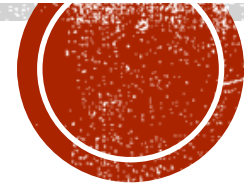


بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

**NEWCLARE JUMA
MASJID (NJM)
EDUCATIONAL SYMPOSIUM**





THEME 1

**THE “AS IS” - THE CURRENT STATE OF AFFAIRS
A JOURNEY FROM PAST TO PRESENT...**

**SYNOPSIS OF THE PRESENT STATE OF THE
NEWCLARE MADRESSAH**

SPEAKERS:

1. KUREISH ISAACS

2. NOOR AMOD

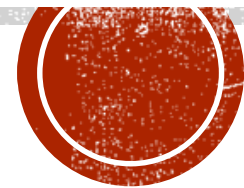




FROM THE PAST TO THE PRESENT

Presented by Kureish Isaacs

3 December 2016





CONTENTS

Background

Social Conditions

Islamic Education

Establishment of the Madressah (1970-Present day)

Value of the Institute

Developing Communities





BACKGROUND

- The original Masjid structure was built in 1918 and rebuilt on 12 June 1970
- Up to 1960 a zinc structure was used as the Masjid.
- Muslim total was not significant

1918

1960

1970

1980

2010

2016





- The rebuilding process was initiated because the structure was old and the Muslim population had grown substantially, to a point where it was no longer serving their needs.
- The Madressah, which until then had been housed at Newclare Primary, was then relocated to the Masjid
- With the growth of Newclare (building of flats) there was a substantial increase in the number of Muslim families

1918

1960

1970

1980

2010

2016





SOCIAL CONDITIONS

- In the late 70's and early 80's there was a marked growth in Muslim families in the areas
- Learners from Westbury and surrounding areas also came to Newclare
- The area was largely under develop
- The Muslim community was small
- Social evils such as addiction and abuse was prevalent
- Unemployment and poverty was rife

1918

1960

1970

1980

2010

2016





ISLAMIC EDUCATION

- Quraan reading was a primary focus
- Duas (koples)
- Salaah
- No formal learning plan
- Teachers were volunteers
- Teachers did not have any formal qualifications

1918

1960

1970

1980

2010

2016





MADRESSAH

- Classes were small
- Multiple grades were taught in one class
- Learners came from mixed homes
- Learners all attended the local primary schools
- House Maddressas were very common
- The Newclare Madressah absorb the house Maddressas
- Attending Madressah was compulsory

1918

1960

1970

1980

2010

2016



TEACHING METHODOLOGY

- Teaching was mainly through rote learning
- The only books used was the Quraan and Surahs
- NO formal exams, it was done orally
- Discipline was done trough the corporal punishment
- The teaching only covered the basics

1918

1960

1970

1980

2010

2016





- During this period we did a major review
- Visited other institutions and came up with a new syllabus
- We change the approach of reading Arabic to – spelling of sounds this allowed learners to start reading the Quraan sooner
- Subject teaching
- Adult education was introduced
- The Imaan was the Ameer of the Institution
- Qualified educators – ran a tight ship
- Developed the learners holistically (Socially, Culture, spiritually and Physical)
- Fund raisers (Community activities)

1918

1960

1970

1980

2010

2016





DEVELOPING COMMUNITIES

- Excursions
- Tamat /Awards and Prize giving
- Cultural activities
- Computer Hub
- Mass Jalsa
- Youth Centre
- 90% of the Staff were qualified

1918

1960

1970

1980

2010

2016



ADVANTAGES AND DISADVANTAGES (TALKING POINTS)

	ADVANTAGES (PRO'S)	DISADVANTAGES (CON'S)
1		
2		
3		
4		
5		
6		
7		
8		
9		



DISCUSSION POINTS

1. How do we reach those heights again
2. How do we produce constructive and productive muslims
3. What must become the catalyst to drive the Islamic renaissance for Newclare
4. Do we have the Islamic will
5. What are we doing as so-called leaders to drive this reform
6. Is this a worthy crusade



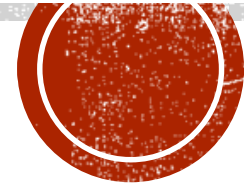


THE CURRENT STATE OF NEWCLARE MADRASSAH

PRESENTATION BY : NOOR AMOD

DATE: 3rd DECEMBER 2016

DURATION 10-15 MINUTES



THE CURRENT STATE OF THE NEWCLARE MADRASSAH

▪ Stats

➤ Staff : 7 teachers

✓ 1 x Male Teacher / Principal

✓ 6 x Female Teachers

➤ Students : 78 x boys + 72 girls = 150

▪ Classes

Classes	Ages	Primary School	High School
0	5-6	100%	
1	7-8	100%	
2	9-10	100%	
3	10-11	100%	
4	11-12	100%	
5	13-14	100%	



CURRENT STATE OF THE NEWCLARE MADRASSAH CONTINUED

- Syllabus
 - Quran Reading
 - Quran memorisation
 - Du'aahs
 - Fiqh
 - Aqaa'eed
 - Arabic
 - Tafseer, Ahadeeth, History (Hifz Class)
 - Practicals : Cleanliness & Hygiene, Salaah
- Developmental (Hifz Class) :
 - Imamat (Khutbahs, Salaah, Janazah), Ratib & Mawlid, Comparative Religion (Quran & Christians, Quran & Jews), Public Speaking, Leadership Training, Bullying, Sex Educ, Smoking & Drugs, Modesty & Etiquette, Marriage
- Days : Mondays to Fridays
- Times : Mon – Thurs 3pm – 5pm / Fri 2.30 – 4.30



