAW) was a danger to them because of His Monotheistic beliefs. Therefore they planned to get rid of the Prophet and His followers. Consequently the Muslims left Makka to escape the Makkan tyranny. Makka is also spelt as Mecca which is situated in Saudi Arabia.
4   The Fatimids derived their name from Fatima, daughter of the Prophet and wife of the Fourth Caliph, Ali (656-661 A.D.)
5   S.S. Nadvi, Real causes of the Spread of Islam, Al-Ilm, Vol. 2, p. 72.
6   Nadvi, op. cit., p. 67

3.2 ISLAM AT THE CAPE

3.2.1 Introduction

The history of the Muslims in South Africa is almost as old as the history of the first colonization of the Cape by the Dutch.[7] The Dutch began to recruit slaves for their half-way station at the Cape from the Indonesian Archipelago[8] where they had colonized many of its islands. The inhabitants of the Indonesian Archipelago were the followers of the Islamic faith and called themselves Muslims.

The Dutch East India Company (D.E.I.C.) also brought slaves, political exiles and convicts from India (particularly from Bengal, Coromandel and the Malabar Coast), Indonesia (namely the Celebes and Java) and Macassar (about 1658) to the Cape of Good Hope.[9] These easterners who came to work on the farms brought with them the religion and teachings of the Islam and its complementary Arabic language.

The statistical data presented in table 3.1 shows that 64,96% of the slaves who appeared in these transactions during this period were from India and Indonesia, whereas only 30,63% were from Africa and Madagascar. In fact, 50,35% of the total slaves came from India. One can assume then that most of the Indian slaves professed the Islamic religion as that

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7   It was not long after Jan van Riebeeck had landed at the Cape of Good Hope on 6 April, 1652 that the first Muslim, Ibrahim of Batavia (today known as Jakarta), was brought as a slave.
8   Refer to plate 3.1, a map of the Far East showing the origin of the Cape Muslims.
9   A. Davids, The Mosques of Bo-Kaap, p. 31. Refer to plate 3.1 for geographical situation of the mentioned places.

country had had a long tradition of Islam before European intervention.[10]   If one accepts this assumption then it follows that they must have had a good knowledge of the Arabic language, for that is one of the Islamic injunctions.[11]

One can conclusively state that the Indian slaves formed the embryo of the Cape Muslim community.

3.2.2 Educational activity amongst the earliest Cape Muslim Community

Wherever there are Muslims, a place of worship will be found where the daily prayers will be conducted.[12]   Futhermore, the Muslims will recite verses from the Holy Book, Al-Quran which they either read aloud or softly. By engaging in this practice the early Muslims at the Cape kept alive their Islamic faith and tradition.

In the absence of a learned person, an Imam, the father or mother imparted his or her knowledge on to their children. Oral source confirms this because the Muslim always sees to it that his children learn the Arabic text of the Quran.[13]

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10 By the end of the 15th Century there were many Muslim Kingdoms in India. Among the Muslim rulers were Zahirrudin Babar (1482-1530), Humayun (1530-1555), Akbar the Great (1556-1605), Jehangir (1605-1627), Shah Jehan (1628-1658), Alamgir Aurangzeb (1662-1683). This period in Islamic History is referred to as the Moghul regime in India.
11 Refer to chapter 2 sub-section 2.3.2 for a detailed account.
12 The performing of prayers five times a day is compulsory upon every Muslim male and female from the age of 12 years. It is one of the five fundamental pillars of Islam which has been in practice since the Prophet's Ascension into the Heavens (Meraj) about 625 A.D. The prayer is always read in the Arabic language.
13 Refer to sub-section 3.1.3.1 of this chapter.
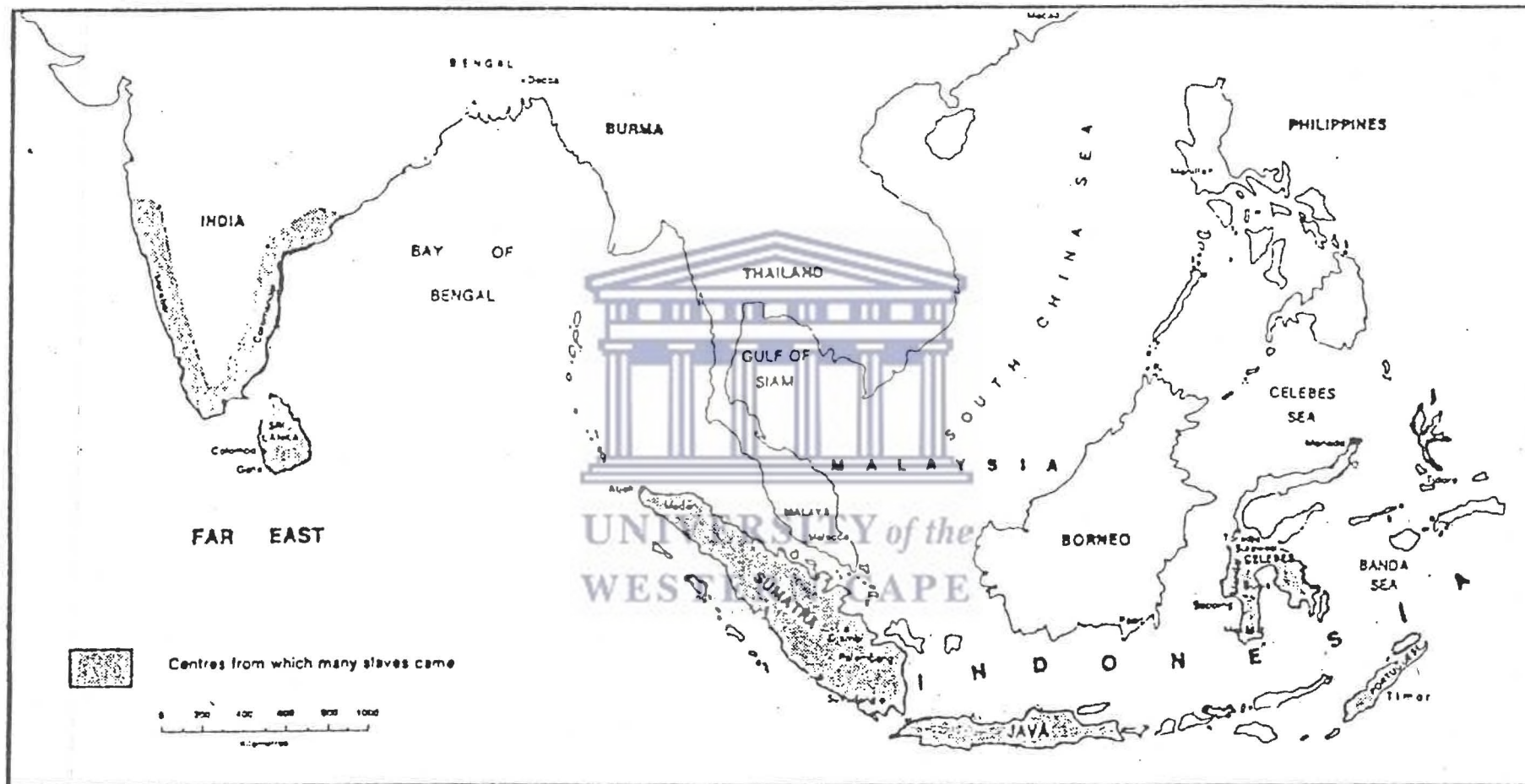
14 Map taken from F. R. Bradlow and M. Cairns, <u>The Early Cape Muslims</u>.

TABLE 3.1   STATISTICAL DATA ON SLAVE TRANSACTIONS BETWEEN 1658 – 1700[15]

	Number	Percentage
Africa – Madagascar	397	30,63
Ceylon	20	1,54
India	653	50,38
Indonesia	189	14,58
Malaya	4	0,32
Indo China	1	0,08
Japan	1	0,08
Cape of Good Hope	10	0,77
Unidentified	21	1,62
	1296	100,00
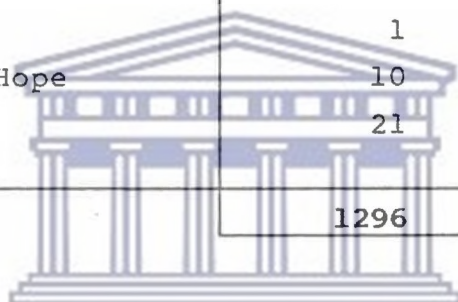
UNIVERSITY of the
WESTERN CAPE

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15 F.R. Bradlow and M. Cairns, <u>The Early Cape Muslims</u>, p. 31. Information obtained from the Deeds Office in Cape Town.

Four Muslim personalities, namely the exiles Shaykh Yusuf (1626-1699), Said Aloewie (1744-1759), Imam Abdullah Kadi Abdus Salaam (1712-1807) and the prominent personage Abubakr Effendi (1863-1876) are singled out in order to exemplify the type of educational activities prevalent in the early Cape Muslim society under the adverse conditions of slavery and/or exile.

Shaykh Yusuf (1626-1699)

Shaykh Yusuf was born in 1626 at Goa[16] on the east coast of India. At the very early age of 16 years he undertook the pilgrimage to Makka. Here he studied the religious sciences as a means to gain mastery and proficiency in the Arabic language and the traditional Islamic sciences, like the Quran, Hadith and Islamic Jurisprudence[17].

When he returned to the East Indies he participated in the struggle against the Dutch rule, particularly in the rebellion of 1680.[18] His presence in the East Indies, therefore, was harmful to the Dutch interests and in 1694 he was captured and exiled to the Cape. He arrived on the Voetboeg[19] on 2 April, 1694 with his retinue of 49 which included two wives, two slave girls, twelve children, twelve Imams and several friends with their families numbering fourteen.[20] They were the early Muslim occupants of the

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16 Goa in this period was under Portuguese rule.
17 S.E. Dangor, A Critical biography of Shaykh Yusuf, p. 5.
18 This rebellion was to overthrow Sultan Ageng because of his close association with the Dutch authorities. Shaykh Yusuf's beliefs and teaching on Islam were feared by the Dutch administration and subsequently he was exiled to the Cape.
19 Davids, op. cit., p. 38.
20 Dangor, op. cit., p. 35.

Eerste River, in the area, still known today as <u>Macassar</u>.[21]
At Zandvleit, Yusuf's settlement soon became a sanctuary for
fugitive slaves. "It was here that the first cohesive Muslim
community in South Africa was established".[22] Shaykh Yusuf,
being well versed in the Arabic language must have had a
profound influence in the introduction of Arabic to the
fugitive slaves. He, together with the twelve <u>Imams</u>,
conducted religious services in Arabic in the slave lodges
where they were able to meet secretly.[23]

Muslims were not allowed by the Dutch authorities to hold
public religious gatherings. This was undoubtedly due to the
aversion of the Dutch to Islam especially after their bitter
struggle to subdue the powerful Muslim sultanates of the East
Indies. Not only did the Dutch conscientiously object to the
propagation of Islam, but in fact ordered the
Christianization of all slaves in the Cape at that time,[24]
thereby hindering the promotion and the teaching of Arabic.

Although Shaykh Yusuf is referred to as the founder of Islam
in South Africa, he was certainly not the first Muslim in the
Cape, for when he arrived there were already Muslim political
exiles and dispersed Muslim slave communities. Furthermore,
his influence was limited to those people around the Zandvleit
settlement. The early Malay Muslims were confined to slave
lodges where they had to meet secretly for reasons previously
mentioned.[25]

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21 The D.E.I.C. was responsible for the maintenance and
    support of Shaykh Yusuf and his party. To this end
    Shaykh Yusuf was granted a monthly allowance of 12 rix
    dollars - less than five rands in today's currency. (One
    rix dollar was then worth 40 cents in present day
    currency)
22 Davids, <u>op. cit.</u>, p. 39.
23 Dangor, <u>op. cit.</u>, p. 38.
24 E.A. Walker, <u>A history of Southern Africa</u>, p. 72.
25 D. Lewis, <u>The religion of the Cape Malays in the handbook
    of Race Relations in South Africa</u>, p. 587.

The life of the community at Zandvleit was, however, of short duration for soon after the death of Shaykh Yusuf on 23 May 1699, almost the entire community was shipped to Indonesia on the barges De Liefde and De Spiegel.[26]

In spite of this handicap, Shaykh Yusuf had been instrumental in the promotion and teaching of Arabic to the Malay Cape Muslims. This assertion can be confirmed by the extant evidence found in Thunberg's Travels in Europe, Africa and Asia (1743-1828) where he describes a religious ceremony that he had witnessed at the Cape in 1772:

"I observed them reading after the oriental manner, from right to left, and I imagined it to be the Alcoran[27] they were reading, the Javanese being mostly mahomedans[28] (sic!)... I understood afterwards that these people were brought to the Cape because they opposed the interests of the Dutch East India Company."[29]

Though the year of the ceremony cited above was three years after the demise of Shaykh Yusuf, it could quite possibly be the continuation of the reading of the Quran that was initiated by Shaykh Yusuf and his disciples of Zandvleit.[30]

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26 Davids, op. cit., p. 39
27 A linguistic corruption of the Arabic name Al-Quran.
28 The term is commonly used by western writers to refer to Muslims. The Muslims adhere to the religion known as Islam. Muhammadans are sometimes incorrectly called Muslims as the former neither worship Muhammad (SAW) nor regard him as God, but accept him as the last Prophet of Allah.
29 C.P. Thunberg, Travels in Europe, Africa and Asia, Vol. I, pp. 132-134.
30 Dangor, op. cit., p. 40.

