

# **The Rise of Muslim Schools in London**

**By**

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## ABSTRACT

Muslims are estimated to be the largest religious minority in Britain. But the national educational system has not positively responded to their demands in education. When they began to arrive in the 1950s and 1960s, no policy had been formulated to cater for the educational needs of the children of various faiths communities who would make Britain their home. The 1944 Education Act gave them opportunities to send their children to the nearest school where they lived. Many Muslim children ended up in the church schools. But this situation was creating problems of cultural and religious conflicts among the community. Besides their children were found seriously to be underachieving. Therefore, they began to demand the establishment of Muslim voluntary aided schools, on the model of hundreds of Church of England, Roman Catholic and other church as well as Jewish schools. But this demand was viewed by the establishment and society at large as a move towards separatism, and DFEE refused to give permission for the setting up the Muslim voluntary aided schools. This study deals with the argumentation of Muslims yearning to establish their own state-funded, known as voluntary-aided, denominational, grant-maintained schools.



The first chapter provides detailed background or context in which Muslims want to establish these schools. Second chapter traces the history of Muslims in Britain. It examines the reasons/factors which have contributed the presence of Muslims in this country.

In the third chapter an attempt will be made to give an overview of the educational responses to minority group children generally and Muslims particularly.

What are the educational needs of Muslim children? What are those factors/reasons which led to the establishment of independent Muslim schools in this country? The fourth chapter seeks to answer these questions. Chapter five offers some suggestions and chapter six draws conclusions.

## INTRODUCTION

Islam in Britain is by no means a nascent event but the last few decades have witnessed the marked phenomenon of a significant increase of Muslims in this country. Muslim migration to Britain took place in the sixties like other European countries which continued into the seventies. They migrated from different parts of the world. Though there are no statistics on religious basis, it is estimated that there are now well over a million Muslims living in Britain. However, Muslims claim themselves to be around two million. This makes them the second largest religious minority in Britain. Muslims are here to stay, yet there are cultural and religious differences which are causing strains.

Muslims living in Britain are facing directly or indirectly many problems. The basic problem which confronts them is how to ensure their survival as a distinct community. To achieve such objectives, the Muslim community of Britain is no way lagging behind, as compared to their counterparts in other countries. They have established a number of religious-social institutions which cater for the needs of the community. Muslims in Britain have integrated into the society and are full citizens. They are involved in all facets of the life of the country, be it economic, political and social. But they, as Muslims claim, are not treated with equity. In education, for example, various faith schools - mainly denominational schools are funded by the Government, however, not one single Muslim school has succeeded in getting funds.

The 1944 Education Act, has enshrined within it the right for any faith community to establish their own denominational voluntary aided schools. Under the Act, Voluntary schools receive 85% of building costs from the Government and all running costs from the local authority.

Muslims claim that this right has been denied to them, as to date all applications for voluntary aided Muslim schools have been rejected. There are nearly 4,500 voluntary - aided schools in Britain, most of them Church of England and Roman Catholic. The Jewish community has over twenty schools. There are currently over 40 independent Muslim schools funded by the community with no government help. The law, logic and precedent support the case for Muslim voluntary - aided schools. The question is when?

This study aims at researching into the historical background of the debate the question of separate Muslim schools in this country. It will examine the legal, political, religious and social arguments offered against the creation of Muslim schools. It will also review the historical background of these schools and investigate the problems that they have faced all along their history.

It will also look into the specific needs in education of the Muslim community to see how far the country and church schools were able or failed to provide these needs.

## CHAPTER 1

### INTRODUCTION

#### 1.1 OVERVIEW

Although Muslims have been present in Europe for centuries, the contemporary Muslim presence in Western Europe is to a large extent the result of recent mass movements of populations from various Muslim countries. The post-war era has witnessed a phenomenal shift of populations. Immigration became commonplace. In this movement, a considerable number of Muslims too moved from their indigenous societies and found their way to Europe. There are various reasons for this migration of Muslims from the developing world to industrialised countries in the West. One reason was that after the Second World War there was the demand for economic growth.

These immigrants initially intended to stay in Europe temporarily and thereafter return home but the return did not happen.<sup>1</sup> Research indicate and suggest that these communities are here to stay and thus migrants become immigrants, as Nielsen described them.

"They came by the millions when times were good, from backward villages in Anatolia and the Punjab, from the Caribbean, from North Africa. For the most part, they were welcome, even sought after. They constituted willing and indispensable lumpenproletariat for Western Europe's post-war economic boom, ready to do work no one else wanted to do. Their large families, their mosques, their exotic customs were merely transitory inconveniences. One day they would vanish: the 'migrants', the 'guest workers', would simply go home. But they stayed, and a new generation reached adulthood, dark-skinned youngsters sporting the accent of provence, Brussels or the Midlands. Willy-nilly, the societies of Western Europe become multiracial."<sup>2</sup>

Britain like other Western European countries, is now also a multiracial, multicultural and multireligious country. An estimated two million Muslims in Britain make them the largest religious minority community in this country.<sup>3</sup> Muslims themselves are also a multicultural, multiracial and multilinguistic community but not an ethnic minority as suggested in the Swann Report.<sup>4</sup>

They claim that their identity is based on their belief in the ideology of Islam, and on that basis Muslims have spread to every corner of the world. Any person who accepts the faith of Islam is part of the Muslim *Ummah*, the world Muslim community, be he/she black brown or white, and whatever nationality. In fact the concept of race and territorial nationalism are superseded by the all embracing community of Islam. It is the faith and the practice of Islam by which the Muslim identity is projected. The territorial term such as British, Egyptian or Pakistani are subsidiary and supplementary to the Muslim identity. Muslims living in Britain have various racial cultures but fundamentally they are rooted in the same Islamic tradition.

The *Shari'ah* (Islamic law) is the code which guides their life in its entirety and is the basis of the Muslim social structure. Even what Muslims eat is guided by Islam. In fact in every sphere and every aspect of life Islam is the central point. Therefore anyone formulating an educational policy should consider this unique character of Islam and its relationship with Muslims that would affect them.<sup>5</sup>

The history of the past thirty years shows that Islam, hitherto considered a Heathen and a widely misunderstood religion in the West, has grown to occupy second place after Christianity. Broadly speaking, little is known about the forms and contents of Islam which exist in Western Europe, and Britain is no exception. The presence of a significant number of Muslims in a secularized state poses questions for which, until now, answers have not been found, neither in the

political nor the religious traditions of the parties concerned.

The basic problem which confronts them is how to ensure their identity as a distinct religious community. In fact Muslims are faced with a dilemma, they are caught between two cultures. They also find themselves in very trying social conditions: they suffer from racial and religious discrimination; unemployment is high among them; they lack influence in the political arena. While Muslims are facing all these problems the younger generation is left to contend with secular liberalism and atheism at school, and from the society at large; they are living in conditions which are hostile to Islam and unfavourable to the Islamic ideals.

The most pressing problem confronting Muslims is the education of their children. Although the majority of the first generation Muslims in this country are not educated to know about the details of Islamic *Shari'ah*, they have learnt a great deal of Islam, Islamic habits and norms, because they were brought up in a Islamic society or country. The generation born and brought up here has no such advantages. Muslim children have distinct needs related to their faith and cultural heritage. Therefore, they have made efforts to intervene and interact in British Society in those areas of the education system which is seen by them as a determining factors in the formative years of young Muslims.

There are some major issues which have caused concern amongst parents and community leaders. The concerns can be divided into two categories: the first mainly relates to food and dress; and the second to teaching content, curriculum specially religious, sex education and multicultural education. Muslims are worried about the religious education of their children and the excessive influence of Christianity in the schools as the Education Reform Act 1988<sup>6</sup> made it

compulsory for all county schools in England and Wales to provide Christian religious education for their pupils. It is of great concern to the Muslim community that their children are also to be exposed to Christianity at school. They had hoped and considered it important that Islam should be taught to their children in state schools by state-funded Muslim teachers.<sup>7</sup>

In order to provide Islamic education for their children in this country, the Muslim community had established supplementary schools. Most of these schools are run from mosques, local county schools, community centres and homes in some cases. Mosque schools is the most common type of education. Mosque schools operate daily in the evening which give Qur'anic instruction. Where there are only a few Muslim houses, far from the local mosque or where there is no mosque local Muslim community rent few class-rooms in one of the nearby schools and run weekend classes.

Their existence as institutions and their importance and urgency can hardly be over-emphasized. But these schools have their shortcomings such as lack of accommodation, trained teachers, they do not have necessary facilities, and therefore, fail to appeal to the modern Muslim youth born and bred in the West. In order to bring the two schools closer together, the local education authorities can play an important role by allowing a few classrooms in the state schools be available to the Muslim community in the evening, and by providing training facilities to the school teachers.

The Muslim community does not have any approved voluntary-aided schools, where most of the costs are met by national and local government, despite the size of the Muslim population. They have been demanding for a long time the establishment of Muslim voluntary-aided schools along the model of hundreds of Church of England, Roman Catholic, as well as Jewish schools. But this demand was viewed by

the establishment and society at large as a move towards separatism therefore the D.F.E.E. have refused so far to give permission for the setting up Muslim voluntary-aided schools. They have the right under the 1944 Education Act to set up their own separate voluntary schools but technical grounds are used as a pretext to deny Muslims this right as equal citizens. The challenge for Muslims is how to preserve their identity or distinctness in a multicultural, multiracial and multilinguistic society. If they assimilate into the majority they will lose their distinctive traits, and they are not prepared to dissolve their religious and cultural entity. Yet they are part and parcel of the British Society and want to participate in the development of Britain into a multicultural society without losing their identity as a Muslim.<sup>3</sup>

British Muslims are committed to participating in and contributing to the wider society. Participation, however, can not imply or involve forfeiting their faith, the proper practice of which can only contribute to the well-being of society as a whole. But the question that they are faced with is this: How will they protect their children from the moral corruption generated by the Post modern culture? And how will they prepare their children to combat its influence? These are some of the questions that have to be resolved.

#### **1.1.1. CONCEPT OF RELIGION**

The host society understands religion in Christian terms. In comparing Islam and Christianity, the basic difference is that Islam is a monotheistic religion which has depended upon knowledge from a Supreme Being; who provides rules to guide mankind to a better life; who controls the entire universe.<sup>3</sup> Christianity, as understood and believed by the Christians of the various sects, is based on doctrines of:



- (1) the Trinity,
- (2) the Divinity and Divine-Sonship of Jesus,
- (3) Original Sin, and
- (4) Atonement.

In other words the difference lies in a Muslim believing in the unity of Godhead and a Christian believing in the Trinity. But culturally the differences have widened. In fact, religion, like all other social institutions in Europe, including Britain, has become subject to changes and readjustment under modernization. The most crucial aspect of this readjustment appears in the differentiation of socio-economic and political roles from religion. As a result religion tends to become a sub-system within a wide culture and the total social system instead of remaining the ruling institution.

The Industrial Revolution and development of technology has made man more dependent on material objects. Science and religion then came to be considered in Europe as incompatible with one another. The enormous progress in technology and science produced the belief that man is a creature of reflexes at the mercy of the forces of the environment and capable of being shaped and controlled by applied sciences. The progress of science as an ideology in modernity has brought colossal changes in the role of thought and ideas in the formation of modern man and the importance of knowledge in modern society.

As a derivative from these normative orientations, some scholars have described an 'ideal-type' man by a list of qualities. Alex Inkle, for example distinguishes between the external and internal attributes of modern man. Externally, in his view, modern man is identifiable with such indicators of modernity as urbanisation, education, politicisation, industrialisation and widespread communications. For his internal attributes, Inkle lists the following:

- Openness to innovations and new experience;

- capability to form and hold opinions over a large number of problems and issues arising in his immediate environment and outside it, and as a corollary, a willingness to accept the right of others to their opinions;
- orientation to the present and the future rather than the past;
- reliance on planning and organisation in individual and community life;
- efficacy;
- belief in calculability rather than fate;
- awareness of own and other's dignity;
- faith in science and technology;
- belief in distributive justice, i.e. merit rather than ascription as a criterion for reward.<sup>10</sup>

This idolization of scientism and technology is, however, not accepted without misgivings and protests. Historians of the cyclical school like Well, Spenglar, and others, with their 'rise and fall' theory of civilization have, in their time, sounded their pessimistic notes about the fate of the scientism and technology-oriented industrial civilization. With these caveats and protests in mind, perhaps, social thinkers like Sorokin and Toynbee, with a look ahead in to the distant future, have envisioned that the salvation of the Western civilization lies in a return to an ideational religious idealism rather than relying on materialism.<sup>11</sup>

The British society as a whole has not renounced religion, a great part of it still professes Christianity. Church services are attended on Sundays, although there is no longer much feeling of compulsion for the sake of social conformity, and Christian traditions are still visible. However, some seems to have firmly decided that religion is something of little importance which we can take or leave, as we like; human life is nothing but the interplay of economic forces and religion is

pronounced to be the opium of the people. The current ethical and social chaos is undoubtedly a product of the mental climate of the modern world which regards religion as something irrelevant to life.

### ISLAM AS A PROGRAMME FOR LIFE

Islam is the latest of the most historical great revealed religions of the world. It developed into full light of history and human knowledge. The *Qur'an*, the latest of the Divine books, revealed by the Creator to the last of the Messengers, is a source of knowledge. The Holy *Qur'an* informs us that the first person who called this religion "Islam" was the prophet Abraham<sup>12</sup> who earned the title, "the Friend of God". He was chosen to be the leader and guide of humanity as well as the ancestor of the later prophets.

"Allah (Himself) chose Abraham for friend".<sup>13</sup>

"Lo! I have appointed thee a leader of mankind."<sup>14</sup>

The following passage of the Holy *Qur'an* reminds us of the line of prophets of God. After mentioning prophet Abraham, it continues:

"And We bestowed on him Isaac and Jacob; each of them We guided; and Noah did We guide in earlier time, and of his seed David and Solomon and Job and Joseph and Moses and Aaron. Thus We reward the good. And Zachariah and John and Jesus and Elias. Each one was of the righteous. And Ismael and Elisha and Jonah and Lot. Each one of them did We prefer above the (other) creatures."<sup>15</sup>

And this list is by no means complete, for there are, "messengers We have mentioned to you before and messengers We have not mentioned to you."<sup>16</sup>

All of them brought the same message and there is no cause for conflict or argument between them, as Allah tells His prophet in the Holy *Qu'ran*:

Say; We believe in Allah and what is revealed to us and what was revealed to Abraham and Ismael and Isaac and Jacob and the tribes, and what was entrusted to Moses and Jesus and the prophets from their Lord. We make no distinction between any of them, and to Him we have surrendered."<sup>17</sup>

In this context religion is identified as a program for life based on firm belief. Therefore, religion can never be divorced from life. Religion is not simply a matter of ceremonial acts. It can not withdraw into a corner to deal with the so-called spiritual matters leaving the vast areas of human life to ephemeral judgement of man. The last and the greatest prophet of the long line of prophets and messengers was the Prophet Muhammad (peace be upon him), who was brought forth in the progeny of Abraham in the same country. The call of Abraham was clarified, refined, perfected and disseminated by the last prophet of God, and thus prophethood finally came to an end with the universal message of the last prophet, and the favour bounty of God completed on mankind. The revelation regarding the completion of religion was made to the prophet Muhammad (peace be upon him) declared.

"This day I have perfected your religion for you and completed My favour unto you, and have chosen for you Islam as a religion."<sup>18</sup>

The prophet Muhammad (P B U H) was a messenger whose guidance and teaching were a reaffirmation, extension and completion of the guidance which the prophets before him have brought. As the prophet said:

"The likeness of my Message to that of the prophets before me is that a man who built a house and decorated it, leaving out a single brick from one of its corners. People used to go around

admiring it, saying, Has this missing brick been laid I am the missing brick and I am the last of the prophets."<sup>19</sup>

There are two distinctive features which characterized Islam,

(a) its message is for the entire human race regardless of colour, language and location,

(b) it is comprehensive and covers all aspects of human life spiritual, material, economic, political, social, moral and intellectual.<sup>20</sup>

The religion took the title of Islam because Allah declared it in the *Qur'an*:

"Lo! the religion with Allah is *al-Islam* (the surrender to His will and guidance)."<sup>21</sup>

"He who professes adherence to the faith is a Muslim (submitter). The religion of your forefather Abraham. He has named you Muslims."<sup>22</sup>

"Abraham was neither a Jew nor a Christian, but he was upright and submitted (to his Lord)."<sup>23</sup>

The nobility and broad tolerance of this creed, states Duncan Greenlees, which accepts as God-inspired all the real religions of the world, will always be a glorious heritage for mankind. On it could indeed be built a perfect world religion.<sup>24</sup>

#### **1.1.2. CONCEPT OF EDUCATION**

Education is a crucial and sensitive field because it concerns itself with present and future needs of individual and society. Basically, it equips the young with essential skills to cope with life to earn a living. Therefore, the young, their parents, employers, the government and the society at large are all concerned about the role

that schools play in preparing the young for the world of work. But this is very small part of the roles of education in a society. Education also relates itself to the cultural, social, moral and spiritual life of societies. It conserves, promotes, enlarges and defends the cultural, religious and ideological heritage of nations. Therefore, the way education is conceived, organised, administered and related to the hopes and aspirations of individuals and groups within a society becomes areas of heated debates and controversies. Every society has a different emphasis and degree of importance attached to its schools and the role they perform in the preparation of its citizens and the development of its society.

### ISLAMIC VIEW OF EDUCATION

#### NORMS OF ISLAM

The Islamic value system has created some fundamental differences between Islamic and modern education system, for that matter, secular, liberal and materialistic education of the British society. The Islamic concept of education derives from the concept of human who, are according to *Qur'an*, been created to represent His vicegerency.<sup>25</sup> Humankind, according to Islam, is the best of God's creation. *Allah* says:

"We have honoured the sons of Adam, provided them with transport on land and sea, given them for sustenance things good and pure, and conferred on them special favours above a great part of Our creation."<sup>26</sup>

The position of man in this designed creation is highly significant. The nature of man in ideal Islam could be summarized in the following.

1. That man is born in a state of purity and innocence.
2. That man is the chosen of God.

3. That man with all his faults, is meant to be the God's vicegerent on earth.

"And it is He who made you His representative on the Earth, and has raised some of you in rank above others, that He may try you by (the test of) that which He has given you."<sup>27</sup>

4. That man is the trustee of this Divine state.

"Verily, We offered to the Heavens and to the Earth, and to the Mountains to receive the Trust but they refused the burden and they feared to receive it. Man undertook to bear it. But hath proved aggressive and ignorant."<sup>28</sup>

5. That man, being a trustee of Divine state, received knowledge of things from God and was fitted for his sojourn on the earth.

"And He taught Adam the nature of all things. Then he placed him before the angels. They said, 'Glory to Thee. Of knowledge we have none, save what Thou hast taught us.' He said, 'O Adam! tell their natures.' When he had told them, God said, 'Did I not tell you that I know the secrets of heavens and earth, and I know what ye reveal and what ye conceal?'"<sup>29</sup>

6. That man's submission to God requires exclusive service (*Ibada*) and obedience (*Ita'at*). Service and obedience are realizable only through knowledge (*Ilm*) of God, of His Will and action.<sup>30</sup>

#### NORMS OF KNOWLEDGE IN ISLAM

Islam attached great importance to the acquisition of knowledge and considered ignorance as antithesis to it. Islam has revered both learning and the learned to the extent that learning is placed on equal footing with worship. In fact the whole purpose of Divine revelation and sending down prophets has been explained in the *Qur'an* as the communication of knowledge:

"The prophet recite unto people God's revelation : causes them to grow and imparts them knowledge and wisdom."<sup>31</sup>

An immense incentive has been provided in the *Qur'an* for learning. The first revealed verse opens with an injunction addressed to the prophet "to read" (*Iqra*). At a number of places one finds exhortations like these:

- Allah bear witness that there is no God but He, and the angels and the men endowed with knowledge, established in righteousness.<sup>32</sup>
- None can grasp the message of revelation except men of understanding and those firmly grounded in knowledge.<sup>33</sup>
- Say, are those who possess knowledge and who do not possess knowledge, on equal footing ?<sup>34</sup>
- God will raise in rank those of you who believe as well as those who are given knowledge.<sup>35</sup>

The Holy prophet (P B U H) also highly emphasized the importance of knowledge and exhorted the followers.

- To seek the knowledge is the duty of every Muslim (man) and Muslimah (woman).<sup>36</sup>
- Seek knowledge from the cradle to the grave.<sup>37</sup>
- He, who leaves his home in search of knowledge, walks in the path of God.<sup>38</sup>
- A word of wisdom is like the treasure of a believer who has got the best right to secure it wherever he might have found it.<sup>39</sup>
- A father can confer on his children nothing more valuable than the gift of education, it is better that a man should secure a good education for his children than he should leave a treasure of gold and silver for them.<sup>40</sup>
- Acquire knowledge, it enables the possessor to distinguish right from wrong. It lighteth up the path to heaven. It is your friend in the desert, your society in solitude, and your companion when friendless. It guideth you to happiness: it sustaineth you in adversity. It is an armour against enemies.<sup>41</sup>



In fact, the *Qur'an* is most insistent that man should observe natural phenomena and discover the signs of God in the world. The prophet also said. An hour's contemplation and study of God's creation is better than a year of adoration.<sup>42</sup> Man's attention is drawn to the phenomena of external nature and he is directed to seek the signs of God in concrete happening of the world of nature.

"In the creation of the heavens and the earth and the alternation of day and night and the ships that runs on the sea with that which profits to men and the water that Allah sends down from the sky, then gives life therewith to the earth after its death and spreads in it all kinds of animals and the changing winds and clouds made subservient between the heaven and the earth, there are surely signs for people who understand."<sup>43</sup>

In Islam numerous words such as *ilm*, *hikma*, *maarfa* and *sha'ur* etc are used for the concept of knowledge. The term *ilm* is more comprehensive than others as they are narrower in meaning.<sup>44</sup> According to Rosenthal, the English equivalent, knowledge:

"...falls short of expressing all the factual and emotional contents of *ilm*. For *ilm* is one of those concepts that have dominated Islam and given Muslim civilization its distinctive shape and complexion. In fact, there is no other concept that has been operative as a determinant of Muslim civilization in all its aspects to the same extent as *ilm*."<sup>45</sup>

#### PURPOSE OF EDUCATION IN ISLAM

The primary purpose of Islamic education is to produce a good man as he has been created to represent God's vicegerency. Therefore, the goal of education for a Muslim is to become an obedient and righteous servant of Allah. The ultimate aim of Islamic education is to bring man closer to Allah, everything else is but subsidiary. Man has an important role as he is considered the nucleus of the society.

According to Islam there will be no peace in the society unless the individual is at peace with himself. Islam inculcates in the individual's conscience the positive peace that exalts and enriches life.<sup>46</sup> Education enhances his wisdom so that he can live in peace and harmony in the society in order to fulfil the task of vicegerency. Thus man is accountable to *Allah* for his actions, education, in this respect, guide him how to distinguish between the good and the bad, and it also provide him an opportunity to think and decide whichever way he should seek. The essence of Islamic education is moral training and acquiring a character is its true aim. Islamic education gives importance to knowledge and training and consider both as essential elements in its system of education. That is why knowledge and character-building are considered two sides of the same coin.

According to M.A.Zaki Badawi:

"Muslim educators unanimously agree that the purpose of education is not to cram the pupil's minds with facts but to prepare them for a life of purity and sincerity. The total commitment to character-building based on the ideals of Islamic ethnics is the highest goal of Islamic education."<sup>47</sup>

The Islamic education is based on the *Qur'an* and the teaching of the Prophet, the twin fountainhead of knowledge, that created all the impulse and impetus for cultivation and advancement of Islamic learning. The *Qur'an* informs us that man is created from the fusion of physical and non-physical elements, ie. matter and spirit,<sup>48</sup> which are interdependent. From the Islamic point of view human entity is one and indivisible and, therefore, it does not admit any separation between material and spiritual life. Islamic education acknowledges humanity with its needs (intellectual, emotional and spiritual), feelings, religion and ideals all acting in harmony.

The First World Conference on Muslim Education defined the aim of Islamic education as follows:

"Education should aim at the balanced growth of the total personality of man through the training of man's spirit, intellect, rational self, feelings and bodily senses... The ultimate aim of Muslim education lies in the realization of complete submission to Allah on the level of individual, the community and humanity at large."<sup>43</sup>

Such an individual will be brought up to abide by God's orders and will use these Divine gifts according to the Will of the Almighty. Thus Islamic education is faith motivated and comprehensive.

In contrast, British education is based on secularism with modern liberal philosophy which dominates Western culture in general and Western education in particular. Modern education does not recognize the supremacy of religion as modern man believes that religion has not a vital role to play in his life and therefore, it seeks to divorce religion from life.

Modern education concerns itself in the main with material well being in this life because it considers happiness in this world as its final goal. The growth of materialism in the West brought a conflict between the State and the Church and therefore, there is segregation between religious and secular education. Thus in Britain there are state schools and denominational schools functioning separately.

In fact the development in technology and science, which made man more dependent on material objects, has brought colossal changes in the role of thoughts and ideas in the formation of man, and the importance of knowledge in modern society. Religion itself, however, may not be considered as an obstacle to modernization, states Gunnar Myrdal,

"No religion on the higher level need be in conflict with the modernization ideals. But as religion is part and parcel of the whole complex of people's beliefs and valuations, their modes of living and working, and their institutions, it needs to be reformed in order to break down inhibitions and obstacles to development."<sup>50</sup>

The British education system is happy with its function to produce a rational man who, according to modern liberal philosophy, is regarded as a purely material creature. The most disastrous consequence of secularism is seen in the loss of standard norm of moral values. It has led the society into different kinds of isms and philosophies searching for a substitute for the absolute code. Although the education system is an effective for the materialistic values but there is a moral and spiritual vacuum and therefore, does not satisfy the Muslims requirements of this world as well as that of the world hereafter.<sup>51</sup>

### 1.1.3 CONCEPT OF CULTURE

Culture is a term which is related both to the external world of physical objects and in the inner world of human spirit. It includes moral values, social etiquette, arts, philosophy as well as the religious aspects of a society. Whatever social habits a society creates become part of that society. In this context Islam itself is a culture, and therefore, the Muslim Ummah as a whole has one and same culture. Due to geography, climate and linguistic differences they differ from each other in the external manifestations of culture which are quite natural, but the inner unity of culture remains intact. The only difference is like the difference which exists in the different branches of a tree. At its roots it is one tree but it has various branches, some branches are thick and some are thin, some branches give

more flowers than others. Similarly, Islamic culture is the same and one and its roots are the same.

Muslims are essentially a religious community with perfectly defined boundaries; belief in the unity of God, belief in all prophets and belief in the finality of Muhammad's (P.B.U.H) prophethood. The *Shari'ah* forms the main societal norms of Islam and encompasses laws concerning all the political, social, economic, religious, moral and cultural aspects of the *Ummah*.

British Muslims are also a part of the *Ummah* of the prophet Muhammad (P.B.U.H). The *Ummah* of Islam indeed welds together people of all colours, races and languages.

Muslims living in Britain are a multi-racial, multi-cultural and multi-linguistic community. But these various cultures are subordinate to an over Islamic culture. The Muslim history and culture are based on Islam, therefore the Muslims in Asia or in Africa or in Europe are inseparable parts of the whole Muslim *Ummah*.

Account must be taken of the fact that there are some factors associated with parts of the individual Muslim cultures in this country, and their influences have posed obstacles to a singular cultural manifestation. For example, arranged marriages or marriages exclusively within an extra-familial kinship ties etc, mainly in Muslim minorities originating from Indo-Pakistan. The development of these customs among Muslims of Indian subcontinent is definitely influenced by the Hindu culture as Islam has easily assimilated some local ideas and practices, in Asia and elsewhere, which were dominant in those areas before their conversion, as long as they are not directly opposed to the basic tenets of the Islamic faith. The peoples in the countries under Muslim rule did not therefore lose much of their culture.