THREATS & HURDLES

- Absenteeism / Punctuality/ Stationary
- Lack of Discipline / Disciplinary Measures
- Competency / Experience / Teaching Methods
- Limited Vision / Goals / Aims
- Schools
 - Extra Murals
 - Extra Classes
 - Assignments / Projects
 - GDE & Corporal Punishment
 - Literacy (English)



THREATS & HURDLES

- **Limited Support Structures (for recourse)**
- **Limited Human Resources**
- **Limited Technology**
- **Other Islamic Institutes**
- **Limited Interaction Between Madrassahs / Communities**



THREATS & HURDLES

■ Social Problems

- Drugs
- Alcohol
- Teenage Pregnancies
- Teenage Suicide
- Divorce
- Abuse of Women
- Attitude towards “Females” in general



THREATS & HURDLES

■ Parents / Guardians

- Education
- Assistance & Support

■ Syllabus

- Not user friendly
- Not very “Practical”
- Does not address important social issues



ADVANTAGES AND DISADVANTAGES (TALKING POINTS)

	ADVANTAGES (PRO'S)	DISADVANTAGES (CON'S)
1	Human Resources (Teachers)	Competency
2	Students	Parents & Guardians
3	Students & Parents	Literacy
4	Current Model	Practical Needs of Community
5	School	Extra Classes



CLOSING REMARKS AND POINTS FOR DISCUSSION

- How many edu-forums before Resolutions & Practical Implementation – Define Our Goals & Strategies – Time Frame
- Attracting the teenagers to the Madrassah
- Getting Parents / Guardians – Adult Education
- Investing in Teachers – Commitment ?





THEME 2

THE CHALLENGES FACING THE 21ST CENTURY MUSLIM CHILD SPEAKERS:

- 1. ROWENA FRANKER**
- 2. EBRAHIEM SALLIE**
- 3. AAMILA MOOSA**



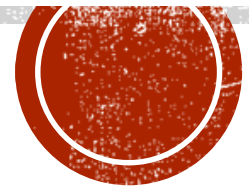


CHALLENGES OF A MUSLIM CHILD (21ST CENTURY) PART I

PRESENTATION BY: Rowena Franker

DATE: 3 December 2016

DURATION 10-15 MINUTES





CHALLENGES OF A MUSLIM CHILD

Surah Tin 95:4

“We have created mankind in the best of moulds.”

From the above verse, we thus see that we are created in the best way possible. The challenge facing us, is why, we find ourselves in our current dilemma and how to move forward.

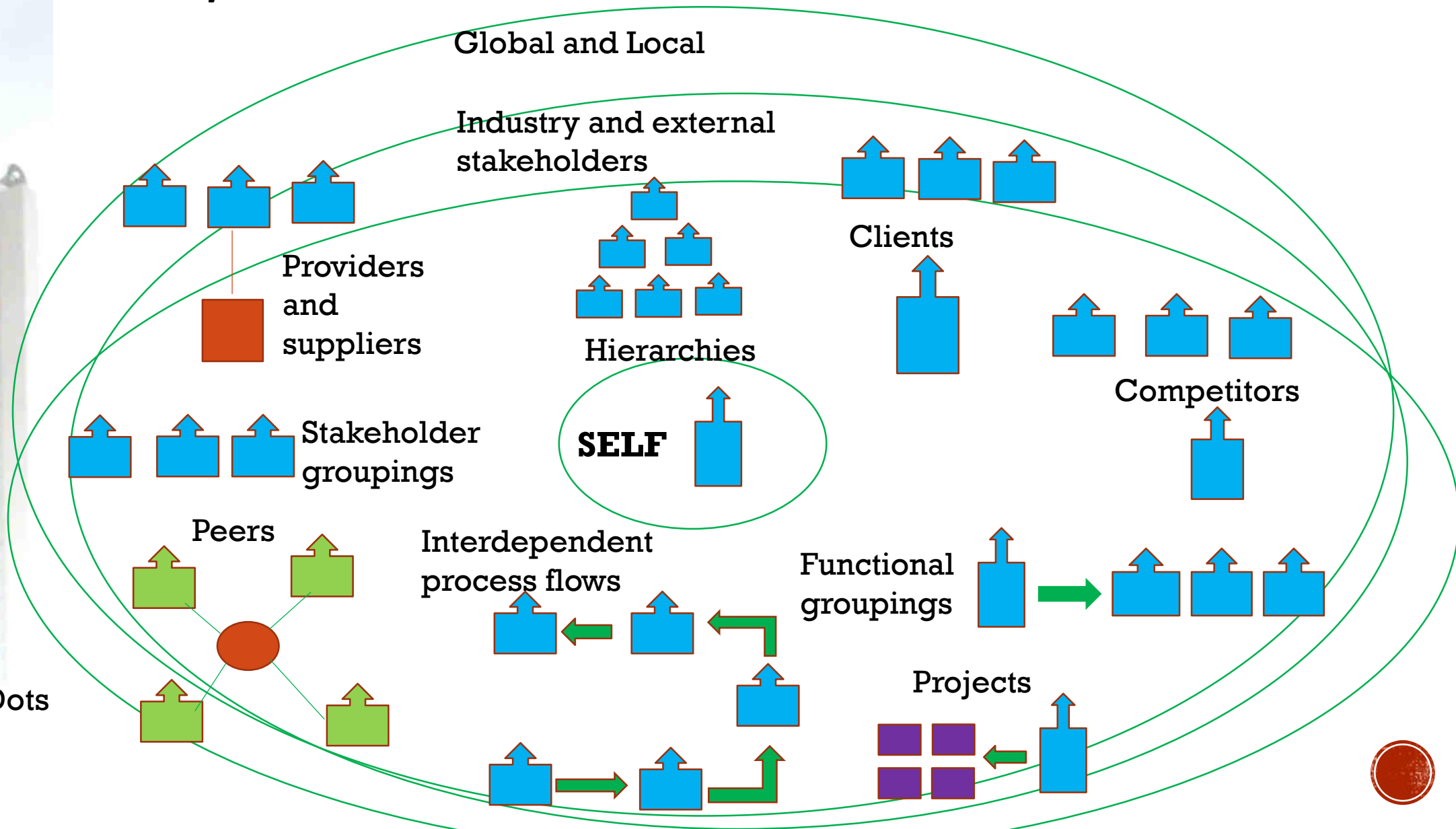
Just for a moment think about spending a day in the life of a muslim child.