Said Aloewie (1744-1759)

Said Aloewie of Mocca[31] was a prominent Cape Muslim and he was known according to oral tradition as <u>Tuan</u> Said. He was brought to the Cape in 1744 as a political exile[32]. He served a sentence of eleven years on Robben Island before he was brought to Cape Town as a policeman.[33] It was this job that allowed him to enter the locked and guarded slave quarters and propagandise Islam.[34] It is possible that he used the opportunity available to him to give instruction in the reading of verses from the <u>Quran</u> and the Arabic language.

Imam Abdullah Kadi Abdus Salaam (1712-1807)

Imam Abdullah Kadi Abdus Salaam, alias <u>Tuan</u> Guru, or as mentioned in the records of Robben Island, Imam Abdullah van Trinaten, was born in Tidore[35] in the Trinate Islands[36] in 1712. At Tidore he and his friends, namely Ballie Abdul Rauf, Noro Imam and Badroedien were captured by the Dutch for conspiring with the English. They were banished to the Cape and incarcerated as 'state prisoners' on Robben Island in 1780.[37]

31 Mocca is in Southern Malaya; refer to plate 2.2 for geographical position.
32 There is no concrete evidence available to state whether <u>Tuan</u> Said was brought directly from Mocca in the Yemen where the Dutch had a trading station or whether he was a missionary from Mocca, in Indonesia. It is possible, however, that he was spreading the teachings of Islam and promoting the study of Arabic.
33 It is possible that the authorities granted him a reprieve and offered him a responsible position with a view to gaining his support. There is no factual information available to substantiate his becoming a policeman.
34 Davids, <u>op. cit.</u>, p. 44.
35 Tidore at that time was a sultanate steeped in the traditions of Islam, and as a prince from this Muslim sultanate, Tuan Guru had to be well versed in Islamic law.
36 It is a group of Islands to the North of Banda Sea; refer to plate 2.2.
37 Davids, <u>op. cit.</u>, p. 98

While imprisoned on Robben Island Imam Abdullah wrote a book on Islamic Jurisprudence in Arabic and several copies of the Holy Quran in Arabic from memory. His handwritten words on Islamic Jurisprudence became the main source of reference for the Cape Muslims in the 19th century.[38]

Imam Abdullah also wrote an entire chapter in Arabic in his book on Islamic Jurisprudence on the preparation of Azeemat[39] or talisman to ward off evil and to render general protection, as well as giving prescriptions of potions for all kinds of illness.

On his release in 1793 he immediately involved himself in the religious affairs of the local community. According to oral tradition he became their Kadi or Chief Imam concerning himself primarily with the teaching of Islam through the medium of Arabic. In all probability he was the one responsible for the establishment of the first organised school where the Quran was taught to Muslim slaves and to the free black children. One can also assume that the Muslim slaves and the free Black children were taught to pronounce correctly and write the Arabic alphabet. By 1807 the enrolment of the mentioned school providing educational facilities for pupils in the immediate Cape surroundings reached 375.[40]

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38 Davids, op. cit., p. 18.
39 Azeemats are pieces of paper on which Arabic verses from the Quran are inscribed. The Azeemat is either carried on the person or nailed (or pasted) behind the door depending on its purpose. The term Tawiz is also used for Azeemat. Refer to plate 3.2 for an illustration of an Azeemat.
40 Ibid., p. 18.

PLATE 3.2   AN EXAMPLE OF AZEEMAT IN ARABIC SCRIPT[41]

41 Davids, op. cit., p. 69.

<u>Tuan</u> Guru was also responsible for the first Shafii[42] School of Theology in the Cape. He was the principal teacher of Islam between 1793 and 1807. His handwritten book in Arabic on Islamic Jurisprudence, completed in 1781, based on the Shafii school of thought, dominated the religio-cultural scene of the Cape Muslim community for almost a century, for the other schools of Jurisprudence had not yet entered the Cape.[43]

It was due to his contribution to Muslim education, particularly on the teaching and advancement of Arabic, at the Cape that he was popularly addressed as <u>Tuan</u> Guru meaning "Master Teacher".

Abubakr Effendi[44] (1863-1876)

A prominent personage by the name of Abubakr Effendi was sent to the Cape during the Ottoman regime[45] at the request of the British Government, most probably to propagandise the teachings of Islam and to disseminate the Arabic language.

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42 There are four Sunni Schools of Jurisprudence in Islam, namely; Hanafi, Shafii, Maliki and Hanbali. Each of them is named after its founder; Abu Hanifah (?-767 A.D.), Al-Shafii (?-820 A.D.), Malik bin Anas (?-795 A.D.) and Ahmad bin Hanbal (?-855 A.D.). These schools of thought differ mainly in the manner in which the <u>Salaat</u> (prayers) are performed because the <u>Hadith</u> which were directly based on the beliefs of the <u>Pillar</u> of Islam had not yet reached these <u>Imams</u>. Consequently, they were interpreted according to the <u>Imam's</u> way of performing the <u>Salaat</u>. Subsequently, the <u>Hadith</u> revealed that they were all acceptable, for the Prophet Himself had used different ways of praying.
43 Davids, <u>op. cit.</u>, p. 52.
44 Information on his early life is not available.
45 The Ottoman Dynasty was in control of the Muslim world at this period and amongst many a country, also had Turkey under its rule. Abubakr Effendi was a Turkist subject.

On his arrival at the Cape in 1863 he became deeply concerned with the lack of Islamic literature in Arabic. To promote Arabic he realised that the local peoples' language, that is, Afrikaans (even though it was still officially termed 'Dutch') had to be placed alongside Arabic. Consequently, he learnt the local communicative language as a means to achieve his objective.[46]

In 1873 he published the Bayannuddin, a Hanafi treatise on Islam.[47] This publication was simultaneously supplied in Arabic and Afrikaans text.[48] By adopting such a technique Abubakr felt that he would be able to teach Arabic with greater ease to the local Muslim community. His technique proved successful.[49]

The four mentioned Muslim Scholars, namely; Shaykh Yusuf, Tuan Said, Tuan Guru and Abubakr Effendi, realised the need to establish Islam firmly on South African soil by embarking on the promotion of the Arabic language and teaching the basic tenets to the Muslims to preserve their cultural identity. They used Arabic as a medium to circumvent whatever language barriers existed.

3.2.3 **The Mosque as a centre of the study of Arabic Language**
A Mosque may be defined as the centre of Tauhid (Oneness of God), unity of God, unity of thought and expression, the necessary ingredients for physical and spiritual piety and purity. The Mosque of the Prophet in Medina (Saudi Arabia), in addition to the remembrance of Allah, also served as the centre of education where teachers and Imams were trained.[50]

In every Mosque the prayer and sermon is delivered in Arabic. Hence Arabic is the language of the Mosque for the Malay and Asian Muslims of the Cape.

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46 Journal, Arabic Studies, Vol. IV-V, p. 79.
47 Abubakr Effendi is regarded as the founder of the Hanafi School of Jurisprudence at the Cape.
48 Refer to plate 3.3 for an illustration of the mentioned script.
49 Journal, Arabic Studies, op. cit., p. 79.
50 S.H.H. Nadvi, The Dynamics of Islam, p. 211.

PLATE 3.3   AFRIKAANS WRITTEN IN ARABIC CHARACTERS[51]

The following is an extract from a book called "Bayan-uddin" (proof of religion): This book was written in 1869 by Abu Bakr Effendi, who arrived at the Cape, from Turkey, in 1861 and was published at the Cape in 1874. This book was written in the Afrikaans language, using the Arabic characters. Certain innovations were used to indicate sounds in the Afrikaans language for which no corresponding characters are found.
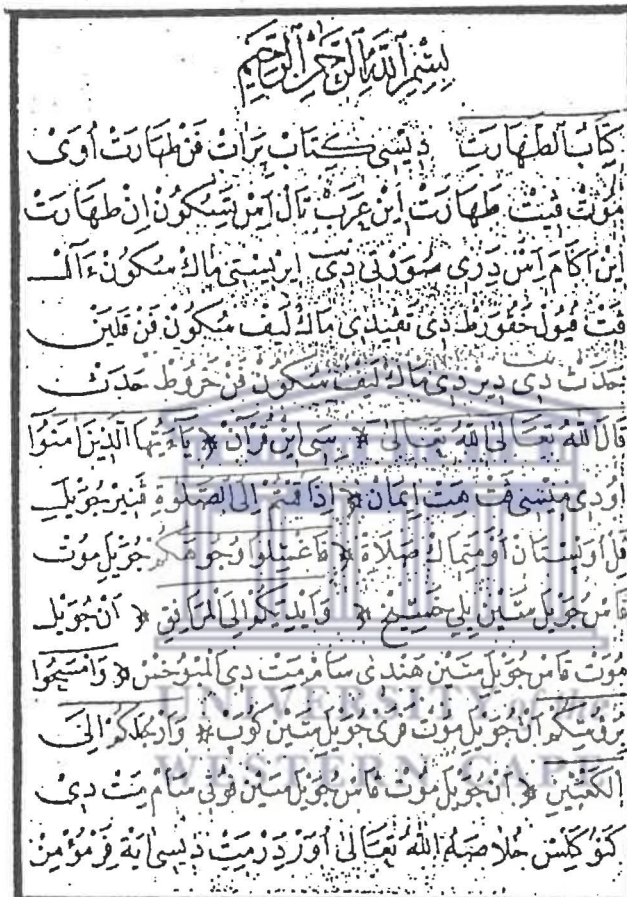
Die se Kitaab praat van Taharah (skoonheid) U moet weet taharah in Arab taal is skoon en tahárah Akamah (beginsel) is drie soorte. Die eerst maak skoon al wat vuil geword. Die tweede maak lyf skoon van klein gadath. Die derde maak lyf skoon van groot gadath.

This (book) discussed Taharah (Cleanliness). You must know that Taharah in the Arabic Language means cleanliness and Taharah is based on three principles. The first is to cleanse everything that has become impure. The second is to cleanse the body from minor impurities. The third is to cleanse the body from major (ceremonial) impurities.

Allah ta-aala sê in Qur'an
Allah says in the Qur'an

Oo! die mense wat het imaan
Oh! People who have iman

Wanneer julle wil opstaan om te maak salaah
When you stand up to perform salah

Julle moet was jul syn heel gesig
You must wash your faces

En julle moet was jul syn hande
saam met die elmboogs
And you must wash your hands together with your elbows

En julle moet vryf julle syn kop
And you must rub your heads

En julle moet was julle syn voete saam met die kneukels
And you must wash your feet to the ankles.

51   Information was taken from a booklet published by the Institute of Arabic Research, University of Durban Westville, Durban.

3.2.3.1 **Historical development of the Mosque in the Cape**

Islam at the Cape came into the open in 1804, during the administration of the Batavian Authorities, when the freedom of religion was granted to the various communities. This was the direct result of the French Revolution[52] in Europe where the slogans of Liberty, Equality and Fraternity were being sung.

Consequently the Batavian Republic acting on De Mist's (1749-1823) attitude to religion, granted religious freedom in the Cape through an Act[53] issued on 25   July, 1804.

The Cape community immediately embarked on the construction of Mosques.[54]   The first Mosque to be built was the Auwal Mosque in Dorp Street.   It was also the first formal institution of Islamic worship and education on South African soil.   One can assume that teachers and <u>Imams</u> of the first mosque were trained to give instruction in the teachings of Islam and the reading of the Arabic text of the <u>Quran</u>, for the learning of the Arabic language has always been the prerequisite to the study and knowledge of the <u>Quran</u>.

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52 The French Monarch had autocratic powers, for France had no parliament.   The dissatisfied populace had been incited against the king and the nobles by the ideas of French writers and philosophers.   Men like Rousseau and Voltaire attacked the privileges of the nobles and preached equality for all.   Rousseau, who advocated a government by the people stated that man is born free. His philosophy was to have a great impact on the demands for freedom from oppressive rulers.   Consequently, this had a direct influence on religious freedom.

53 De Mist believed that religion should not be identified with the Church (he most probably referred to the Dutch Church). In a debate he spoke strongly in support of the Article in the proposed declaration of the Rights and Duties of man which read: "Society respecting the belief in a Supreme Being (Reference to God), ... will maintain the Freedom of all to serve God in accordance with the convictions of his heart."   Information extracted from A.H.   Murray,   <u>The   Political   Philosophy   of   De   Mist</u>, Citadel Press, Cape Town, 1962, p. 75.