Muslim community adjustment in this country is inevitable. In fact, parts of the individual Muslims cultures within the faith carrying bits of their cultures is slowing down progress. Undoubtedly these problems can be solved, allowing a return to the basics of our religion. They need to know where to draw the line between Islam and culture. Many of them have come from Muslim countries, but not everything in their home culture is Islamic. What is cultural or traditional, such as certain types of dress etc., may be eminently suited to the lifestyle and climate of back home, but may not work in the completely different environment of Britain. But what is Islamic is just as valid here in Britain as in India, Pakistan, Bangladesh or Arabia, and they cannot compromise. It is this Islamic core which will give them a much needed focus of stability in an uncertain and ever-changing world.

The Holy prophet has given an outline framework to suit the needs of humanity for all times as life is a running stream and not a stagnant pool, it is a continuous process and advancing all the time. Therefore He directed humans to use their judgement in working out details according to the changing circumstances.<sup>52</sup> In fact *ijtihad* (independent judgement) with *qiyas* (analogical reasoning) and *ijma* (consensus) on the basis of the *Quran* and the *Sunnah* is a great blessing of Islam, through which the succeeding generations needs and the requirements of the different races merging into could be met. George Bernard Shaw is reported to have said:

"I have always held the religion of Muhammad in high estimation because of its wonderful vitality. It is the only religion which appears to me to possess that assimilating capacity to the changing phase of existence which can make itself appeal to every age. I have studied him the wonderful man and in my opinion far from being an anti Christ, he must be called the Saviour of Humanity. I believe that if a man like him were to assume the

dictatorship of the modern world, he would succeed in solving its problems in a way that would bring it the much needed peace and happiness: I have prophesied about the faith of Muhammad that it would be acceptable to the Europe of tomorrow as it is beginning to be acceptable to the Europe of today."<sup>53</sup>

#### 1.1.4. ISLAMIC IDENTITY-UNIVERSAL PRINCIPLE

Equality of all human beings in essential humanity is one of the basic principles of Islam. Islam is the universal message of unity - the unity of God, the unity of Religion and the unity of Mankind. The three unities are related to each other. In Islam Allah is God of mankind as a whole. He is not the God of a chosen people. Therefore it advocates universalism and is not confined within territorial boundaries. Islam ignores all distinctions of race and colour. It considers the entire mankind one family and proclaims that the only distinction between one man and another is in belief and right conduct.

The *Qur'an* affirms:

"O mankind, Lo! We have created you all from a male and a female: and have made you nations and tribes that you may know one another. Surely the noblest of you, in the sight of Allah is the best in conduct. Lo! Allah is all knowing; all Aware."<sup>54</sup>

This is the conception of the human race that all human being have been created out of the same flesh and blood, no one is better than any other by the factors beyond his control such as race or colour, but only by factors in his power such as good deeds and piety. The prophet of Islam also testified this truth in his historic address on the occasion of his last pilgrimage.

"O, People! Verily your Lord is one and your father is one. All of you belong to one ancestry of Adam and Adam was created out

of clay. There is no superiority for an-Arab over a non-Arab and for a non-Arab over a Arab; nor for white over the black nor for the black over the white except in piety. Verily the noblest among you is he who is the most pious."<sup>55</sup>

The prophet struck out against all types of man-made distinctions, e.g those of race, colour, language and hierarchical privileges of life; and established the brotherhood of mankind. A Muslim therefore, with all his sense of superiority, has no such complex.

The Islamic community (*Ummah*) was founded on these principles by the prophet of Islam in Medina after his migration from Makka where he left his relatives and home. It should be mentioned here that the Islamic fraternity established by the prophet (P.B.U.H) amongst the Muslims of Medina, who were called *Ansar* and the *Muhajirun* i.e, emigrants from Makkah was indeed unique in history of the world. It has helped to overcome many various forms of enmities, tribal, racial, social, etc that had existed between them. In the words of Dr.Iqbal,

"Islam is non-territorial in character, and its aim is to furnish a model for the final combination of humanity by drawing its adherents from a variety of mutually repellent races, and then transforming this atomic aggregate into a people possessing self-consciousness of their own. This was not an easy task to accomplish."<sup>56</sup>

Accepting the faith required, states William Muir, that as Muslims they should acknowledge not only the spiritual but temporal authority of Muhammad and, hold subordinate every distinction of race and kindred, regard each other as brethren.<sup>57</sup> This brotherhood, according to the *Qur'an*, is a great favour of God.

"And hold ye fast, all of you, to the rope of *Allah*, and be not disunited, and remember *Allah's* favour unto you, in that ye were



enemies, and He joined your hearts together, and so ye became by His favour brethren, and ye were on the brink of an abyss of the fire, and He rescued you therefrom."<sup>58</sup>

The Holy *Qur'an* in an other place refer to this event thus:

"And He hath put affection between their hearts: Not if thou hadst spent that is in the earth, couldst thou have produced that affection, but God Hath done it: for He is Exalted in might, Wise."<sup>59</sup>

The prophet established the first ideal community, which comprised the believers consisting of his immigrant followers and the Muslims of Medina as well as those non-believers, who were accepted as the protected people, all constituted a single community, distinct from other communities.<sup>60</sup> It is quite appropriate to quote from Arnold Toynbee's "Civilisation on Trial" to show how a great historian thinks about Islamic brotherhood.

"The extinction of race-consciousness between Muslims is one of the outstanding achievements of Islam and in the contemporary world, there is, as it happens a crying need for the propagation of Islamic virtues."<sup>61</sup>

Toynbee believes that the Islamic concept of brotherhood would seem to be a better ideal for meeting the social needs of the times.<sup>62</sup> Obviously this is the unique blessing of Islam and a remarkable example of the leadership of the prophet (P B U H) that Muslims of the world have become one *Ummah* or community.

The famous orientalist, Dr Laura Veccia Vagliere, writes the following about the universal spirit of Islam.

"Thanks to Islam, paganism in its various forms was defeated. The concept of the universe, the practices of religion, and the

customs of social life were each liberated from all the monstrosities which had degraded , and human minds were made free of prejudice. Man finally realized his dignity. He humbled himself before the creator, the Master of all mankind. The spirit was liberated from prejudice, man's will was set free from the ties which had kept it bound to the will of other men, or other so-called hidden powers. Priest, false guardians of mysteries, brokers of salvation, all those who pretended to be mediators between God and man and consequently believed that they had authority over the people's wills, fell from their pedestals. Man became the servant of God alone and towards other men he had only the obligations of one free man. While previously men had suffered from the injustices of social differences. Islam proclaimed equality among human being. Each Muslim was distinguished from other Muslims not by reason of birth or any other factor not connected with his personality, but only by his greater fear of God, his good deeds, his moral and intellectual qualities."<sup>63</sup>

#### **CONCEPT OF TAWHEED**

In fact the whole Islamic theology is based on two principles:

- (i) *Tawheed*, which means the existence and unity of God,
- (ii) *Risalat*, which means Muhammad is the Messenger of God.

The entire edifice is built on these two principles. *Tawheed*, which is the basis of the religion of Islam, means uncompromising and pure monotheism. *Tawheed* is the central and fundamental principle of the Islamic way of life. In Islam the Unity of God has not only helped to define the close relationship between society and religion, but it has influenced the entire sphere of ideals and realities. *Tawheed* is a very comprehensive concept that embraces the whole range of life on earth. Therefore, unity of God in divine revelation become mankind's first obligation to uphold in all sincerity and fidelity. Islam begins by establishing the principle of the oneness of God.

"Say: He is God, the one and only, God, the Eternal, Absolute; He begetteth not, nor is He begotten; and there is none like unto Him."<sup>64</sup>

The other verse revealed to the Holy prophet much later re-emphasized the unity of Almighty God.

"God! there is no God but He, the living and the everlasting. Slumber seizes Him not, neither sleep; to Him belongs all that is in the heavens and the earth. Who is there that shall intercede with Him save by His leave? He knows what lies before them and what is after them, and they comprehend not anything of His knowledge save such as he wills. His throne comprises the heavens and the earth! the preserving of them oppresses Him not; He is the All-High, the All-Glorious."<sup>65</sup>

Islam means "submission," which is submission to God. Through this submission man worships only the one God and obeys only His commands. The Islamic conception of freedom requires that mankind should be subject to none but Allah who is their creator, Master and sustainer of all that exists. Everything is operating according to His plan. He gives life and death, He rules and regulate everything. While everything needs Him He is free from needs. It means one should exclusively become the servant of God and not the servant of anything else. The *Qur'an* is uncompromising on *Tawheed*.<sup>66</sup>

"One of the greatest blessings which Islam has brought to East and West alike," observes C.F.Andrews, "has been the emphasis which at a critical period in human history it placed upon the Divine unity. For, during those Dark Ages both in East and West, from 600 to 1000 A.D., this doctrine was in danger of being overlaid and obscured in Hinduism and in Christianity itself, owing to the immense accretion of subsidiary worship of countless demi-gods and heroes. Islam has been, both to Europe and India, in their dark hour of aberration from the sovereign truth of God's unity, an invaluable corrective and deterrent. Indeed,

without the final emphasis on this truth, which Islam gave from its central position, - facing India and facing Europe - it is doubtful whether this idea of God as one could have obtained that established place in human thought which is uncontested in the intellectual world of today."<sup>67</sup>

### THE ISLAMIC LAW (SHARI'AH)

"The Muhammadane Law which is the binding on all from the crowned head to the meanest subject is a law interwoven with a system of the wisest, the most learned and the most enlightened jurisprudence that ever existed in the world."<sup>68</sup>

Islam has developed a comprehensive system of its law, social and moral code of practice which guides the Muslims life in its entirety. The Islamic *Shari'ah* includes the principles of Islamic jurisprudence (*fiqh*), theology (Islamic Faith), individual and social conduct and all aspects of Muslim life. It is a complete scheme of life and comprehensive social order - nothing superfluous, nothing lacking. Reviewing the *Shari'ah* in a few words, Landu states:

"It is not merely a set of laws that affect Muslim on some specific occasions, but rather it is the key note of his existence; his religious, political, social, domestic and private life is completely bound up and regulated by the percept of law."<sup>69</sup>

The main objective of the Islamic Law is to construct human life on the basis of *Ma'rufat* (virtues) and to cleanse it of the *Munkarat* (vices). It lays down the entire scheme of life in such a manner that virtues may flourish and vices may not venom human life. Islamic *Shari'ah* is determined upon two grounds the text of the *Qur'an* and the life example of the prophet Muhammad (P.B.U.H). Together they contain all that is needed for the guidance of humanity. There are two other sources of Islamic Laws namely '*Ijma*' or unanimous agreement of the

Muslim Jurists, and 'Qiyas' or reasoning or analogy. The *Shari'ah* is not simply a code of regulations that governs external action. It also defines and explains what faith, love, trust, gratitude, brotherhood and other dimensions of life are. In other words *Shari'ah* is a path to knowledge from the Divine source, *Allah*. It makes plain and clear the will of our Creator and ensures success *Allah's* pleasure in this life and the next.

### The Qur'an - First Source of Jurisprudence

"It (*Qur'an*) is a literal revelation of God, dictated to Muhammad by Gabriel, perfect in every letter. It is an ever-presented miracle witnessing to itself and to Muhammad, the Prophet of God. Its miraculous quality resides partly in its style, so perfect and lofty that neither men nor Jinn could produce a single chapter to compare with its briefest chapter, and partly in its content of teachings, prophecies about the future, and amazingly accurate information such as the illiterate Muhammad could never have gathered of his own accord."<sup>70</sup>

The original source from which all principles and injunctions are drawn is the *Qur'an*. The religion and civilisation of Islam are founded on the *Qur'an*, Muslims live by it, and are perpetually nourished by it. Muslims describe the *Qur'an* as the supreme miracle of Islam. At the root of the great tree of Muslim faith and doctrine is the conviction that each and every word of this Book is from *Allah*, the Creator of the Universe, exactly as they were dictated to His servant Muhammad. The *Qur'an*, while reaffirming the truth of previous revelation, comprises all truth for the whole of mankind for all time. Thus the *Qur'an* is a universal possession and inheritance, its message is directed to the whole of mankind. It is a comprehensive code of life covering each and every aspect and phase of human life.<sup>71</sup> The *Qur'an*

is held in the greatest respect by all sects of Islam and is considered the best guide for seeking Allah and for obtaining emancipation.

### The Qur'an as a Source of Knowledge

The *Shari'ah* means everything which God has prescribed (*shara'a*) directly or through the Prophet, and is identical with the Prophetic religion. It is, therefore, a comprehensive system of faith and practice, leaving nothing out for which one should have to go beyond the *Shari'ah*.<sup>72</sup> There is only one way to find these realities of faith and practice and that is the revelation (*wahy*). Reason, however, working by itself cannot establish these realities. Everything that we know through the prophets are impossible to know through reason. Before hearing from the prophets, reason is incapable of establishing them by itself.<sup>73</sup> The human intellect can guide mankind only to certain limits, because it works on the basis of known facts to discover the unknown. It can serve efficiently to some extent in the domain of the physical reality. But when it enters the realm of fundamental truths, where the first requirement is the possession of a comprehensive knowledge of the past, the present, and the future, it can give us only conjectures and inferences.

In its very nature, it is incapable of discovering ultimate truths of life. It is at this stage that the human soul cries for guidance from the Great Beyond or the Great Unseen. It yearns to have a torch which might illumine its path, and a Guide who might supply the guidance based on sure and certain knowledge. Humanity needs such a sure, positive and comprehensive guidance, and the same Loving Creator who sustains mankind and the universe in the matter of physical needs has also taken it upon Himself to supply this vital need.

In fact the *Qur'an* is to be construed as a sort of instruments of instructions which has been issued to man in his capacity as God's

vicegerent on earth to enable him to conduct his life's operations in such a manner that he is able to obtain success in this world and the reward of eternal bliss in the Hereafter.<sup>74</sup> In the *Qur'an* there are legislations on every aspect of life of a man. It lays down values and norms for all moral actions, including goodness, truthfulness, justice, forgiveness and virtuous personal conduct and social behaviour. It is a mine of information of Islamic teachings. In short, the Holy *Qur'an*, the Code of Law which humanity received through Divine Revelation, is a complete system of guidance for all the practical walks of life. The *Qur'an* is full with repeated emphasis on the value of thinking, of pondering, of rationalization, of discrimination. In a way, it would not be an exaggeration to say that the whole of the Book is concerned with outlining the methodology and technique by which man is to read the Book of Nature and to witness within himself the signs of the Divine. As we read in the *Qur'an*:

"God is the One Who created the night, the day, the Sun and the Moon. Each one is travelling in an orbit with its own motion."<sup>75</sup>

"A revelation from Him Who created the Earth and the Heavens."<sup>76</sup>

"Your Lord is Allah Who created the Heavens and the Earth in six days."<sup>77</sup>

"God is the One Who sent water down from the sky and thereby We brought forth pairs of plants each separate from the other."<sup>78</sup>

"And fruit of every kind He made in pairs, two and two."<sup>79</sup>

"Verily, in cattle there is a lesson for you. We give you to drink of what is inside their bodies, coming from a conjunction between the contents of the intestines and the blood, a milk pure and pleasant for those who drink it."<sup>80</sup>

"Verily We created Man from a drop of mingled sperm, in order to try him: So We gave him (the gifts) of hearing and sight."<sup>81</sup>

"We fashioned the thing which clings into a chewed lump of flesh and We fashioned the chewed flesh into bones and We clothed the bones with intact flesh. Then We developed out of it another creature. So blessed be Allah, the perfect Creator."<sup>82</sup>

"So this day We shall save your (dead) body that you may be a sign for those who come after you! And verily, many among mankind are heedless of Our signs."<sup>83</sup>

Islam does not accept inherited truths or claimed facts which have no proof or evidence to substantiate them. The *Qur'an* itself is an outstanding intellectual challenge; it challenges the human intellect to dispute any *Qur'anic* truth or produce anything similar to the *Qur'an*. To quote a distinguished French surgeon Dr Maurice Bucaille:

"What initially strikes the reader confronted for the first time with a text of this kind is the sheer abundance of subjects discussed: the creation, astronomy, the explanation of certain matters concerning the earth, and the animal and vegetable kingdoms, human production. Whereas monumental errors are to be found in the Bible, I could not find a single error in the *Qur'an*."<sup>84</sup>

Again there are a large number of verses of the *Qur'an* bidding man to observe the phenomena of nature, the alteration of day and night, the mysteries of birth and death, growth and decay, the rise and falls of nations and to discover from them the nature of things and their causes.<sup>85</sup> Further, Islam has tremendous injunctions through the *Qur'an* and the tradition of prophet Muhammad which order the human kind in general and Muslims in particular to seek knowledge and use the science to find the truth. Armed by this Guidance man is capable to contemplate his total destiny and regulate his individual conduct and the conduct of his fellow beings in the light of the revealed truth. Bosworth Smith reviewed the *Qur'an* in a few words:



"It is a book which is a poem, a code of law, a book of common prayer, a bible in one, and is revered to this day by a sixth of the whole of the human race as a miracle of purity of style, of wisdom and truth. It is the standing miracle claimed by Muhammad, and a miracle indeed it is."<sup>36</sup>

### The Sunnah - Second Source of Jurisprudence

The primary source of guidance and inspiration for Muslims is the Holy *Qur'an* in all times and all climes. After the *Qur'an* the Tradition comes next. The Tradition of the Holy Prophet (peace be upon him) known as *Sunnah* is the second source of Islamic Jurisprudence. *Sunnah* indicates the doings and *Hadith* saying of the Holy Prophet (peace be upon him), in the terminology of Islamic *Shari'ah*, however, both are used interchangeably and are applicable to his sayings, actions and practices. The *Qur'an* and *Sunnah* are both complementary to each other. The *Qur'an* generally deals with the broad principles of Islam, going into details in rare cases, giving general ideas of the diverse aspects which the divine revelation seeks to direct. Details of these principles were supplied by the Holy Prophet (peace be upon him) by his actions, practices and sayings.

The Prophetic Traditions offer a valuable help in the explanations of some of the verses of the *Qur'an*. The two most important institutions of Islam, for example, are prayers and *Zakat*. "Keep up prayers" and "Pay the *Zakat*" are the Quranic injunctions, no details are supplied. The method by which Muslims pray has been shown by the Prophet, and it was the Prophet who gave the rules and regulations for the payment and collection of *Zakat*. These are but two examples.

The Islamic identity of a Muslim without the *Sunnah* disappears, it is impossible to implement Islam by following the *Qur'an* alone. In fact, the *Sunnah* of the Holy Prophet is an interpretation and elucidation of the Holy *Qur'an* as the entire life of the Holy Prophet was in

accordance with the teachings of the *Qur'an*. As the Prophet's wife, the great *Aisha* (may *Allah* be pleased with her) said, "Surely, the manner of the Prophet (peace be upon him) was *Al-Qur'an*." We read in the *Qur'an*:

"And We sent no messenger but that he should be obeyed by *Allah*'s commands"<sup>87</sup>

"Certainly *Allah* conferred a favour on the believers when He raised among them a Messenger from among themselves, reciting to them His revelations and purifying them, and teaching them the Book and the wisdom, although before that they were surely in manifest error."<sup>88</sup>

"Certainly you have in the Messenger of *Allah* an excellent exemplar."<sup>89</sup>

"And We have revealed to thee the Reminder that thou mayest make clear to men that which has been revealed to them."<sup>90</sup>

"And whatsoever the Messenger giveth you, take it. And whatsoever he forbiddeth, abstain (from it)."<sup>91</sup>

"Say, (O Muhammad, to mankind): If ye love *Allah*, follow me, *Allah* will love you and forgive you your sins. *Allah* is Forgiving, Merciful."<sup>92</sup>

"And behaves not a believing man or a believing woman, when *Allah* and His Messenger have decided an affair, to exercise a choice in their matter. And whoever disobeys *Allah* and His Messenger, he surely strays off to manifest error."<sup>93</sup>

The life of the Prophet as the practical commentary of the *Qur'an* and as the most comprehensive model of human perfection is still preserved in the authentic record of history, and still stands as the beacon light for all time. The *Hadith* (the Traditions) of the Holy Prophet

are recorded in many voluminous works. There are six books recognized by *Sunni* Muslims as authoritative works on the traditions of the Holy Prophet. These are being:

- \* *Al-Bukhari,*
- \* *Muslim,*
- \* *Abu-Dwud,*
- \* *Al-Tirmizi,*
- \* *Ibn Maja*
- \* *An-Nasai.*

They are the collections of:

- *Imam Muhammad ibn Ismail Al-Bukhari, 256 A.H.*
- *Imam Muslim ibn Al-Hajjaj, 261 A.H.*
- *Imam Abu-Dawud Soliman, 275 A.H.*
- *Imam Muhammad ibn Isa Al-Tirmizi, 279 A.H.*
- *Imam Ibn Maja, Abu-Abdullah Muhammad, 283 A.H.*
- *Imam An-Nasa'i, Abu-Adul-Rehman, 303 A.H.*

These books, known as six *Sahih* books or the six reliable *Hadith* Books, are held in very great esteem by Muslims. Beside these six books, the collections of the great leaders of *sunni* schools of Law are also considered authentic.

### IJMA'

The original source from which all principles and laws of Islam are drawn is the *Qur'an*. *Sunnah* in conjunction with the *Qur'an* formulates and completes the supreme Law of the real Sovereign. Thus *Qur'an* and *Sunnah* are main sources of knowledge, however, Islam does not exclude human legislation as long as it is subject to the supremacy of Divine Law and within the limits prescribed by it. This type of legislation is known in the terminology of Islamic *Shari'ah* as *Ijtihad*.

In fact Islam recognizes the necessity of the exercise of judgement in order to arrive at a decision and denounces those who do not use their reasoning faculties as we read in the *Qur'an*:

"When there comes to them some matter touching (public) safety or fear, they divulge it; and if they had referred it to the Apostle and to those in authority (the jurists) among them, those among them who can search out the knowledge of it would have known its true purport."<sup>94</sup>

"There are signs in this for a people who understand."<sup>95</sup>

"There are signs in this for a people who reflect."<sup>96</sup>

The *Qur'an* is full with repeated emphasis on the value of thinking, of realization, of discrimination. The Holy Prophet (peace and blessings of *Allah* be upon him) allowed the exercise of judgement where there is no express direction in the *Qur'an* or the *Sunnah*.

*Mu'az ibn Jabal* reported that when he was to be appointed governor of Yemen, the Prophet asked him: "How will you decide the cases that will be brought before you?" *Mu'az* replied,

"I shall decide them according to the Book of *Allah*."

"And if you find nothing concerning in the Book of *Allah*?"

"Then I shall decide it according to the *Sunnah* of the Prophet."

"And if you find nothing about it in the *Sunnah* of the Prophet?"

"Then," replied *Mu'az*, "I shall exercise my own judgement without the least hesitation." Thereupon the Prophet slapped him upon the chest and said: "Praised be *Allah*, who has caused the messages of *Allah's* Messenger to please the latter!"<sup>97</sup>

The third foundation of Islamic law is *Ijma* (consensus) which literally means "unanimity" of opinion on a certain solution. *Ijma* applies to a solution where no clear conclusion can be made from the *Quran* and the

*Sunnah*. In this situation the learned Muslim scholars (*mujtahids*) work out an agreed formula to solve the particular problem. A *mujtahid* is a Muslim divine of the highest degree of learning. In the second century arose the great Muslim legists and theologians - *Imam Abu-Hanifa Al-N'uman*, *Imam Malik ibn Anas*, *Imam Muhammad ibn Idris Al-Shaf'i* and *Imam Ahmad ibn Hanbal*, to mention only the most prominent - who codified the Islamic Law according to the needs of their time. In fact they, the leaders of four *Sunni* Muslim schools of Law, have rendered a great service to the cause of Islamic Jurisprudence.

### 'QIYAS'

The *Shari'ah* has another source: The *Qiyas* or analogy which literally means judging by comparing with, with a thing. It is applied in circumstances where guidance is not expressly provided either in the *Quran* or in the *Hadith*. The *mujtahid* arrives at a decision by reasoning on the basis of analogy. The latter two are regarded as absolute authorities the former two sources are called arguments arrived at by exertion. Thus the *Qur'an* is the fountain head of Islamic *Shari'ah* explained by the Tradition of the prophet, agreement and analogy to which all four Muslim schools of law are unanimous.

But in the words of Dr. Iqbal,

"this important notion, while invoking great academic discussions in early Islam remained practically a mere idea, and rarely assumed the form of a permanent institution in any Muslim country. Possibly its transformation into a permanent legislative institution was contrary to the political interests of the kind of absolute monarchy that grew up in Islam immediately after the fourth Caliph. It was, I think, favourable

to the interest of the *Omeyyah* and the *Abbasid* Caliphs to leave the power of *Ijtihad* to individual *Mujtahids* rather than encourage the formation of a permanent assembly which might become too powerful for them."<sup>92</sup>

Until 4th/10th century Islamic jurisprudence had remained adaptable, growing and progressive; then it became a closed book as legislation was confined to the explanation, interpretation and application of the doctrines enunciated by these four schools, thus closing the door of *Ijtihad*, with *Qiyas* and *Ijma* on the basis of *Qur'an* and the *Sunnah*, for all times to come. Obviously stagnancy became the order of the day, as writes Sobhi, that Islamic thought met a dead-end, and imitation (*taqlid*) and stagnation in jurisprudence as in other Islamic learning became predominant.<sup>93</sup>

Thus Islamic *Shari'ah* which was originally a comprehensive code for dealing with all the problems of the Muslim communities had been reduced to the study of system of legal verdicts whose major style was tradition bound.<sup>100</sup>

## **1.2 REVIEW OF THE LITERATURE**

The minority community is already handicapped by its minority status, and if it is further divided its condition is bound to become hopeless. In fact, the Muslim community in Britain is divided and lacks an effective organisation to use their collective power to influence the central or local government in order to solve their religious, cultural and educational problems.

The Christians have well-established tradition of church undertaking these matters on their behalf, while the Jewish Board of Deputies is considered as the body representing the Jewish community which safeguards their interests in this country. More than one million

strong Muslim community, without having this type of institution, is nevertheless carrying through their task with determination.

There is no doubt that establishing Muslim schools in this country is the need of the day, and it needs hard work indeed. It needs planning, organisation and active involvement of Muslim community to further this objective of education of their young generation of Britain.

There is, therefore, a dire need of a national Muslim body which can solve their present plight in this country. Generally speaking, it is interesting to note that there is a lack of resources and shortage of good books on Islam in the English language.

There are few publications which deal with general educational problems faced by Muslim children in state schools, and it is regrettable to say that literature, concerning Muslim schools in this country, in the shape of a policy document is not available. There are but very few Muslim organisations actively involved in this field. The contribution of the Islamic Academy Cambridge, the Muslim Educational Trust and Union of Muslim Organisations of U.K, in this respect, is appreciable. The Islamic Academy is an intellectual and an academic organisation. It works in conjunction with other educationalists including non-Muslim scholars to plan and produce suitable materials. The Case for Muslim Voluntary-Aided Schools by J.M. Halstead, published by the Academy, is one example. In this book Mark Halstead has very successfully presented some of the arguments, from a broadly philosophical perspective, for and against Muslim voluntary-aided schools. He argues that such schools provide the best way for Muslims to achieve two main principles of the preservation, maintenance and transmission of their religious faith and the provision of a high standard of general education for their children. It is the first work of this kind.

The Academy has published many books. Following are some publications which relate to education of Muslim children in Britain.

- \* Education and the Muslim community in Britain Today;
- \* Faith as the Basis of Education in a Multi-Faith Multi-Cultural Country;
- \* Islam: Teacher's Manual;
- \* Islam and the GCSE Examination in Religious Studies;
- \* Sex Education in the School Curriculum - The Religious perspective;
- \* Resources For the Teaching of Islam in British Schools;
- \* Swann Committee Report - An Evaluation from the Muslim point of view;
- \* The Teaching of Islam in British School.