The objective of my briefing is thus, to highlight the challenges which muslim children face.



OUR ECOLOGY

The Madrassah
Eco-system



Courtesy of
Connect the Dots

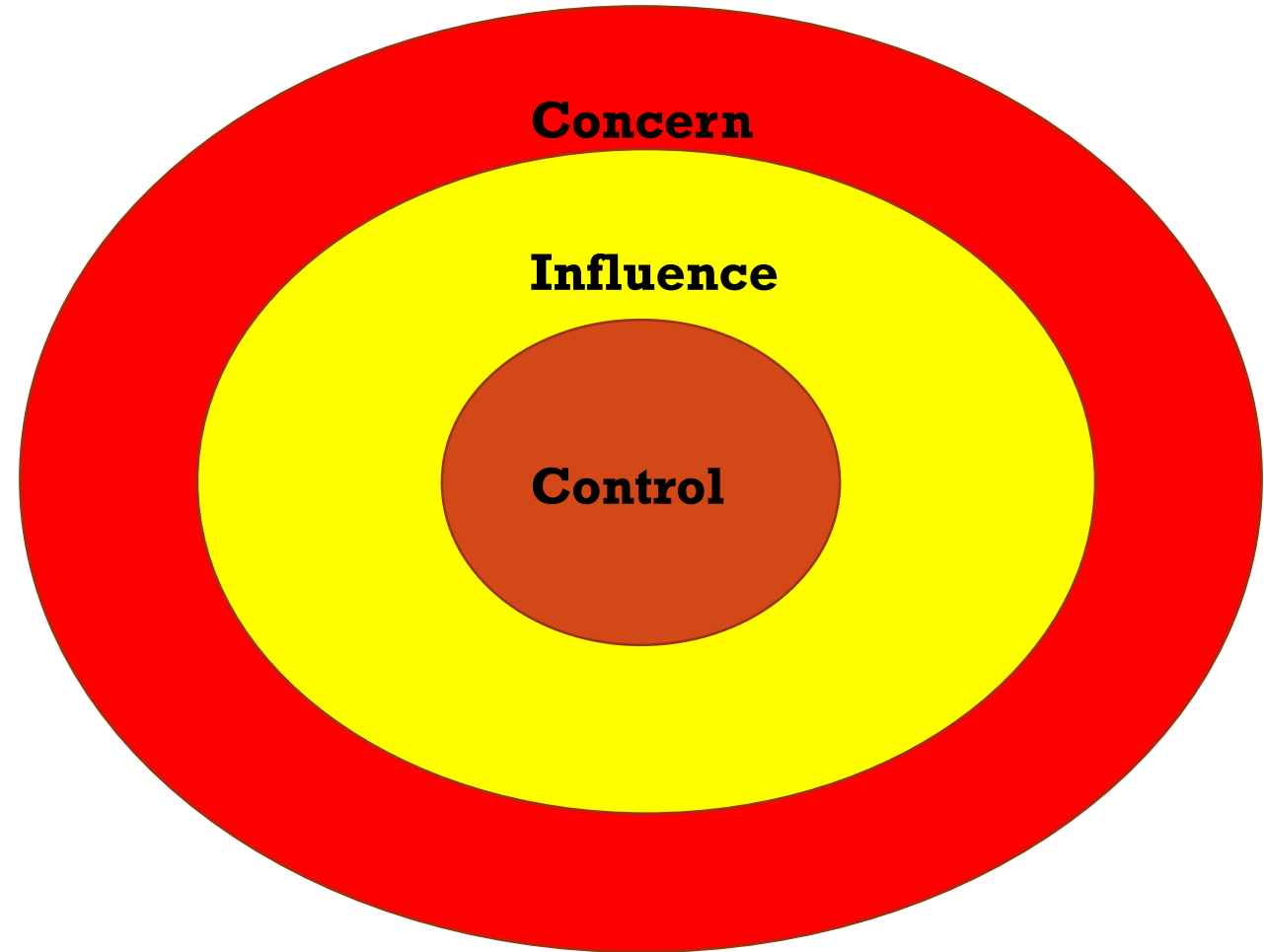


LOCUS OF CONTROL

Steven Covey's Model of the Circle of Control- Your Powerbase

The Circle of Concern

Those issues or actions over which you have “no control” but that concern you and you may spend time worrying about.