54 Refer to plate 3.4 for chronological chart pertaining to the establishment of Mosques of the Bo-Kaap.

47

PLATE 3.4 CHRONOLOGICAL CHART OF MOSQUE CONSTRUCTION IN BO-KAAP

1	2	3	4	5
AUWAL MOSQUE Dorp Street Established 1794	**PALM TREE MOSQUE** Long Street Established 1820	**NURUL ISLAM MOSQUE** Buitengracht Street Established 1844	**JAMIA MOSQUE** Lower Chiappini Street Established 1850	**MOSQUE SHAFEE** Chiappini Street Established 1859
Imams	Imams	Imams	Imams	Imams
Tuan Guru (Imam Abdullah) 1797–1800?	Abdolgamiet 1807–1808	Abdol Rauf 1844–1859	Abdol Bazier 1850–1853	Imam Hadjie 1859–1869
Abdulalim 1800–1810	Jan van Boughies (Asnoon) 1808–1846	Hamien 1859–1867	Abdol Wahab 1853–1872	Imam Tajieb 1869–?
Sourdeen 1810–1822	Abdol Logies 1846–1851	Abdol Rakiep 1867–1905	Imam Shahibo 1872–1910	Abdol Kariem ?–1889
Achmat van Bengalen 1822–1843	Mamat van de Kaap 1851–1866	Mogamat Taleb 1905–1912	Imam Hassiem 1910–1916	Abdol Gasiep 1889–1894
Abdol Barrie 1843–1851	Ismail 1866–1889	Gabebodien Hartley 1912–1939	Imam Noor Hassiem 1916–1932	Intillah 1894–1896
Mochamat Achmat 1851–1872	Moliat 1889–1894	Sheikh Ismail Ganief 1939–1954	Imam Mogamat Sudley 1932–1952	Mogamat Behardien 1896–1918
Saddik Achmat 1872–1878	Mogamat Joseph 1894–?	Imam Armien Basadien 1950–1970	Imam Mogamat Nacerodien 1952–1979	Sheikh Achmat Behardien 1918–1973
Gamja Mochamat Achmat 1878–1912	Imam Lalie (Mogamat Salie)	Sheikh Gamiet Gabier 1970–1973	Sheikh Mogamat Ganief Booley 1979	Imam Abdullah Behardien 1973–1977
Amienodien Gamja 1912–1936	Sheikh Mogamat Geyer	Hadjie Mustapha Basadien 1973–1979		Sheikh Abduraghiem Sallie 1979
Achmat Gamja 1936–1955	Imam Isgaak Eksteen died 1955	Hadjie Ebrahim Samoudien died 1979		
Gasant Achmat Gamja 1955–1980	Imam Abas Kamalie 1955–			

6	7	8	9	10
HANAFEE MOSQUE Cnr. Long & Dorp Streets Established 1881	**MASJIED BOORHAÀNOL ISLAAM** Longmarket Street Established 1884	**QUAWATUL ISLAM MOSQUE** Loop Street Established 1892	**NURUL MOHAMADIA MOSQUE** Vos Street Established 1899	**NURUL HUDA MOSQUE** Leeuwen Street Established 1958
Imams	Imams	Imams	Imams	Imams
Imam Achmat Sediek 1881–1903	Abdol Kaliel 1884–1898	Mogamad Talabodien 1892–1922	Ebrahem Salie 1899–1928	Sheikh Mogamat Taib Jassiem 1958–1972
Ismail Manie 1903–1918	Sadien Jonas 1898–1911	Achmat Taliep 1922–1940	Abduraghmaan Salie 1928–?	Sheikh Tape 1972–1974
Shahedien Dollie 1918–?	Abdol Bassier 1911–1962	Maulana Mujiebo Rahman 1940–1956	Imam Basardien Basardien ?–1974	Abduraghmaan Abrahams 1974
Imam Armien Dollie ?–1965	Hadjie Abduraghmaan Bassier 1962	Abdulatief Taliep 1956–1975	Sheikh Armien Davids 1974	
Salie Price 1965–1974		Sheikh Mogamad Jassiem 1975		
Faried Manie 1974–1977				
Hafez Salie Davids 1977				

55 Taken from A. Davids, op. cit., p. 97.

3.2.3.2 **Madressa or Muslim School**

Today Mosques are built with large adjoining halls[56] where children are accommodated for Madressa education which may be regarded as the main vehicle for the inculcation of Islamic culture.

The afternoon class system is structured on an organised basis under the control and supervision of the Cape Muslim Jamaat (Body). The classes begin at 15h00 and terminate at 17h00 operating from Mondays to Fridays. Children normally attend Madressa classes throughout their primary school career, that is, from class one (grade one) up to standard five, covering a period of seven years. The Ustads[57] are paid a monthly salary by the controlling body. Madressa schools are the answer to fulfilling the wishes of the Muslim parents who want their children to be educated in their Islamic culture.

The children attending these afternoon classes are taught precepts from the Quran as well as writing in Arabic. Some children are taught to memorise the Quran in its entirety, thereby obtaining the title of Hafiz.

3.3 **INDIAN MUSLIMS IN NATAL**

3.3.1 **Early History : Arrival and Settlement**

The Mayor of Durban, or Port Natal, Mr George Christopher Cato,[58] prompted by the sugar plantation owners, sought the

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56 These large halls have partitions to serve as classrooms which may number between four to six units. The greatest problem experienced is that partitions are not sound proof. Nevertheless, they do serve the purpose for imparting Islamic education.
57 Ustad is an Arabic term meaning lecturer or professor. Here the word is used to mean a religious teacher or instructor. In Urdu it means a teacher in a Madressa.
58 Mr G.C. Cato (1814-1893) became the first Mayor of Durban on 15 May, 1854.

approval of the Governor, Sir George Grey, in 1855 to import indentured labour from India.[59]   After a few years of negotiations with the Indian Government, the Legislative Council of British India passed Act 33 of 1860 which cleared the way for the importation of indentured labour into the Colony of Natal.[60]

The 342 Indians who made up the first batch of immigrants[61] from India to Durban on 16 November, 1860 belonged to different religious affiliations,[62] namely:

1   101 Gentoos (apparently Hindus)
2   78 Malabars (South India; professed the Hindu Faith)
3   61 Christians
4   16 Muslims
5   1 Rajput (a member of the class belonging to the Hindu military race of Northern India. Today they may be classified under the Gujerati sect but they are mainly Hindus)
6   1 Marathee (a member of one of the groups speaking the Sanskrit language in parts of Central India)

Despite the Muslim numerical minority, the awareness of their Islamic identity prompted them to initiate collective measures to preserve their religious values, social customs and cultural traditions.[63]   This was achieved by gathering and offering their prayers at a common place near the place of abode and practise their belief in Tauhid (Oneness of God).   .

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59   E.H. Brook and Webb, History of Natal, p. 81.
60   S.R. Pather, Centenary of Indians, p. 43.
61   By 1885 about 4000 Indians had settled in and around Durban.
62   Information extracted from Daily News Supplement, 24 February, 1976, p. 10.
63   Meet the Muslims in South Africa, 1980, p. 4.

Abubakr Jhaveri, one of the first passenger Indians, purchased a site in 1880 in the present Grey Street complex in Durban, where the Jumma Musjid Mosque is situated, with a view to propagate Islamic teachings and the precepts of the Quran.[64]

At this site a wooden structure was constructed to house children who were offered instruction in reading the Arabic Quranic text and to memorise some of the selected verses such as chapters 1, 114, 113, 112, 111 and 110.[65] According to Mr Vahed[66] these children of the indentured labourers were also taught to write the Arabic alphabet and words.

This modest beginning spurred the Muslim community to aspire to better structured educational facilities where Muslim children could attain, via the learning of Arabic, their religious goals.

Oral tradition confirms that from 1860-1895, Islamic education was mainly obtained in the home. The parent taught the child to recognise and read the Arabic words, to memorise Quranic verses and to perform the Salaat (prayers). Those who were conversant with the Quran conducted classes in private dwellings in the early hours of the morning or late in the evening, after sunset, for they were engaged in farming activities as part of their training programme in occupational engagement.[67]

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64 F. Meer, Portrait of Indian South Africans, p. 188.
65 These chapters are taught to children in all Madressas so that they may be recited in their Salaat (prayers).
66 The researcher interviewed Mr Vahed, aged 69, a regular member of the Jumma Musjid prayer gathering. The information is based on oral tradition.
67 An interview conducted with Moulana A.R. Rauf, Imam of Westville Mosque, Durban and grandson of the late Sufi Sahib (1858-1910).

In 1895 A.D. Shah Ghulam Muhammed Habibi, better known as
Sufi Sahib,[68] arrived in Durban from India. His advent
opened up a new chapter in the history of Islam in South
Africa. The Muslim community at that time was a somewhat
motley assembly forming a small minority. They had mixed
freely with the Hindus and were rapidly forgetting their
obligatory Islamic practices. "It was a measure of success
of Sufi Sahib that the Muslims were to be moulded gradually
into a relatively homogenous community."[69]

The building of the Mosque at Riverside, in Durban, in 1903
to provide guidance in the teaching of Arabic, was Sufi
Sahib's greatest contribution to the advancement of the
Arabic language. According to Hajee Shaik Ebrahim[70] and
Moulana Abdul Kader,[71] Sufi Sahib personally trained his
assistants to teach the Muslims, both adults and children:

1   To read the Arabic text of the Quran.
2   To memorise verses from the Quran and use them when
    performing their daily prayers.
3   To write the Arabic script of the Quran with accurate
    proficiency.

His main objective was to unite the Muslims by promoting the
Arabic language via the medium of the Quran.

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68 Refer to plate 3.5 for photograph of Sufi-Sahib, taken
    from A Muslim Saint in South Africa by G.R. Smith.
69 Ibid., p. 1.
70 Hajee Shaik Ebrahim, aged 84, was interviewed by the
    researcher on 18 April, 1983. He was a student of Sufi
    Sahib in 1904 when he was only seven years old.
71 The researcher interviewed Moulana Abdul Kader, aged 82,
    on 30 June, 1983. He was six years old when he was
    studying under Sufi Sahib. He is at present an Imam of
    the Al-Ameen Mosque, Unit 7, Chatsworth, Durban.

PLATE 3.5   **A MUSLIM SAINT IN SOUTH AFRICA :**
SUFI SAHIB (1858 - 1910)[72]

Ṣūfī Ṣāḥib, *ca.* 1325 H./1907

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72   Photograph of Sufi Sahib, taken from <u>A Muslim Saint in</u>
     <u>South Africa</u> by G.R. Smith, p. 1.

3.3.2 The genesis and development of the institution of madressa in Natal

The primary concern of the Muslim community of Durban was to establish Mosque-cum-Madressa to fulfil the religious and educational needs of the Muslim child. The idea of having this type of an institution was based on such similar organisations that existed in Indo-Pakistan. Institutions of this type were not, however, to be found in the Cape, for the Cape Malays had their origin in the East Indies.

To achieve their objectives, <u>Molvies</u> or learned theologians were brought from India to act as <u>Imams</u> (priests) of the <u>Musjids</u>.[73] They were required to serve as teachers and teach religious subjects at the <u>Madressa</u> schools. The curriculum followed was based on the model of the Sufi Sahib <u>Madressa</u>[74] with the addition of the reading and writing of <u>Urdu</u>.

<u>Urdu</u> has been included because the <u>Molvies</u> were from Indo-Pakistan and the language of the Muslims in that country was <u>Urdu</u>. Furthermore, they found it easy to teach through the medium of <u>Urdu</u> for Arabic was only taught to the children but not used as a medium of instruction.[75]

The establishment of Mosque-cum-Madressa such as the Jumma Musjid in 1880, Sufi Sahib Musjid in 1903, Anjuman Islam in Pine Street, Durban in 1917 are living testimonies of the efforts of the early Muslims towards the education of the Muslim child.[76]

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73 Another word for Mosque is <u>Musjid</u>. The term <u>Musjid</u> is an Arabic word meaning Mosque but it is used very freely in Indo-Pakistan to mean <u>Madressa</u>. The Indian Muslims used this term so as not to lose their cultural links and ties with their country of origin.
74 Refer to page 52 for curriculum of Sufi Sahib <u>Madressa</u>.
75 This information is based on oral tradition as a result of an interview with Moulana A.R. Rauf, grandson of Sufi Sahib.
76 Y.A. Kader, <u>Islamic Religious Education in Durban and Surrounding Areas 1860-1979</u>, p. 28.

The Muslim parent of fifty years ago insisted on sending his child to the Madressa at an early age, usually at five, although there were a few that were even younger. The child continued at the Madressa until he completed the reading of the Arabic text of the Holy Writ (Quran). In the interim, the child attended secular school until he or she finished the Primary School Certificate, equivalent to present day standard six.