Muslim education, a quarterly journal published by the Islamic Academy, Cambridge, provides a unique source of information for all who are concerned with Muslim education. It critically analyses views expressed both in the West and the East on a variety of issues, especially on education, related to the Muslim world. Each issue of this journal is rich in information, criticism and suggestions. Muslim education quarterly is a most effective forum to Western scholarship.

The Muslim Educational Trust is an educational organisation. Its main aim is to cater for the Islamic educational needs of Muslim children in Britain. The Muslim Educational Trust occasionally produces materials on Islam and related education issues. "British Muslims and Schools" published by the MET is very useful. This book outlines the educational problems of the Muslims in the U.K. and suggests some possible solutions. The problems highlighted in this book mostly relate to state schools. There is another organisation namely the U.M.O. with aims and objects reflective collectively of the aims and objects of the federated organisations. Many and various discussion documents such as the aims, depth and methodology of RE at different age levels have been produced by the U.M.O. from time to time.



"Guidelines and Syllabus on Islamic Education" and "Islamic Education and Single-Sex Schools" are selected U.M.O. publications.

### 1.3 METHODOLOGY

Although, at present Muslims do not have any state-funded schools of their own, since 1972, however a number of independent Muslim schools have been established in Britain. At present over 50 full-time Muslim schools are functioning in different parts of the country. This study aims at researching into the historical background of the debate the question of separate Muslim schools in this country. Targeting three schools:

- (1) *Islamia* school in Brent,
- (2) *Al-Zahra* and *Al-Sadiq* schools,
- (3) King Fahad Academy in London.

I have selected *Islamia* school for two reasons. First of all, the Trustee's of *Islamia* School have been campaigning for a long time for government aid through voluntary aided status. Since its foundation, in 1983, the *Islamia* School applied twice for voluntary-aided status. So far it has been unsuccessful. Secondly, *Islamia* appears to enjoy a much greater degree of racial diversity than most of the privately funded Muslim schools in London.

As for *AL-Zahra* & *AL-Sadiq* schools, a substantial number of Shi'ites Muslims, followers of the Shi'a theological school, are also present in this country. It is, therefore, reasonable to select one of these schools as well.

The King Fahad Academy is quite different from both schools. It was founded with the objective of providing schooling especially for the children of Saudi diplomates and students as well as Arabs and Muslim children in London.

This study followed historical as well as scientific methodology based on field work, interviews, and a questionnaire technique, not without difficulties, for investigating all aspects of this question. In order to get detailed information a questionnaire was sent to these three schools by post. I simultaneously started visiting Muslim organisations working in this field, community leaders, educational experts and some Muslim families to collect more information. I also made contacts with some of the students, attending these schools, and their parents to get their views.

Out of the three questionnaires despatched none were returned by post. The "Questionnaire about Muslim Schools" was designed to elicit the following information about each school: brief history of the school, factors/reasons behind establishing the school, personalities involved in establishing the school, aims and objectives of the school, children and parents attitudes towards school, curriculum taught in school. Some questions were also asked about the resources of the school, finance and qualifications of teachers, their commitments and attitudes towards the school.

After all I preferred to visit these schools personally with a forwarding letter from my supervisor emphasising that I am a student and that the study was meant for the welfare of the Muslim community. Some suspected that this study is intended to find shortcomings of these schools. Some found the questions very personal while other thought that the questionnaire was unusually lengthy. Keeping in view the above background, given the nature of the study, one can understand the fears and suspicions. Speaking generally, it is widely believed in the community that this kind of study by a Muslim can be used against them. As one of the headteacher pointed out, of course, we have problems in our school. We are not worried if these shortcomings are mentioned by a non-Muslim, but same problems pointed out by a

Muslim will be used against us. In my case, as I am working in the community and ,therefore, this study will be justifiably used against these schools.

#### **1.4 SCOPE OF THIS STUDY**

This study will review the historical background of these schools and investigate the problems they have faced through their history. It will also look into the specific needs in education of the Muslim community to see how for the country and church schools were able or failed to provide these needs. It will also examine their relationship with the community as well as their competitiveness with the state system.

#### **STRUCTURE OF THE THESIS**

The first chapter provides an introduction. Second chapter traces the history of Muslims in Britain. It examines the reasons/factors which have contributed the presence of Muslims in Britain. In the third chapter an attempt will be made to give an overview of the educational responses to minority group children generally and Muslims particularly. The fourth chapter examines those factors which led to the establishment of independent Muslim schools in this country. Chapter five offers some suggestions and chapter six draw conclusions.

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## CHAPTER 2

### HISTORY OF MUSLIMS IN BRITAIN

#### INTRODUCTION

The Islamic presence in Britain is by no means nascent. But the last few decades has witnessed a marked phenomenon of a significant increase of Muslims in this country. The industrial growth in Britain during the late 1950s and 1960s brought large numbers of Muslims immigrants to this country, although today this is no longer the case.<sup>1</sup> It may be added here that although the vast majority of Muslims arrived in Britain during the post-war period, it is also important to note that the origins of the movement are pre-war which provided a foundation for the large-scale post-war settlement.<sup>2</sup> Britain came into close contact with the Islamic world during the last decade of the eighteenth century. It spent a considerable period of time in several Muslim lands, particularly in the Indian Subcontinent, East Indies and Egypt. Most of the Muslims in Britain come from the New Commonwealth countries. They began arriving in Britain in 1940s, but their migration did not take place in any significant numbers prior to 1950s, although at that time entry into Britain was unrestricted. The majority arrived in the late 1950s and early 1960s. This flow continued until it was interrupted by declining economic demand and the introduction of immigration restrictions in the early sixties. Serving in the British army in both World Wars brought Muslims into close contact with Britain as many Muslims arrived in this country in the shape of demobilized colonial soldiers from the Indian Subcontinent and the Arab lands. Considering the circumstances, it is appropriate to say that there have been three phases of migration which have led to the development of the Muslim community in Britain;

i) the arrival of individuals before the Second World War,

ii) the mass migration of men, mostly young adults, who came without dependants to fill labour shortages in the fifties created by the Second World War, this may be described as the phase of mass labour migration; and

iii) the large scale entry of women and children in the sixties, it could be designated as the phase of family reunification which led to the permanent settlement and development of the Muslim community. However, it would be helpful to understand the reasons for which Muslims immigrated to Britain.

### 2.1 FACTORS OF MIGRATION

There are historical, political and economic reasons which have contributed to the presence of Muslims in this country. Generally speaking, the primary reason for the migration has been economic forces - 'push' and 'pull' factors which slowly developed into a mass migration or chain migration. The 'pull' factors attracted Muslims along with other migrants to Britain and the 'push' factors forced them to leave their countries. The 'pull' factor can be explained in terms of the economic boom of the fifties in Britain, its demographic and social development during the post-war period. The 'push' factors included higher unemployment and lack of development common to almost all sending countries. In fact, people came to Britain, encouraged both by the demand for labour in Britain and by unfavourable conditions at home.<sup>3</sup> During the 1950s and early 1960s, the labour force of Britain had failed to keep up with the growth in total population. To overcome the labour shortage, the British Government turned to continental Europe and the New Commonwealth to import labour. It is estimated that about 450,000 foreigners entered Britain between 1946 and 1951, though all of them did not remain permanently.<sup>4</sup> The two largest groups were the 120,000 Poles who, came under the Polish

Resettlement Scheme, and 100,000 European Voluntary Workers (EVWs) mostly recruited from refugee camps. It should be remembered that the favourable treatment of Poles under the 1947 Polish Resettlement Scheme sharply contrasted with the treatment of European Voluntary Workers who were considered exclusively in terms of their labour power. The EVWs received work permits which:

"Were issued for twelve months and transfers between jobs were not permitted, although extensions within specific jobs were allowed. After 1947 European Voluntary Workers were not allowed to bring in their dependants, for fear of strain on housing and other social services... [and] equality in the workplace was limited to pay and hours worked. A number of national agreements between employers and unions specifically gave priority to indigenous British workers in such matters as redundancy and promotion."<sup>5</sup>

To these two groups might be added a number of former Prisoners-of-War who were also allowed to settle in Britain. Commonwealth citizens, mainly from the West Indies and the Indian subcontinent did not really get under way until the 1950s, although they had free entry into Britain under the Commonwealth rule. Immigration to Britain from the West Indies increased during the fifties and approached 30,000 per annum in 1955 and 1956, and escalated sharply to almost 100,000 between the beginning of 1961 and the middle of 1962 when the Commonwealth Immigrants Act came into force. Immigration from India and Pakistan to Britain got under way later than that from the West Indies, the net flow from India and Pakistan between 1955 and 1960 remained low, averaging 5500 per annum from India while 3000 per annum from Pakistan.<sup>6</sup> In fact, during the 1950s the character of migration had remained relatively stable. The peak period of migration from both countries started in 1960 onward, the rate of inflow from India and

Pakistan continued to increase in the first six months of 1962 until the passage of the Commonwealth Immigration Act.<sup>7</sup>

Table 1: Net arrivals from India, Pakistan and West Indies 1955-62

Year	India	Pakistan	Jamaica	Rest of Caribbean
1955-1960	33 070	17 120	96 180	65 270
1961-30th June 1962	42 000	50 170	62 450	35 640

Source: E.J.B. Rose et al (1969) Colour and Citizenship.

However, the largest groups of Muslims from the Indian subcontinent have come from Pakistan. As mentioned above, the mass migration from Pakistan, both West and East (the latter Bangladesh since 1971) started in the late 1950s and early 1960s, when immigrants used their kinship network before the immigration restrictions and even after the Commonwealth Act, 1962. Whereas it is true that, during this period, travel agents were responsible for the mass migration to Britain, it is also a fact that the tight social networks played a greater part in communicating the advantages of going abroad. In fact, early settlers decisively influenced those who followed, and became a source of the chain migration.<sup>8</sup> In Pakistan, the Mirpur district in southern Kashmir and the Cambellpur district of the north-eastern Punjab has sent most of the migrants to England. In the case of Mirpur the construction of the Mangla Dam Project, started in 1960 which caused disruption and a large number of people (approximately 100,000) were displaced by the Dam, has been a contributory factor to the large-scale migration of Mirpuris to Britain. It is suggested that migration to Britain was

well under way prior to the building of Mangla Dam. Partition of India in 1947, when Pakistan emerged as an independent Muslim country, is also considered another reason for migration of Muslims to this country.

Rose comments:

"One of the most striking features of migrations from both India and Pakistan is the limited extent of the areas from which they originate. When one considers the size of the two countries it is surprising that emigration has been confined to the Punjab and Gujrat and to half a dozen areas in the two wings of Pakistan."<sup>9</sup>

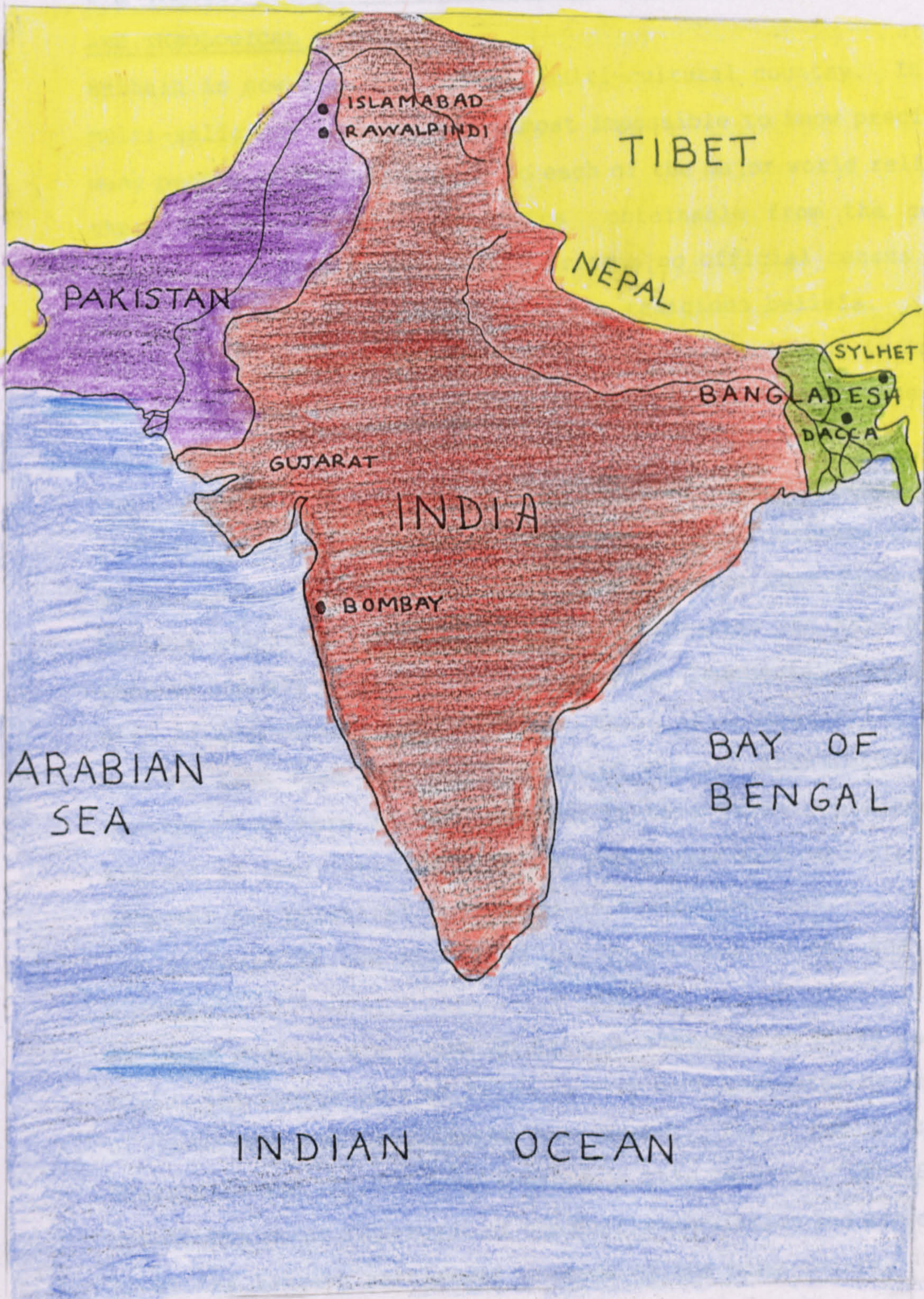
We can thus conclude that while economic factors helped the presence of Muslims here they should not be accounted as the only factors throughout the entire history. This is the case with other factors too. It should be mentioned here too that the Muslim population of Subcontinental origin did not come directly especially from India and Pakistan. As we know a large number of Asians immigrants, according to Tandoon, about 200,000 came to Britain in the late 1960s and early 1970s from East Africa following the Africanisation policies of Kenya and Uganda.<sup>10</sup> A substantial proportion of these have been Muslims. Most of these East African Asian are of Indian origin as they had been brought as indentured labour by the British in the nineteenth century. Our main purpose has been and is to explain factors or combination of factors which have led Muslims to Britain. For this reason it does not seem necessary at the present time to go into the detailed history, although the subject of Islam in Africa deserves a thorough study. A careful study of the history of Muslims in Britain shows, that the immigration of Muslims to this country, whether by choice or compulsion, was dictated by many reasons such as historical, political and economic. But the main reason for migration has been economic as

it was only one of many motivating factors that encouraged emigration. It is necessary to point out that, when most African and Asian countries became independent after the Second World War, they were burdened with the colossal problems such as educating their masses whose aspirations for education and economic prosperity had grown with their independence. The major difficulty for these countries, however, was the resources. As they were poor and backward, they were unable to launch schemes and reforms without financial help. It may be added here that when Pakistan, which has been the main source of immigration, became an independent country, its problems were so numerous that observers considered its survival almost impossible. The whole system of economic and political institutions had to be set up afresh and all that with no resources, it is a lengthy process. A number of historians have dealt with this at length. For our purpose it would be suffice to quote Gustav F. Papenek:

"The country was among the poorest in the world and had no industries to speak of almost no industrial raw materials, no significant industrial or commercial groups. It was difficult to see how Pakistan's economy could grow more rapidly than its population. Economic chaos and political disintegration seemed more likely."<sup>11</sup>

Meanwhile, Britain's post-war economic growth continued, and a point was reached where the manpower of Britain was not enough to run its economy. After all, due to unemployment and shortage of opportunities, many Muslims along with other immigrants had left their countries and came to Britain to meet the demand for labour. And, as evidence suggest, the emigrants are always in a dilemma and never really sure if there decision was the right one.

Main areas of origin of Muslims living in Britain-Pakistan, Bangladesh and the State of Gujrat.



## 2.2 VARIETY OF MUSLIMS IN TERMS OF NATIONALITIES, LANGUAGES, CULTURES AND THEOLOGICAL TRENDS.

Britain is now a multi-racial, multi-cultural country. It is also multi-religious. But it is almost impossible to know precisely how many people in Britain belong to each of the major world religions as there is no religious statistics obtainable from the census of population. This is because in Britain no official census has ever been undertaken to discover people's religious beliefs. Although there is no accurate statistical data on Muslims living in Britain is available, the most reasonable estimates lie between one and two million.

The character of the migrations has been complex and varied. They have included political refugees, workers from the Commonwealth and from former colonies. Most of these Muslims have come from Asian and African countries, yet, there are other Muslims who have arrived in smaller numbers to have come from Malaysia, Indonesia, Cyprus, Turkey, West Africa, Morocco and Yemen.<sup>12</sup> There is a substantial number of Muslims from Iran and the Arab world who are also settled in this country.<sup>13</sup> A more recent addition to this Islamic presence is the arrival of immigrants from Africa and Middle East who fled from bad economic and political conditions in their countries.<sup>14</sup> In addition the increase in the number of native Muslims is not insignificant either.<sup>15</sup>

Although Muslims are found in Britain almost from every part of the world, the public face of Islam is very much dominated by the Muslims of Pakistani and Bangladeshi background. There are about 413,000 Pakistanis and 120,000 Bangladeshis in this country.<sup>16</sup> The Pakistanis constitute about 37 percent of the Muslim population and are considered to be the largest settlement outside of the home country.<sup>17</sup>



### Theological Trends

There are, of course, sectarian tendencies within the Muslim community. It is beyond the scope of this study to provide a detailed historical analysis of each movements related to these tendencies, it is limited, however, to the Muslim immigrants originating from the Indian Sub-continent. This is because theological trends are very much more divisive among those from Pakistan, Bangladesh and India than other Muslim countries as the majority of Muslims have come from these countries. They are mainly *Sunni* Muslims. Apart from *Sunnis*, *Shi'ia* Muslims and different *Sufi* groups are also active in Britain.

### Traditions in Islam

There are two principal traditions within Islam *Sunni* and *Shi'ia*. *Khilafah* (Caliphate) is the *Sunni* concept of leadership of the Muslims while *Immamate* is the *Shi'ia* concept. *Khilafah* stresses the idea of succession while *Immamate*, elective of leadership. The *Sunni* Muslims recognise the first four Caliphs, including Caliph Ali, and consider their election perfectly in line with the requirements of the rule of law.

### Four Schools of Law

There are four *Sunni* Schools of Law, their leaders are *Imam Abu Hanifa* (80-150), *Imam Malik Ibn Anas* (93-179), *Imam Shafi* (150-204) and *Imam Ahmad bin Hanbal*. The *Qur'an* is the original source from which all principles, laws and ordinances of Islam are drawn. The *Sunnah* or *Hadith* is the second source from which the law of Islam are drawn. *Sunnah*, in conjunction with the *Qur'an*, formulates and completes the Supreme Law, the *Shariah*. However, Islam does not totally exclude human legislation as long as it is subject to the Supremacy of Divine Law and within the limits prescribed by it. In this respect the

Prophet of Islam directed Muslims to use their judgement in working out details according to the changing circumstances and rising exigencies. The basic guidance, the *Qur'an* and *Sunnah*, is of a permanent nature, while the method of its application can change in accordance with the peculiar needs of every age.

These four Imams codified the Islamic Law according to the needs of their time. If one closely examines the Law of these four schools, one will never come across any difference of opinions as far as the basic principles of Islam are concerned. The differences mainly centre around the tiny branches of theology rather than the fundamental principles of beliefs.

Thus *Qur'an* is the fountain head of Islam Law, supported and explained by Traditions of the Prophet, agreement, analogy and preference to which all Muslim schools are unanimous. These four *Imams* have rendered a great service to the cause of Islamic Jurisprudence, all working for a common goal that is to serve the posterity on enhancing their knowledge about the Sharia. The treasures of knowledge that they have left behind guides Muslims even today and in all times to come. Most of the *Sunni* Muslims, especially the South Asian origin, belong to the *Hanafite* school and follow the teaching of the great scholar *Imam Abu Hanifa*. *Sunni Hanafites* are further divided into two main groups (a) those who belong to Deobandi theological school and (b) those who follow the Barelwi school of thought.

### **Barelwis**

The founder of the Barelwi movement was *Maulana Ahmed Raza Khan* (1856-1921) who came from a distinguished family of scholars and Sufi leaders settled in Brelly in India. The Barelwi movement is represented in

different parts of the country but is strongest in the Midlands.<sup>18</sup> Two organisations the *Jamaat Ahl-e-Sunnat* and the World Islamic Mission are linked to this movement. It may be added here that the majority of the followers of Sufism are Barelwis.

### Deobandis

Deoband is a town in India where in 1868 a group of Muslim scholars led by *Maulana Muhammad Qasim* founded a college *Dar-ul-uloom*. In Britain Deobandi mosques are held together by the personal links of their *imams* and religious functionaries. The *Jamiat-e-Ulema* of Britain and *Darul Uloom* (college) in Bury are associated with this movement.<sup>19</sup>

### Tablighi Jama'at

*Tablighi Jama'at* was founded in India in 1927 by a leading Deobandi *Maulana Mohammad Ilyas* (1885 -1944). Among Deobandis the *Tablighi jama'at* is very much more visible than others in Britain. The *Jama'at's* dominant activity is propagating Islam among Muslim populations. Its members commit themselves to spend some time travelling from place to place preaching on the way. They follow a few simple rules: to pray, to act with modesty, and to receive all believers. In Britain the *Tablighi Jama'at* is centred in Dewsbury.<sup>20</sup>

### Ahl - e - Hadith

They are followers of a movement founded in Saudi Arabia. In fact they belong to Deobandi School of thought but, as the name suggests, they insist on the sound *Hadith* as the source for *Qur'anic* interpretation and the *Shari'ah*. They reject the classical schools of law as well as the authority of the *Sufi* orders. They are small in number, their headquarters is in Green Lane, Birmingham.<sup>21</sup>

### Jamaat -i- Islami

The *Jamaat-i-Islami* is closely associated with the career of its founder Maulana Abul Ala Maududi (1903 - 1979). Maulana Maududi was an Idealist, thinker and writer of his time. He was famous for his scholarly knowledge throughout the Muslim world. He founded *Jammat-i-Islami* in 1941 and from then onwards dedicated his life to this movement. *Jamaat-i-Islami* is highly influential organisation in Pakistan, Bangladesh and India. *Jammat-i-Islami* is considered to be well organised, well established and dynamic.<sup>22</sup> There are several organizations in Britain inspired by Maulana Mawdudi's thought, such as:

1. The Islamic Foundation, an educational and research centre, is important for its publication of Islamic literature.
2. The Muslim Education Trust formed in 1966, its activities include sending Muslim teachers to the State schools and publication of Islamic text books.
3. The UK Islamic Mission works is similar to the other local Muslim organisations. The Mission primarily provides *Qur'anic* and Islamic teaching facilities to Muslim children.
4. Dawatul-Islam a Bangladeshi parallel to Islamic Mission was created in 1976.

These movements are at present deeply entrenched in India, Bangladesh and especially Pakistan.

### The Shi'ia Doctrine

It should be mentioned here too that a substantial number of Shi'ite Muslims, followers of the Shi'a theological school, are also present in this country. The Shi'ites do not accept the election of the first three Caliphs as lawful and regard Ali as the rightful successor to the Prophet. In fact Shi'ism is the creed of Islam that maintains that the

legitimate authority after the Prophet's death rests in his family. The followers of this creed of Islam have been referred to as *Shias*. They believe in series of twelve *Imams*, these being:

- (1) Imam Ali al - Murtaza, son of the Prophet's uncle Abu Talib. He was married to Fatima Zahra, the beloved daughter of the Holy Prophet;
- (2) Imam Hasan, elder son of Imam Ali Lady Fatima;
- (3) Imam Husayn, younger son Imam Ali and Lady Fatima;
- (4) Imam Ali Zaynul Abidin, son of Imam Husayn;
- (5) Imam Muhammad al-Baqir, son of Imam Ali Zaynul Abidin;
- (6) Imam Ja'far al-Sadiq, son of Imam Muhammad al Baqir;
- (7) Imam Musa al-Kazim, son of Imam Ja'far Sadiq;
- (8) Imam Ali al-Riza, son of Imam Musa Kazim;
- (9) Imam Muhammad al-Taqi, son of Imam Ali Riza;
- (10) Imam Ali al-Naqi, son of Imam Muhammad Taqi;
- (11) Imam Hasan al-Askari, son of Imam Ali Naqi
- (12) Imam Muhammad al-Mahdi, son of Imam Hasan al-Askari.

The 11th Imam Hasan al-Askari died in 874. Upon his death the *Immamate* (succession) devolved upon his son Mohammad al-Mahdi who disappeared and never returned. They believe that the twelfth Imam Mahdi is alive waiting for God's command to reappear.<sup>23</sup> These twelve Imams (according to them) are proof (*Hujjat*) of God and similar to the Prophet in knowledge, holiness, justice and other virtues.<sup>24</sup> Imam Jafar al-Sadiq's name is given to the *Ja'fari* School of jurisprudence. The *Shi'ia* community in Britain is well structured and well established.

### Sufism

In Britain there exists another institution which commands a considerable influence amongst the people and that is the institution

of mystics or Sufis. The doctrine of sufism, the mystic path in Islam, has much to its credit for the teaching of the Muslim faith by peaceful means, in India, North Africa, and other outlying regions. It does not seem necessary to explain and prove that the institution of mystic or Sufis had profound influence on the development, course, spread and movements of Islam. Some such views have become almost axiomatic with many historians. Suffice is to quote Tibawai:

"Almost all great sufis were also great teachers. The followers of great teachers eventually organised themselves into orders. Their members were drawn from all classes of society, and in later history claimed powerful following in the craft guilds. Spiritual and moral education was the central core of the system in all these orders. Teaching and devotion were practised anywhere, but formally in the Zawiya. This was a parallel to the Maktab in that it taught the elements, but superior to it in that it provided education at a higher level."

However, there are a number of other Muslim sects with a lesser presence in Britain. Comparatively speaking, Deobandi and Bareilwi traditions have the widest support among the mass of ordinary members of the Muslim community.

Table 2: Distribution of Muslims in Britain by country of origin

Country of origin	Muslims residents in Britain
Pakistan	413,000
Bangladesh	120,000
Britain	015,000
India	084,000
Malaysia	020,000
Egypt	034,000
Libya	011,000
Morocco	010,000
Middle East	080,000
Iran	050,000
Nigeria	025,000
Kenya	052,000
Turkey	030,000
Cyprus (North)	070,000
Tanzania	020,000
Uganda	025,000
Malawi	012,000
Other Countries	036,000
Total	1,107,000

Source: M.M.Ally, (1990) Islam in Britain.

### 2.3 EVOLUTION OF MUSLIMS FAMILIES AND CHILDREN FROM TEMPORARY MIGRATION TO PERMANENT IMMIGRANTS

As mentioned earlier that during rapid expansion in the mid-1950s Western European countries including Britain faced a severe shortage of labour. Employers of these advanced capitalists countries were interested in flexible labour to meet these requirements as quickly and cheaply as possible. A source of labour was available in the colonies and former colonies which was vital to the post-war economic growth in Western Europe. In short, once these colonies had been a source of cheap raw materials, now they became a source of cheap labour.