CHALLENGES

- Drugs
- Peer pressure
- Environment(home, social and madrassah)
- Teachers
- Parents
- Self(self-esteem, negative self-talk, identity crisis)
- Bullying at school, madrassah and cyber bullying)
- Labelling (self, peers,parents,teachers)
- The effects of all of the above challenges



CLOSING REMARKS AND POINTS FOR DISCUSSION

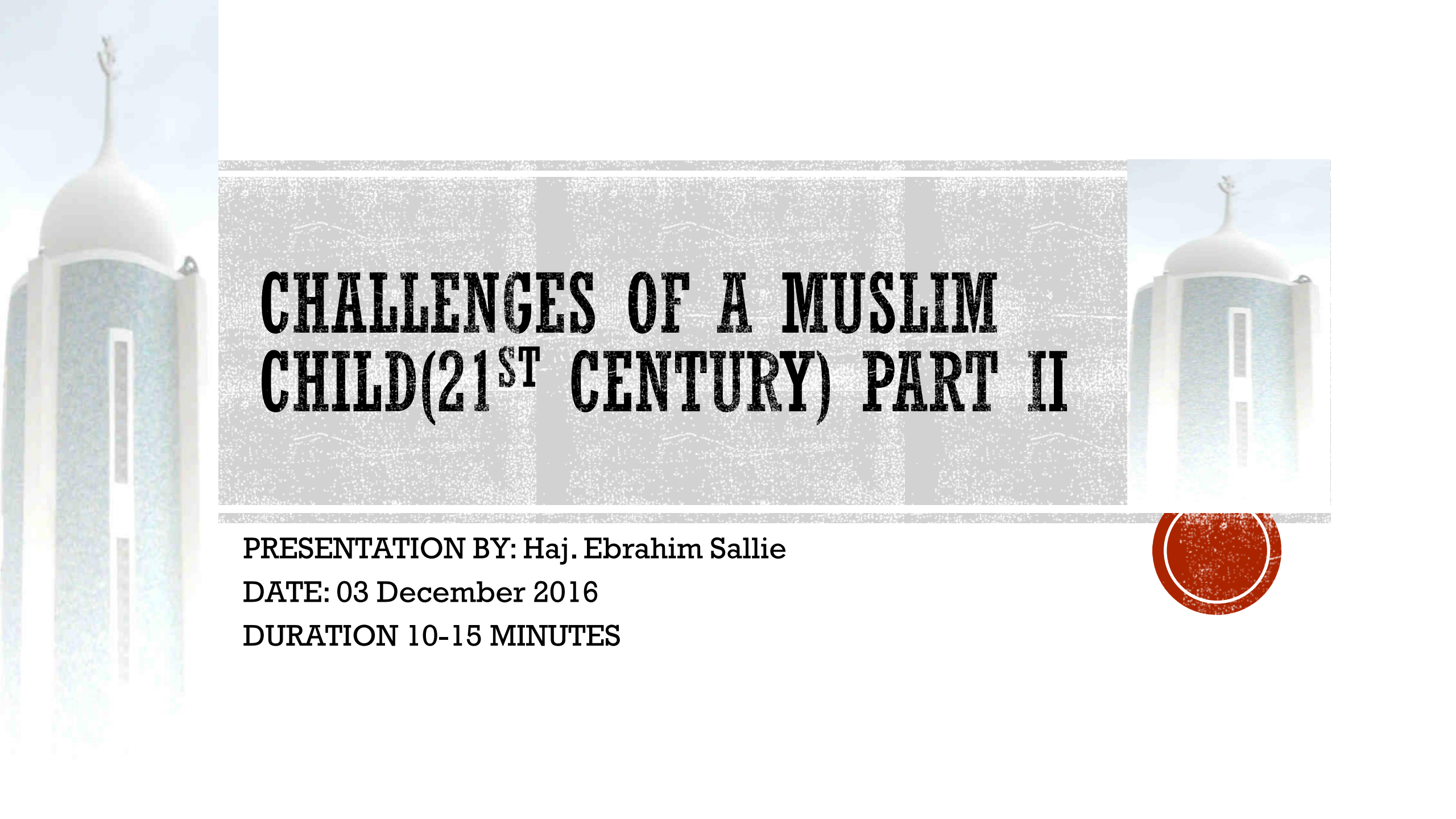
Having considered your role in the eco-system and bearing in mind your locus of control as an individual, together with the knowledge that Allah (swt) created us in the best of moulds, it thus becomes imperative to change the current situation we are faced with.

It is my humble opinion that, we need to implement instruments of change management to enable all the stakeholders to be effective and to bring about a lasting change.