Research findings[77] have revealed that the medium of the instruction changed from Urdu to English as the latter has become the language of the vast majority (± 90%) of the total Muslim population of the country. Urdu was, however, used by the teachers up to 1980 as they had developed communicative competency in that language. The position today is keeping pace with the demands of the child and English is preferred as South Africa is not an Islamic country.

1950 saw a change when the Orient Islamic Educational Institute[78] was instrumental in bringing Professor Ishrat Hussein, an Arabic educationist of Aligarh University, Pakistan, to South Africa to advise the Institute on the promotion of the Arabic language. In the same year classes under his supervision were held in Durban to train teachers in teaching Arabic via the medium of English.

This decisive move was the beginning of formal instruction of the Arabic language to the Muslim community in South Africa. Its most significant outcome was the formation of the Arabic Study Circle in 1950 with Dr. D.S. Mall as its first chairman. The main objective of the circle was and still is the promotion of Arabic with a view to understanding the Holy Writ (Quran) and the Hadith (Sayings of the Prophet-traditions).

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77 Interviews conducted with Moulana Yunus Patel, Secretary of Jamiat-ul-Ulema, Natal; Moulana Ansari, Imam, West Street Mosque, Durban; Moulana A.R. Khan, Religious Instruction Supervisor, Orient Islamic Institute, Durban and available research documents have confirmed these findings.
78 This is a leading educational body in Durban.

TABLE 3.2   LANGUAGES TAUGHT AT MADRESSAS IN NATAL
                   1967 – 1977[79]

Type of Madressa	Urdu	Arabic
Private	30	0
Organisation	45	0

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79 Survey of Islamic Education in Durban and District
    1977-1978, p. 20.

Table 3.2 shows that although 30 private and 45 organised Madressas taught Urdu, none taught Arabic as a language even though teaching concentrated on religious issues, because of the lack of qualified teachers in this discipline. Research findings indicate that children opt for the language[80] that is understood by them and is spoken in their immediate surroundings.

3.4 MUSLIMS IN THE TRANSVAAL

The movement of Indian Muslims to the Transvaal began soon after the arrival of the Indians in Natal in 1860. It is likely that most of them were the descendants of passenger Indians who entered the country through Durban. The discovery of gold on the Rand in 1885 accelerated the inflow of prospectors and investors in businesses. The Muslims were and are a widely dispersed ethnic group in Johannesburg and are settled in places such as Benoni, Springs, Boksburg and Brakpan.[81]

3.4.1 Genesis and growth of the institute of madressa in the Transvaal

3.4.1.1 The Period 1870-1890

The early Muslims were conscious of the religious education of the child and oral tradition confirms that the principal educator was the mother, who besides performing her household chores, was responsible for imparting Islamic teachings, especially the reading of the Quran and memorization of Quranic verses in Arabic because the father was engaged in business enterprise.[82]

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80 Urdu is the mother tongue of the elders of the Muslim family and is spoken among family members. Consequently children are familiar with this language. Futhermore, radio programmes presented in Hindi and Urdu (one hour Qawali programme presented every Sunday between 17h15-18h15 via Radio Lotus) also assists in the learning of this language.
81 Journal of the Institute of Muslim Minority, Vol. III, No. 2, pp. 246-247.
82 Interview conducted with Moulana Sanjavi, Principcal of Waterval Institute, Transvaal, on 13 April, 1983.

3.4.1.2 **The Period 1900-1940**

Until 1903 there was no organised Islamic education for the Muslim child. With the arrival of Sufi Sahib[83] in 1907, an effort was made to establish a Madressa-cum-Mosque in the vicinity of Johannesburg. This move brought the dispersed Muslim family into a closer knit group. In other centres such as Benoni, Pretoria, Vrededorp and Ermelo, Mosques were erected and adjoining areas were utilised for the religious education of the children.[84]

As in the Cape and Natal, the Muslims of the Transvaal were religiously conscious and kept their children in Madressa classes from 09h00 to 15h00 from Mondays to Fridays. Secular education was neglected because of the importance placed on religious instruction. The children were given instruction in reading of the Quran, memorization of Quranic verses in Arabic, methods of performing the five daily prayers and Urdu.[85]

3.4.1.3 **The Period 1940-1970**

In the Transvaal there was no large concentration of Indians comparable to that in Durban. Furthermore, those that existed were scattered. The Group Areas legislation which came into effect in the 1940's created two large townships, namely Lenasia and Laudium and this had a hampering effect on immediate attempts at organising the Transvaal Muslim community into a homogenous society.[86]

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83   Refer to sub-section 3.2.2 of this chapter for a detailed account.
84   Interview conducted with Moulana Sanjavi, refer footnote no. 82.
85   The researcher interviewed Moulana Yunus Patel, Secretary of the Jamiat-ul-Ulema, Natal on 16 February, 1982. Reference has been made in 3.2.2 of this chapter in connection with Urdu.
86   Journal of the Institute of Muslim Minority, op. cit., p. 247.

In 1940 the Waterval Islamic Institute was established with 120 boarders and four Madressa teachers. The subjects taught were Arabic, Urdu, Persian and memorization of Quranic verses and the relevant chapters. Arabic was taught through the medium of Urdu and not through the medium of English because their tutors, being Pakistani, spoke Urdu.[81]

3.4.1.4 **The Period 1970-1980**

The largest concentration of Muslims in the Transvaal are found in the townships of Lenasia and Laudium. it is possible to state that more than half of the total of the Transvaal's Muslim population is concentrated in these two Indian townships. In order to preserve the Islamic creed and culture, Islamic cultural bodies were founded, namely Lenasia Muslim Association (1976), Central Islamic Trust (1977) and the Laudium Islamic Society (1976). The objective of these bodies is to promote Islamic education on an organised basis.

Table 3.3 demonstrates that although 54[88] organised and 12 private Madressas taught Urdu, none gave any instruction in Arabic which may be due to the unavailability of qualified teachers to promote this language. It further illustrates that Urdu[89] is a dominant language and is not foreign to the child's ear.

The Muslim child attends Madressa classes from 15h00-17h00 (Mondays to Fridays) besides attending secular education (provided by the state) and continues his stay at Madressa from class one to standard six, a period of 8 years. However, provision is made for those who are keen to pursue Islamic education from standard seven up to standard ten.

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87 Brochure, <u>Waterval Students' Union</u>, 1933-1984, p. 30.
88 These 54 <u>Madaris</u> (plural for Madressa) are affiliated to the Jamiat-ul-Ulema, Transvaal, and follow a common syllabus.
89 Refer to footnote no. 80 for a detailed account.

TABLE 3.3　　　LANGUAGES TAUGHT AT MADRESSAS IN THE TRANSVAAL
1970 – 1980[90]

Type of Madressa	Urdu	Arabic
Private	12	0
Organisation	54	0

90　Grid statistics compiled from returns of questionnaires submitted to Lenasia Muslim Association, Transvaal.

3.5 MUSLIMS IN THE ORANGE FREE STATE

Since the Orange Free State is the only province in the
Republic of South Africa that has no Indian community, it
follows that there are perforce no Muslims, hence no Mosques
or Madressas. Consequently, the teaching of Arabic as a
language has not entered the Orange Free State.[91]

3.6 SUMMARY

Arabic scholars affirm that the Muslims in South Africa are
as old as the first White settlements in the country, that
is, from 1652 in the Cape and 1860 in Natal.

Early Cape Muslim pioneers such as Shaykh Yusuf, Said
Aloewie, Tuan Guru and Abubakr Effendi were responsible for
piloting educational activities, especially the teachings of
Islam and the promotion of the Arabic text of the Quran,
amongst the Cape Muslim Community.

In Natal Sufi Sahib and organisations such as the Orient
Islamic Educational Institute and the Arabic Study Circle
played a prominent role in firmly establishing Islam on a
sound footing.

In the Transvaal Sufi Sahib and the various Islamic
educational institutions were responsible in establishing
Islamic teachings on the principles laid down by the Quran
and Hadith (traditions).

In the Orange Free State, Muslim influence has not been
reached because of the absence of an Indian population.

From the very humble beginning in South Africa in 1652, the
Muslim community has been successful in phasing Arabic as a

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91 Interview conducted with Mr A.G. Joosab, M.P. of the
    House of Delegates on 14 April, 1984.

subject in Islamic education. Arabic has been given recognition[92] and its inclusion in the curriculum has been due to the hardships, dedication and foresight of the mentioned early Muslim pioneers.

The Group Areas Act, gave rise to densely populated areas such as Lenasia and Laudium in the Transvaal. This led to the scattering and isolation of the Muslim community. In spite of this, the Muslims have established bodies such as the Arabic Study Circle, Lenasia Muslim Association, Central Islamic Trust for the promotion of Islamic education with a view of teaching Arabic as a language to the younger Islamic generation.

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92 Refer to chapter 4, sub-section 4.5.3 for a detailed
    account.

ARABIC IN INDIAN SECONDARY SCHOOLS

4.1   INTRODUCTION

Man, today, lives and thinks in a world context. The thoughts and actions of communities formerly unknown to the cultural groups have been made familiar by pioneers,[1] explorers[2] and missionaries[3]. However, man remains attached to his own community, his own group, while being able to see past the bounds of his own circle of people and view nations and countries beyond. This is the case because he has learnt to communicate with them in their own languages, or they with him in his, or else in another language understood by both groups. It could be stated that "the natural advantage gleaned from learning a foreign language[4] is the rich intellectual stimulation gained through familiarity with culture, way of life, thinking values and customs of another nation."[5]

The growth of Islamic culture, which holds within its embrace peoples of diverse races and regions, has been possible because of the use of Arabic as a common language of religion and learning. Although the Muslims in South Africa are classified under Malay Muslims, Indian Muslims and Bilalian (formerly Zanzibar) Muslims, they have a common language of solidarity in Arabic which is evident not only in South Africa, but in all Muslim countries/communities throughout the world.

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1   To mention but a few prominent pioneers, one could refer to Dr. David Livingstone (1813-1873), Sufi Sahib (1858-1910) and Hazrat Badsha Peer (1820-1894).

2   Some influential explorers were Vasco da Gama (1460-1824) and Christopher Columbus (1446-1506).

3   Missionaries belonging to the London and Moravian Missionary Society were but two missionary institutions responsible for the spreading of Christianity.

4   The term foreign language refers to Arabic because it is not an official language of South Africa.

5   Fiat Lux, Vol. 14, No. 7, pp. 16-17.

4.2 GENESIS AND GROWTH OF ARABIC AS A LANGUAGE IN INDIAN SECONDARY SCHOOLS

4.2.1 Introduction

Muslims, and this includes those in South Africa, have one identity. They have been one for the past 1402^6 years and were united by Faith in <u>One Allah</u>, One Book (<u>The Quran</u>) and One Prophet (SAW). They have had, ever since, one centre - Mecca - and the annual pilgrimage to the Holy City has served as a single platform for the Muslims. Their language, as has been stated, is also one, that is Arabic, the language of the <u>Quran</u>. Over 900 Million Muslims of the world recite the latter, also known as the <u>Revealed Book</u>, from the original 6th century Arabic text. It is not surprising then, that they are one nation no matter how scattered the Muslim communities might be, and that the Arabic language is as active today as it was in times gone by. Its grammar, vocabulary, phrases, diction, pronunciation and spelling have not undergone any change. The stable nature of Arabic is not only regarded as exceptional but also miraculous.[7]

In the particular case of South Africa, Arabic as a school subject made its entry in 1975, when it established itself firmly in the curriculum of 14 secondary schools.[8] It was offered as an optional subject in standards six and seven. Since 1977 it has been offered as a third optional language in the senior secondary phase (standards eight to ten) by the Department of Indian Education.

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6   The first century of the Islamic calendar dates not from the birth of the Holy Prophet (SAW) on 20 April 571 A.D. but from the date of His journey from Mecca to Medina, known as the <u>Hijrah</u>, in 622 A.D.
7   <u>27th Biennial General Meeting, Report of the Committee of the Arabic Study Circle</u>, Durban, 19 February, 1978, p. 4.
8   For the list of names of schools refer to table 4.5 of this chapter.

4.2.2 Historical retrospect of official and unofficial languages in South Africa

An historical retrospect of official languages in South Africa dates back to the beginning of the 20th Century, prior to the existence of the Union of South Africa which was established on 31 May, 1910. The South African Act of 1909 laid down that English and Netherlands (Dutch) were to be the official languages of the country. Afrikaans, however, was substituted for Netherlands when Dr. D.F. Malan (1874-1959) as Minister of the Interior introduced the amendment to Article 137 of the South Africa Act in March 1925 and the Bill was unanimously adopted.[9] Consequently, Afrikaans and English to date remain the two official languages of South Africa.