"The major factor shaping the remarkable economic growth," C.P. Kindleberger argues, "which most of Europe has experienced since 1950 has been the availability of a large supply of labour. The labour has come from a high rate of natural increase (the Netherlands), from transfers from agriculture to services and industry (Germany, France, Italy), from the immigration of refugees (Germany), and from the immigration of unemployed and underemployed workers from the Mediterranean countries (France, Germany, and Switzerland). Those countries with no substantial increase in the labour supply - Britain, Belgium and the Scandinavian nations - on the whole have grown more slowly than the others."<sup>26</sup>

Although the stage of development of the labour process which required mass labour migration has been closely connected with economic growth in receiving countries. Let us not forget that the importation of labour is not merely an economic question as Bohning argues that:

"Given that no country in Europe today purposely desires to be a country of immigration in the traditional sense of the word and given the disaffection of indigenous workers from socially undesirable jobs, the resulting immigration policies of Western



European countries all centre around the composite problem of how:

(i) to fill the existing labour market gaps so that both micro-economic and macro-economic profitability remain assured without,

(ii) detriment to a strained social situation and

(iii) without infringing basic human rights.

Put another way, immigration policies define immigrants economically as a stopgap, socially as a liability and personally as a nuisance. In the final analysis, all [European] countries define immigration, certainly future immigration, in terms of temporary labour immigration--having accepted, grumblingly, that this phenomenon will be with us for the foreseeable future."<sup>27</sup>

#### THE PHASE OF FAMILY REUNIFICATION

Generally speaking, the majority of immigrants originally had no plan to stay in Britain permanently. Most of them were young, single men who came with the intention to return to their homeland once their fortunes were made. But the return did not happen as planned. Emigration, which had originally been a temporary phenomenon, took on a permanence. There is the same wish to return on the part of almost all the migrant generation, but they have been saying that since the day they arrived. How far the wish is fantasy is difficult to evaluate.

Whatever the original intentions of the migrants about staying in Britain or returning to their homeland, in fact, the threat and later implementation of immigration restrictions set forth in the 1962 Commonwealth Immigrants Act changed the situation for the Muslims along with other migrants. This fear changed the character of migration radically. The introduction of the Commonwealth Immigration Act of 1962 was the first step towards abolishing colonial migration. More immigration control acts followed in 1968, 1971, 1973, and 1988. The

story of migration after 1962 is the story of increasing controls by the British government.

Until 1962 citizens of Commonwealth had the right to live and work in Britain without restriction and to bring in their families. The Commonwealth Immigration Act 1962 required that all Commonwealth citizens must obtain an employment voucher before coming to Britain. In the late fifties, following race riots particularly those in Notting Hill (London) and Nottingham in 1958, the British government announced its intention to impose controls on coloured immigration in the belief that this would help to improve race relations, thus the close relationship between immigration and the demand for labour eventually came to an end.

In fact, a combination of factors such as a declining demand for labour, growing racial violence in some areas and the visibility of this expanding black population led to the introduction of immigration controls.<sup>28</sup>

#### BEATING THE BAN ON IMMIGRATION

It became apparent in 1960 that the British government was planning to propose legislation in order to restrict Commonwealth immigration. It has been stated that Muslims along with other early settlers informed their relatives and friends, as they were faced with the possibility of friends and relatives being prohibited from entering England, that if they did not come soon to England they might not be able to come at all, and persuaded them to rush to Britain before new laws were imposed. Obviously the result was that there was a great influx of immigrants as people tried to beat the immigration ban, wives and children came to join husbands and fathers. Once large-scale labour migration became established, family reunification was inevitable.

Thus the second phase of the migratory process, the phase of family reunification, got under way. It is also suggested that, in some cases, these following migrants were given financial assistance to pay the fares by existing immigrants. It should be mentioned here that the pioneer migrants also helped their fellow countrymen in finding jobs and in settlement.

During this period the net inflow from the West Indies increased to nearly 100,000 - in the case of India and Pakistan it also rose dramatically. According to one source, immigration from Commonwealth countries to Britain in the late fifties and in the early sixties doubled from 256,000 to 541,000.<sup>29</sup> This short period had been largely a 'beat-the ban' phenomenon. It is ironic, remarks Peach, that the large increase in the movement was due to the fear of government control, while the government adduced the need for control from the same large increase.<sup>30</sup>

At last, the much publicized Commonwealth Immigration Act was introduced in 1962 in order to control immigration from the Commonwealth countries. Under the Act entry into Britain was restricted to those Commonwealth citizens who either had British passports issued in the United Kingdom or in a former colony, although the 1968 Immigration Act withdrew the latter right from East African Asians holding British passport to come and live in Britain, employment vouchers holders were also admitted. However, dependents of those already in this country were still allowed to come without vouchers under certain conditions. It has been estimated that about 257,220 dependents and 77,966 voucher holders were allowed in Britain between 1962 and 1968.<sup>31</sup>

Table 3: Total Commonwealth Immigrants between 1962 and 1968

Year	Voucher-holders	Dependents
1963	30 130	26 230
1964	14 705	37 460
1965	12 880	41 210
1966	5 460	42 030
1967	4 980	52 816
1968	4 691	48 650

Source: N. Deakin (1970) op. cit.

The legislation of 1962-1971 virtually ended primary immigration. The 1971 Immigration Act further restricted Commonwealth immigration by placing limitations on the entry of dependants. The second influx of immigrants which significantly changed the character of the Muslim community in Britain was the arrival of Asians from East Africa in the seventies. In the early 1970s a large number of East African Asian Muslims arrived in this country who left their homes as a result of Africanisation policies of especially Kenya and Uganda.

Meanwhile, the majority of migrants have brought in dependants who became settled as a stable feature of British society. And obviously once children were born in Britain and started going to school the prospect of return receded even further, thus the migratory process has entered its final stage; the phase of permanent settlement. This stage of migration is marked by the arrival of children and families. Table 4 shows the population of Great Britain in 1995 by region of residence and ethnic group.

**POPULATION OF GREAT BRITAIN BY REGION OF RESIDENCE AND ETHNIC GROUP, 1995**

Thousands

Region and country of residence	Ethnic group											All ethnic groups		
	White	Black - Caribbean	Black - African	Black - Other (non-mixed)	Black - Mixed	Indian	Pakistani	Bangladeshi	Chinese	Other - Asian (non-mixed)	Other - Other (non-mixed)		Other - Mixed	Not stated
North region	3033	1	0	0	2	7	4	5	2	2	3	5	0	3063
Yorkshire & Humberside region	4743	24	7	1	11	43	111	6	4	6	7	9	1	4973
East Midlands region	3895	21	2	4	8	109	10	4	6	5	3	11	0	4080
East Anglia	2049	10	5	2	4	7	9	6	3	3	2	4	0	2104
South East region	15752	325	254	77	75	448	163	124	73	134	99	121	9	17654
South West region	4662	16	4	1	7	12	4	2	5	4	5	11	1	4733
West Midlands region	4833	60	2	4	15	162	118	24	5	6	5	14	1	5248
North West region	6067	24	10	1	14	62	105	10	13	8	6	18	1	6338
England	45035	482	285	89	136	851	524	180	111	167	130	191	13	48194
Wales	2849	3	3	0	4	5	6	2	4	4	3	2	0	2884
England and Wales	47884	484	289	89	140	856	530	182	114	171	133	194	13	51078
Scotland	5010	1	3	1	2	10	19	2	8	2	4	3	0	5066
Great Britain	52894	486	292	90	142	866	548	184	123	173	136	197	13	56144

Source: Labour Force Survey (average of 1995 Spring, Summer, Autumn and Winter quarters)

We can thus conclude that the introduction of immigration controls by the British government speeded the transition from temporary migration to permanent settlement, encouraged people to stay on and bring in dependants. It is worth mentioning here that the 1971 Immigration Act and its accompanying administrative rules marked the virtual end of the process which begun in 1962, of transforming the status of Commonwealth citizen from immigrants and settlers to migrant workers.

The 1971 Immigration Act imposed strict controls on the entry of males seeking work and is now confined to people with job skills in short supply. Under the 1971 Act Commonwealth citizens, settled in Britain when the Act became law on January 1973, had an automatic right to be joined here by their wives and children. The 1988 Immigration Act abolished this right. The overall immigration from the New Commonwealth countries declined. It is interesting to note that total immigration from the New Commonwealth and Pakistan has declined substantially from 68,000 in 1972 to 22,800 in 1988.

Table 5 : Acceptance for Settlement in Great Britain by Nationality, 1984-1988

Year	1984	1985	1986	1987	1988
	%	%	%	%	%
All Nationalities	50.95	55.36	46.98	45.98	49.28
Foreign	47.6	46.5	50.1	48.2	47.4
Commonwealth	52.4	51.5	49.9	51.8	52.6
NCWP	48.7	48.9	47.4	45.3	46.3
Old Commonwealth	14.6	14.7	13.8	15.1	15.0

Central Statistical Office, 1990

It is not feasible to adequately analyze the British immigration policy here. But for the theme of the present section, it is necessary to look a little more closely at the question of justification of immigration control of black people. In fact British governments have long sought to control immigration. To the politicians and others immigration controls have been a necessary result of good relations. In other words, there was a need to control the number of immigrants in order to enhance good race relations in Britain.

Therefore, need was felt for developing a strategy to reduce the numbers of immigrants and to integrate existing migrants into British society. In the famous words of Roy Hattersley: 'Integration without control is impossible, but control without integration is indefensible'. The following are some of the political statements on immigration.

Reginald Maudling defended the 1971 Act by saying that:

"The main purpose of immigration policy... is a contribution to... peace and harmony... If we are to get progress in community relations, we must give assurance to the people, who were already here before immigration, that this will be the end and that there will be no further large-scale immigration. Unless we can give that assurance we can not effectively set about... improving community relations".<sup>32</sup>

In the words of Mr. Roy Hattersley,

"I believe that unrestricted immigration can only produce additional problems, additional suffering and additional hardship unless some kind of limitation is imposed and continued... there is an economic necessity to have a certain amount of immigration but a social reason for control".<sup>33</sup>

Mr. Douglas Hurd thinks that,

"It would not be in the interests of the ethnic minorities themselves if there were a prospect of further mass inward movement. That prospect would increase social tension, particularly in our cities. This is why we say that firm immigration control is essential if we are to have good community relation".<sup>34</sup>

According to Mrs Margaret Thatcher,

"People are really rather afraid that this country might be rather swamped by people with a different culture... the British character has done so much for democracy, for law, and done so much throughout the world, that if there is any fear that it might be swamped, people are going to react and be rather hostile to those coming in. So if you want good race relations, you've got to allay people's fears on numbers."<sup>35</sup>

Although, as it is clear from these statements, governments have attempted to legitimize the development of immigration controls as non racial, there is a growing body of opinion that the primary concern has been with the control of black Commonwealth migrants and their dependents. The following account could also clarify this point further.

In their formal investigation into immigration procedures, the Commission for Racial Equality (CRE) has the following to say:

"The way in which the [immigration] controls developed, and all the surrounding debate and controversy, made the issue as much one of race as of immigration per se, and there has been several opposing views about what are acceptable objectives for immigration control policies. At one extreme has been the view that the efficiency and effectiveness of the controls can be judged almost solely on their success in reducing and restricting the numbers of black people admitted for settlement. At the other has been the view that the legislation has been racist and



that the governments responsible have pandered to racist attitudes in society, even encouraging and exacerbating them, rather than seeking to eradicate them."<sup>36</sup>

This is a subject too wide ranging and too deep to be dealt with in detail here. Suffice is to say that British immigration policy was based on what came to be known as the 'numbers game' the idea that by reducing the number of black immigrants one would enhance good race relations. It is obvious once the numbers game was started it could not be stopped.

"Once the debate is about numbers, writes Robert Moore, there are no issues of principle to be discussed only how many?... The argument about numbers is unwinnable because however many you decide upon there will always be someone to campaign for less and others for whom one is too many."<sup>37</sup>

It is out of this background that the 'numbers game' as it is called became the focus of political propaganda and a careful study of available facts will lead to the conclusion that it had a direct impact on policy in the form of Immigration and Race Relation Acts passed from 1962 onwards. Undoubtedly, as we have seen, the 1971 Immigration Act virtually ended black primary immigration restricting Commonwealth immigration by placing limitations on the entry of dependants. But this does not mean an end to the great 'immigration debate'.

#### **2.4. ESTABLISHMENT OF MOSQUES AND MADRASSAHS**

Following their settlement, in order to sustain their faith and reinforce their identity, Muslims have established mosques and madrassahs all over Britain. Before touching upon the actual subject it is appropriate to deal briefly with the importance of the mosque and

the madrassah in Islam. The scope of this work does not permit us to go into the detailed analysis of these institutions. Nevertheless, a quick review of their history can easily provide us with enough material to explain this point and would not be out of place.

#### 2.4.1. THE MOSQUE AS AN INSTITUTION.

It is an historical fact the mosque was the first institution of learning in Islam and has been the main place for Muslim education as well as the gathering place of the Muslim community in all its activities. In fact, the mosque used to be a multi-purposes complex. It was in the mosque that all kinds of activities were carried out during the time of the Holy prophet and the pious Caliphs. Whenever the infidels waged war against the Islamic state the defensive measures were concerted there. Armies in different directions were sent from the mosque. The Muslims of the latter age followed this practice. In 622 Prophet Mohammed (PBUH) migrated along with his companions to Medina. His emigration is called *Hijra*, which marks the beginning of the Islamic calender, which is lunar. As soon as He established his community and founded the state of Medina the Prophet (P B U H) set up within his mosque, known as the Mosque of the Prophet, the school of *Suffah*.<sup>38</sup> In this mosque a place was reserved for those companions of prophet (PBUH) who had neither family nor home. They were known as *Ashab al- Suffah* (the people of the Suffah).<sup>39</sup> Besides the local population, students from far-off tribes used to come to stay for a while and complete their course before returning to their homes. It is reported that at one time there were seventy students living in the Suffah.<sup>40</sup> This was a regular residential school where reading, writing, memorizing of chapters of the Quran and other Islamic sciences/subjects began to be taught under the direct supervision of the Prophet (PBUH). In the beginning this school served the needs of

all classes, but later it developed as a model institution for all round Islamic education at all levels. As it was located in the mosque, Islamic education was therefore associated with religion and located close to the place of worship.

*Suffah* was not the only school, there were at least nine mosques in Medina in the time of the prophet (PBUH), and each of them served as a school.<sup>41</sup> Mosques in the other parts of Arabia were used at that time for educational purposes.

According to Hisham Nashabi,

"It is a remarkable fact that the mosque, as an educational institution, was the first and most effective instrument to assist the transition of Arab society from a primitive stage in which the oral tradition was a dominant characteristic, to a developed stage, based on the writing tradition."<sup>42</sup>

Need was felt for developing the Arabic for the Muslims of non-Arab origin in the second century when Arab conquered outside Arab lands. Therefore, the teaching and writing of Arabic language was introduced in the mosques curriculum.

It was the mosque in Basra where a Muslim scholar al-Hassan-al-Basri introduced the subject of *Kalam* in this century,

"Thus, the mosque as a house of learning became confirmed and the different sciences revolving mainly around religious themes constituted the major part of the curriculum... The heyday of the mosque as an educational institution extended roughly between the beginning of the second and the end of the third century of hijra... This period coincided with the appearance of the great Muslim legists and theologians... *Imam Malik b. Anas, Imam Abu*

*Hanifa, Imam Ahmad b. Hanbal and Imam al-Shafi'i*, to mention only the most prominent."<sup>43</sup>

**The Halqa:**

The *Halqa*, meaning circle, took its name from the original seminary of *Suffah* in Medina where the Prophet of Islam taught Muslims the fundamentals of Islam and the principles of Islamic law, Islamic society and morality. As this school was situated in one corner of the mosque and people used to form a circle round the prophet. Therefore, later on, as Islamic education developed there used to be more than one circles in different parts of the mosque and teachers took their classes in these circles.<sup>44</sup> When a scholar achieved excellence in his subject and established his reputation as an authority, he then held his halqa either at the mosque or at his house. Since the early time of Islam halqas have been held in the mosque, centuries have passed and witnessed this flourishing activity to the present time without break. Islamic system of education functioned in this way about two centuries in these *halqas/circles*. All big cities central mosques had various circles. *Jami Dimashq* founded by *Al-walid-bin Al-malik* was a centre of education and had many circles in it. It is remarkable to note that *Jami Amr*, founded in the year 21 A.H renewed and extended many times, had forty circles which never ceased. The teachers reputation was the main factor in drawing students to one halqa or another.<sup>45</sup> Although all big cities in the Muslim domain had education centres but the most important centres for higher studies emerged to be Makka, Medina in Arabia and Damascus, Kufa, Isphan and others in the rest of the then Islamic world. The Mosque has always kept its reverence as the place of worship and the community centre for the faithful.

#### 2.4.2. THE MADRASSAH

During the third and fourth centuries of the Islamic calendar, two new educational institutions of higher learning came into being. These were called *Dar al-Hikmah* and *Dar al-Ilm*. By the turn of the ninth century *Al-Azhar* University was established in Cairo and has since then functioned as the most prominent centre of higher education in the Islamic world.<sup>46</sup> In 1970, it celebrated its millennium. It remained as an autonomous institution until 1961, when it was modernized and became a part of higher education in Egypt. Alongside the *Al-Azhar*, another type of educational institution developed in the fifth century, this was called "*Madrassah*" and was used for higher education. It was in this century that differences of views among the Muslim scholars surfaced, it was also a turning point for the Shia-Sunni ideological conflict. Such conflicts and other movements were emerging rapidly as Islam came into contact with various other communities. For ensuring stronger ideological / intellectual identity and to spread true Islamic tradition in the face of the heretical movements, the Saljuqs rulers of the time established the first government sponsored system of *Madrassah* all over their territories. The most famous of these *Madrassahs* was founded by Nizam ul Mulk, the gifted minister of Saljuqs, at Baghdad in 459/1067. It was known as *Nizamia* after the name of the founder and its curriculum became a model for all other *madrassahs*.<sup>47</sup> The government provided maximum facilities including free boarding and lodging to the teachers and even to the students of the *madrassahs*.

Gradually the *Madrassah* became the prototype institution for higher Muslim learning and then spread into every part of the Muslim world. The rulers and nobility, the wealthy and community, all established *madrassahs*, and considered it a great act of piety to be associated with the spread of Muslim education. In Egypt, for example, *Sultan*

*Salah al-Din*, during the Ayyubid dynasty, founded a prominent *madrassah* on the outskirts of Cairo and three in the old city. Later more *madrassas* were established by his descendants in Cairo which reduced the importance of *Al-Azhar* as a place of learning. Every Muslim city had numbers of *madrassahs* where various specializations were promoted. The most famous of these *madrassahs* were the *Nuriyyah-al-Kubra* of Damascus established by *Nur-al-din*, the *Nizamia* of Baghdad founded by *Nizam ul Mulk*, the *Mustansiriyya* of Baghdad built by Caliph *al-Mustansir* in the year 631 *hijra*, to mention only the most prominent.<sup>48</sup>

The Mughals in India ruled large empire and built numerous colleges and *madrassahs* in their domains. The most prominent *madrassah* was built in the fourteenth century by Sultan Firoze Tughlaq at Delhi.<sup>49</sup> Under the Ottoman Empire, the *madrassah* rose to the zenith of its glory, every town had its own *madrassah*. There were at least 275 *madrassahs*, by the eighteenth century, in Istanbul alone.<sup>50</sup>

The role of the *madrassah*, in the Ottoman Empire, was even more significant as Kazamias has described them,

"The Medrese (Turkish spelling) occupied a pivotal position in Ottoman society. It trained the teachers including those in the palace schools and the Ulema of the Ottoman society. In so far as the Ulema performed functions other than purely religious ones in the judiciary, public administration, diplomacy and politics, the role of the Medrese was at least as important as that of the Enderun in the Ottoman body politic".<sup>51</sup>

There is no doubt that in due course, the *madrassah* developed into the Islamic University par excellence and housed all kinds of subjects. The curriculum, in general, was divided following the Muslim thinkers scheme of learning into two categories

(a) *Uloom Naqlia* or traditional sciences based on revelation and

(b) *Uloom Aqlia* or philosophical/intellectual sciences based on observation and deduction.<sup>52</sup>

(A) *Uloom Naqlia* or traditional sciences based on revelation. The first category comprised studies of the

- *Qur'an*,
- *Tafsir* (Exegesis),
- *Hadith* (traditions of the prophet)
- *Sharia* (Islamic Law),
- *Fiqh* and *Usul al-Fiqh* (Jurisprudence and its principles),
- Theology,
- Arabic language and linguistic sciences such as grammar, philosophy, rhetoric and literature.

(B) *Uloom Aqliya* or philosophical / intellectual sciences based on observation and deduction. The second category consisted of subjects like:

- physics,
- Mathematics,
- Chemistry,
- Logic,
- History,
- Astronomy,
- Geometry,
- Medicine and others.

It is necessary to point out that there was no unanimity in the curriculum as Makdisi points out.

"There was no set curriculum that all had to follow. Each institution had its subjects set for it by the desire of its founder, who, most likely in the majority of cases, followed the desire of the individual professor for whom he had founded the institution."<sup>53</sup>

Obviously local variation existed, depending on the availability of specialised professors, but the basic scheme of knowledge remained the same. In the Indo-Pakistan subcontinent for example, *Dars-e-Nazami* (a curriculum designed by the *Madrassah Nizamia* of Baghdad) is still widely followed with slight modification. This is a subject too lengthy to be explained here. Nevertheless, it is more reasonable to conclude from historical facts that *madrassahs* have remained for centuries, as the nucleus of all intellectual, cultural, legal, social and economic life of the Muslim society. It exercised a powerful restrain influence upon governments. The rulers, nobility, the business community and layman, all considered it a holy duty to create (*wakf*) endowment and contribute to the fund of *Madrassah*.<sup>54</sup> One who is aware of the role played by these *madrassahs* would know that it was through these *madrassahs* that the Islamic learning and scholarship achieved its unrivalled progress and glory in the middle ages.

#### **2.4.3. SURVEY OF THE MOSQUES IN BRITAIN**

Having explained briefly the importance of the mosque and the *madrassah*, let us now turn to the question of their establishment in this country. Muslims, being the upholders of the Islamic creed have the responsibility to act as its ambassadors wherever they happen to be, and history has shown that wherever they have gone, they have retained their identity. To achieve such objectives the Muslim community of Britain in no way lagged behind as compared to their counterparts in other countries. They have been struggling despite their meagre resources for the fulfilment of these objectives and all such efforts have continued for a long time. In the desire to propagate their religion to the forthcoming generations, the Muslim communities have established mosques and *madrassahs* in this country, as mosques always occupy a distinctive place in the educational and



cultural activity of the Muslim community. These mosques are serving the Muslim communities for religious and educational purposes. They are numerous and varied.

Mosques in Britain can be categorised into two types:

(a) *jami*, a place of congregation, is used as a central mosque and  
(b) *masjid*, meaning a place of prostration, ie. small mosque such as prayer room and house mosque etc.

In other words those which have been purpose-built and those which have been housed in ordinary houses, purchased Churches, Schools and Community halls, Factories and Workshops.

A purpose built mosque contains certain Islamic architectural features such as:

- (i) a dome on the roof which distinguishes a building as a mosque;
- (ii) minarets are also a special feature of the mosque, these are the vertical tall towers often situated at the top corners of a mosque and capped with a miniature dome; and
- (iii) a *mihrab* is a semicircular alcove which a Muslim faces during the prayer, it is to be found on the Makkah-facing wall in a mosque from where the imam leads prayers.

There are many purpose-built mosques throughout Britain which excel one another in freshness and vigour of their style. The most obvious example of these purpose-built mosques are the:

- Islamic Cultural Centre and Mosque at Regent's Park in London,
- Central Mosque Glasgow,
- East London Mosque,
- Blackburn Mosque,
- Watford Mosque,
- Birmingham Central Mosque,
- Luton Mosque,
- Central Mosque Manchester,

- Bradford Central Mosque,
- Markazi Mosque Sheffield
- Islamic Centre & Mosque Cardiff,

amongst many other mosques being built in this country. In the early 1960s there were few small mosques in Britain but there were no purpose-built mosques, so Muslims used to pray with some other Muslim friends in one of their houses. Many Muslims used houses as mosques especially where there were few other Muslims living nearby. As more Muslims settled in this country they needed larger premises for the purpose of prayer, so they bought large old buildings such as shops, sports centres, factories and churches and then modified them for mosque purposes. It may be added here that the growth of mosques in Britain to some extent has been related to the phase of immigration. Between 1970 and 1977 the number of mosques, according to an estimate, registered with the Registrar General increased from 49 to 119.<sup>55</sup> From 1977, new mosques began to register at annual rate of nearly seventeen and gradually reached, Nielsen states, as high as thirty.<sup>56</sup> An important factor in the growth of mosques, as it is clear from the available data during this period, was the direct result of the reunion of families brought about by the introduction of immigration policies in the late sixties and early seventies. It has been stated that a total of 338 mosques had been registered by the end of 1985. This figure may seem high, but in fact new mosques continue to be established at an accelerating pace.

Table 6: Registration of Mosques in Britain 1970-1985

Year	Number	Total
1970	11	49
1971	8	57
1972	8	65
1973	8	73
1974	8	81
1975	8	99
1976	20	119
1977	17	136
1978	21	157
1979	17	174
1980	29	203
1981	31	234
1982	21	255
1983	22	277
1984	31	308
1985	30	338

Source: J. Nielsen op. cit.

At present, according to a survey carried out by the Imams and Mosques council, there are 911 mosques in Britain. As discussed earlier the function of the mosque is not limited to set prayers but, in fact, it is a gathering place of the Muslim community in all its activities. In Britain a variety of organizations and their activities are centred on these mosques. Many of these organisations, including mosques, are somehow linked to one or the other of the exclusivist schools of thought or national or ethnic origins.<sup>57</sup> There is a vast network of religious organizations of various kinds and it is hard to find information about the exact numerical significance of these organizations. Again the scope of this study does not permit to explain each of these organizations and their roles in detail. Suffice it to say that most of these mosques are *Sunni* mosques and are divided into two main group - Barelwis and Deobandis.

Speaking generally, Quranic schools are almost attached to the mosque. Almost all mosques have a *madrassah*, supplementary school, where Islamic instruction takes place, usually for children but often also for adults. The imam including females and teachers of mosque has developed a syllabus for each of their mosque's classes. The overall content of the syllabus is similar in most mosques, although mosques differ in the text used for religious teaching.

Education has always been and will remain a major concern for the Muslim community. It is in the field of education that the crisis of identity faced by the community is most clearly manifested. What is most important, in the British context, is the education of their children in the mosques and within British school system.

Table 7: Mosques in Great Britain

Region	Number
Scotland	27
Wales	23
Ulster	1
N E England	17
Yorkshire & Humberside	177
N W England	185
East Midlands	31
West Midlands	185
East Anglia	9
South East England (North)	87
London (E postcode)	43
London (N postcode)	13
London (NW postcode)	9
London (SE postcode)	10
London (SW postcode)	27
London (W postcode)	13
London (WC postcode)	3
Sub-total for London	118
S E England (South)	32
S W England	19
Total for Great Britain	911

Source: the Imams Mosques Council UK

Muslim parents want to preserve, maintain and transmit their religious and philosophical ideas to their children. They want their children to be equipped with a sound Islamic education and trained to follow philosophy and appreciate Islamic culture. They have established a number of socio-religious associations which cater for the needs of the community. Religious needs of Muslims in Britain are served by mosques. *Madrassahs*, often referred to as supplementary schools, are predominantly attached to mosques. These evening and weekend schools are providing Islamic education to the Muslim children. Their immense contribution is of the utmost importance. But due to lack of resources and necessary facilities these schools fail to appeal to the generation born and brought up in the West.<sup>58</sup>

British educational system is based on secularism and liberalism. The state school, as Muslims claim, is not interested in the moral and cultural development of their children.<sup>59</sup> There are some key issues facing the Muslim community in connection with state schools. Muslim children, by virtue of their religious identity and adherence, have distinct needs which should be acknowledged by the schools authorities. The authorities response, however, has been largely negative. Generally speaking, initially educational response to the presence of immigrant children had been negative and slow.<sup>60</sup> There was no central policy or planning to meet the needs of immigrant children in the education system. In this respect national policy has been lacking in any consistency of direction.<sup>61</sup> In the next chapter an attempt will be made to review educational responses to minority group children in general and Muslim children in particular.