Points for Discussion:

- “Leadership is not a position, it’s a disposition.”
- What is our vision?
- What are our objectives?
- What are the steps we need to implement to bring about change?
- Who will spearhead and implement the change?
- Best case scenario, worst case scenario?



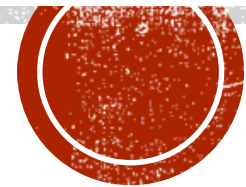


CHALLENGES OF A MUSLIM CHILD (21ST CENTURY) PART II

PRESENTATION BY: Haj. Ebrahim Sallie

DATE: 03 December 2016

DURATION 10-15 MINUTES





NEGATIVE IMPACT ON LEARNERS

“...make sure that there are no major contradictions between what we as Muslim parents *want* for our children and what other institutions in the society *desire* for our children.”

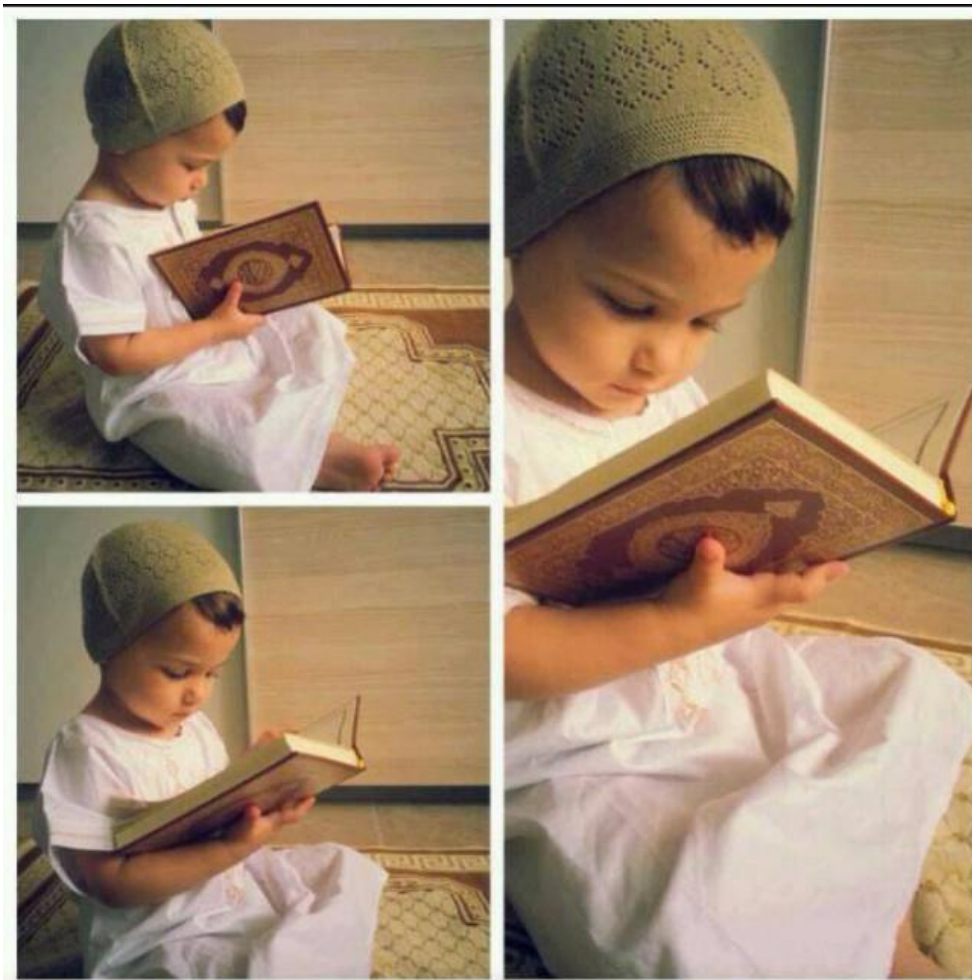


NEGATIVE IMPACT ON LEARNERS

- Societal Impact
- Interpersonal Impact
- Interrelated Impact



I AM A MUSLIM



I AM A MUSLIM



I AM A MUSLIM...



SOCIETAL IMPACT

- Small Community:
 - 2,3% of South African Population
- Colonialism & Apartheid
- Changes after 1994
- New Challenges



SOCIETAL IMPACT

- Clear Sense of Identity
- State Support
- Dominant Educational Culture
- Adoption of Priority



INTERPERSONAL IMPACT

- The Home Environment
 - Psychological Impact
 - Multi-Dimensional
- School
 - Islamic Ethos
 - Peer Pressure
- Parental Guidance