Apart from the two mentioned official languages, there are other indigenous languages which are widely spoken in South Africa that may be termed 'unofficial languages'. Accordingly, "in terms of Act 21 of 1971, Bantu languages enjoy official status in the homelands in addition to English and Afrikaans."[10] Under the title 'unofficial languages' one may also include various Indian dialects and vernacular languages.[11] Although the two official languages of the country are spoken by the Indian community, some 30% of the approximately 750 000 Indian South Africans have a good command of one or more of the Indian vernacular languages.[12]

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9   A.N. Boyce, Europe and South Africa, Vol. 2, p. 227.
10 Fiat Lux, op. cit., p. 17.
11 The Indian vernacular or mother tongues spoken in South Africa are Hindi, Tamil, Telegu, Urdu and Gujerati.
12 Official Yearbook of the Republic of South Africa, 1983, p. 106.

https://etd.uwc.ac.za/

4.3 THE NEED FOR THE INTRODUCTION OF ARABIC AMONGST THE MUSLIM COMMUNITY

One of the characteristic features of the Muslim community is the preservation of its culture and identity. To maintain this, they realised the need for the introduction of Arabic in Indian secondary schools. The following bodies, namely the University of Durban-Westville, the Arabic Study Circle in Durban, the Islamic Council of South Africa (I.C.S.A.), the Religious Department of Orient Islamic Institute in Durban and the Jamiat-úl-Ulema[13] of Natal were instrumental in taking the initiative in giving Arabic a recognised place in the advancement of Muslim culture:

1   **The University of Durban Westville.** The Departments of Arabic, Urdu and Persian, and Islamic Studies under the leadership of Professors S.S.H. Nadvi and S.S. Nadvi, assisted the Department of Indian Education in providing a draft syllabus[14] for the secondary school curriculum in 1975.

2   **The Arabic Study Circle in Durban.** This body, under the chairmanship of Dr. D.S. Mall, was responsible for engaging the services of Professor Ishrat Hussein of Pakistan in 1956 to give guidance to the Muslim community leaders and prospective students (reference to both children attending school and working class personnel) in basic grammar rules governing the Arabic language. Since 1957 guidance has been provided extra-murally on an informal basis.[15]

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13 This is an Arabic phrase meaning a body of Muslim learned personnel.
14 The initial draft syllabus that had been presented in 1975 was too advanced for the standard six pupils. Consequently a modified syllabus was introduced in 1976 by the Department of Indian Education. The latter is provided in appendix 1.
15 Interview conducted on 16 February, 1982 with Dr D. S. Mall, who is currently occupying the position of deputy president of the Arabic Study Circle.

It can be categorically stated that this modest beginning had a great impact on the Arabic discipline.

3 **The Islamic Council of South Africa.** This body was under the leadership of Advocate I. Bawa when it successfully enlisted the services of Arabic scholars from Egypt (Al-Azhar University, Cairo) in 1965 to attach them to the Arabic Study Circle for teaching a beginners class with a total enrolment of 70 interested students. The latter comprised both children attending school and working class personnel. The lessons were conducted extra-murally on an informal basis at the Pine Street Madressa Hall in Durban.[16]

4 **The Religious Department of the Orient Islamic Institute in Durban.** This body, headed by the principal of the Religious section, Mr M.A. Methar (also known as Farooqi) realised that the Muslim youth merely recited the Quran and were unable to give meaning to the Arabic text. This motivated them to forward a motion in 1973, stressing the need for the introduction of Arabic as an examination discipline in Indian secondary schools.[17]

5 **The Jamiat-ul-Ulema of Natal.** This body, under the guidance of Moulana Ansari, the Muslim priest at West Street Mosque in Durban, stressed the need that the South African Muslim child has to understand the Quran and the Hadith because these books are in the original Arabic language and should govern the life of every Muslim.[18]

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16 Interview conducted on 13 July, 1981 with Mr. E. Mahida, technical assistant at the University of Durban Westville.
17 Interview conducted on 19 September, 1980 with Mr. M.A. Methar.
18 Interview conducted on 17 March, 1981 with Moulana Ansari.

The five above-mentioned bodies convened a meeting of parents, Muslim intelligentsia (Dr. D.S. Mall, Mr M. Dawood, Professor S.S. Nadvi and Advocate I. Bawa), religious leaders (Moulana Ansari and Mr. M.A. Methar) and interested Arabic students. The meeting[19] was held at the Pine Street Madressa Hall, Durban in 1973 with the specific view of deliberating the issue of introducing Arabic as an examination subject in Indian secondary schools.

At this meeting the Muslim parents proposed that the introduction of Arabic be one of the optional examination disciplines of the Indian secondary school curriculum and not an additional examination subject as the standard six child already had to cope with nine examinattion subjects. Mr. S. Sheik, a parent, argued that since Arabic was not an official language of South Africa, although it had been reclassified as an eastern or cultural language, it was more applicable to students belonging to the Islamic faith because the Muslim child was familiar with the reading of the Arabic text of the Holy Writ (Quran). The researcher aired his view that sectionalism be completely divorced from the educative situation as its mere mention indicates negative thinking. Furthermore, according to him, it would result in a breakdown in the sense of belonging and togetherness among the diverse cultural grouping in the school situation.

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19 The attendance register revealed that there were 75 parents, 6 members belonging to the professional sector (excluding teachers), 7 teachers from both the religious and secular departments and 2 members from the religious community. This information was extracted from the minutes of the meeting held at the Pine Street Madressa Hall, Durban in March 1973.

Mr M. Dawood then suggested that Arabic as an examination subject should be open to all students from standard six onwards, irrespective of their religious and cultural background.[20] Students who had an inclination towards this discipline should be encouraged to opt for the subject as the medium of instruction would be via English. According to him, however, they would experience more severe problems as far as the reading and writing of the Arabic script of the Quran and Hadith are concerned.

The Muslim religious leader, Moulana Ansari, pointed out that a non-Muslim opting for Arabic would in all probability show keener interest in the new discipline[21] as well as making a concerted effort to prove to his Muslim colleagues that it is possible for students belonging to non-Islamic faith to excel in the study of the Arabic language.

As a result of the outcome of the meeting, the Natal Muslim community sent a first delegation to the then Director of Indian Education, Mr. P.W. Prinsloo in 1973.

4.3.1 First Delegation: 1973

The first delegation was headed by Mr. A.M. Rajab, chairman of the Orient Education Board, and chairman of the Executive Committee of the S.A.I.C,[22] the late Dr. A.M. Moolla,[23] prominent educational and cultural leader and trustee of the Orient Islamic Education Intitute, Mr. M. Dawood, Advocate I. Bawa and Dr. D.S. Mall.

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20 Interview conducted on 17 March, 1983 with Mr. M. Dawood (lecturer, Department of Arabic at the University of Durban Westville).
21 From 1975-1985 no non-Muslim student had opted for Arabic as an examination subject.
22 S.A.I.C. is an abbreviation for the South African Indian Council.
23 Dr. A.M. Moolla was a prominent figure in business, educational, cultural and charitable organisations. He was the founder of the A.M. Moolla group of companies with its headquarters in Leopold Street, Durban. He died on 10 July, 1980.

The main issues discussed were:

1 **Availability of teachers**

It was argued that if Arabic were to be taught at schools, professionally qualified teachers were needed, as is the case with all other examination subjects. In order to maintain a high standard, meeting the requirements of the Joint Matriculation Board, only professionally qualified teachers would be proficient to impart the contents of the Arabic syllabus. At this meeting it was stressed that there were only 15 teachers who had majored in Arabic at university level. However, none had entered the teaching profession as some had opted for a business world while others had pursued law courses.[24]

It was also decided that the delegation submit to the Department of Indian Education names of teachers who were professionally qualified and had had Arabic I or II incorporated in their degree courses. At the time it was most likely that the department would encounter difficulty in finding people to introduce this new subject as the majority of teachers were engaged in teaching subects of their speciality.

Due to the demand of knowledge concerning the methodology of teaching Arabic to the South African Muslim child, the University of Durban Westville introduced a special methodological course in Arabic in the University Higher Diploma Education curriculum in 1976. This need arose as a result of the efforts on the part of the Muslim intelligentsia. This faculty has since successfully produced 110 students with Arabic as a "special method" subject.[25]

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24 Information obtained as a result of an interview conducted on 16 October 1982 with Mr. M. Dawood.
25 Information obtained as a result of an interview conducted on 10 December, 1985 with Mr. E. Mahida, technical assistant, University of Durban Westville.

2 Time Tabling

The delegation, and in particular, Mr. M. Dawood, recommended that Arabic as an examination subject be classified as an optional language as it is not the communicative language of the South African Muslims. Hence, as a result of his deliberation, the number of periods devoted to this discipline per week was limited to three in standard six and seven, and has remained the same to date. In standard eight, nine and ten, the number of periods allocated to Arabic remains at six. Since Arabic is an optional language, it perforce has less hours than the two official languages of the country. Furthermore, it would be included in group five of the compulsory subject prescribed for standard six and seven.

Table 4.1 reveals that Arabic is coupled with Health Education. Consequently those opting for Arabic will eliminate Health Education. Hence, Arabic will be chosen by those pupils who have an inclination towards this subject. At the same time it forms a part of the nine examination subjects offered in these standards.

3 Syllabus

At this meeting the delegation presented a copy of the initial draft syllabus which, had it been implemented, would have been too advanced for the standard six pupils as it embodied aspects such as subjunctive, imperative and jussive moods. The researcher's investigation in syllabus coverage revealed that these three mentioned aspects are in fact contained in course I (the first year level) at the University of Durban Westville and the University of South Africa. Consequently, the delegation was entrusted with the task of preparing and presenting a modified syllabus to cater for the needs of the local Muslim child, reflecting special consideration to grammar coverage within the grasp of the standard six child.

TABLE 4.1   COMPULSORY SUBJECT GROUPING IN STANDARD SIX AND SEVEN (APPLICABLE TO ORIENT SECONDARY SCHOOL) 1975 – 1976[26]

Group	Subject	Time Allocation Per Week
1	English	7 x 35 minutes
2	Afrikaans	6 x 35 minutes
3	General Science Mathematics	4 x 35 minutes 6 x 35 minutes
4	History Geography	3 x 35 minutes 3 x 35 minutes
5	Technical Drawing Accounting Arabic or Health Education	3 x 35 minutes

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26 Information extracted from Orient Secondary School time table, 1975-1976.

4 Outcome of the first delegation

Although the first delegation did not meet with its expected goal it did achieve a twofold success[27], namely:

1 The Director of Indian Education was very much impressed with the deliberations and gave his assurance that Arabic as a cultural language would be given its rightful place in the school curriculum, which indeed he did two years later in 1975.

2 The Muslim community had, via the delegation, established a communicative channel with the Director who assured them that future deliberations pertinent to Arabic would have Muslim representations on the panel.

4.3.2 Second delegation : 1975[28]

At a meeting held on 25th September 1975 at the office of Mr Ebrahim Osman (Planning Section, Department of Indian Affairs, Durban) the delegation submitted a modified syllabus[29] that was designed to cater for the needs of the South African Muslim child. This modified syllabus was subsequently approved by both the Department of Indian Affairs and the Joint Matriculation Board. The Department controlling Indian Education despatched the approved syllabus to Orient Secondary School, Durban, in April 1976. As a result this school became the first school offering Arabic as an examination subject in the school curriculum. No other

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27 Information obtained as a result of an oral interview conducted with Dr. D.S. Mall on 14 July, 1983.
28 The second delegation was headed by Advocate I. Bawa. The other members were Professor S.S. Nadvi (Department of Islamic Studies, University of Durban Westville), Mr M. Dawood, Dr. D.S. Mall, Moulana A.R. Ansari and Mr. M.E. Sultan (Member of the Islamic Educational Institute and member of the S.A.I.C.)
29 The modified syllabus is provided in appendix 1.

school under the control of the Department of Indian Affairs had phased Arabic as one of the examination subjects in standard six by 1976.[30]

Thus 1975 heralded a new era for the Muslim student with the introduction of Arabic in the Indian secondary school curriculum.

4.4 THE FIRST SCHOOL TO INTRODUCE ARABIC[31]

In 1975 Orient Secondary School in Durban was the first school to introduce Arabic as an elective discipline.[32] There were a number of pupils who were interested in opting for Arabic but there was an element of doubt in their minds regarding the 'grade'[33] of Arabic in the senior secondary phase, that is, from standard eight to ten. A number of standard six pupils opted for Accounting (as indicated in table 4.1) because of the 'higher grade' status. In spite of this, 57 of the 89 standard six pupils (representing 64% of the total standard six enrolment) accepted the challenge and opted for Arabic. The remaining 36% preferred Health Education. Perhaps they were either not given sufficient briefing on Arabic as a subject or they could simply have exercised their personal subjective option.