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## CHAPTER 3

### EDUCATIONAL POLICIES IN RELATION TO ETHNIC MINORITIES

#### People Say...

"There is nothing in being prejudiced in favour of Britain. Of course not-provided that one is proud of all that is good about Britain: British tolerance, the British sense of fair play, British hospitality, British democracy and British freedom. There is no virtue in being proud of intolerance, irrationality, ignorance, fear and bigotry just because they are labelled "Made in Britain."

#### People Say...

"The immigrants don't want to integrate. It depends what you mean by integration. If we ask immigrants to give up their religious, their cultural traditions, their food, dress and music and their strong belief in the family, we are asking much more than the British who settled overseas were prepared to give up. If, by integration, we mean equal opportunities in education, jobs and housing and in making a positive contribution to society, this is certainly what immigrants do want, and are being denied it at present by racial discrimination. I define integration not as a flattening process of assimilation but as equal opportunity, accompanied by cultural diversity, in an atmosphere of mutual tolerance."<sup>1</sup>

#### INTRODUCTION

After the Second World War when migration to Western Europe including Britain got underway, none of the states concerned anticipated that it would lead to large-scale settlement and the development of new ethnic minorities. The early common belief was that these migrants were here on a temporary basis and eventually they will return to their homeland. They were compelled to enter the labour market as import of labour was a crucial factor in post-war economic growth throughout the capitalist

world. In fact, as one would expect in capitalist societies, migration and settlement have been shaped by market forces and by class interests, rather than by conscious planning.<sup>2</sup>

These colonial migrants, who came here in response to growing employment opportunities, had the right to work, settle and bring in their families. Certainly this migration was not planned by the governments and obviously reactions were ambivalent. This migration was seen as useful to meet the labour demands and as politically necessary in order to maintain links with colonies and former colonies. At the same time there were fears of mass settlement and its political and social impact.<sup>3</sup> In Britain, however, the long term implications were seen in the early fifties as there was growing concern among the government members that migrants could form a long-term population. In a recent study on the post-war period in Britain shows that there was much debate in the government circle about undesirability of allowing large number of black immigrants into the country. This study assumes that on that account some people opposed colonial migration right from the beginning.<sup>4</sup>

Entering a new country one does not automatically take the position of ethnic minority. In fact, it is a process whereby the majority group attribute certain characteristics to the newcomers in order to justify the assignment of specific social, political and economic role in society. On the other hand in their response migrants develop their own cultures and institutions, and thus tend to maintain their ethnic identity. Members of an ethnic group have a tendency to focus on the traditional attitudes, behaviours, and traditions of the group, and thus maintain their ethnic distinctiveness because of the advantage it provides. The ethnic group serves important functions for its members, for example, it allows for the maintenance of group cohesiveness; it helps sustain and enhance the ethnic identity of its members; and it

establishes the social networks and communicative patterns that are important for the group's optimization of its position in society.<sup>5</sup> In defining ethnic minorities Wagley and Harris have the following to say:

"Minorities are subordinate segments of complex state societies; minorities have special physical or cultural traits which are held in low esteem by dominant segments of the society; minorities are self-conscious units bound together by the special traits which their members share and by the special disabilities these bring; membership in a minority is transmitted by rule of descent which is capable of affiliating succeeding generations even in the absence of readily apparent special cultural or physical traits; minority people, by choice or necessity, tend to marry within the group."<sup>6</sup>

The purpose of this chapter is to have an overview of the educational response to minority group children generally and muslims particularly and to evaluate the declared policies and the practice of such policies of multi cultural education.

### **3.1. EDUCATIONAL RESPONSES TO MINORITY GROUP CHILDREN**

#### **3.1.1. ASSIMILATION**

In the 1960s the ethnic revitalization movements emerged as Western Europe was characterized by tremendous ethnic, cultural and racial diversity. There was considerable debate in Western Europe about the relationship of immigrant ethnic minorities to what was then termed the 'host' society.<sup>7</sup> While during that period these Western countries were experiencing cultural and ethnic diversity they were dominated by assimilationist ideology. In order to become indistinguishable from the majority society ethnic minorities were expected to give up their original cultures. In fact, the aim of assimilationist policy was to

maintain their national identities and cultural hegemony of existing dominant groups.<sup>8</sup>

The Second World War marks the starting point for considering developing towards multiculturalism in Britain since that time there have been periodic waves of immigrants that have altered the composition of the society and compelled officials to recognise its pluralist nature. It is necessary to point out here that many European countries have denied minorities full citizenship rights while Britain incorporated minority groups by providing comparative legal security of citizenship or the residential status of Commonwealth citizens.<sup>9</sup> Therefore, these communities have made a greater investment in their presence. As it has been mentioned before that in Britain permanent settlement of black immigrants was recognised early on. The education system was considered as having an important role in making immigrant children acquire the same values as the rest of population. Educational responses to minority group children have adapted diversity in several ways. Since the 1960s three multiracial education phases have been developed and employed in Britain. They can be characterized the "assimilationist phase", secondly, the "integrationist phase" and finally the "cultural pluralist phase" which is, in fact, a revised version of the integrationist model. The traditional approach has been simply to focus on absorbing them into the majority pupil population as rapidly as possible. In fact the assimilationist position placed emphasis on minimising cultural differences and presumed cultural homogeneity of the host society. This position is illustrated by a comment from the Commonwealth Immigrants Advisory Committee (1964).

"A national system of education must aim at producing citizens who can take their place in society properly equipped to exercise and perform duties which are the same as those of other citizens

...a national system can not be expected to perpetuate the different values of immigrant groups."<sup>10</sup>

We can characterise British initial educational policy, states Hazel Carby, as embodying the philosophy of assimilation. Schools were viewed as the primary site for successful assimilation. Black parents were referred to only as potential actual inhibitors of this process. In commonsense terms the system was seen as capable of absorbing black children; 'race problems' would literally die away with the older generations.<sup>11</sup> The major problem to achieve this were seen as first and foremost the children's lack of expertise in English language as officials believed that by solving language problems these children would experience academic success in British schools. Thus early educational responses to minority group children were almost exclusively related to language. The emphasis was therefore placed upon the teaching of English as a second language to immigrant children as the DES Circular 7/65 put it:

"From the beginning the major educational task is the teaching of English."<sup>12</sup>

Throughout the 1960s English language teaching remained an unquestioned priority in the education of children for whom English was a second language. During that period special programmes were set up to train teachers and to develop materials for teaching English to immigrant children. A number of local education authorities established special language centres, many schools with large number of immigrant pupils set up reception classes and withdrawal groups. In fact throughout this period language policy was the marked degree of local autonomy in the education system. However, it is important to note here that there was no coherent national language policy, each local education

authority evolved its own system in order to meet immediate needs as there was lack of advice from central government and there was little sharing of information or resources. The autonomy of local education authorities led to an extremely uneven response to issues of diversity in education. The report of the Parliamentary Select Committee on Race Relations and Immigration in 1973, for example, was quite explicit about the extent of diversity in provision:

"Bristol has a large centre for secondary pupils and peripatetic teachers for primary ones; Haringey has no reception centre and no peripatetic teachers, but withdraws pupils within their own schools, with the backing of a resource centre, and, because of lack of space in school, teaches some of them at home, Brent has a language centre for junior and secondary pupils, language classes at one high school and peripatetic teachers in infant schools, Ealing has immigrant reception classes in infant, junior and secondary schools and further withdrawal classes in a language centre for infants, Leicester has withdrawal classes in schools and no peripatetic teachers, but is thinking of setting up a reception centre, Liverpool appears to do little but has a small language centre in one school and tend to set up a language development centre, Bolton has a language centre to which primary pupils are withdrawn for half a day each day, peripatetic teachers in primary schools and a sophisticated system of help in secondary schools."<sup>13</sup>

### DISPERSAL

Another major feature of assimilationist thinking of educational response to immigrant children was the policy of dispersal, which appears to have arisen as much for political as educational reasons. There was growing concern among public and politicians about possible disruption to the normal class routine by the presence of large numbers of immigrant children. In 1963 a group of parents from the majority community in the Southall area of London protested against the presence



of immigrant children in their children's schools. It should be mentioned here that it was the first public protest staged by the parents. There was a similar concern about the concentration within any one school in other words any school becoming predominantly immigrant in character. The Second Report of the Commonwealth Immigrants Advisory Council in 1964, for example, was critical of the actual policy in bringing about the cultural assimilation of immigrant children into British life. The CIAC clearly suggested dispersal policy in order to counter a de facto segregation.

"The presence of a high proportion of immigrant children in one class slows down the general routine of working and hampers the progress of the whole class, especially where the immigrants do not speak or write English fluently. This is clearly in itself undesirable and unfair to all the children in the class... The evidence we have received strongly suggests that if a school has more than a certain percentage of immigrant children among its pupils the whole character and ethos of the school is altered. Immigrant pupils in such a school will not get as good an introduction to British life as they would get in normal school, and we think their education in the widest sense must suffer as a result..."

The CIAC warned that if this trend continues, "...both the social and the educational consequences might be very grave."

In the wake of above development government decided to make possible arrangements to send children to some alternative school in order to preserve a reasonable balance. Sir Edward Boyle, then the Minister of Education who made a personal visit to those schools where white parents had protested, told the House of Common in 1963 that:

"If possible, it is desirable on education grounds that no one school should have more than about 30% of immigrants... I must

regretfully tell the House that one school must be regarded now as irretrievably an immigrant school. The important thing to do is to prevent this happening elsewhere."<sup>15</sup>

This policy led inevitably to some dispersal of immigrant children. The official policy was set out in the White paper of 1965, Immigration from the Commonwealth, and the Department of Education and Science (DES) Circular 7/65 which stressed the need for dispersal in high immigrant areas in order to avoid undue concentration in any particular school. The Department of Education and Science (DES) Circular 7/65 underlined the proportion of immigrant children within any one school to about one third. Central governments attempt to formulate this dispersal policy was, however, beset with difficulties as it attracted criticism from the diverse sources. While some LEAs found practical difficulties in implementing dispersal scheme, other rejected the notion on the ground that it could be perceived as discriminatory and thus made it hard to present the policy as a measure of good will. It was in these conditions that the dispersal policy was abandoned in 1972 and left to Local Education Authorities to develop their own practices and approaches according to local need centring on the teaching English as a second language.

### **3.1.2. INTEGRATION**

By the end of 1960s, it had become clear that the concept to assimilate pupils through English language and culture at school were failing as considerable pressure had grown for the recognition of ethnic minorities culture and religious background. A variety of influences such as concerned academics, political and immigrant pressure groups were working to focus public and politicians attention on the education of migrant children as a social problem. In 1966 Mr Roy Jenkins, frequently quoted speech delivered to a meeting of Voluntary Liaison

Committee, then Home Secretary argued against assimilationist model but in favour of integration. He urged that the latter should be viewed "Not as a flattening process of assimilation but ....equal opportunity, accompanied by cultural diversity, in an atmosphere of mutual tolerance."<sup>16</sup> The educational response to minority group children was shifting from an assimilationist thinking to notion of pluralistic integration.

According to Street Porter :

"The late sixties saw the start of several small policies which reflected partly the views of the Jenkins statement and also the assimilationist hangover... There was a mushrooming of courses and conferences to inform teachers about the home-land of such British born children and there was an increasing number of advisory posts created to deal with the problems of 'immigrant' education... Dispersal was officially abandoned, concern expressed about West Indian children in ESN schools, and an increasing amount of money was being spent on the special needs of such children."<sup>17</sup>

It is interesting to note, however, that while their cultural differences were given some recognition, the focus on absorbing ethnic minorities remained the aim. The Department of Education and Science in 1971, for example, published limited policy objectives which could be summarised in the following.

- i)** to help create a climate in schools in which colour and race were not divisive and which would give all immigrant children opportunities for personal development in their new environment.
- ii)** to ensure that building programmes and teacher quotas reflected the needs of areas with large numbers of immigrant pupils.
- iii)** to offer practical help and advice to teachers faced with the challenge of teaching immigrant children.

- iv) to safeguard against any lowering of standards due to presence of large numbers of non-English-speaking children which might adversely affect the progress of other children.
- v) to encourage and promote relevant research.<sup>18</sup>

Although integration policy was officially adopted by the Government, but in the field of education it did not generate many changes in curriculum or schooling practice. The reality is that in practice there was no real difference between assimilationist and integrationist approach, in fact, it was perhaps a difference in degree rather than of kind. Integrationists views came to be adopted but do not challenge the basic assumption underlying the ideology of assimilation. This point has been emphasised by Street Porter who observes:

"Cultural integration seems to have been accepted merely as a modest tokenism, an acceptance of that which is quaint in a minority culture but a worried rejection of those cultural aspects that seem not just alien but threateningly so. In other words minority groups in practice are allowed complete freedom to define their own cultural identity only in so far as this does not conflict with that of the white indigenous community."<sup>19</sup>

### 3.1.3. CULTURAL PLURALISM

Although the debate about multicultural education started in the 1970s, it has become much more openly acknowledged since 1980. In fact 1980 was a turning point in the mounting debate about multicultural education. Since then it has gained considerable currency and has become a subject of acute controversy. Multiculturalists rejected ethnocentric philosophies and insisted for a form of education that is pluralist in orientation and positively embraces a multiethnic perspective.

Meanwhile, during this period issues of underachievement of minority pupils, teacher education and curriculum development all received some hard campaigning. The major issue was the issue of the poor performance and achievement of minority children, particularly West Indian children which resulted in the setting up of the Rampton Committee in 1979. Their major concern was with the role of the education system in preparing the young for the world of work. Underlying anxiety was that if their children do not achieve in the schools they will be disadvantaged in the job market. The Select Committee on Race Relation and Immigration (1977) recognised the community concern and requested the government to establish a high level and independent inquiry into the underachievement of West Indian children. The government agreed to the request from the Select Committee for an inquiry to focus on the causes of underachievement among West Indian children but insisted this should be concerned with the needs for all pupils from all ethnic minority children, it was agreed that priority should be given to identify weaknesses affecting the achievements of pupils of West Indian origin. In its interim report, West Indian Children in Our Schools in 1981, the committee concluded that there are various factors responsible for their poor performance and identified ...no single cause ...but rather a network of widely differing attitudes and expectations on the part of teachers and the education system as a whole, and on the part of West Indian parents, which lead the West Indian child to have particular difficulties and face particular hurdles in achieving his or full potential.

The report, however, has acknowledged racism in schools and society as a major factor as it may affect educational achievement:

"While we can not accept that racism, intentional or unintentional, alone accounts for the underachievement of West Indian children in our schools, we believe that when taken together with, for example, negative teacher attitudes and inappropriate curriculum, racism does play a major part in their underachievement."<sup>20</sup>

The Report stressed strongly that a broadly based multicultural approach to the curriculum should be adopted by all schools. The Swann Committee, Lord Swan took over in 1981 the chairmanship from Mr Anthony, continued its wideranging study into the education of ethnic minority children and published its report in 1985.

The official support for multicultural education appeared in the DES consultative document Education in School in 1977 which stressed for greater understanding and recognition for ethnic minority cultures and emphasised that it should be reflected in the school curricula. The Green paper advocated that:

"Our society is a multi-cultural, multi-ethnic one, and the curriculum should reflect a sympathetic understanding of the different cultures and races that now make up our society... The curriculum of schools... must reflect the needs of this Britain."<sup>21</sup>

The Government policy paper, The School Curriculum, published in 1981, for example stated:

"What is taught in schools, and the way it is taught, must appropriately reflect fundamental values in our society ...the work of schools has to reflect many issues with which pupils will have to come to terms as they mature, and schools and teachers are familiar with them. First our society has become multicultural and there is now among pupils and parents a greater diversity of personal values."<sup>22</sup>

The Rampton Report, for example, stated that:

"the curriculum in all schools should reflect the fact that Britain is both multiracial and culturally diverse ... the intention of multicultural education is simply to provide all children with a balanced education which reflects the nature of our society."<sup>23</sup>

Again the Swann Committee in 1985 expressed its desire to formulate educational policies on the basis of pluralism which, according to the Committee, enables, expects and encourages members of all ethnic groups, both minority and majority, to participate fully in shaping the society as a whole within a framework of commonly accepted values, practices and procedures, whilst also allowing and, where necessary, assisting the ethnic minority communities within this common framework.<sup>24</sup>

### **3.2. THE MUSLIMS AND "EDUCATION FOR ALL"**

The Swann Report (1985), as it is claimed, is historically of great importance. Its central theme is that all children should be prepared to participate fully in shaping the society as a whole within a framework of commonly accepted values, practices and procedures, whilst also allowing and, where necessary, assisting the ethnic minority communities in maintaining their distinct ethnic identities within this common framework. It is clear that the Committee has acknowledged the effect of institutional racism, although without much practical guidance on its elimination, by rejecting assimilationist models and advocates a democratic pluralism, in the views of the Committee, where diversity will exist within a framework of commonly accepted values. What is not clear is 'common framework' of values as the Commission does not go into the details what this frame work of values might

consist in. Clear criteria must be established as a basis for such common framework and there should be an agreement on what its constituents should be. It became apparent, however, that the Commission is not advocating an H.C.F approach but it is suggesting for the creation of a framework of common values even they conflict with the actual values of any other group.

The Swann Report categorically declared :

"The ethnic minority communities can not in practice preserve all elements of their cultures and lifestyle unchanged and in their entirety - indeed if they were to wish to do so it would in many cases be impossible for them to take on the shared values of the wider pluralist society. In order to retain their identities when faced with the pervasive influences of the lifestyle of the majority community, ethnic minority groups must nevertheless be free within the democratic frame work to maintain those elements which they themselves consider to be the most essential to their sense of ethnic identity - whether these take the form of adherence to a particular religious faith or the maintenance of their own language for use within the home and their ethnic community - without fear of prejudice or persecution by other groups. It is important to emphasise here free choice for individuals, so that all may move and develop as they wish within the structure of the pluralist society."<sup>15</sup>

First, it is clear from the above passage that minority communities are required to change their actual values in order to participate in shared values and practices of the broader society. Basic problems which immediately arise here are the concept of the 'shared values' of society, what are the basis of this concept, is there any agreement about this frame work. It seems that we do not have such frame work because we do not have common agreement on values.



The lack of agreement means that a particular theory can not simply be included for incorporation into a frame work.

There is hardly any denial that we live in a pluralist society where no one religion or ideology is dominant and on that basis we all share many of our values in our day to day life. Therefore, when Muslims talk about 'shared values' they refer to an H F C approach, ie, those values which are common and deeply rooted in humanity. The Swann Committee, on the other hand, is in favour of integrational pluralism which is based on the rational principles. It is not surprising that the values which the committee refers to are values of liberal democracy which justify these values as universally appropriate.

Secondly, a further problem with the integrational pluralism, that the Swann Commission advocates, is that minority community groups may maintain their individual cultures as long as they do not conflict with rationally shared values. While according to dynamic pluralism, that Muslims advocate, minority group can retain its culture and religion on the condition it does not seek to impose its values outside its own group.

Muslims are not prepared to dissolve their religion and cultural entity as for them Islam is a complete code of life based on the Quran and Sunna. Therefore they insist on maintaining their values, as they consider them absolute ideals are derived from the Absolute attributes of God, and are opposed to man made values which are based on rationality.<sup>26</sup>

The "personal autonomy principle" is another area of conflict as the Committee is committed to personal autonomy, one of the charge against Muslim voluntary - aided schools is that they are likely to make insufficient provision for the development of their pupils personal autonomy, and elements of this commitment can be seen throughout its report Education For All. For example,

- i) it lays great emphasis on free choice for the individual in order to become rationally autonomous in a pluralist society.
- ii) The Committee argues that: "All pupils should be given the knowledge and skills needed ...to determine their own individual identities, free from preconceived or imposed stereotype."<sup>27</sup>
- iii) The Committee further argues, "Schools must therefore avoid imposing a "predeterminate and rigid" cultural identity on any student so as to restrict their freedom to "decide as far as possible for themselves their own future way of life".<sup>28</sup>
- iv) The aim of religious education, according to the Committee, "should be to enable students to determine (and justify) their own religious position."<sup>29</sup>

From the above submission it is apparent that religion is a private matter. The philosophy of Secular Liberalism which dominates Western culture in general and Western education in particular is hostile to religion and all that it stands for. Islam, on the other hand, is a religious way of life and does not make the same distinction between religious and Secular concerns of man. Islam is unique in the sense that it provides guidance for the entire range of human activity. It does not separate spiritual and secular life ,in fact, both realm form a unity under the all embracing authority of *Shari'ah*. The *Shari'ah* or Islamic law is the code which guides life in its entirety.

The *Shari'ah*, as K.J.Murad states, is not merely a collection of "do's" and "don'ts", nor just a set of criminal laws prescribing punishments for certain crimes. Though it does contain both, its sweep is much broader and deeper, encompassing the totality of man's life. The *Shari'ah* literally means a clear path. It is the path that man, in Islam, must walk as he toils and strives to reach his Creator. It is the yearning deep within to seek the Lord and the Master that the *Shari'ah* translates into steps, concrete and measured, on the pathways of life. The *Shari'ah* is

the fulfilment of the total man -inner and outer, individual and corporate - as he strives to live by the will of his One and only God.<sup>30</sup>

Islam is such an all comprehensive and inclusive way of life that it is not possible for a person to be partly Muslim and partly non Muslim. The Gospels well known injunction: "Give Caesar that which belongs to Caesar, and give God that which belongs to God" is antithetical to Islam.<sup>31</sup> The notion of self-development, which is based on liberalism, that the Swann Report insists is rather different from that of Muslims. As discussed earlier in Islam self development takes place within the Sharia in which the uniqueness of each individual is recognised and allowed to flourish, in other words, each individual's opportunities for self development are facilitated within the Shari'ah. To create an autonomous and critical individual, as the Swann Report suggest, means one has to challenge and to be critical of his own religion is directly in conflict with the Muslim concept.<sup>32</sup> Therefore the Muslim community rejects integrational pluralism of the Swann Report and supports dynamic pluralism which will enable them to retain all those values derived from the absolute attributes of God based on the Qur'an and the *Sunnah*.

However, it is almost certain that the Commission dealt with Muslims in terms of culture and ethnic groups rather than in term of religious principles and priorities. Muslims are the largest religious minority group in this country. It is estimated that in Britain there are more than one million Muslims in Britain. They are multi-racial, multi-cultural and multi-linguistic but not an ethnic group as classified by the Swann Committee.<sup>33</sup> The Muslim community of Britain consist of people of all colour, races and languages but it is the faith and practice of Islam by which their identity is projected. Therefore, the Muslim community resents being described as an ethnic group.<sup>34</sup>

The Muslim Community acknowledged the good intention of the Commission, but expressed its concern especially in the field of religious education and the issue of Muslim schools. With regard to religious education the Committee, in fact, acknowledged the conflict between religious and educational approach to the teaching of religion. But despite that it strongly recommended a secularist phenomenological approach to religious education and considered it the best means of enhancing the understanding of all pupils in contemporary Britain. The issue of Muslim schools went deeper and further as the Report argues against the proposals made for the establishment of their own voluntary-aided schools by the Muslim community. Whilst acknowledging the existing legal situation and the rights arising from it, the Committee is opposed to these schools as it considers them divisive and separatist. The moves by certain ethnic minority communities, according to the Committee, motivated primarily by religious concerns, to establish their own "separate" schools as an alternative to the existing mainstream system.<sup>35</sup>

A common charge against Muslim schools, expressed in its simplest form, is that they are likely to separate the Muslim community from the majority; they risk becoming black schools and encouraging racial prejudice, and they might use them in order to indoctrinate their pupils.<sup>36</sup> In other words, relations between Muslims and other faiths may suffer if Muslim schools obtain voluntary aided status.<sup>37</sup>

Claims that voluntary-aided Muslim schools could lead to isolation of the Muslim community from the majority have been rejected by the Muslims. Being British citizens, they want to participate in the development of Britain into a healthy multi-cultural society. It would be wrong, therefore, to suggest that Muslim schools would not provide their students with basic knowledge of British values and culture. Becoming grant-maintained Muslim schools they are bound to provide an

education which is acceptable to the DES and they have to meet set criteria.

Muslims claim that it is untrue to say that these schools, as suggested, are ethnically and racially homogeneous. For example Islamia school in Brent caters for children of 25 nationalities, and enjoys a greater degree of racial diversity. It is interesting to note that in 1983 when the Muslim community of Bradford made an application to the county council for five voluntary aided schools, where Muslim children were in an overwhelming majority, the council response was quite explicit:

"A Muslim school, no matter how great its religious content, in the context of modern British society will be identified as a 'black' school for black children and will be popularly referred to as such."<sup>33</sup>

Muslims maintain that black schools already exist within the state sector. In 1983, for example, Bradford Council admitted that in Bradford more than 17 schools were 90 percent Asian and four were totally Asian.<sup>39</sup> Why should schools with a high percentage of Muslims be seen as socially divisive in campaigning to opt out when these schools are already established. Muslims also reject allegations that state funded Muslim schools are likely to indoctrinate their pupils. As their children are exposed to non-Islamic influences at school Muslim parents are worried that their children will move away from their faith, culture and influence. Muslims are left with the only choice and that is to say the establishment of voluntary-aided schools for elevating their educational attainments, to ensure religious and cultural identity. That is why Muslims want the government to help them in setting up these schools. They argue that these schools will be the same as other minority communities have set up the only

difference, broadly speaking, is in the emphasis on Islam and religious morality.

It is, of course, difficult to come to terms with the concept of 'Education for All' as it is self contradictory. If Muslim schools are contrary in theory and practice, as the Swann Committee is suggesting, why should the same not apply to other denominational schools which use admission criteria of religion? In this respect their existence is also contrary to the general aim of ideological cultural pluralism which occupied a central place in the Swann Report.

The Swann Committee's attitude towards Muslim schools has been criticized and rejected by Muslims as well as other who find themselves in fundamental disagreement with its concept. It is necessary to point out that some of its own members dissented from the line taken on this issue. Let us see what they have to say:

- \* The right of ethnic minority communities to establish voluntary aided schools is firmly enshrined in British law.
- \* We believe that it is unjust at the present time not to recommend that positive assistance should be given to ethnic minority communities who wish to establish voluntary aided schools in accordance with the 1944 Education Act.
- \* We recognise the arguments against "separate" schools: that they would not necessarily address the underlying concerns of ethnic minority communities for example, and that they might increase the very rejection and marginalisation which the communities are seeking to overcome.
- \* We note at the same time the overwhelming evidence submitted to the committee, particularly by Muslims, that voluntary aided schools for ethnic minority communities should be established.
- \* We acknowledge that the concerns of ethnic minority communities would, to an extent, be met by LEA provisions of more single-sex schools, and more especially and more significantly, by vigorous and immediate measures, in schools, in LEAs, and at the DES, to implement 'Education For ALL', as outlined in the main body of this report.