INTERRELATED IMPACT

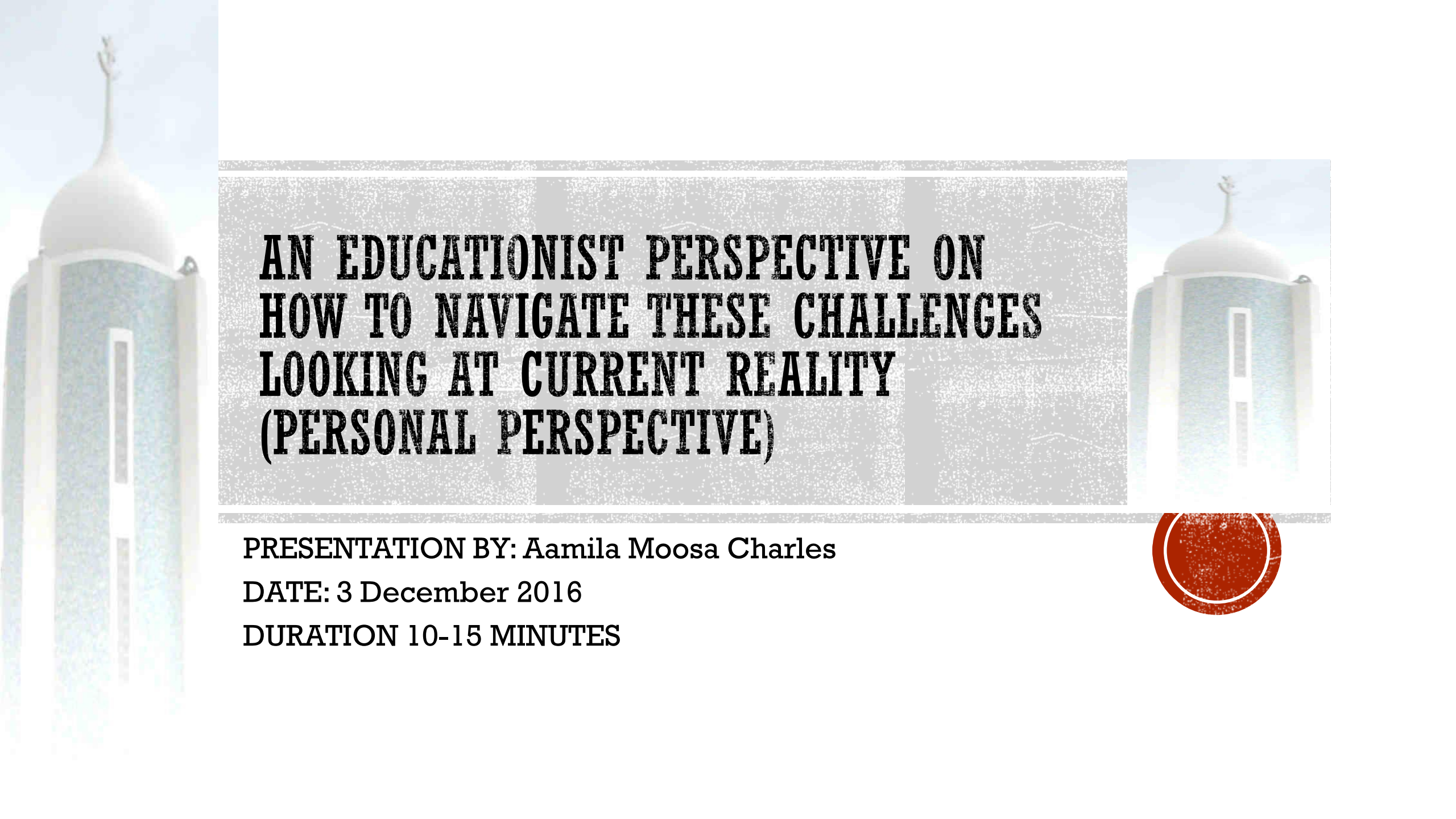
- Mass / Social Media
- Information Consumption
- Public Opinion on Muslims
- New Norms Developed
- Passive Recipients



CONCLUSION

“...make sure that there are no major contradictions between what we as Muslim parents *want* for our children and what other institutions in the society *desire* for our children.”



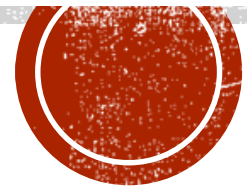


**AN EDUCATIONIST PERSPECTIVE ON
HOW TO NAVIGATE THESE CHALLENGES
LOOKING AT CURRENT REALITY
(PERSONAL PERSPECTIVE)**

PRESENTATION BY: Aamila Moosa Charles

DATE: 3 December 2016

DURATION 10-15 MINUTES





AN EDUCATIONIST PERSPECTIVE ON HOW TO NAVIGATE THESE CHALLENGES – LOOKING AT CURRENT REALITY

(PERSONAL PERSPECTIVE)

“I have to re-affirm that the transformation of the education and training system has only begun. Our task is to bring redress, establish quality, open the doors of opportunity, enable a true culture of learning and teaching to take root, strive for ever higher levels of performance.” Sibusiso

Bengu, Minister of Education 1995



BACKGROUND AND CONTEXT

As-Salaam-Alaikum

- My name is Aamila Moosa Charles currently employed as a Deputy Chief Education Specialist at the Gauteng Department of Education
- My career in education started in Grade 9 (standard 7) in this very madressa.
- I subsequently became a qualified educator, District facilitator and now an education planner for the Province.
- I would like to emphasize that the inputs in this presentation is a personal perspective and is based on my experiences as a mother and user of Islamic Education.



CURRENT SITUATION

- Alhamdulillah I am the mother of 3 children, each with its own personal needs, strengths and abilities.
 - Mogamat Thaakir – a second year B Com Law student
 - Aaliah – in matric
 - Na'eelah – in Grade 1
- We found each of my children had varied needs in secular and well as Islamic education, so as parents we had to make some challenging decision
 - i. How do we create a balanced educational environment for our children
 - ii. How do we merge secular and Islamic education without compromising either
 - iii. Keeping in mind that Islamic education is our duty and not that of a madressa.