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30 It was Mr Gabriel Krog, Director of Indian Education (1975-1984) who gave the 'green light' for Arabic as a language to be part of the school curriculum.
31 The researcher's finding (up to 1985) has revealed that only Indian secondary schools phased Arabic into the school curriculum. To date, no White, Coloured or Black schools have introduced this subject. The rationale being that there are none or no significant number of Muslims amongst the above-mentioned ethnic groups.
32 Al-Qalam, Vol.6., No. 11, p. 3.
33 From 1977 to 1985 Arabic was offered on the 'standard grade' only.

Of the initial group of 57 pupils, 13 continued with Arabic up to standard ten representing 22,5% of the students involved in the pilot programme. It may be that these pupils were influenced by parental and/or by community pressure or that they have exercised their personal option. The remaining 77% opted for a subject on the higher grade. According to Mr M. Dawood, Arabic could not be placed on par with the two official languages of South Africa. Consequently, it was classified as an 'unofficial' language or an 'eastern' language and has been offered on the standard grade.

Table 4.2 reveals that the 6^A group was a complete Arabic unit while the 6^C was solely a Health Education unit (see Table 4.1). The 6^B division was a split unit comprising both students opting for Arabic and Health Education. Furthemore, not all Muslim pupils opted for Arabic. Of the total number of 73 Muslim pupils, 57 chose Arabic which represented 78% of the total Muslim enrolment. This initial response from the pupils was very encouraging. The statistics enumerated in table 4.2 had not been foreseen because no pupil from the 6^C group opted for Arabic despite the fact that 12 pupils professed the Islamic faith.

From 1975 to 1982, the researcher, being involved in the teaching of Arabic at the Orient Secondary School encountered during an oral testing programme 9 standard six Arabic pupils who were unable to read the original Arabic text of the Holy Quran. By careful and tactful questioning the following was revealed which perhaps can provide the rationale for their Arabic literacy inadequacy:

1 The 9 pupils had not received any Madressa education.
2 Both parents of these pupils were engaged in work and arrived home as late as 18h00. It is most probable that the parents did not supervise the basic fundamentals of reading the Quran because of the time-cum-fatigue factor.
3 A few parents themselves were unable to read the Arabic text of the Holy Writ (Quran) and were solely dependent on the English transliteration.
4 A few parents themselves did not receive their early Madressa education. Hence the child also suffered a similar fate.

TABLE 4.2   **ENROLMENT IN ARABIC AS AN OPTIONAL (EXAMINATION) SUBJECT AT ORIENT SECONDARY SCHOOL IN 1975**[34]

Standard 6 Division	Muslim Students – Non-Muslim Students	Student Enrolment For Arabic	Total
A	36 (all Muslims)	36 (all Muslims)	36
B	25 Muslims plus 6 non-Muslims	21 (all Muslims)	31
C	12 Muslims plus 10 non-Muslims	nil	22
		Total enrolment in standard 6	89

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34 Information extracted from December 1975 examination schedule of Orient Secondary School.

4.5 1977: ARABIC INTRODUCED AT DURBAN GIRLS' SECONDARY SCHOOL

Another milestone in the development of secondary school level of eastern cultural languages was realised, when, in January 1977, Durban Girls' Secondary School phased Arabic as an elective subject of the school curriculum. It seems feasible to assume that those that chose Arabic did so because of parental and/or Muslim community pressure, although one cannot eliminate the possibility of the students having exercised their own choice of subject.

Table 4.3 indicates that out of a total school enrolment of 1 186, 122 pupils selected Arabic as one of their examination subjects. This represents 10.45% of the school population. This small percentage is commendable for not all pupils adhered to the Islamic faith. Furthermore, all Muslim pupils do not have an inclination to study Arabic as a language despite their religious allegiance.

Durban Girls' Secondary School does not belong to any religious affiliation but caters for students belonging to the different Indian linguistic groups such as Tamil, Hindi, Urdu, Telegu and Gujerati. Consequently, the total enrolment does not have a particular sectional denomination that can boast of the majority.[35]

4.6 1979: FIRST SENIOR CERTIFICATE GROUP

Muslim religious and cultural bodies in conjunction with the Department of Indian Affairs saw the fruits of their endeavours when 13 pupils[36] from the Orient Secondary school in Durban wrote Arabic (on the standard grade) as a senior certificate examination subject at the end of 1979. The quality of symbols obtained by the pupils was very encouraging.

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35 Interview conducted on 15 March, 1983 with Mr Y. Mahomed, senior Arabic teacher, Durban Girls' Secondary School.
36 The pupils were: Cader Afzal Hoosen (18 yrs), Khan Faizal (17 yrs), Khan Imtiaz (17 yrs), Mahomedy Hassan (17 yrs), Mansoor Muhammad (17 yrs), Motala Aslam (17 yrs), Motala Haroon (18 yrs), Noor Mahomed Shiraz (17 yrs), Parak Ebrahim (17 yrs), Randeree Mahomed (17 yrs), Suleman Ebrahim (17 yrs), Vawda Ebrahim (17 yrs) and Yusuf Ebrahim (17 yrs).

TABLE 4.3   1977 : ENROLMENT IN ARABIC AT DURBAN GIRLS'
SECONDARY SCHOOL[37]

Standard	Muslim Students	Student Enrolment for Arabic	Total number of Students in the School
6	± 300	96 (all Muslims)	1 186
7	± 300	26[38] (all Muslims)	1 186

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37 Interview conducted with Mr Y. Patel, Head of Department, Mathematics, Durban Girls' Secondary School, on 17 April, 1980.

38 The 26 girls were transferred from Orient Secondary School to Durban Girls' Secondary School because the former dispensed with co-education.

TABLE 4.4 **1979 : LINGUISTIC ACHIEVEMENTS OF THE 13 STANDARD TEN ARABIC PUPILS**[39]

Symbol	A	B	C	D	E	F	Total
Arabic	–	1	7	5	–	–	13
Afrikaans	–	1	–	4	7	1	13
English	–	–	2	6	5	–	13

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39   Statistics obtained from the <u>Senior Certificate Composite Subject Analysis</u>, December, 1979.

Table 4.4 provides a clear indication of the linguistic achievements of the 13 pupils in the senior certificate examination. Not only does it indicate that all 13 pupils passed Arabic but also that the greatest incidence of passes fell in the 'C' category representing 54% of the total enrolment. It is evident that the pupils were capable of coping adequately with the three widely different languages and such an achievement certainly contributed towards the continuation of Arabic in the curriculum of Indian secondary schools.

4.7 THE CURRENT POSITION OF THE ARABIC LANGUAGE IN SOUTH AFRICAN INDIAN SECONDARY SCHOOLS

Arabic as an elective course of study had made its influence felt since its introduction in 1975 and by 1982, 14 Indian secondary schools had introduced this subject as an examination subject.[40]

Table 4.5 reveals that Arabic had made a rapid spread from a humble beginning with an initial enrolment of 57 pupils in 1975[41] to 922 pupils in 1982. This represented 6.2% of the total number of pupils who could opt for Arabic in 1982. It is possible that Muslim parental influence, community influence or interest of pupils who opted for this subject from the pioneering years motivated the latter to enrol for Arabic as an examination subject.

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40   Al-Qalam, op. cit., p. 3.
41   Refer to table 4.2 for a detailed account.

TABLE 4.5   1982 : SCHOOLS AND PUPILS ENGAGED IN THE STUDY OF ARABIC[42]

| | | | | STANDARD | | | | | |
NO.	PROVINCE	TOWN/CITY	NAME OF SCHOOL	6	7	8	9	10	TOTAL
1	Natal	Durban	Durban Girls' High	87	53	19	24	21	204
2	Natal	Durban	Orient Secondary	45	41	9	17	20	132
3	Transvaal	Lenasia	Lenasia High	70	33	–	–	–	103
4	Transvaal	Pretoria	Laudium High	53	47	–	–	–	100
5	Natal	Ladysmith	Windsor High	31	32	–	–	–	63
6	Natal	Verulam	Mount View	39	18	–	–	–	57
7	Natal	Pietermaritzburg	Raisthorpe high	31	25	–	–	–	56
8	Natal	Stanger	Stanger High	38	–	17	–	–	55
9	Natal	Stanger	M.L. Sultan, Stanger	–	34	–	–	–	34
10	Cape	Cape Flats, Rylands	Rylands High	33	–	–	–	–	33
11	Transvaal	Potchefstroom	Potchefstroom High	14	13	–	–	–	27
12	Natal	Dundee	Dundee High	24	–	–	–	–	24
13	Natal	Port Shepstone	Port Shepstone High	–	19	–	–	–	19
14	Natal	Durban	Phoenix Unit 13	–	15	–	–	–	15
			TOTAL	465	330	45	41	41	922

81

42 Loc. cit.

The statistics in table 4.5 further reveals:

1   The two pioneering schools, that is, Orient Secondary School and Durban Girls' Secondary School were the only schools in 1982 that offered a full Arabic programme ranging from standard six to standard ten.

2   Natal had ten schools comprising of 659 pupils representing 71.5% of the total enrolment of 922 pupils who chose Arabic. Transvaal had three schools with 230 pupils representing 25% of the total enrolment of 922 Arabic pupils. The Cape had only one school with 33 pupils opting for Arabic and this figure represents 3.5% of the total enrolment of 922 Arabic pupils. The high incidence of schools and pupils in Natal is due to the fact that this coastal province has the greatest concentration of Indians in the Republic (about 80% of the Republic's Indian population).

3   The number of pupils opting for Arabic in standard eight was very much lower than that of standard seven because this subject has been offered only on the 'standard grade'.[43]

It can be concluded that the Muslim community is not a religiously homogenous community as it is intersettled with other religious groups such as Hindus and Christians. Furthermore, the Muslim population comprises $\pm$ 4% of the total population of South Africa.[44] Moreover, all Muslim pupils do not opt for Arabic as they are not inclined to the study of this discipline due to their literacy inadequacy.

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43   Interview conducted on 16 November, 1983 with Mr H. Bindapersad, guidance counsellor, Orient Secondary School.
44   Interview conducted on 18 September, 1983 with Professor S.S.H. Nadvi, University of Durban Westville.

4.8 THE ROLE OF EXTRA-MURAL ACTIVITIES IN SCHOOLS

In order to generate enthusiasm in Arabic, both amongst pupils and parents, Mr A.S. Medar, the researcher, enlisted the co-operation of the standard nine pupils of Orient Secondary School and founded an Arabic club in 1981. The principal objective of this club was to promote and advance Arabic language and culture. The parents and the school principal, Mr R. Ramdass, welcomed the idea.

The first activity of the Arabic club was held in September 1981 when Arabic was brought to life on stage at the Orient Secondary School hall in Durban. For the first time since its introduction in 1975 a dialogue[45] in Arabic, especially written for this occasion, was performed before an audience of parents, community members and Muslim cultural bodies.

The success of the first initiative fostered such enthusiasm that the following year (in 1982) the said club staged an Arabic playlet entitled 'The Doctor and the Patient' and an Arabic poem[46] entitled 'Death is Inevitable'. Both these items were especially prepared for the occasion.

In 1983 the Arabic club of Orient Secondary School dramatized on stage, in Arabic,[47] the famous 'Dagger Scene' from Macbeth. The audience was overwhelmingly fascinated by the flexibility of the Arabic language in a living, animated context. This was not only due to the quality of the acting

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45 Faizal Khan and Sajjad Vawda (both pupils from the standard ten class) participated in the act. A detailed English translation after each line was given by Yunus Moosa (a pupil from the standard ten class) to enlighten the audience on the contents of the dialogue.
46 The poem was recited by Hafez Cassim Paruk (a pupil from the standard ten class) and the English translation after each line was read by Hafez Yunus Hassan (a pupil from the standard ten class).
47 Mr A.S. Medar was responsible for presenting the items on stage. He has successfully made the community realize that Arabic is indeed also a living language.

but also because an English translation was offered enabling the audience to follow the sequence of the scene.

The only other school in the Republic to follow the above-mentioned trend was Durban Girls' Secondary School. In 1981, 1982 and 1983 the senior Arabic teacher, Mr Y. Mahomed, presented an Arabic <u>Jalsa</u>.[48]

Although the items were of a high standard, the audience was not fully involved because an English translation was not offered. In this regard Professor S.S. Nadvi, Head of the Department of Islamic Studies, University of Durban Westville, justified the need for an English translation when he stated that the audience would have participated more fully and appreciated the items even more had a English translation been offered.[49]

4.9 SUMMARY

Language is a means of communication between the child and his world and Arabic is no exception.

Arabic is a cultural language which holds the key to the inherent richness of the Muslim religious and cultural heritage. Although it is not a spoken language it has successfully united, and not compartmentalized the Muslims of South Africa, irrespective of their different dialects such as Memon, Gujerati and Urdu.