- \* If and when Education For All is a reality there will be no need for separate schools. This is no reason however, for not considering the case for such schools at the present time.
- \* On the contrary, an emphasis on an ideal future may be an excuse for inaction in the present, and for failure to meet immediate needs.
- \* It may be impossible to make immediate and valuable progress towards Education For All if the case for voluntary aided schools is merely struck from the agenda.
- \* Finally, we emphasise that a number of separate schools would provide invaluable experience and evidence in the long journey towards the goal of Education For All which all members of the Committee seek.<sup>40</sup>

The arguments against Muslim schools are difficult in the sense that they are hypothetical. Reason, however, refuses to accept why Muslim voluntary-aided schools should operate less successfully than existing Anglican, Catholic or Jewish schools. We live in a pluralistic society in which, as it is claimed, all ethnic, cultural and religious groups have the right to participate in the making of social policies and equal access to meaningful learning. It is empirically difficult, in the sense of concept, to establish that we live in a plural society. The sort of discrimination which allows others but not Muslims to have their voluntary aided schools has led the Muslim community to the assumption that, as interpreted by many, multicultural education has appeared to become an instrument of control and stability rather than one of change.<sup>41</sup> As Swann Committee warns that unless major efforts are made to reconcile... there is a real risk of the fragmentation of our society along ethnic lines which would seriously threaten the stability and cohesion of society as a whole.<sup>42</sup>

### 3.3. MULTICULTURAL V MULTIFAITH

Although the notion of multicultural education has gained wide publicity in the literature, its meaning and aims are not always made clear. In fact it has become area of confusion and contradiction. Due to lack of clear and an agreed definition of multicultural education the implementation of the concept appears to depend largely upon the individuals standpoints whether they take an assimilationist, integrationist or cultural pluralist. Multi cultural education, as Bhikhu Parekh maintains, has become a subject of acute controversy. For the conservative critics, it represents an attempt to politicize education in order to pander to minority demands, whereas for some radicals it is the familiar ideological device of perpetuating the reality of racist exploitation of ethnic minorities by pampering their cultural sensitivities.<sup>43</sup> According to Verma the term has blind alley implications which not only take us away from moral and social realities, but direct us towards conceptual confusion.<sup>44</sup>

Mullard claims that multicultural education has appeared to become an instrument of control and stability rather than one of change, of the subordination rather than the freedom of blacks in schools and or society as a whole.<sup>45</sup>

In fact, education can not be neutral towards the culture and ideals of people. If education is divorced from religion and moral values it will lead to the destruction of the society. Modern philosophical thought is largely secular, rational and anti-religious. Therefore it conflicts with the Islamic thinking. Islamic philosophy concerned itself with the relationship between God and the world and the question of Revelation and Reason and between Faith and knowledge. In the British context, where the society is strongly influenced by the cosmology which underpins physics in which religion has become irrelevant, it would be surprising if education escaped being



profoundly influenced by this philosophy. This secularist attitude has profoundly affected even religious education as a hotchpotch of all religion is taught in schools. Underlying assumption behind secularist influence within Religious education is to make children their own masters, liberating them from the bondage of belief. This kind of education, obviously, cultivates doubts, scepticism and critical openness rather than faith. It could, however, leave the impression with young children that religion is divorced from the real world and divorced from truth.<sup>46</sup> There has been considerable criticism of this liberal attitude towards religious education as its weaknesses are becoming increasingly manifest, and responsible persons are beginning to realise its drawbacks.

According to Nicola Slee,

"The needs of squeezing religions into manageable units can easily lead to unhelpful emphases on the superficial, the external and the exotic on the one hand, or the conservative, the established and the institutional in religious traditions on the other hand, at the expense of such less accessible factors as the profound inferiority of faith, the mundane ordinarys of discipleship, and the radical reforming zeal within traditions which challenges them to continually renew themselves. The inevitable over-simplification, if not actual misrepresentation, of the richness, complexity and dynamism of religious traditions can be deeply offensive to religious believers and can even lead to charges of racism."<sup>47</sup>

Broadly speaking, there have been three main approaches to religious education;

- i) The 'Confessional' or Dogmatic approach,
- ii) The Anti-dogmatic Approach and
- iii) The 'Phenomenological' Approach.

The Phenomenological approach seems to be now firmly entrenched in many schools. This sees the aim of religious education as the promotion of understanding. It is concerned with two main areas of study namely the implicit and the explicit. It does not seek to promote any particular religious views but it recognizes that study of religion must transcend the merely informative. The main difficulty with this approach, however interpreted, is that in practice it tends to lose touch with much of the religion it sets out to understand and include. In other words on the surface profound but deep down superficial which lead to confusion, distraction and instability.

To quote Slee again;

"They need help in wrestling with the questions of identity, truth and commitment which the contemporary pluralism of beliefs and values poses more sharply than ever before and which are therefore very real and pressing questions for children of the secular century. Such questions will not and do not go away, whatever the philosophers of education dictate. Pupils do ask questions of truth, do seek to establish moral foundations for their lives, do quest for a spirituality which will assuage their own sense of rootlessness and hunger for meaning as well as teach them how to live compassionately and courageously on our fragile planet."<sup>48</sup>

Keeping in view the above situation, it can be said that secularist assumption is challengeable, and thus the ground is cleared for a serious consideration of religion. A major reason why people decide to have nothing to do with religion is that religion and modern life are incompatible. Many liberal minded people have renounced religion, because they believe that stagnation and rigidity are the inherent properties of religiousness. In their views religion militates against life, and that life has not reached the state of the sciences and this can only be achieved if religion is abandoned.

Human history bears testimony to the fact that religion has existed since the beginnings of the life of humanity on this earth. To dismiss religion, for what could be people's failure to live up to it, means committing a logical error and failing to appreciate the nature of religion. It is certainly a crime against humanity and justice to accuse religion. The general conception of religion prevailing in the world is that it is merely a bundle of certain rituals, prayers and ceremonies. The fact of the matter is that unfortunately religion has been reduced to dry formalities, its real spirit and concept have disappeared.

Comparatively speaking, religion is more tolerant than its adherents think it to be. The basic object and purpose of all religions is humanistic, ethical, moral, spiritual and religious. God has created this profound universe with its limitless colours, diversities and varieties. He has created man with great powers and abilities to think, plan and build. God has divided mankind into races, tribes, and nations so that they may know and learn from each other.

We live in a society that is inhabited by people of various cultures and religions, and by people who do not profess any faith at all. Although religion is most notable by its absence in British society but it does not mean that society is completely secularist. A great part of it still professes Christianity and most people still wish to acknowledge Christian values. Muslims are the largest religious minority group in this country. Other minority communities such as Jews, Hindus, Sikhs and Buddhists are all basically faith communities. They share some common beliefs and values for example, belief in a Transcendental Reality - a reality which in most religion is called God; belief in the existence of the spiritual dimension in each human being; belief in eternal and fundamental values reflected in self; and belief in the need for divine guidance.<sup>49</sup> On the basis of these

beliefs, a religious approach to education is therefore needed instead of being rather dismissive of religion. The human soul is a naturally inclined towards religious belief. This inclination can never be dissuaded by any philosophy because belief occupies a stratum in the human soul too deep to be reached by doctrines and theories. In short, faith satisfies in man an instinctive need very similar to his need for food and drink, it provides the necessary ways and means to overcome any problem. On the contrary, secularism generates uncertainty in the name of freedom as it deals merely with the needs of the body and fails to provide for the needs of the soul.<sup>50</sup> Religious philosophy, therefore, is very much in demand today and is the best way for salvation of mankind.

#### **3.4. AGREED SYLLABUS FOR RELIGIOUS EDUCATION**

Religious education, as discussed earlier, in Britain has also been greatly affected by liberalism. The law about religious education is set down in Sections 25-30 of the Education Act, 1944. The term religious education is used in the Act to cover,

- (a) Collective worship (in a school assembly),
- (b) Religious education - that is teaching about religion in the classroom.

The Act states that religious education shall be given in accordance with an agreed syllabus drawn up by a local education authority. In other words every education authority must draw up an agreed syllabus of religious education in its schools. In order to do this it must appoint a special conference comprising four committees, each representative of one of the following groups:

1. Religious denominations (other than the Church of England) agreed by the authority.

2. The Church of England.
3. Teacher's associations.
4. The Local Education Authority.

According to the Act syllabus must be accepted by each of the four committees before it can be adopted by the authority. It must not be distinctive of any particular religious denomination. If the conference fails to reach an agreement on the syllabus then the Secretary of State can appoint a body of similar character to the conference to prepare a new syllabus.

#### **New requirement to review pre-1988 agreed syllabuses**

The city of Birmingham's agreed syllabus had been in practice for many years. Since 1975 a number of other authorities have developed their own syllabuses, for example, Hampshire developed its own syllabus in 1978 which has been adopted by many other authorities. ILEA in 1984 replaced its agreed syllabus one which had been in use within the city of Birmingham for many years. The Education Reform Act (1988) requires that an agreed syllabus should "reflect the fact that the religious traditions of Great Britain are, in the main, Christian while taking account of the principal religions represented in Great Britain". It did not, however, require any local education authority to review its old syllabus. The 1993 Education Act amends Schedule 5 of the 1944 Act to:

- require any LEA that has not adopted a new syllabus since September 1988 to convene an agreed syllabus conference for that purpose within twelve months of the commencement of section 256 of that Act - ie by 1 April 1995.

The Act also requires that every LEA must institute a review of its locally agreed syllabus within five years of the last review, and subsequently every five years after the completion of each further review. Basically an agreed syllabus should satisfy two key requirements:

- (a) the law as set out in the Education Reform Act 1988 and
- (b) the aims of religious education.

### The aims of Religious Education

Religious Education should help pupils to:

- \* acquire and develop knowledge and understanding of Christianity and the other principal religions represented in Great Britain.
- \* develop an understanding of the influence of beliefs, values and traditions on individuals, communities, societies and culture;
- \* develop the ability to make reasoned and informed judgements about religious and moral issues with reference to the teachings of the principal religions represented in Great Britain;
- \* enhance their own spiritual, moral, cultural and social development:
  - developing awareness of the fundamental questions of life raised by human experiences and how religious teachings related to them;
  - responding to such questions in the light of their own experience and with reference to the teachings and practices of religions;
  - reflecting their beliefs, values and experiences in the light of their study.
- \* develop a positive attitude towards other people and their rights to holds beliefs different from their own, and to living in a religiously diverse society.<sup>51</sup>

### Attainment Targets

The above aims should be reflected in the study units and in the two attainment targets.

#### **Attainment target A**

Learning about religion, this includes the ability to:

- gain knowledge of main features and teaching of Christianity and the other principal religious faiths represented in Great Britain, and
- understanding what effect these teachings may have on the lives of believers within these faiths and tradition.

#### **Attainment target B**

Learning from religion, this includes the ability to:

- have an awareness and understanding of their own response to fundamental human questions about life raised by human experience and the study of religions, and
- valuing and holding in high esteem their own beliefs whilst having positive attitude towards the beliefs of others.<sup>52</sup>

### The Muslim Community's Response

To meet fully the requirements of the 1988 Education Reform Act a need was felt to develop a national model syllabuses for religious education to assist those devising locally agreed syllabus. In 1993 the Secretary of State for Education asked the National Curriculum Authority (NCC), and subsequently the School Curriculum Assessment Authority (SCAA) to produce model agreed syllabuses for religious education to guide LEA Standing Advisory Conferences for RE. The

Muslim community was also invited to participate in this work. Muslims welcomed their involvement in ensuring what is taught about Islam in state schools. Muslims agreed with the aims of religious education and the preservation of the integrity of each faith. They expressed their concern over the small proportion of time left over for Islam and other faiths as religious education curriculum dominated by Christianity. Lady Olga Maitland was reported as saying:

"I personally would prefer that 75% of time should be devoted to Christianity, and 25% on the other faiths. Essentially, we are a Christian nation and largely adhere to Christianity.<sup>53</sup>

Model syllabuses proposed structure B on the basis of three principles:

- A. A mandatory core of knowledge and understanding of Christianity.
- B. A mandatory core of knowledge and understanding of key religious concepts.
- C. Knowledge and understanding of religions which give schools a choice between further study of Christianity of other religions.

The Muslim Community rejected this rationale, as they considered it unfair approach to the teaching of other faiths including Islam in this syllabus.<sup>54</sup> The point to make it compulsory for LEAs to review their agreed syllabus for religious education, of course, means to impose a syllabus which even does not necessarily suit the needs of local schools. As we know all syllabuses are required to "reflect the fact that religious traditions in Great Britain are in the main Christian, whilst taking account of the teaching and practices of other principal religions represented in Great Britain". It suggests that nationally set criteria is imposed on local requirement even though it may not be



compatible in many areas with large number of non-Christian population.<sup>55</sup>

This policy has provoked criticism from Muslims as well as from some other minority faiths critical of the 'predominance of Christianity' even in schools with many ethnic minority pupils. The Government's insistence, according to the office for standards in education, on a heavy Christian emphasis in schools is probably unworkable and potentially damaging.<sup>56</sup> Muslims believe that emphasis on Christianity to their children at best confuses and at worst undermines the religious teaching which they receive at home, at the mosque and in the supplementary schools.

The Muslim community, therefore, would like Islam taught in state schools by state-funded Muslim teachers. In theory parents are allowed to withdraw their children from religious education and collective worship but in practice the situation is quite different. First of all, due to lack of explanation by the education authority concerned, many parents are not aware of their legal right as granted to them by the law of the land. Language problems are another contributory factor as many parents are unable to exercise their right. Parents, who wish to withdraw their children, are persuaded not to as they are told if they do so there will be no one to supervise them. Clear criteria must be established as a basis on which the decision should be made and there should be straightforward method of seeking a determination from RE and collective worship. It is perhaps appropriate at this point to stress that there is a need, in order to clear up ambiguity, uncertainty and confusion surrounding this matter, for legislation, so schools authorities will have to respect parental rights and not ignore them.

### 3.5. THE EDUCATION REFORM ACT 1988 AND THE MUSLIMS

#### Background

Addressing the 1987 Conservative Party Conference, Mrs Thatcher, the then Prime Minister, expressed dissatisfaction with schools and stated her intention to reform the education system:

"But it's the plight of individual boys and girls which worries me most. Too often, our children don't get the education they need-the education they deserve. And in the inner cities-where youngsters must have a decent education if they are to have a better future-that opportunity is all too often snatched from them by hard-left education authorities and extremist teachers. Children who need to be able to count and multiply are learning anti-racist mathematics-whatever they may be. Children who need to be able to express themselves in clear English are being taught political slogans. Children who need to be taught to respect traditional moral values are being taught that they have an inalienable right to be gay... We are now about to take two dramatic steps forward in extending choice in education. First, we will allow popular schools to take in as many children as space will permit. This will stop local authorities putting artificially low limits on entry to good schools. And second, we will give parents and governors the right to take their children's school out of the hands of the local authority."<sup>57</sup>

Following their victory in the 1987 general election, the Tory government introduced, in order to carry out its stated intention, new legislation to reform the education system of the country. The result was the 1988 Education Reform Act composed of 238 clauses, 13 schedules having more parliamentary time devoted to it than any other post-war legislation. It was, indeed, not an ordinary statute as former Secretary of State for Education, Kenneth Baker, had welcomed its enactment as the beginning of a new era. Among other things, the 1988 Education Act made it compulsory for all state schools to have religious education and collective religious worship that are wholly and mainly Christian. By law parents have the right to withdraw their

children from religious education and collective worship. But if, for some reason, they fail to do this then the Act requires that their children must be subjected to the Christian teaching.

The philosophy behind the 1944 Education Act was, broadly speaking, the commitment to social reconstruction as R.A Butler states the origins of the Act:

"The challenge of the times provided a stimulus for rethinking the purposes of society and planning the reconstruction of the social system of which education formed an integral part...Educational problems were thus seen as an essential part of the social problem and the urgent need for educational reform was increasingly realised."<sup>58</sup>

Underlying assumption was to promote social cohesion as there was a need for unifying ideology. The inclusion of compulsory religious education was considered the fundamental in rebuilding the moral and spiritual character of the nation. Although under the 1944 Education Act religious instruction and worship were made compulsory in schools, the Act was reconciled as its wording seemed sufficiently flexible to allow multi-faith approaches in schools. While the 1988 Education Act provision on religious education and school worship is strongly biased towards the Christianity. What the Act says.

#### **Religious Education and the 1988 Education Reform Act**

- Under the 1988 Education Act RE is required to be included, alongside the National Curriculum, in the basic curriculum which all maintain schools must provide for their registered pupils.
- It is the head teacher's duty to secure this provision, the governing body or, for LEA-maintained schools, the governing body

and the LEA must also exercise their functions with the view to secure this provision.

- For county schools, religious education must be provided in accordance with the locally agreed syllabus in the LEA in whose area they are situated.
- For voluntary controlled schools, the RE offered is to be in accordance with the LEAs locally agreed syllabus.
- In voluntary aided schools religious education must be determined by the governors in accordance with the trust deed.
- In grant-maintained schools that were formerly county schools, the RE is to be offered in accordance with the locally agreed syllabus of any LEA in England and Wales.

#### **Content of Religious Education**

- The Education Reform Act (1988) requires that an agreed syllabus must reflect the fact that religious traditions in the country are, in the main, Christian whilst taking account of the teaching and practices of other principal religions represented in Great Britain.
- All pupils in attendance at a maintain school on each school day take part in an act of collective worship.
- In county schools the collective worship shall be wholly or mainly of a broadly Christian character without being distinctive of any particular Christian denomination.
- If such Christian worship is not appropriate, the head teacher may apply to the SACRE (Standing Advisory Council on religious education) for a determination that the requirement for collective worship should not apply in the school.

### Right to withdraw

- Parents have the right to withdraw their children both from the RE and the school's act of worship. They may request that their child should be withdrawn from
  - (a) attendance at religious worship,
  - (b) from receiving religious education given in the school accordance with the school's basic curriculum, or
  - (c) both from such attendance and from receiving such education and the child must be excused attendance until the request is withdrawn.
- They have the right not only to withdraw their children from the act of collective worship but to arrange for an alternative. For example, if Muslim children form a clear majority in a school, their parents can ask the head teacher that the compulsory Christian daily worship will be wholly inappropriate.
- In that case if head teacher convinces the SACRE that such Christian worship is not appropriate the collective worship in that school should be of an Islamic character.
- The SACRE accordingly shall have regard to these circumstances for determining the character of the collective worship appropriate in their case which must be, of course, an Islamic character.

### Standing Advisory Council on Religious Education

- Every local education authority by law must constitute a standing advisory council on religious education;
- to advise the authority upon such matters connected with religious worship in county schools and the religious education to be given in accordance with an agreed syllabus as the

authority may refer to the council or as the council may see fit; and

- to determine of the case in which the requirement for Christian collective worship is not to apply.

#### **Formation of the SACRE**

The council shall consist of four groups representing respectively;

- such Christian and other religious denominations as, in the opinion of the authority, will appropriately reflect the principal religious traditions in the area;
- except in the case of an area in Wales, the Church of England;
- such associations representing teachers as, in the opinion of the authority, ought, having regard to the circumstances of the area, to be represented; and
- the Local Education Authority.
- The council may include co-opted members but only the four representatives groups on the council shall be entitled to vote, and each group shall have a single vote.

The SACRE is required each year to publish an annual report with respect to the exercise of their functions and any action taken during the year.

The report shall in particular:

- (a) specify any matters in respect of which it has advised the authority;
- (b) broadly describe the nature of the advice given; and
- (c) give the council's reasons for offering advice on those matters which were not offered to the council by the authority.<sup>53</sup>

### From Educational Partnership to Central Control

The 1988 Education Act is one of the major pieces of educational legislation passed by the Conservative administration. It changed the basic power structure within the education service by increasing central government's control of the system. In fact the 1988 Education Act has fundamentally changed the nature of state education as it represents the most important governmental initiative in the field of education since 1944. The Act, as it is claimed, aimed to improve educational standards throughout England and Wales. It is too early to say whether these changes will improve education in British schools. However, the prospect of sweeping change caused dismay among many people particularly amongst minority groups. As discussed in the previous section the provision of the national curriculum which stressed Christianity caused tension, as they were not in the best interest of a multi-faith society. Being the largest religious minority in the country these regulations obviously affect thousands of Muslim children in British schools. The arrangements for Religious Education are far more complex than those in the 1944, putting the emphasis on Christianity, unless schools are exempted by the Standing Advisory Council of Religious Education.

Comparatively speaking, the 1944 Act made religious education compulsory in the schools but it was left to the authorities concerned to implement these policies according to the needs of local population in local schools. While 1988 Education Act requires all syllabuses to "reflect the fact that the religious traditions in Great Britain are in the main Christian whilst taking account of the teaching of and practices of the other principal religions represented in Great Britain". The 1993 Education Act made it compulsory for any LEA that has not adopted a new syllabus to review its syllabus by 1 April 1995.<sup>60</sup> Obviously the 1944 Education Act established a balance of

control in educational institutions but 1988 Education Act broke this balance and shifted to the central government. Under the Act the powers given to the Secretary of State at the DES are unprecedented. Criticising the Bill in the Common, the former Prime Minister Sir Edward Heath remarked:

"The Secretary of State has taken more powers under the Bill than any other member of the Cabinet, more than my right honourable friends the Chancellor of the Exchequer, the Secretary of State for Defence and the Secretary of State for Social Services".<sup>61</sup>

### Biases of the Act

The 1988 Education Act, in respect of religious education, may be seen as continuity with the provision of 1944. However, the legal requirements it sets out, emphasis on Christianity, confuses the intentions behind the Act. The 1944 Education Act was flexible as it allowed multifaith approaches though, at that time, the only sizeable minority was the Jewish community. At present the situation is quite different from that operating in 1944. Britain is now a plural society in the sense that it consist of different religious, ethnic and social groups. As the Swann Report (1985) acknowledged:

"The wide range of religious beliefs which now form part of the overall diversity of religious experience in Britain today is one of the most vivid manifestation of the diversity of our society. Some forty years ago, Christians and Jews were the two main religious communities in this country, together with people without any definite religious belief, some of them nominally Christian, some professedly atheist, and only a few individuals of other faiths. Today there are significant numbers of Muslims, Hindus, Sikhs and members of other faith communities living in many areas."

The Committee goes on to assert that :



"It is important to recognise that the faiths of these minority communities are in no sense 'minority' religions, but are major faiths which have often played a leading role in shaping world history. One can not, for example, fully understand the contemporary world without some knowledge of influence of Islam - as one writer has put it:

'The Moslem brush has painted such large tracts of time and space during the last fourteen hundred years that the historical panorama which did not feature them could be nothing but a wild and grotesque distortion of reality.'"<sup>52</sup>

Seen from this position the emphasis or bias toward Christianity which occupied a central place in the 1988 Education Reform Act in essence means social control. The imposition of Christianity in such social context suggests that though Britain is a multi-cultural, multi-faith and multi-racial society but non Christian minorities are not truly British.

In the views of Professor John Hull,

"A small and unrepresentative group of conservative Christians have acquired an influence with government ministers out of all proportion to its merit. Some politicians appear to believe that the exclusion of Muslims, Hindu's and others from participation in schools and a re-emphasis upon a monolithic Christian tradition of belief and morals, will somehow appeal to a deep instinct in the electorate. In this they have gone to far."<sup>63</sup>

### Policy and Practice

It can be deduced from the above discussion that non-Christian minorities children have no right to have their religions taught at schools. If they want that their religions taught then they must do themselves at their own means and not at the expense of the government. In other words for minority communities, childrens' religious education

is the responsibility of the home and the religious communities and, therefore, has no place within the maintained school system, even if they pay their rates. The Act provides for parents the right of withdrawal from RE and collective worship. This may be the case in theory but in practice no such thing exists as hardly any Muslim parents, contacted, making use of this conscience clause.

Generally speaking, many Muslim parents are simply unaware of their right to withdraw their children. Apart from this the withdrawal procedure itself has been pointed out as very complicated. Parents first have to ask the headteacher concerned, who then has to apply to the local SACRE. If council approves then decision lies with the school governors, who can, for some reason, refuse. It is interesting to note that the structure of SACREs appear to be greatly against minority faiths. The situation is that Muslims, even if they form a real majority in the area covered by the SACRE, have to share one vote with the non-Christian faiths. The Bill as amended fails, reported in the Guardian, to provide minority faiths with the explicit rights to conduct their own separate assemblies or be taught separately their own religion.<sup>64</sup>

Account must be taken of the fact that Muslims' participation in educational matters is very dismal. The most alarming aspect is that even on school level there is widening gap between teachers and parents as they do not get involved with the education of their children. There are various factors such as unemployment, apathy, financial constraint and other difficulties which have been mentioned for this situation. The Bangladeshi community living in Borough of Camden could be cited as an example which, on the social indices of deprivation, is always near the top of the list. The majority of them are illiterate, poor and unemployed.

A Parliamentary Select Committee pointed out on the Bangladeshi population in Tower Hamlets:

69 percent of Bangladeshis were unskilled or semi-skilled manual workers, compared with 43 percent of Pakistanis, 35 percent of West Indians and 16 percent of white people. Many of course are unemployed. Lack of skills is reflected in earnings: in 1984 median weekly pay for Bangladeshi men was £88.50, the next lowest earnings for Asian men being £106.20 among Pakistanis.<sup>65</sup>

Strangely enough, the performance and achievement of Muslim children, particularly the Bangladeshi community, studying in Tower Hamlets has constantly been poor.

The ILEA's report highlights this point:

"The Bengali speaking PHLOEs [pupils with home language other than English] had the lowest proportion of speakers who were fluent in English. This was also the case in 1985 and 1983. But more worryingly still the population of Bengali speakers fluent in English had steadily decreased with successive censuses from 17% in 1981 to 10% in 1987. ILEA provides no explanation for this adverse trend."<sup>66</sup>

From the above submission it is apparent that the prospect of Muslim children education in Tower Hamlets seem not quite bright but present a dismal scene. Their academic success could be linked with their socio-economic position. Perhaps the same pattern is shown by Muslim children elsewhere in the country. The latest schools' league tables reveal that Schools serving Muslim localities such as Tower Hamlets, Blackburn, Birmingham, Manchester and Bradford, are lagging behind the national average by almost 100 percent. Comparatively speaking, the national average for schools obtaining 5 or more GCSE's at grade A-C

is 43.5% with the best state school achieving 60% or more the average for schools in Muslim areas which is only 24 percent.

**Table 8: % Average of Pupils Achieving 5 GCSE's in State Schools Serving Muslim Areas**

National Average	43.5
Leicester	32.25
Tower Hamlets	27.25
Blackburn	22.25
Birmingham	20.0
Manchester	19.2
Bradford	18.4

Source:Q-News December 1995

Parents are too obsessed with their problems and are unable to get actually involved with the education of their children. With regard to the provision of religious education Muslim supplementary schools can play an important role though these schools have got their shortcomings and problems. These problem include lack of trained teachers, absence of class-room atmosphere and necessary facilities. The relationship between the state and supplementary system can be improved by allowing some part of the state school to the local Muslim community so it can appeal to young children born and bred in this country, secondly training facilities should be extended to these school teachers. Perhaps allowing Muslims to teach religious education in state schools at the expense of the local education authority would further improve this relationship. Part of the solution to this problem must be to pass the legislation the statutory requirement making it obligatory for the authorities concerned to proceed alongwith

the wishes of the non-Christian parents. Opting out is another distinguished feature of the 1988 Education Reform Act as it provide the legal basis for a new category of state or grant-maintained school. GM school 'opt out' of LEAs and to be funded directly by central government. Under the Act all maintained school are eligible to apply for grant-maintained status. The process of opting out is initiated by school governors, if 50 percent or more registered parents vote in the first ballot supporting the application, it will go to the Department for Education for the consideration. The Secretary of State for Education is a final authority who, in fact, decides whether a school will obtain grant-maintained status. Past experience to Muslim schools, applying for voluntary-aided status, makes it doubtful whether the enhancement of parental choice will be extended to the Muslim community. So far they have been unsuccessful.<sup>67</sup> Mr Cecil Smith, MP, commented in the House of Commons on this failure of the educational system as below:

"Will the Secretary of State refuse those Asians parents the right to opt out? If he does so, he is in difficulty, but if he does not, he is also in difficulty. The Right Honourable Gentleman may smile but he is walking into a minefield of racial hatred."<sup>68</sup>

We are living in a plural society where multicultural education is the continuous struggle to seek understanding and agreement among all the groups involved. The Muslim community, in the light of opportunities provided under the 1988 Act should exercise their right to influence the education of their children in grant maintained schools.