CHOICES MADE

- Each of our children showed individual needs as far as Islamic education was concerned.
 - Thaakir and Aaliah initially started madressa on a full time basis.
 - Thaakir was offered an opportunity to start Hifz classes then with the Al Azhar Sheikhs , it was at this point that we removed him from “conventional madressa”
 - Aaliah was having challenges and to remediate the problems we enrolled her into a smaller environment .
 - Na’eelah started off in a 2 day a week madressa



REASONS FOR

- Transformation involves every aspect of life.
 - While growing up we had madressa 5 days a week, personally I was not able to participate in extra curricular activities including sports, extra lessons etc.
 - Over time learning and teaching have evolved – smart education
 - Transformation of learning without compromising quality .
- Transformation requires fundamental shift in attitude.
 - 2 hours a day for 5 day does not necessarily held more learning or the quality of learning.
 - Consideration of a holistic Muslim child
- Transformation = effective time management
 - Due to limited time available use time effectively
 - Going back to basics = keeping learning simple and fundamental



REASONS FOR

- Responsibility
 - Keeping me as parent accountable and responsibility for my child's education
 - To keep the culture for seeking knowledge alive – from the cradle to the grave
- Clarity
 - Part time madressa does not necessarily mean less learning
 - What it does mean that parents need to be more active in your child's education.
 - Ustaaad/Ustaadah lays the basis, but as a parent each day needs to be spent with the child batcha-ing , learning of surahs etc.



ADVANTAGES AND DISADVANTAGES (TALKING POINTS)

	ADVANTAGES (PRO'S)	DISADVANTAGES (CON'S)
1	Time for more activities	Time commitment from parents
2	Participation in sports	Diligence from child
3	Focused learning	Less cultural interaction
4	Holistic child	
5	Transformation in education	
6	Sticking to the fundamentals	



IN CONCLUSION

We have an virtuous intent in all our choices:

In my opinion these choices should include change in mindset on how we develop our children in terms of:

- Our responsibility to our child's education- Our attitude of but did you Ustaatha not teach you, should change to have I not taught you
- Therefore it is important for us to teach our children what is right and what is wrong – in turn giving us the opportunity to keep learning through them,
- To encourage teachers to have positive view of change – Change in the way we make learning fun





DISCUSSION

- Transformation in Islamic Education
 - Has all the smaller (part-time) Madressas impacted on the quality of Islamic education
 - How to transform current madressa system to bring in line with the needs of society
 - Is there benefits in developing a holistic Islamic learner





THEME 3

**WHAT DOES THE FUTURE LOOK LIKE
FOR ISLAMIC EDUCATION**

SPEAKERS:

- 1. DR. MOENIERA MOOSA**
- 2. JAMIEL ABRAHAMS**





CURRENT OPERATING MODELS WITHIN THE ISLAMIC EDUCATION TERRAIN



PRESENTED BY: Moeniera Moosa

DATE: 3 December 2016



THE AIM OF MADRASSAHS

- Is to produce individuals imbued with the Islamic worldview and outlook to life.
- They will be equipped with a competent and authentic knowledge of Glorious Qur'an and Hadith (sayings of Prophet Muhammad Sallahu Alaihi Wasallam), which finds its expression in all aspects of their practical lives.
- These individuals will be expected to be the torchbearers of Islamic
- knowledge, carrying its light to people from all walks of life, at every opportunity, in all circumstances, for the sake of Allah.
- To impart a sound knowledge of Islam, with an understanding of the practical implications of its teachings in the contemporary world and to equip students with the ability to invite others to Islam in a peaceful and non-aggressive manner.



CURRENT MODELS

Traditional

- 5 day a week madrassah
- The Golden Era
- **Advantages:**
 - Attend everyday
 - Possible more work can be covered
 - It's a system that's tried and tested
 - It replicates a secular model
 - Clearly defined curriculum and progression system
 - Gives children an opportunity to socialise with other Muslim children
- **Disadvantages:**
 - Possible an outdated way of thinking
 - Doesn't accommodate after school activities
 - Doesn't meet needs of modern society
 - Non attendance of teenagers

Weekends

- Saturday / Sunday classes
- Often hosted on Madrassah properties
- Caters for all ages
- **Advantages:**
 - All children can attend
 - Doesn't interfere with after school activities
 - Children have afternoon free during the week – to do homework
- **Disadvantages:**
 - Creates a 6 day week for children
 - Limited teaching time to cover content
 - More self study and parental involvement required



CURRENT MODELS CONT.