The inclusion of Arabic, in 1975, as an examination subject in the Indian school curriculum has heralded a breakthrough for the Muslim community. The 13 pupils of the Orient Secondary School were the first to write an eastern cultural language as one of the six subjects in the senior certificate examination. By 1982 the number of students opting for Arabic had increased to 922 in 14 Indian secondary schools in the Republic.

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48 A term implying the presentation of a variety of items in Arabic.
49 <u>Al Qalam</u>, Vol. 5, No. 10, p. 3.

C H A P T E R   5

AN EVALUATION OF THE SIGNIFICANCE OF ARABIC IN SOUTH AFRICAN INDIAN SECONDARY SCHOOLS

5.1 THE DEGREE OF SUCCESS OF ARABIC AS A LANGUAGE OF UNITY OF THE MUSLIMS

One of the phenomenon of the complex composition of the Muslims in South Africa is the multiplicity of mother-tongues spoken by them. Among these are the several Indian languages, namely Urdu, Tamil, Telegu, Gujerati and Hindi. However, Arabic is not spoken by the Muslims of South Africa as it is not their medium of communication (mother-tongue). Yet it forms a very significant part of the Muslim community.

In spite of the linguistic diversity, the Muslims succeeded in remaining united because the Quran and the Hadith, which are the cohesive forces of the religious and cultural life of Islam, are, in essence, Arabic.[1]

Religion enters into the daily life of the Muslims to such an extent that even those peoples, whose mother-tongue is not Arabic, become familiar with the Arabic language through religious usage such as greetings (As-salaamo-Alaikum meaning Peace and blessing be upon you) and daily prayers (recited five times a day). The above usages cannot be communicated in any other language but in Arabic because of its Arabic universality.

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1   Refer to chapter 2, sub-section 2.1.2 for a detailed account of geographical distribution of Arabia.

Since Arabic is the language of the Azaan (prayer call), the Mosque and the Khutbah (sermon), it is and will always remain the language of unity of the Muslims.[2] The Azaan cannot be echoed in any other language except in Arabic. Consequently, a Muslim will never feel a stranger when he hears the prayer call beckoning him to enter the Mosque, in any non-Islamic country.

Therefore, it can be stated unequivocally that the adherents of Islam are and will always remain united by the Arabic language in fellowship and brotherhood transcending cultural, linguistic and territorial barriers.

5.2   HAS ISLAM IN SOUTH AFRICA SUCCESSFULLY REALIZED ITS RELIGIOUS-CUM-CULTURAL IDENTITY?

South Africa is a multi-lingual and plural society. Therefore, it is vital that the Muslims of this region of the globe make every effort to preserve their Islamic heritage and promote the Arabic language. Since Arabic is a Divine language, the Muslim youths should make concerted efforts to study this language because it will generate within them cultural awareness.

The mundane and supra-mundane significance of Arabic demonstrated its dynamism from the early eighteenth century when the Quran was recited and committed to memory by the early Muslim settlers at the Cape. Due to the belief of Divinty in Arabic, hundreds of Muslim youths from seven years onwards attend Hifz classes[3] to qualify for the title of Hafiz. By means of these classes the Holy Writ (Quran) has remained unaltered and unadulterated, in its original form, even in South Africa which is a multi-religious country.

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2   S. Inayatullah, Why we learn the Arabic language, p. 18.
3   Refer to chapter 3, sub-section 3.1.3.2 for a detailed account.

Between 1670-1804 the authorities at the Cape made concerted efforts to prevent the Muslims from engaging in and practising their religious beliefs. In spite of this, the early Cape Muslims successfully surmounted all opposition, thereby preserving their culture and ethnicity. Consequently, they avoided the acculturation processes that were in existence during these early periods.[4]

Religion is a bond that unites people. When a particular denomination has its belief threatened, if not thwarted, there is bound to be a retaliation. The researcher feels that this element of retaliation gave rise to Islamic Nationalism, that is, the gradual awareness among the Muslim community of a sense of unity inspired by a common language (Arabic) and culture. This undoubtedly happened with the early Cape Malays who were bent on preserving their Islamic faith and attained their objective by the recitation of the Quran and by conducting their prayers in subterranean or hidden quarters. This method of the early Muslim pioneers ensured the preservation of the Arabic language and became the very basis on which further endeavours to teach children Arabic was built.[5]

Prior to 1975, Arabic was taught at Madressa institutions via the Nazara[6] method. The Madressa tutors were imports from Pakistan and successfully imparted the basic Arabic[7] via the recitation of the Quran, memorization of selected chapters from the Holy Writ (Quran) and procedures to be adopted when offering the five daily prayers. Today Madressa intitutions still encourage children from the early age of seven years to memorize chapters 93 to 114 contained in the Quran. The purpose of memoriing these mentioned chapters is twofold, that is, they are relatively short and easy to memorize and they can be used in the daily prayers.

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4   A. Davids, The Mosques of Bo-Kaap, p. 64.
5   A. Davids, op. cit., p. 117.
6   It is an Arabic term meaning memorization. This method is used in Madressa institutions where children are taught by the recitation method.
7   In this case basic Arabic refers to implementation of those which are required to use in salutation, daily prayers and reading of the Quran. It has no bearing on the communicative competency.

Although the Indian Muslims in South Africa constitute a mere 0.8% of the total South African population, they had succeeded in preserving their religious-cum-cultural homogeneity from as early as 1658 to date.[8]

5.3 HAS THE DEPARTMENT OF INDIAN AFFAIRS ADMINISTERED ARABIC IN INDIAN SECONDARY SCHOOLS DYNAMICALLY SINCE 1975?

The Departments controlling the education of the Whites, Blacks and Coloureds have made no provision for the introduction of Arabic as an elective subject of the school curriculum. This may be due to the fact that:

1   there are very few Muslims in the above-mentioned ethnic groups;

2   the students are not as yet ready to study Arabic as a language because of their religious-cum-cultural differences, that is, their affiliation to either Hinduism or Christianity;

3   there are no professionally qualified Arabic teachers on the staff to promote this subject.

The Department of Indian Affairs appointed an advisor in Arabic to promote the subject in Indian schools only. His task, _inter-alia_, is to offer valuable guidance via departmental circulars. In addition to the duties of supervision and guidance of teaching personnel, the advisor has to organise refresher and orientation courses for the teachers of Arabic in order to acquaint them with new didactic approaches and to improve the quality of instruction. Futhermore, he acts as chairman or serves as ex-officio member of the subject committee of the Division of Education of the Department of Indian Affairs, which among its other functions, compiles and revises syllbuses and recommends suitable text books.[9]

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8   Information obtained from the Official Yearbook of the Republic of South Africa, 1983, p. 110.

9   Fiat Lux, Vol. 2, No. 3, May-June 1976, pp. 14-20.

Since its inception in 1975 the Department of Indian Affairs has enlisted the services of the Department of Arabic, Urdu and Persian of the University of Durban Westville to provide guidance via the publication of articles. Consequently, articles on the importance and significance of Arabic has been published annually in the Arabic journals.

The Department of Indian Affairs, via the subject advisor in Arabic, organised orientation courses for teachers of Arabic in Durban from 1980 onwards. The two Arabic teachers, namely Mr A.S. Medar (the researcher) and Mr Y. Mahomed (senior Arabic teacher at Durban Girls' Secondary School from 1981 to 1983) shared their experiences with the other Arabic teachers. Due to the proximity of schools, they worked in close association and consultation whenever problems were encountered. The above mentioned teachers suggested that the medium of instruction be in Arabic as well as in English because it would initiate pupil involvement and pupils would follow the lessons directed in the class.

5.4 FINAL CONCLUSIONS

5.4.1 Research findings

It is through language that the intellectual, cultural and religious energies of human beings are discharged. Hence, it is the expression of the human soul; the discipline and control of the body.[10] The close relationship between language, its people and culture demands that Arabic be a part of the school curriculum in every school under the different education departments. A knowledge of this language is essential because trade, business transactions and visitors would feel at home in predominantly Arabic speaking countries such as Saudi Arabia and Egypt.

It is through the study of Arabic that the Muslim youth will be better equipped to get a better understanding of both the Quran and the Hadith.

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10 S.S. Nadvi, The Dynamics of Islam, p. 274.

5.4.2 The present status of Arabic

According to Muslim belief Arabic is a Divine language and the <u>Quran</u> was revealed to Muhammad (SAW) in the Arabic language. Consequently, the acquisition of this language means nearness to <u>Allah</u>.

Although Arabic is a foreign language to the Muslims of South Africa, it has, due to its religious significance, made tremendous inroads in the educational field, and by 1982, 14 secondary schools had phased Arabic as an examination subject.

In 1983 the Department of Indian Affairs carried out an investigation of ascertaining the viability of introducing Arabic as a teaching subject from standard two onwards. The response of parents was encouraging and in 1984 Arabic had been phased into three primary schools[11] in Durban and surrounding areas. This forward planning has met with the approval of the religious and cultural bodies such as the Arabic Study Circle and the Islamic Council of South Africa.[12]

The future of Arabic seems very promising in South African Indian secondary schools because of the language dispensation granted by the Department of Indian Affairs. It indeed caters for the protection of the cultural and linguistic identities of the Muslim community. The teaching of Arabic from standard two level will create an awareness of the rich cultural heritage of this discipline among the Muslim youth of our country.[13]

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11 The three school were Anjuman Islam (Leopold Street, Durban), Orient Primary School (Durban) and South Coast Madressa (Clairwood).
12 <u>Al-Qalam</u>, Vol. 8, No. 3, March 1984, p. 3.
13 Interview conducted on 15 June, 1984 with Professor S.S.H. Nadvi, head of the Department of Arabic, Urdu and Persian at the University of Durban Westville.

5.4.3 Possible solutions

5.4.3.1 Syllabus

A syllabus committee, comprising the Arabic lecturer, Mr M. Dawood and the two senior Arabic teachers (Mr Y. Mahomed and Mr A.S. Medar) who have the experience and expertise in the teaching of Arabic, should be established. The task of this body should be:

1   to modify the existing syllabus to suit the South African context. The syllabus should be designed to include names, places, institutions, governmental organisations relevant to South Africa because the child is familiar with his country;

2   to draw up a list of vocabulary for the standard two to standard ten pupils. The initial list with progressive addition will enrich the child's vocabulary;

3   to enlist the services of the media resources of the University of Durban Westville and the Springfield College of Education to compile teaching aids such as transparencies, pictures, charts and tape recordings on aspects mentioned in the syllabus. The use of teaching aids would enhance the quality of Arabic teaching and bring into operation the various senses.

5.4.3.2 Period allocation

Since Arabic is a foreign language to the South African Indian pupil, it is impossible to do justice to the teaching of this language in the prescribed three periods per week at the standards six and seven level (refer to table 4.1).

The researcher feels that provision be made to increase the number of periods to five or give two optional periods to each of the standards mentioned above. This would be more practicable and to the advantage of both the educator and the educand because the eighth year of the school child is a period of transition[14] as the pupil has to adjust to secondary school work which is more specialized both in detail and volume.

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14 R.M. Ruperti, <u>The Education System in Southern Africa</u>, p. 98.

5.4.3.3 Establishment of an Arabic subject committee

Ten years has elapsed since Arabic was first introduced in Indian secondary schools and no subject committee has been formed for it by the Teachers Association of South Africa (T.A.S.A.).[15] The establishment of such a committee as an affiliate to T.A.S.A. should be empowered to provide considerable professional didactic aid to the teachers of Arabic via articles in their official publication, namely T.A.S.A. News and through lectures and discussions at organised symposia.

5.4.3.4 Proposed methods in the teaching of Arabic

In the absence of didactic Arabic textbooks, suggestions for adopting teaching methods to the teaching of Arabic relevant to the South African pupils constitute the following aspects of discussion.

5.4.3.4.1 Sense realism

In the educative situation the researcher found that pupils were quick to respond to the Arabic language via the use of pictures, figurative illustrations[16] and carefully chosen vocabulary. The vocabulary selected must as far as possible, be accompanied by pictures illustrating their meaning.[17] It is important that the teacher pronounces the words correctly and the pupils repeat the words after the teacher. Furthermore, the teacher must write the words on the chalkboard so that the pupils observe the strokes involved in the formation of the words as well as the direction of the hand movement. The pupils must also be involved in the writing of the words. By adopting such a technique, the visual, auditory and tactile capacities are brought into operation.

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15 T.A.S.A. is an official body of the teachers fraternity in Indian education.
16 In order to create a visual impact the researcher used 'stick figures' or quick illustrations.
17 The picture illustration of plate 5.1 could be considered to be an Arabic equivalent of the Orbis Pictus provided by Comenius (1592-1670).