In the light of above discussion it is more reasonable to conclude that a great responsibility now rests on Muslim parents under the 1988 Education Act. They have the right and opportunity to play a

significant role in the education of their children. They need to be aware of these opportunities and challenges, and prepare themselves for meeting them. If they fail to fulfil their duties in an organised manner now, then they will be responsible for the consequences.<sup>69</sup>

### Conclusion

To conclude, education policies with regard to ethnic minority children posed serious philosophical, pedagogical and organizational problems as the educational establishment has been slow in perceiving and responding to their needs. In the field of education, initially there was no central policy or planning to meet the needs of immigrant children. The Select Committee on Race Relation and Immigration, for example, has been persistently critical of the lack of leadership provided by the DES in the field of education in relation to ethnic minority children. The Committee in 1973 concluded that "we believe that the DES has not been well enough informed about what is being done - not being done - and why."<sup>70</sup> Most of the reports and research studies on the education of ethnic minority pupils have focused on the low level of central involvement in producing national policy. The first major research framing of multiethnic education policies in Britain was provided by an American scholar Kirb, (1979) who suggested that throughout the 1960s and 1970s these policies could be described in terms of their "racial inexplicitness." He argues that policies of multiculturalism and anti-racist education have been particularly lacking in any consistency or direction.

According to Kirb:

"The aims of British policy has been," states Kirb, "on the one hand, to stress the infinitely diverse needs of individual students, and on the other, to embed race in some broader policy context such as educational disadvantage."<sup>71</sup>

Troyna who has investigated the policy processes surrounding the development of multicultural education argues that a large gap between the declared policies and the practice of such policies in schools indicates lack of political will in decision making.<sup>72</sup> In short various multicultural education policies developed, from assimilation to integration and from integration to cultural pluralism, there had been little progress in action. The transition from one policy to another, appeared to many of the minority communities as merely shifts of emphasis.

Mullard, who has been one of the leading critics of multiculturalism in Britain, maintains that the idea of multicultural has become a part of slogan aimed at changing conventional patterns of interpretation. He argues that formulation of multicultural education policies, in fact, have attempted to foster the cultural subordination and political neutralization of blacks. In his views the assimilationist perspective is still dominant in the schools. He considers that integration and pluralism are simply more sophisticated and liberal versions of earlier assimilation models.<sup>73</sup>

Although disguised and dressed up with platitudes or good intentions, the three multiracial education models are in fact power model. They are power models constructed by dominant white groups for the protection of the power of white groups, for the continuation of our society as it is basically perceived by those groups.<sup>74</sup>

It is not thus unreasonable to conclude that if this trend continues minority communities are likely to find themselves disenfranchised, their cultural interests and concerns being ignored. It is the basis for institutional racism which, intentional or not, has already led to

feelings of resentment and alienation amongst members of minority cultural groups.<sup>75</sup>

Muslims have responded by seeking to evolve their own means of preserving their culture as well as elevating their educational attainment. What are the educational needs of Muslim children in Britain? What are those factors or reasons which led to the establishment of Muslim independent schools in this country? How far these schools have been successful? The next chapter seeks to answer these questions.



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## CHAPTER 4

### ESTABLISHMENT OF MUSLIM SCHOOLS

#### INTRODUCTION

For a long time British Muslims had been making efforts to establish their schools and calling upon the British government to help them in setting up voluntary-aided Muslim schools. Unfortunately these demands have been misunderstood and ignored by the British educational establishment. Therefore, Muslims were left with the only one choice and that is to mobilise voluntary efforts for elevating their children's educational attainments. Within the last two decades, a number of Muslim schools have been established in different parts of the country. The aim of this chapter is to analyze the reasons/factors for establishment of these schools, with special reference to:

- (1) *Islamia* School London,
- (2) *Al-Sadiq* Boys and *AL-Zahra* Girls school and,
- (3) The King Fahad Academy London.

This information is based on research which included interviews with head teachers, teachers and parents, and the result of a questionnaire which was answered by the school authorities. The questionnaire covered areas such as the aims and objectives of the school, its structure, resources, financial expenditures, qualifications of the staff, their commitments and attitudes towards the school.

#### 4.1. FACTORS BEHIND THE ESTABLISHMENT OF THESE SCHOOLS

No problem or issue exists in a vacuum. The nature of any issue is determined by the context within which it takes place and in its turn affects that context. Thus to ignore the largest religious minority

is to miss the point completely. In fact it ignores the context and blames the victims for their own oppression. Muslims living in Britain are facing, directly or indirectly, many problems regarding the education of their children. The following are the main problems.

#### 4.1.1. Conflicting goals set by the Islamic and secular ideals

Given the philosophy underlying the British education system, the Muslims are facing a real dilemma with their children's education. The British education system is based on secularism with the place of religion relegated to the margin. The aim of the secular model of education is to produce a sophisticated person whose main pursuit in life is material progress. While, education in Islam is a faith motivated by life-long effort, whose basic object and purpose is to produce the whole person, with a firm faith in God and willingly obeying the Divinely revealed guidance.

Man, according to the Quran, is made up of matter and spirit, which are interdependent.<sup>1</sup> Islamic education therefore focuses on the unity of man and the integrity of his personality.

He must strive to seek the pleasure and blessing from Him by improving himself, his family, his community and the society at large.

Education in Islam therefore aims at the balanced growth of the total personality of man through the training of man's spirit, intellect, rational self, feelings and bodily senses.<sup>2</sup> It is through education that an individual develops the faith and wisdom which transforms him into a good man. Therefore, from the Muslim point of view, if the education system produces a good Muslim it would thereby have produced a good citizen. The fundamental disagreement is in the purpose of education.

Keeping in view the above objectives, it can be said that Muslim children in Britain are living in two conflicting cultures one at home

and the other in school and in society. Therefore, it is obvious that they find themselves in a confusing situation as they face this inner conflict.<sup>3</sup>

#### 4.1.2. Identity Crisis

Obviously then Muslim children are living in conditions very much unfavourable to the Islamic ideals which is a cause of great concern for their parents. Many parents express distress at the rampant permissiveness as they see it in British society at large and amongst young people in particular. In the face of this situation many Muslim parents are worried about their childrens' future as they are exposed to non-Islamic as well as corrupting influences at school, as well as at home where they are exposed to the exploitative and obscene influence of the mass media, especially television. The majority feel that lack of proper atmosphere, unrestricted liberty, lack of discipline in school and permissiveness in society are very dominant factors which undermine the sound principles of their family, faith and culture.<sup>4</sup> The Union of Muslim Organisations has expressed the dilemma facing Muslim parents thus:

"A major worry for Muslim parents is that their children soon begin to adopt English standards and ideas. They start to question not only traditional customs, but religious ideas which seem strangely alien to life in a Western materialistic society. Islam is not something which can be learnt and adhered to overnight, it must be lived, breathed and fostered, it can not be separated from life itself... Most Muslims acknowledge that Britain is a fair place to live, and in many ways they have come to depend upon it for their livelihood, but it is hard to judge how possible it is to live as a Muslim within the society as a whole".<sup>5</sup>



The Solution to this problem, as Muslims argue, is Muslim schools which can protect their new generation from unhealthy trends, temptation and to keep them within the fold of Islam as practising Muslims.

#### 4.1.3. Co-education

One crucial point of conflict between the Muslim community and the British society, however, concerns education of girls. Muslim parents living in Britain are extremely worried for lack of single-sex schooling, particularly for girls of secondary school age as co-education is opposed to basic Islamic principles. In Islam the free mixing of the sexes in and out of the adolescent stage is considered undesirable.

As Iqbal says:

"Any kind of free intermingling and discussion between adolescent boys and girls would be extremely suspect in the light of these injunctions... Adolescence is a time of life when... young people easily form relationships which they are not fully able to understand or cope with. It is a time for great apprehension and anxiety on the part of loving parents."<sup>6</sup>

Much of the appeal by the Muslim community to establish their own schools has been created by the decline in the provision of single-sex schools as this issue is high on their agenda.<sup>7</sup> Most of the informative literature documenting the cultural backgrounds of Muslim migrants to Britain indicates that the majority of them prefer single-sex schools. In 1975 a survey carried out by the Community Relations Commission noted that over 80% of Muslim parents and young people agreed that most Asian parents prefer their children to go to single-sex schools.<sup>8</sup> Muslims in Britain have been studied by M. Anwar. His

work on British Muslims in general and on Britain's Pakistani population in particular provides an excellent reference point for studying the cultural background and settlement. He found that one of the major anxieties of Muslim parents relates to the lack of single-sex schooling available in this country.<sup>9</sup>

**Table 9: Single-Sex schools are favoured by most Asian parents**

	Parents	Young People
Base	358	426
	½	½
Agree	83	80
Neither agree nor disagree	4	5
<u>Disagree</u>	<u>13</u>	<u>15</u>

Source: Anwar, M. (1982) Young Muslims in a Multi-Cultural Society

It is necessary to point out that apart from social, religious and cultural reasons, there are educational reasons as well in support of single-sex education. This fact has been acknowledged by many non-Muslims as well as Muslims. As one headmaster observed:

"Some people say that as the world is mixed, educational establishment should be mixed. This over-simplification infers that... in the learning situation too mixed classes are better than single-sex. The evidence indicates that the contrary is correct; all girls-only classes in Maths, Sciences, Computing and Classics result in higher achievement than for girls in mixed classes."<sup>10</sup>

On the issue of single-sex schools, Muslim parents are deeply concerned as these have been phased out in favour of co-educational institutions.

The Swann Report, Education For All (1985) is opposed to the concept of separate religious schools within the maintained system but allows 'separate provision' in the weaker sense in the case of single-sex schooling. The Committee acknowledged the concerns of certain Asian groups, particularly the Muslim community and suggested that:

"Authorities will be prepared to consider carefully the value of retaining option of single sex education as part of their secondary school provision and that the Secretary of State will be similarly sensitive to the wider ramifications of any decision which he might need to make on proposals which could lead to the loss of single sex provision in multi-racial area.

The Committee goes on to assert that,

"if the position of single sex education was thus preserved and respected, rather than at present seen as under threat, we believe that this would offer considerable reassurance to the Muslim community in that not only would they see that the option of their children being educated in a single sex environment was available to them but it would also be tangible evidence that their particular concerns about the education of their daughters were being recognised and respected."<sup>11</sup>

The reality is that, despite the Swann Committee's recommendation for the retention of single-sex schools, all such schools have been closed or merged. The community, therefore, feels that there remains a strong necessity for Muslim schools as their viewpoints on this issue are ignored and disregarded.

#### 4.1.4. Supplementary Muslim Schools

"We should start up supplementary schools in whatever part of London or Britain we live, in order to give our children additional help in the subjects they need. These classes can be

held on evening and Saturday mornings. We should recruit all our black students and teachers for the task of instructing our black children. Through these schools we hope to make up for the inadequacies of the British school system, and for its refusal to teach our children our history and culture. We must never sit idly by while they make ignoramuses of our children, but must see to it that by hook or crook our children get the best education they are capable of! Some supplementary schools have already been started in parts of London. Don't be the last to get your child in one."<sup>12</sup>

The rationale of the supplementary schools in Britain may have come from Bernard Coard but as history would show wherever they have gone Muslims have set up two basic Islamic institutions: the mosque and the school. In Britain too, Muslims have established mosques and madrasahs, often referred to as supplementary schools or Quranic schools, in order to provide Islamic education to their children. These schools operate in mosques, community centres, rented churches and school halls, and private houses in the form of evening and weekend classes. Other communities do have supplementary schools but their philosophy is quite different to Muslims - they look on education as exam pass etc, while Muslims are more concerned with religion and morality.

These schools have their shortcomings and problems. Lack of accommodation, trained staff and other amenities are the major setbacks and the root-cause of all problems is the paucity of finance. These problems can be solved with the co-operation of local authorities by making available a few classrooms to Muslim children so they can learn in comfort, by extending special training facilities to these school teachers.

#### 4.1.5. Halal Food

A Muslim is one who accepts *Allah* as his Creator and the obedience to Him in every aspect of his life and strives to seek His pleasure in all his actions. A believer should not be left without any guidance. The Islamic law or the *Sharia* is the basis of the Muslim social structure, it is the totality of human engagements with Islam, the beliefs, principles, ideals, rules, laws and etiquette revealed by God to mankind. The *Shari'ah* provides guidance as to what food is lawful (*halal*) and what is unlawful (*haram*). According to the *Qur'an* all wholesome things are allowed to be used as a food.

"O mankind! Eat of that which is lawful and wholesome in the earth, and follow not the footsteps of the devil."<sup>13</sup>

"Eat of the good things wherewith We have provided you."<sup>14</sup>

"So eat of the lawful and good food which *Allah* hath provided for you, and thank the bounty of your Lord."<sup>15</sup>

The following Qur'anic injunctions clearly explain the foods which are unwholesome:

"Forbidden unto you (for food) are the dead - meat, and blood, and the flesh of the swine, and that over which is invoked the name of other than *Allah*, and the strangled, and the dead through beating, and the dead through falling from a height, and that which has been killed by (the goring of) horns, and the devoured of wild beasts, unless you have cleansed (by slaughtering it in the proper, lawful way, while yet there is life in it), and that which has been immolated unto idols. And (forbidden is it) that ye swear by the divining arrows. This is an abomination."<sup>16</sup>

"He has only forbidden you dead meat, and blood, And the flesh of swine, And any (food) over which the name of other than God has been invoked."<sup>17</sup>

From the above Qur'anic injunctions it is clear that a Muslim should abstain from eating the following kinds of food:

- Meat which has not been slaughtered in the manner prescribed by the law,
- blood poured from an animal by force,
- the flesh of swine or a pig,
- the flesh of a strangled animal,
- the flesh of an animal beaten to death,
- the flesh of an animal which died through a fall,
- the flesh of an animal which is gored to death with the horn,
- the flesh of an animal which is eaten by a wild beast,
- the flesh of an animal which dies a natural death,
- the flesh of an animal slaughtered for the worship of an idol.<sup>18</sup>

Pork is specifically forbidden as the commandments of the Holy *Qur'an* categorically forbid the eating of the flesh of swine (pork, bacon or ham). All other meat which is slaughtered according to Islamic law is *halal* (permitted). With regard to drink, Islam allows all varieties of soft drinks, but prohibits all kinds of alcoholic drinks. The Muslim community's demand to provide halal food for their children in schools should be seen within this context.

#### 4.1.6. School Dress

Another issue related to religion is the question of dress and this is obviously acute among girls. In fact, Islamic law or *Shariah* has not prescribed any specific dress for them but modesty and decency are the uppermost concern. This rule of modesty applies to men as well as women. But, due to the differentiation of the sexes in nature, temperaments, and social life, a greater amount of privacy is required for women than for men. The *Qur'an* enjoins believing men that:

"they should lower their gaze and guard their modesty: that will make for greater purity for them: And God is well acquainted with all that they do",

and enjoin believing women that:

"They should lower their gaze and guard their modesty; that they should not display their Beauty and ornaments except what (must ordinarily) appear thereof; that they should draw their veils over their bosoms and not display their beauty except to their husbands, fathers, their sons, their husband's sons, their brother's or their brother's sons, or their sister's son, ... and they should not strike their feet in order to draw attention to their hidden ornaments."<sup>19</sup>

God taught Muslim women including the household of the Prophet by enjoying in the *Qur'an*:

"O Prophet! Tell thy wives and daughters, and the believing women, that they should cast their outer garment over their persons (when abroad): That is most convenient, That they should be known (As such) and not molested. And God is Oft-Forgiving, Most Merciful."<sup>20</sup>

The basic Islamic requirements of dress for man is to cover himself from navel to knees and for female dress which covers the whole body

from her head to her feet leaving face and hands. The issue of school uniform especially for girls in British schools continues to cause anxiety to many Muslim parents. Underlying anxiety about British school dress is the tacit understanding that their daughters are breaking Islamic laws pertaining to dress as it does not conform to Islamic requirements. It is important, therefore, in the interest of social and religious justice, to understand and realize the feelings of Muslim parents. However, the problem of *hijab* (headcover) is acute in France as Muslim girls are forced to remove the head scarf or face expulsion.

It was reported that a Muslim girl of a secondary school in north England was told that she would only be admitted unless she removed her head cover. A final year A-level student was forced to shave his beard in a north London school by the head teacher.<sup>21</sup> Muslim girls should be allowed to wear trousers, blouse or shalwar and kamiz and in some instances the hijab or headscarf, matching the colour of their school uniform, to which they have no objection. In some schools this has been already a rule.

#### **4.1.7. Communal showers and changing facilities**

Connected with dress is the question of physical training of Muslim children in schools. This is a sensitive issue, and Muslim parents feel very strongly about it as their children have no privacy for changing and showering in connection with games and swimming. Muslim children, especially girls, are deeply averse to undressing in a common room, or wearing a swimming costume, or wearing shorts in a gymnasium as this goes against the Islamic principles of modesty and decency.



#### 4.1.8. Provision for Muslim Prayers

There are five pillars on which the whole structure of Islam stands.

- \* Faith (*Shahadah*): To bear witness that there is no god but *Allah* and Muhammad is His messenger,
- \* Prayer, five times daily (*Salah*)
- \* Welfare money for the poor (*Zakat*)
- \* Fasting, during Ramadan (*Sawm*) and
- \* Pilgrimage (*Hajj*)

The second principle of Islam is to offer the obligatory prayers five times a day. It has always been an obligatory duty on all believers in all ages. It is a pillar without which the social system of Islam can not be established on a sound footing. This is the most important form of worship, as it brings a Muslim closer to God. As we read in the *Qur'an*:

"Establish regular *Salah*, (obligatory prayers) surely *Salah* keeps (one) away from indecency and evil. And certainly the remembrance of *Allah* is the greatest (force against evil)." <sup>22</sup>

Muslims must pray five times a day at the following times:

- Fajr* - between dawn and sunrise;
- Zuhr* - between midday and early afternoon;
- Asr* - late afternoon;
- Maghrib* - just after sunset;
- Isha* - before midnight.

All Muslims, male and female, are required to perform these prayers, and children from the age of twelve are also obliged to pray. Muslims are required to pray in congregation in the mosque as the reward of a prayer offered in a mosque is far greater than that offered in an

ordinary place. But, for some reason, if it is not possible to pray in the mosque then wherever a Muslim might be, at home, at work, at school, he/she can offer his/her prayer at the appropriate time provided that the place is clean and quiet.

In the school context Muslim children face the dilemma of being unable to fulfil these obligations as some of these prayers, *Zuhr* and possibly *Asr* and *Maghreb* in winter, fall within the school day. While in summer, due to sufficient gaps between each prayers, *Zuhr* prayer is the only one that needs to be arranged. This problem can be solved by providing a room in the school for those Muslim boys who ask for them. It must be also pointed out that all fit Muslims males except travellers are obliged to attend a central mosque for Friday prayer (*Salat al jum'ah*) instead of the noon prayer which is offered every day during the week. This is strictly a congregational prayer and cannot be offered individually.

School authorities need to seriously address this situation as it is the most important religious obligation for Muslims. Part of the solution to this problem must be to extend lunch break so that Muslim children can attend Friday prayer in the local mosque. Alternatively, if Muslims in the school form a majority or make up a significant group, Friday prayer can be established in the school. The Head teacher, in consultation with the local Muslim community, may invite a suitable qualified person to conduct the prayer.

#### **4.1.9. Holidays and Religious Festivals**

It is natural for communities to celebrate days or events of significance in their cultural life or history. There are of course special celebrations among Muslims as among all people of other faiths. Islam has two major festivals a year, one at the end of the month of Fasting called *Eid al-Fitr*, and the other the Festival of Sacrifice

which comes ten weeks later at the end of the annual pilgrimage period known as *Eid al-Adha*. *Eid al-Fitr* is a day of thanksgiving to God for enabling Muslims to perform the duty of fasting during the whole month of Ramadan and seeking His forgiveness for any lapses. *Eid al-Adha* is a time when Muslims are reminded that they should be prepared to sacrifice as did the Prophet Abraham. In fact, it represents the whole spirit of sacrifice which lies behind the pilgrimage. Both Festivals are celebrated for three days and during this period schools, colleges, universities, public offices and other government offices as well as private institutions in Muslim countries remain closed. Therefore, educational establishments ought to recognize the cultural and religious needs of the Muslims living here. Allowing Muslim children at least one or two days leave from school to participate in the celebrations will solve this problem. These days should be made official school holidays where Muslim children are the majority.

#### **4.1.10. The School Curriculum**

The issue that has emerged as crucial to the debate on the education of Muslim children in schools is that of curriculum. The DFEE Consultative Document in 1977 advocated:

"Our society is a multicultural, multiracial one and the curriculum should reflect a sympathetic understanding of the different cultures and races that now make up our society."<sup>23</sup>

The Rampton Report in 1981 stated that:

"The curriculum in all schools should reflect the fact that Britain is both multiracial and culturally diverse... the intention of multicultural education is simply to provide all children with a balanced education which reflects the nature of our society."<sup>24</sup>

The School Curriculum published in 1981 was equally explicit:

"What is taught in schools, and the way it is taught, must appropriately reflect fundamental values in our society... the work of the schools has to reflect many issues with which pupils will have to come to terms as they mature, and schools and teachers are familiar with them. First, our society has become multicultural and there is now among pupils and parents a great diversity of personal values."<sup>25</sup>

Although the concept of multicultural education has gained considerable currency but it has become a subject of acute controversy. In fact, multicultural education has proved as difficult a field of theoretical exploration as it has in terms of practical policies. The schools response, however, has been largely negative, although there has been rhetorical commitment to the notion that multicultural education via a changed curriculum will enhance equality of opportunity for minority pupils.

#### **4.1.11. Religious education**

Religious education in state schools has always been a matter of deep concern to the Muslim parents and organizations. They became more apprehensive when the 1988 Education Reform Act over emphasised the position of Christianity in the Agreed Syllabuses and in Collective Worship for all children. The 1993 Education Act amends Schedule 5 of the 1944 Act: Require all LEAs to adopt a new agreed syllabus since September 1988 to convene an agreed syllabus conference for that purpose within twelve months of the commencement of section 256 of that Act -ie by 1 April 1995. The SCAA have also produced a model Curriculum which critics have argued will impose a syllabus which does not necessarily suit the needs of local schools.<sup>26</sup> For example, in some areas Muslim children constitute an overwhelming majority at

schools and the act requires that even if there are all non-Christian children at a school, it must still provide Christian religious education and Christian worship for its pupils. Non-Christian parents retain the option to withdraw their children from these compulsory Christian activities but, as discussed in the previous chapter, the withdrawal procedure is very complicated.

The paradox is that the ERA, 1988 has effectively secularised the entire system of religious education which naturally, goes against Muslim expectations. The Muslim community feels that their demand for teaching 'Islam' by qualified and experienced Muslims in schools has been ignored.

#### **4.1.12. Sex education**

The other main area of curriculum which offends Muslims is sex education. Under the 1986 Education Act and the Education Reform Act (1988) governors had the right to decide whether or not sex education should be included in the curriculum. But the 1993 Education Act removed the governors right and sex education is now compulsory for all children at secondary school. With regard to the content of sex education the Act also amends the 1944 Act to include education about AIDS, HIV and other sexual transmitted diseases. Parents do have the right to withdraw their children from sex education unless it forms part of the National Curriculum and it must be limited to biological facts. Islam, of course, does not justify ignorance among the young on this issue as it provides explicit guidance on morality, marital relationships, love and affection. But it is the moral tone of much of the sex education materials made available in the schools which is a major focus of concern among the community. Muslims claim that sex education offered in the schools conceals value controversiality, and under the guise of openness imposes determinant values on pupils at

variance with their own family and religious beliefs.<sup>27</sup> In fact it subtly promotes permissiveness and secures the interest of the condom industry. According to the 1986 Act, sex education should be given within the context of family life and morality, and the DFEE Circular 11/87 advocated that:

"Teaching about the physical aspects of sexual behaviour should be set within a clear moral framework in which pupils are encouraged to consider the importance of selfrestraint, dignity and respect for themselves and others, and helped to recognise the physical, emotional and moral risks of casual and promiscuous sexual behaviour. Schools should foster a recognition that both sexes should behave responsibly in sexual matters. Pupils should be helped to appreciate the benefits of stable married and family life and the responsibilities of parenthood."<sup>28</sup>

The point is, of course, that concepts such as marriage and family life are considered irrelevant and principles of modesty, chastity, virginity before marriage and faithfulness are marginalised. What has made the situation more dramatic and sorrowful is that sex education is taught in mixed-sex class. Here again, the pressure for Muslim schools would naturally support their case, as the Muslims' desire for single-sex education has been constantly ignored. After all, Muslim parents argue that sex education as taught in schools will lead to moral degradation of their children and induce sexual promiscuity among them. This will certainly have a bad effect on their upbringing.<sup>29</sup>

#### **4.1.13. Music, Drama and dance**

Music and dance are part of National Curriculum at every key stage. With music there is considerable division of opinion among Muslims whether or not it constitute un-Islamic activity, as Sarwar points out:

"Schools with Muslim pupils may find that their parents offer apparently conflicting advice, thoughts, and beliefs on the subject of music. Some parents will think that it is perfectly in order for their children to study music in school; some will be happy with certain aspects of the subject but unhappy with others; some will be completely unhappy that their children are forcibly exposed to something they consider to be haram (forbidden). The matter largely depends on the degree of practice of the faith within the home and amount of interest that the parents take in what their children are studying at school."<sup>30</sup>

Dance has the potential for causing problems especially so if it were to be a mixed activity. Likewise, relations between the sexes is an issue as Muslims do not like as has been pointed out above that at such an impressionable age girls should freely mix with boys. This increases their worry about the moral weakening of their children at school. What needs to be emphasised in the argument is that Muslims find music, dance and drama conducive to moral laxity and irrelevant to their life styles and future roles and responsibilities. They argue:

That dance has no academic significance or value, nor does it contribute positively to meaningful human knowledge. Islam, as an all-embracing way of life, has specific limits on certain topics; these include a modest dress code, the prohibition of many types of music, the means to prevent the arousal of the human being's base feelings outside of marriage and the prohibition of the free mixing of the sexes.<sup>31</sup>

But in practice they face difficulties,

Since most, if not all, forms of dance involve either some or all of the above and usually contravene all of them at one time or another, dance as is generally practised is not allowed for Muslims.<sup>32</sup>

What appears to be missing is the viewpoint of Muslims, they claim, regarding this issue as the National Curriculum totally ignores their religious requirements.<sup>33</sup>

#### 4.1.14. Teaching of History and Geography

Critics have argued that both history and geography curriculum are overloaded with ethnocentrism. It heavily concentrates on Britain, to some extent part of Europe and America, and ignores the great non-Western civilizations, though HMI have constantly advocated the need to go beyond the teaching of a narrow idea of British history. For example, in 1967 Her Majesty's Inspectors stated, "If we have become part of one world, ... must we not concern ourselves with the history of that world, as the only proper approach to understanding it?"<sup>34</sup> In 1971 they recommended that "local and national history must be related to a wider context, not only in Europe, but in America, Africa and Asia."<sup>35</sup>

The Muslims objection is that the history curriculum is heavily biased in favour of the European/Western views including colonialism. It certainly does not focus on the main features of Islamic civilization, its influences and social structure. Islam and its culture has been underrated and stigmatised. The contributions of Muslims to the Arts and sciences and to culture and civilization, especially between the 8th and the 16th century, have been enormous and brilliant. George Sarton, while describing the tenth century, says:

"The main task of mankind was accomplished by Muslims. The greatest philosopher, al-Farabi, was a Muslim; the greatest mathematicians, Abul Kamil and Ibrahim ibn Sina were Muslims; the greatest geographer and encyclopedist, al-Masudi, was Muslim; the greatest historian, al Tabri, was a Muslim".<sup>36</sup>



Muslims maintain that Muslim students must have sufficient knowledge of world civilizations, religions and states but they must also have a positive image and thorough knowledge of the Muslim world. This is one of the advantages which the provision of Muslim schools will bring to the young Muslims.