Islamic Schools

- Are on the increase
- Parents opting for this as it combines secular and Islamic Education
- **Advantages:**
 - A one stop shop
 - Focuses on Islamic values and principles within secular context
 - Fully “Islamic” environment
 - Children have afternoons free and no weekend madrassahs
- **Disadvantages:**
 - Silo system – promotes stereotypical views and sameness
 - Children inadequately prepared for socialisation and function in SA context
 - Can promote propaganda

Home Based Classes

- Seems to be on the increase
- **Advantages:**
 - Meeting the needs of parents and children in terms of flexibility
 - Flexible curriculum
 - Specialist learning
- **Disadvantages:**
 - Based on ustad/ustadah’s reputation, quality provided and accessibility
 - Selective teaching
 - Based on one persons knowledge, views and ability
 - Reliant on personal commitment from ustad/ustadah
 - Functions well if parents maintain a good relationship with the ustad/ustadah





CONCLUDING THOUGHTS / QUESTIONS

- Are traditional madrassahs competing with other models or vice versa?
- Who are the current children attending the traditional madrassah system?
- What impact is the current madrassah system making on the lives of children and the community at large?
- Is a 5 days week madrassah the best use of children and teachers time?
- Is the current curriculum dynamic enough to capture children's interest and attention and preparing them sufficiently to survive in the current society?
- Are staff adequately equipped to handle the demands of the 21st century Muslim children?



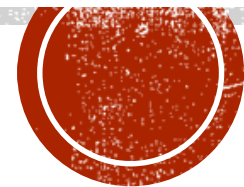


WHAT ISLAMIC KNOWLEDGE DOES THE 21ST CENTURY MUSLIM CHILD NEED?

PRESENTATION BY: JAMIEL ABRAHAMS

DATE: 3RD DECEMBER 2016

DURATION 10-15 MINUTES



WHAT ISLAMIC KNOWLEDGE DOES THE 21ST CENTURY MUSLIM CHILD NEED?

- In the Name of Allah The Beneficent , The Most Merciful
- (إن الدين عند الله الإسلام) وقال: (ومن يبتغ غير الإسلام ديناً فلن يقبل منه وهو في الآخرة من الخاسرين)
- The Deen- Chosen for Us – Islam - Agreed by all.
- Enacted by Nabi Muhammad SAW- Ridaa of Allah.
- Aqeedah –foundation of 5 Pillars
 - Manhaj- Curriculum for Believer
 - Its Optimal Result- Knowing Allah
 - Cause for Salvation
 - Protection from :
 - ✓ Deviation of Hearts,
 - ✓ Whisper of Bossoms
 - ✓ Protection from all Fitna(Trial and tribulation)
- Obligation of Dawah to general public
- Sincere advice to Believer
 - ✓ Verbally,
 - ✓ Physically,
 - ✓ Morally Correct Conduct(Adab),
 - ✓ Sincerity Inward and Outward.
 - ✓ Responsible Global Muslim Citizen



CONTENTS – 1

- **Primary Objective of Institutes to produce students :**
 - Enhance Humanity – Self- Others- Environment
- 15321- عن أبي صالح السمان، عن أبي هريرة، قال: قال رسول الله صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ:
 - Human before Muslim (Habib Jiffry)
- **Perfection of 4 Key Principles- Madressah Stage**
 - Iman – Books of Salaf- Aqeedatul Awaam- Aqeedah Imam Haddad
 - Islam- Risalatul Jamiah/ Safeenah/
 - Ihsan- Adab Mureed/Ayyohal Walad
 - Ayaat/ Significant Signs of the Hour - Hadith Jibreel
- **Habib `Abd al-Rahman Balfaqqih- Allamah al Dunya**
- **” In this unique work, -Islamic faith as a series of endlessly expanding concentric spheres.**
- **clarifies what the seeker must do to strengthen his faith and attain the highest of spiritual stations.**
- **the seeker must do to strengthen his faith and attain the highest of spiritual stations.**



CONTENTS – 2

(STAGES OF ISLAMIC DEVELOPMENT)



دوائر الإعادة ومراتب الإفاضة

في شرح علوم الدين وأصحاب الأئمة بحسب الحاجة لا مفرقة
مع إضافة تحليلات كسبها بالعلوم من وجهة النظر الشرعية الشرعية



CONTENTS – 2 (HADITH JIBREEL)

-“O Muhammad! Tell me about Islam.”

O Muhammad! Tell me about Iman.”

O Muhammad! Tell me about Ihsan

O Muhammad! Tell me about The Coming Hour.”



ADVANTAGES AND DISADVANTAGES (TALKING POINTS)

	ADVANTAGES (PRO'S)	DISADVANTAGES (CON'S)
1	Correct Beliefs-Aqeedah	The Saved Sect-Firqatun Najiha/ Firaq Dwaalah(Deviated Sects)
2	Fruit of that-Knowing Allah SWT	No Knowledge/ Pathway to Jannah
3	Beneficial- Self/ others/Society Humanity	Can be distracted by bigger Pic, neglecting fundamentals
4	Curriculum – Summarised- Islamic texts	Generalists, no Specialist/Experts
5	Institutes – To support foundation Further Learning	Distance
6	Contextualising Knowledge and Understanding foundations of forefathers'	Become Global in perspective not act local
7	Cleansing of Heart-Purity of Purpose-Heart Mirror of One' faith	Ostentation - Guard against
8	Stages of Learning- Benefit	Books and works to compliment Various



CLOSING REMARKS AND POINTS

دوائر الإعادة ومراتب الإفاضة

في شرح علوم الدين وأصناف الأئمة بختصة لا منقبة
مع إعانة تحليل الاستنبات للمؤلف من وجهة النظر الربانية الشرعية

FOR DISCUSSION





بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

شَكَرًا

لِلَّهِ وَاللَّهُ مُحَمَّدٌ رَسُولُ اللَّهِ