PLATE 5.1   PICTURE ILLUSTRATION USED IN METHOD OF SENSE
REALISM [18]
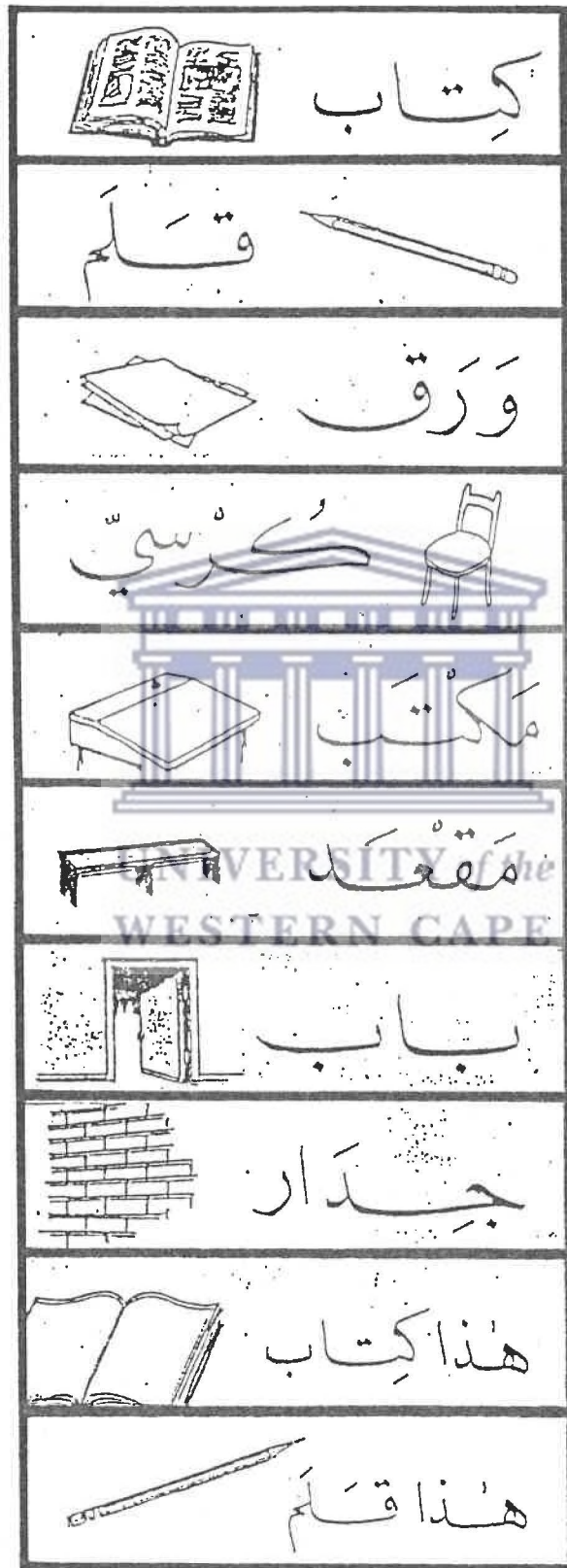
18 Taken from A New Method of Learning Arabic, Part 1, pp.
     5-6.

The researcher found that teachers of Arabic were using tapes either from Riyadh or Al-Azhar universities. The pronunciation and articulation in these audio tapes do not conform to the South African Muslim child's pronunciation and articulation. Therefore, it becomes necessary to record both audio and video cassettes on a local basis to suit the child's local (South African) environment. In this connection the Department of Arabic, Urdu and Persian of the University of Durban Westville could be the possible venue for the task of preparing these teaching aids.

5.4.3.4.2 The direct method

In order to save the child from both memorization and parrotting the lessons, one should initiate him into the living atmosphere of the language, that is, the direct method which is the most effective and useful one as the teacher-educator confines himself to the Arabic language. He explains in Arabic by the use of teaching aids and by demonstrations. If he, for example, wants the pupils to sit, he would say, " اِجْلِسُوا ". He would indicate to them that they should sit. In this way the pupil listens, thinks and converses in Arabic. When the teacher-educator encounters a communication gap he should immediately change to the use of both Arabic and English in order to make the lessons more conducive to learning.

In South Africa news media, radio and television programmes are in English, Arikaans, Zulu and Nothern Sotho. To date no educational programmes have been dubbed into the Arabic language by the S.A.B.C. T.V. department.

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5.5 <u>CONCLUSION</u>

The Department of Indian Affairs has displayed great tolerance, sympathy and respect for Islamic law and tradition since the Director of Indian Education, Mr Gabriel Krog, introduced Arabic into the school curriculum. Today this discipline is enjoying a very significant position and is firmly entrenched as an integral part of the school curriculum. Its future growth is dependent on the resourcefulness, initiative and dedication of the Arabic teachers. There is every indication that, in the course of years to come, Arabic will aloft to higher levels. This discipline is capable of determining the lives of concerned individuals of the complex multi-lingual, multi-cultural and plural society of South Africa.

A P P E N D I X   1

DEPARTMENT OF INDIAN AFFAIRS

DIVISION OF EDUCATION

ARABIC SYLLABUS

STD VI AND VII   (Academic / Ordinary)

STD VIII, IX AND X   (Standard Grade)

APRIL 1976

ARABIC SYLLABUS FOR STANDARDS VI – X

ARABIC SYLLABUS

STANDARD VI   (Total Marks: 150)

Section 1:   GRAMMAR
The Article, Gender, Nominal Sentences, Singular and Personal Pronouns, Interrogative Particles, The Feminine, The Dual, The Sound Feminine Plural, Sound Masculine Plural, Personal Pronouns, The Broken Plural.

(30 marks)

Text Book:
David Cowan: An Introduction to Modern Literary Arabic, Cambridge University Press, London 1973.   LESSONS I – IV.

Section 2:   ORAL WORK
(a) Conversation on general and everyday topics.

(30 marks)
(b) Reading from the prescribed reader and its translation into English.

(30 marks)
(total 60 marks)

Prescribed Reader
Muhammad Amin al-Misri: Tariqah Jadidah fi-Ta´lim al-´Arabiyah (New Method of Learning Arabic), vol. 1, al-Risalah Publishing House, Beirut, Lebanon, 1973.

Section 3:   WRITTEN WORK
Translation of short and simple sentences from and into Arabic.

(30 marks)

Section 4:   CULTURAL HISTORY – a survey:
The pre-Islamic period (al-ayyam al-Jahiliyyah), Life of Muhammad, The Early Four Caliphas.

(30 marks)

97

STANDARD VII   (Total Marks: 150)

Section 1:   GRAMMAR
               Declension, The Genitive, Prepositions,
               Adjectives, Comparative and Superlative,
               Compound Adjectives, Pronominal Suffixes, to
               have (use of "Ii", "inda", "lada" or "ma'a),
               The perfect of Simple Verb, Word Order e.g.,
               Verb + Subject + Object, The Passive of the
               Perfect, The Perfect of "kana", Predicate of
               "kana", Adverbs, Verbal and Nominal Sentences,
               Demonstrative Pronouns, Demonstrative
               Adjectives, Interrogative Pronouns.

                                                   (30 marks)

               Text Book:
               David Cowan; An Introduction to Modern Literary
               Arabic, Cambridge University Press, London,
               1973. LESSONS: V - X

Section 2:   ORAL WORK
               (a) Conversation on general everyday topics
                    and on the general content of the
                    prescribed reader.

                                                   (30 marks)
               (b) Reading from the prescribed reader and its
                    translation into English.

                                                   (30 marks)

Section 3:   WRITTEN WORK   (Total Marks: 60)
               Translation of short and simple sentences from
               and into Arabic.

               Prescribed Reader:
               Muhammad Amin al-Misri: Tariqah Jadidah fi-Ta
               'lim al- 'Arabiyah (New Method of Learning
               Arabic) Vol. II, al-Risalah Publishing House,
               Beirut, Lebanon, 1973.

Section 4:   CULTURAL HISTORY - a survey:-
               The Umayyad Caliphate in Damascus, The
               "Abbasids (until 1258)

                                                   (30 marks)

               Text Book
               Sayyid Fayyaz Mahmud; A Short History of Islam,
               Oxford University Press, London, 1960.
               Chapters III - V.

98

STANDARD VIII   **(Total Marks: 150)**

Section 1:   GRAMMAR
                (a) The Imperfect of the Simple Verb, The
                     Future, The Passive of the Imperfect, The
                     Future of the Imperfect of "kana", The
                     Subjunctive Mood, The Negative of the
                     Future, Subordinate Clauses after "an",
                     The Jussive Mood, Prohibition, Negation of
                     the Perfect, The Imperative, The Simple
                     Doubled Verb, Hollow Verbs, the Passive of
                     Hollow Verbs.
                                                                 (80 marks)

                Text Book:
                David   Cowan: An Introduction to Modern
                Literary Arabic, Cambridge University Press,
                London 1973.   LESSONS XII - XV and XVII.

                (b) Vocalisation of a small unvocalised
                     passage   from   the   prescribed   or
                     supplementary texts.
                                                                 (40 marks)

Section 2:   ORAL WORK
                (a) Conversation and discussions on general
                     everyday topics and on the general content
                     of the prescribed books.
                                                                 (40 marks)
                (b) Reading from the prescribed text and its
                     translation into English.
                                                                 (20 marks)
                                                           (total 60 marks)

                Prescribed Books (To be tested orally)
                (a) Muhammad Amin al-Misri: Tariqah Jadidah fi-
                     Ta'lim al-'Arabiyah   (New   Method   of
                     Learning   Arabic),   vol.III,   al-Risalah
                     Publishing House, Beirut, Lebanon, 1973.
                (b) Abu   al-Hasan   "Ali   al-Nadawi":   Qasas
                     al--Nabiyin, Vol. 1, Risalah Publishing
                     House, Beirut, Lebanon, 1974.

Section 3:   WRITTEN WORK
                Translations of small passages from and into
                Arabic.
                                                                 (60 marks)

Section 4:   CULTURAL HISTORY - a survey:
                The Muslims in Spain and North Africa, The
                Ayyubids and Mamluks.
                                                                 (60 marks)

99

<u>Text Book</u>
Sayyid Fayyaz Mahmud: <u>A Short History of Islam</u>, Oxford
University Press, London, 1960, Chapters VI, VII.

<u>The Examination</u>

To be conducted internally by the school in accordance with
the procedures laid down by the Department.

(a) <u>Oral Work</u>: To be assessed by continuous
testing throught the year.

(60 marks)

STANDARDS IX AND X (Standard Grade)

Section 1: ORAL WORK: (Total Marks: 60)
            (a) Conversation, talks and discussions on
                everyday topics and on the general content
                of the prescribed books.

(40 marks)

            (b) Reading from the prescribed books and
                their translation into English.

(20 marks)

(Total: 60 marks)

Prescribed books (to be tested orally)
1.   Muhammad Amin al-Misri: <u>Tariqah Jadidah fi-</u>
      <u>Ta´lim al-´Arabiyah</u> (New Method of
      Learning Arabic), Vol.IV, al-Risalah Publishing
      House, Beirut, Lebanon, 1973.
      (Std IX - pages   1 - 154)
      (Std X - pages 155 - 307)
2.   ´Umar Farrukh: Ta´rikh al-Islam
      al-Musawwar.
      Vol. I, al-Maktab al-Tijari, Beirut,
      Lebanon, 1964.
      (Std IX - pages 1 - 41)
      (Std X - pages 42 - 82)
3.   The Quran:
      Std IX - Chapters (Surahs): 1, 103, 104,
                                   105, 106, 107
      Std X - Chapters (Surahs): 108, 109, 110,
                                   111, 112, 113
                                   and 114.

Section 2: GRAMMAR
            (a) Weak Verbs, The Passive Weak Verbs, Use of
                "Laysa", and "ra´a", Verbal Forms II - X;
                The Sisters of "kana", To Begin, The
                Cardinal and Ordinal Numbers, Days of the
                Week, Months, Dates, and revision of all
                lessons done in the previous years.

(50 marks)

100

Text Book
David Cowan: <u>An Intoduction to Modern Literary</u>
<u>Arabic</u>, Cambridge University Press, London,
1973.

Lessons: XVIII – XXIV and revision of all
lessons done in the previous years.

(b)   Vocalisation of unvocalised passages from
      the prescribed text book.

<div align="right">(15 marks)</div>

Section 3:   <u>COMPOSITION</u>
               (a)   General composition   (45 marks)
               (b)   Formal letter writing   (20 marks)
               (c)   Informal letter writing   (20 marks)

Section 4:   <u>THE QURAN</u>
               Translation of the following Quranic Surahs
               (Chapters) into English:

               Std IX: 1, 103, 104, 105, 106, 107
               Std X: 108, 109, 110, 111, 112, 113, 114

Section 5:   <u>CULTURAL HISTORY</u> – a survey   (50 marks)
               The Ottoman Empire, Persia and India under the
               Muslim Rule, and the Muslim world in the 20th
               Century – in general outlines.

<div align="right">(40 marks)</div>

               Text Book
               Sayyid Fayyaz Mahmud: <u>A Short History of Islam</u>,
               Oxford University Press, London, 1960.
               Chapters: VIII, IX, X, XII, XIII, and XV
               relevant portions.

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