#### **4.1.15. Lack of authentic and reliable Islamic books**

Speaking generally there is lack of resources and shortage of good books on Islam in this country. The Western books often present Islam from a negative point of view. Books available in schools libraries, written by non-Muslims, are full of factual errors and distortions of Islam and its culture. Some of the examples of what has been said about Islam and the Prophet Muhammad (peace be upon him) are given below:

"It is clear that Mohammed had not read the old Testament, for there are many differences of detail, and he probably derived his information from Jews whom he inquired about important biblical personages... Although Mohammed learned much from the Jews and something from Christians, he broke with Jews at Medina and later with the Christians as well."<sup>37</sup>

"Almsgiving is another duty of all Muslims as a mark of piety. This is to encourage professional beggars."<sup>38</sup>

"He was sometimes quite unscrupulous, as when he sanctioned the attack on the Meccan caravan during a month of truce. He was cruel sometimes."<sup>39</sup>

This is the situation in which Muslim children find themselves. These books at best create doubts about Islam in Muslim pupil's minds and at worst undermine the teaching which they receive at home, at the mosque and in the supplementary schools. Muslims believe that these kinds of

book are likely to drive their children away from Islamic principles and values. The solution to this problem is to replace them with authentic and reliable Islamic books.

To sum up this section on the Muslim needs in schooling of their children it may be stressed that there is no reason why schools can not accommodate Muslims needs by making small adjustments in their rules and organisation. It would not be unreasonable to expect the schools to respect their pupils sensitivities in areas that matter to them deeply. The schools' response, however has been largely negative.

Muslims have been trying to get the authorities to recognise the validity of at least some Islamic ideas on education, but the authorities have been so unreceptive to Muslim principles and needs that the demand for separate Muslim schools has been ignored over and over again in the last twenty years. However, relying on their community effort and on shoe-string budgets, Muslims have set up over forty independent Muslim schools in Britain. In the following pages an attempt is made to have an overview of three Muslim independent schools in London viz:

- i) *Islamia* school
- ii) *Al-Zahra & Al-Sadiq* schools and
- iii) The King Fahad Academy.

## 4.2.

### ISLAMIA SCHOOL LONDON

#### Background

Islamia school was established in 1983 by the Islamia school Trust with the objective of providing the best education for British Muslim children in a secure Islamic environment through the knowledge and application of the Qur'an and Sunnah. The personalities involved in establishing the school who included, among others, Yusuf Islam, concerned about the identity of Muslim children in Britain. Islamia began, at 8 Brondesbury Park London NW6, as an infant school with 13 boys and girls between 3 and 4 years of age. In 1989 the girls secondary school was set up which students attend up to GCSE level. At present there are about 290 pupils, 80 boys in primary section and 210 girls in primary & secondary, attend the school. Islamia has a capacity for two hundred and ten primary pupils; one hundred and forty upper students and thirty Sixth Form 'A' level students. In the beginning children were predominantly from North London. Today they come from all over London. The Islamia school enjoys a greater degree of racial diversity as it has children of more than 25 nationalities.

#### Location

Islamia School is situated in new premises, purchased in 1990, at the following address:

129 SALISBURY ROAD

KILBURN, LONDON NW6 6RG

#### Aims and Objectives of the school

The aims and objects of the School may be summarised as follows:

- To educate Muslim children according to the highest educational standard and principles of Islam.

- To enable them to live, study and work in a multi-cultural and multi-religious Britain.
- To give children an understanding of who they are and why Islam is so important to the future of this society.
- To provide an Islamic education which is also relevant to them given the present Global situation.
- To prepare these students for higher educational institutes and the expectations of academic institutions.
- To provide a first class academic and Islamic education accessible to Muslim children regardless of race, colour or status of parents.<sup>40</sup>

The emphasis is on giving good education in a positive environment stemming from Islamic moral teaching. This helps to strengthen the children' identity and ability to participate equally in a pluralist society.<sup>41</sup>

### **Structure of the school**

Islamia comprises on four schools under the overall direction of a principal, these being

- (a) infant school,
- (b) junior school,
- (c) girl's lower secondary school and
- (d) girl's upper secondary school.

The age of admission for the primary school is four.

- (e) Brondesbury Boys College.

### **Management**

The Principal is responsible for the day to day running of these schools. The Schools are under the management of the Islamia School

Trust, a fully registered U.K charity dependent solely on fees and contributions from donors. The Board of Trustees is influential and takes an active interest in the running of the school. The members of the Board of Trustees decide on all policies relating to the schools. There is a Shura Council (Board of Governors) which consist of teachers, parents and founder members, it has mainly academic responsibilities. A Board of management meets monthly to oversee the financial and academic matters.

### **Admissions Policy**

The selection criteria for admission to Islamia School is based on the following guidelines:

- \* Commitment to the Islamic Faith
- \* Financial Commitment
- \* Academic Performance
- \* Good behaviour
- \* Siblings: brothers and sisters
- \* Order of the waiting list
- \* Special cases (Medical, compassionate grounds, etc)

### **Building and facilities**

The school is easily accessible via public transport facilities, situated between the British Rail and Underground stations of Brondesbury and Queens Park, several bus routes also serve the area. The school has its own mini bus which is used to collect children from certain areas. The school building encompasses an area of 38,700 sqft set in approximately 1.3 acres, it was previously a state grammar school. The school building contains:

- classrooms,
- tutorial rooms,

- art studios,
- computer room,
- a library,
- a gymnasium,
- an assembly hall,
- laboratories,
- a dining hall and
- a workshop.

A purpose built mosque and underground car park is planned for the future.

### **Prayers**

Daily *Zuhr* prayer (and *Asr* & *Maghrib* in winter) are prayed in congregation in the school mosque. The Friday Congregational prayer (*Salat al Jum'ah*) is also offered at the school.

### **School Dress**

School uniform is compulsory for all students, the guidelines reflect Islamic standard:

#### **For Boys:**

Long sleeved white shirt (collarless),  
 Grey trousers,  
 Plain navy V - neck sweater,  
 Navy blazer,  
 Black shoes and  
 Navy coat.

#### **P.E**

Black track suit bottom, white sweat shirt with school logo and black plimsolls.

**For Girls:**

Long sleeved white blouse,

a below the knee (ankle length for Secondary) beige pinafore dress,

Black or navy blue tights or white socks (beige leggings for Secondary),

Plain navy cardigan,

Simple white plain scarf,

Black or dark brown shoes and

a Navy coat.

**P.E**

Black track suit bottom, white sweat shirt with school logo and black plimsolls.

**Code of Conduct**

All pupils are expected to:

- be regular and on time, secondary girls who have missed 25% or more of school time will not be entered for GCSE examinations.
- attend school smartly dressed in proper uniform,
- eat their meal in a quite and restrained manner,
- treat all staff on duty with the utmost respect,
- respect and look after their classrooms and keep them tidy and in good order,
- behave in a sensible manner in classroom,
- behave with the utmost respect and humility in the Mosque, approach the Mosque in line and in absolute silence,

Pupils are not allowed to:

- bring sweets, gum, toys, colourful non-standard watches, with games, comics, penknives, electronic games, dolls, mascots, stickers, albums, make-up kits, jewellery,
- bring money into school unless it is for school dinners, a school trip or a specific activity as agreed by the school,
- to make visits to the shopping parade at any time whilst at school.

### **Discipline**

In Islamia importance is also placed on discipline inside and outside of the school in terms of respect, responsible citizenship and good behaviour to both Muslims and non-Muslims. The school follows a gradual process of disciplinary measure. Although corporal punishment may be applied (in line with most independent schools), suspension and expulsion from the school are only used as a last resort. Parents are informed of serious offenses and three written warnings issued. If there is no significant improvement after written warnings or there has been a grave breach of conduct then the parents are requested to withdraw their child from the school.

### **Homework**

Homework is an essential part of the education at Islamia school. Homework diaries are provided and it is the parents responsibility to ensure that they are checked and signed by them on a regular basis. Homework for Secondary is about one and half hours per day and about 3 hours per week for primary students. For Infants is about two hours per week.



## Holidays and Islamic Festivals

The school remain closed for the last 10 days of Ramadan, as well as 3 days for both of the Islamic festivals of Eid-ul-Fitr and Eid-ul-Adha. These are part of the yearly allocation of the holidays for the students.

## School meals

Pupils are allowed to bring their own food and to consume it under the supervision of school staff. For the children who do stay to school meals, arrangements are made with a Muslim catering company who provide halal food.

## The Curriculum

Islamia School has a clear views about its curriculum. Its views are drawn on the primary sources of Islam. Where its beliefs are in conflict with values held in the wider British educational establishment it has tried to make its views clear. Where values are shared it has acknowledged common interest. This has allowed the school to contribute to informed discussion on curriculum and at the same time keep its distinct identity within an ever changing educational arena. The school follows the national curriculum plus the Qur'an, Arabic and Islamic studies which takes up between 15 to 20 percent of the time. The school curriculum has been divided into two main areas.

### 1. Islamic Education

Approximately 20% of the timetable is devoted to religious instruction. It comprises memorisation, recital and understanding of *Al-Qur'an*, *Thadheeb* (manners), *Fiqh* (Islamic duties) and *Seerah* (the life of the prophet Muhammad, peace and blessing be upon him).

## 2. General Education.

The remaining 80% follows the national curriculum. Compulsory subjects studied are:

- English,
- Mathematics,
- Chemistry,
- Physics,
- Biology,
- History,
- Computer studies,
- Geography,
- Art and
- Arabic.

Compulsory GCSE subjects studied are :

- \* Qur'an
- \* Arabic
- \* Islamic Studies
- \* English Language
- \* Mathematics
- \* Science

At present Islamia School offers the following subjects to GCSE:

- English Language
- English Literature
- Islamic and Qur'anic studies,
- Arabic
- Physics

- Chemistry
- Biology
- Information Technology
- Geography

Following subjects are also taught with the intention of them being offered at GCSE level in the near future,

- \* Art
- \* Physical Education
- \* Home Economics
- \* Business Studies
- \* World Islamic History

The School also has a plan to introduce A level courses in the following subjects:

- Arabic
- Mathematics - pure and applied
- Physics
- Chemistry and Biology.

#### **Allocation of Time**

The school begin at 8.30 am and ends at 3.15 pm. The following amount of time is dedicated to each subject.

#### **Reception Class and Years One and Two**

THE CORE SUBJECTS:

Qur'an	1 hour 30 mins
Islamic Studies	1 hour 30 mins
Arabic	3 hour 20 mins
English	6 hours
Maths	6 hours
Science	4 hours

THE FOUNDATION SUBJECTS:

PE	1 hour
Humanities	1 hour 20 mins
Technology	1 hour
TOTAL	24 HOURS 40 MINS

**Years Three to Six**

THE CORE SUBJECTS:

Qur'an	1 hour 30 mins
Islamic Studies	1 hour 30 mins
Arabic	3 hours
English	6 hours
Maths	6 hours
Science	4 hours

THE FOUNDATION SUBJECTS:

PE	1 hour
Humanities	1 hour 50 mins
Technology	1 hour
TOTAL	25 HOURS 50 MINS.

### Extra Curricular Activities

The school also recognises the importance of extra curricular activities, and hence offers a variety of extra-curricular activities including school trips. Some places of interest visited in the past have included Makkah, the British Museum, the London Observatory, the Science Museum, the Victoria, Albert Museum and a Chocolate Factory.

### Finance

The schools are under the management of the Islamia School Trust, a fully registered charity, with the British Charity Commission, dependent solely on fees and contributions from donors.

### Fee Regulations

#### Registration

A mandatory deposit of £250 is payable when child is first being enrolled at the school. Upon the child leaving the school, the Trust will return £100.

#### Tuition

Infant/Junior School	£250 per annum
Lower/Upper School	£2,925 per annum

#### Cost of supplies and stationary

Infant/Junior School	£50 per annum
Lower/Upper School	£75 per annum

The total fees for the Infant/Junior school are £2100 per year and £3,000 for the Lower/Secondary school. If parents are unable to pay full fees, they may be eligible for a bursary award as there is a set criteria for such parents. Such cases are judged on individual merits

and at the sole discretion of the Trust whose decision is final. Many students are being subsidised both in Primary and Secondary School.

### School, Parents and the Community

The School views itself very much part of the local community and encourages a policy of openness. Distinguished visitors have included the Secretary of State for Education, Members of Parliament, Head of Religious Education (of both Christian and Jewish faith), local Bishops & Vicars, Inspector of Schools and Counsellors. The School welcomes the active involvement of parents in school life and is fortunate in having their support and assistance. Open evenings are designed to encourage parents to take an active role in the running of the school. There is also a parent's Association attached to the Shura Council.

### Assessment

Each child's progress is assessed throughout the year. School reports of each pupil's level of achievement in various subjects are sent to parents. Policies are constantly reviewed to ensure that current level of standards is maintained and take further steps to improve teaching methods and assessment process.

### Daily Routine

#### **Infant Timetable**

<u>REGISTRATION</u>	8.30 - 8.40 am
Lesson 1	8.40 - 9.00 am
Lesson 2	9.00 - 9.30 am
Lesson 3	9.30 - 10.00 am
BREAK	10.00 - 10.20 am
Lesson 4	10.20 - 11.00 am
Lesson 5	11.30 - 12.00 am

LUNCH	12.00 - 1.00 pm
Lesson 6	2.20 - 2.45 pm
Lesson 7	2.45 - 3.15 pm
END OF DAY           * * *	3.15 pm

**Junior Timetable**

<u>REGISTRATION</u>	8.30 - 8.40 am
Lesson 1	8.40 - 9.00 am
Lesson 2	9.00 - 9.30 am
Lesson 3	9.30 - 10.30am
BREAK	10.30 - 10.55am
Lesson 4	10.55 - 11.30am
Lesson 5	11.30 - 12.00pm
LUNCH & PRAYERS	12.00 - 1.00pm
Lesson 6	1.00 - 1.45pm
Lesson 7	1.45 - 2.15pm
BREAK	2.15 - 2.30pm
Lesson 8	2.30 - 3.00pm
END OF SCHOOL       * * *	3.00pm

**Timetable for Secondary School**

MORNING SESSION:

Registration/Start of Morning School	8.30 - 8.45 am
Period 1	8.45 - 9.20 am
Period 2	9.20 - 9.55 am
Period 3	9.55 - 10.30 am
Period 4	10.30 - 11.05 am
BREAK	11.05 - 11.25 am
Period 5	11.25 -12.00 pm
BREAK FOR PRAYER	12.00 -12.30 pm
Period 6	12.30- 1.10 pm

LUNCH	1.10- 1.50 pm
AFTERNOON SESSION:	
Afternoon registration	1.50 -2.00 pm
Period 7	2.25 -2.50 pm
Period 8	2.50 -3.30 pm
END OF SCHOOL * * *	3.30 pm

**Qualifications of teachers, their commitments and attitudes towards the school**

It is universally recognized that the teacher is the key person in an educational system. Teachers are crucial to the success or otherwise, of pupils in schools. The role of teachers has long been recognized as central to the quality of education. With regard to Islamia, however, the majority of teachers were qualified in British institutions and some of them have overseas qualifications. Lack of qualified teachers is a problem as there is a total of 21, 5 male and 16 female, teachers for 300 pupils. The school insists that teachers at Islamia must set role models for their pupils. It has appointed some non-Muslim teachers as well, provided they look positively to the Islamic milieu. A number of such teachers embraced Islam on their own accord during their interaction with and teaching of Muslims.

Although research concerning teacher's views of school organisation, their commitments and attitudes towards the school, would seem to be relevant and necessary, but little has been undertaken so far. Teachers (according to the Principal) are dedicated and committed to the cause of school.

**General Comment**

Since its foundation, in 1983, the Islamia School applied twice for voluntary-aided status but was turned down. The first application was



rejected on technical ground such as planning, health and hygiene regulations. The second application was turned down by John McGregor then Education Secretary in May 1990. After a judicial review John Patten, the Education Secretary, was ordered to reconsider. The Muslim community hoped that the review will uphold their right in the same way that the law allows Christian and Jews to have voluntary-aided schools of their own. But their hopes were dashed as their application was again rejected using the same reason - that there were surplus primary places in Brent which had to be filled before voluntary-aided status could be accorded to any new school. When John Patten then the Secretary of State for Education visited Islamia School in June 1993, he said he was "deeply impressed" with the educational standards. So the rejection in August on the basis that Brent has a large number of vacant school places elsewhere, as Muslims believe, is without doubt evidence of the government's unfair treatment of the British Muslim community.

If the Islamia's application had been approved it would have been Britain's first Muslim school to obtain local authority funding. Islamia Girl's High School is fully registered as a GCSE examination Centre and conducts all GCSE exams. In 1993 first set of pupils entered for GCSE examinations a year in advance for their age. The GCSE results of 1994 put Islamia Girl's High School at the top of performance League in the Brent.<sup>42</sup>

Table 10 : The GCSE Results 1994 in Brent

THE TIMES  
NEWSPAPER'S NATIONAL  
LEAGUE TABLES PLACED  
ISLAMIA SCHOOL TOP IN  
THE BRENT AREA  
OF LONDON.  
(THE TIMES 22/11/94)

SCHOOL	GCSE			6th form			Tchg time
	Pupils aged 15: 5 or 5+ A-C pass	1 or 1+ A-G pass		Pupils aged 17: A level av pls	Truancy		
<b>BRENT</b>							
<b>Islamia Girls' High School</b> IND sel girls 11-17	12	58	75		0.0		31.0
<b>Kingsbury High School (GM)</b> GM comp mixed 11-18	259	48	97	82	12.7	0.5	24.5
<b>Preston Manor High School (GM)</b> GM comp mixed 11-18	202	47	95	75	9.4	1.0	23.5
<b>Claremont High School</b> GM comp mixed 11-18	131	45	95	65	12.3	0.4	24.0
<b>Convent of Jesus and Mary GM High School</b> GM comp girls 11-18	126	41	98	30	10.5	0.3	26.0

Islamia school, according to the Principal, is doing very well. What the school lacks compared with the state sector is resources and teacher support in the class room. Any lack of finance could lead to a serious lack of resources in the school. The total 1995/96 draft budget for the running costs of Islamia Schools is £710,000 on which the proportionate cost per pupil is based. Majority of students are being subsidised as there are special cases i.e. refugees, orphans etc. The actual payment of fees by all parents would only amount to £450,000, which still leaves a deficit of £227,900 to be raised through donations and other sources. Teachers are sacrificing by accepting a reduction in their salaries. Lack of qualified teachers is often a constraint to the improvement and expansion of education system. An independent college for boys was officially opened on July 11 1996, in Brondesbury, north-west London by Islamia School Trust. The college would start its academic year in September. The college is envisaged, according to the authorities, to attract substantial interest from parents both in the UK as well as abroad, who see the importance and

value of good private education in achieving high standards and moral excellence.

### 4.3. AL-SADIQ SCHOOL FOR BOYS AND AL-ZAHRA SCHOOL FOR GIRLS

#### FOUNDATION

Al-Khoei Foundation established in 1991 the Al-Sadiq Boys and Al-Zahra Girls Schools. The schools take their names from the Imam Jafar al-Sadiq, Ja'aferi School of Jurisprudence is named after him, and respectively Hadrat Fatima al-Zahra, the daughter of the Prophet Mohammad (SAW). They began as primary schools, offering classes from reception -year 6, or ages 4 -11. Each year since, the school has expanded with another academic grade added to it. Admission for 1996-7 will be taken for classes to year 10, the first year of GCSE. The admission for classes in 1995/96 will be as follows.

Class	Description	Age at 31.8. 95
Reception	Infant	4
Year 1	Middle Infant	5
Year 2	Top Infant	6
Year 3	1st year of Junior	7
Year 4	2nd year of Junior	8
Year 5	3rd year of Junior	9
Year 6	4th year of Junior	10
Year 7	Secondary	11
Year 8	Secondary	12
Year 9	Secondary	13
Year 10	First Year of GCSE	14

### Location

Both the *Al-Sadiq* Boys and *Al-Zahra* Girls schools are situated at the following address:

134 SALISBURY ROAD

KILBURN

LONDON, NW6

which is a central position for public transport. The existing building was previously a Jewish school known as Kilburn High School. Therefore, in the beginning, the authorities did not find any difficulty in establishing these schools.

### Aims and Objects

The aim is to provide an education that stresses virtues such as discipline, dedication to family values, community spirit, respect and tolerance towards others. The aims and objects of the schools may be summarised as follows:

- To achieve academic excellence through persistence and sustained efforts following the National Curriculum.
- To promote the pupils' cultural, mental, moral, physical and spiritual development.
- To prepare pupils for the opportunities, responsibilities and experiences in adult life.
- To develop and use their sense of integrity, accountability, self-reliance, co-operation and rationality.
- To encourage acquiring a broad range of skills, knowledge, understanding and their applications.

- To appreciate unity in diversity; acknowledge the dignity and quality of all human beings irrespective of their class, colour, creed, culture, nationality, race, religion and sex.
- To respect the sensibilities, sensitivities and different viewpoints of others.
- To emphasise that love, peace, kindness, consideration, courtesy and politeness are the fundamental tenets of Islam, not only to be preached but practised in real life.<sup>44</sup>

### Organisation

Each school has its own head/co-ordinator, teaching staff and administrative staff. Both head teachers are responsible for day to day running of these schools under the guidance, supervision and control of the Principal, who takes decisions on all important matters.

### Management

Both schools are under the management of the *Al-Khoei* Foundation which is a registered charity. The Foundation has been assigned the responsibility of managing many institutions and running projects on behalf of the *Marja'iyah*. *Marja'iyah* is the supreme religious authority of the *Shia* Islamic world and the post is held by the most senior and learned member of the religious establishment who is known as *Marja*.<sup>45</sup> The *Shia* Muslims refer to the *Marja* on religious and community affairs as he is considered to be the highest knowledgeable and specialized religious authority. The *Marja'* is normally confirmed by the majority of the *Shia* religious schools and scholars.

*Al-Khoei* Foundation was established under the supervision and guidance of *Imam Al-Khoei*, *Shia* Islam's highest religious authority, to convey the community work on a world wide scale. His constituents are broad and diverse and form approximately 150 million *Shia* Muslims of

different nationalities all over the world.<sup>46</sup> *Al-Khoei* Foundation is based in the United Kingdom. The Foundation has also established a network of branches throughout the world. The Head Office sets overall policies and guidelines and acts as the supervisor and regulator of branches's operations.

The Foundation is governed by a Board of Trustees which consists of religious scholars, community leaders and businessmen. *Marja'iyah* of *Al-Khoei* gives a special attention to communities at crisis such as war victims, refugees and families displaced by natural disasters. It has assumed responsibility for many educational projects throughout the world such as establishing schools, libraries, commissioning research and sponsoring students. *Al-Sadiq* and *Al-Zahra* Schools are examples of educational projects undertaken by *Al-Khoei* Foundation.

### **Admissions Policy**

The admissions process in both schools is conducted by the Registrar office. A child may be registered at any time during the academic year. However, certain standards of attainment are needed for entry onto certain courses, reports from previous schools play an important part in the selection process. In the case of infants entry is on a first - come, first-serve basis.

### **Resources**

The schools have following facilities for the pupils.

#### **1. Library**

A reasonably good library, to be shared by both boys and girls on their respective schedule time, is located in between the two schools on the 2nd floor. The library contains a wide range of encyclopedias, video tapes on Islam and other subjects as well as audio tapes of Arabic books.

## **2. Laboratory**

There is a well- equipped science laboratory for physics, chemistry and biology experiments, to be shared both by boys and girls on their turns in Key stage 3.

## **3. Computer -Room**

In order to enable students to acquire skills in wordprocessing, spreadsheet, databases and programming there is a computer room which has twenty 486SX IBM compatible computers, 18 for the use of both school's students and two for demonstration purposes. The aim is to provide children with confidence in modern communications technology and the use of application programmes.

## **4. Medical Room**

There is a medical room for both schools where first-aid service is provided by a competent, experienced and a skilled person.

## **5. T.V and Video Room**

There is a craft technology and design (C.T.D) room. Each school has its own television and video room containing educational materials as well as audio-visual facilities and equipment for learning foreign languages.

## **6. French Room**

A room is provided for the students of year 7&8 in both schools for teaching French as a modern foreign language.



## **7. Playground**

Facilities are available for school pupils to play football, basketball, volleyball etc under the supervision of a teacher. School has a playground.

## **8. Gymnasium**

There is a well equipped gymnasium with showers, toilets and other necessary accessories for boys and girls to use.

## **9. Prayer halls**

The schools also have prayer halls where *Zuhr* and *Asr* prayers for the pupils are held, under the supervision of teachers.

## **10. Dining Halls**

Each school has its own dining hall where pupils have their meals under the supervision of school teachers. Although schools do provide cooked food, but children are allowed to bring their own packed lunch.

## **Uniform**

All children must wear school uniform. The uniforms for the schools is as follow:

### **Girls,**

White headscarf,

white blouse,

white socks,

Navy blue cardigan with school badge,

black shoes.

### **Sportswear**

Plain Navy or Grey track suit.

Girls are expected to observe *Hijab* from Year 3 onwards, although they may wear it from lower in the schools. Female staff and pupils are supposed to wear scarf and observe *Hijabs* in the school campus.

**Boys,**

Light blue shirt,  
Grey trousers,  
Navy blue pullover,  
School tie,  
Navy blazer,  
Black shoes.

**Sportswear**

Plain Navy or Grey track suit.

**Code of Conduct**

Pupils are encouraged to:

- i) cultivate good manners,
- ii) show respect to the teachers and all the elders,
- iii) greet the teachers and each other with '*As - Salam Alaikum*'
- iv) be helpful and show love and affection to younger pupils,
- v) be punctual in the class for lessons,
- vi) complete their homework on time,
- vii) be polite, courteous and considerate,
- viii) not to swear, call names or fight each other,
- ix) follow the instructions of the teachers obediently,
- x) show exemplary behaviour in and out of the school.

**Pupils are not allowed to:**

- \* wear jewellery;

- \* boys are not allowed to keep long hair;
- \* bring tape recorders, radios or any similar items with them;
- \* leave the school premises without their parents or guardians;
- \* behave in such a manner as to bring the name of the school into disrepute.

### **Discipline**

For pupils who transgress the rules, a system of sanction operates in the form of bad behaviour, detention, extra work, denial of some facilities. The good behaviour merits recognition, appreciation and inducement in the form of marks for good behaviour, giving stickers leading to the award of a certificate at the end of the year, something the pupil would be proud of.

### **Homework**

All pupils are expected to do homework as it is one of the foundations of success in the academic field. Parents are asked to check homework regularly and to contact the school to discuss concerns. It is the policy of the school to encourage pupils to study and learn independently and expect parents to be involved in its supervision. Parental support in the development of reading is crucial and schools view this early partnership as one of the key importance.

### **Holidays and Religious Festivals**

Schools remain closed on religious occasions e.g. *Eid ul-Fitr*, *Eid ul-Adha* and *Ashura*.<sup>47</sup> The schools usually give the children 10 days for these religious festivals. To compensate, 10 days are added to the academic year. During the month of Ramadan schools times are changed to suit the needs of pupils, staff and parents.

## CURRICULUM

The National Curriculum is followed throughout the schools. The curriculum is organised so that 10 percent of teaching time is devoted to Arabic and Islamic studies. It comprises memorisation, recital as well as *Fiqh* (Islamic duties). The curriculum is structured as follows:

Key Stage	Year	National Curriculum Core Subjects	Additional Compulsory Subjects
1	1-2	English, Maths, Science, Technology	Islamic Studies Arabic, Physical Education, Art.
2	3-6	English, Maths, Science, Technology.	Islamic Studies Arabic, P.E, Art, Geography, History.
3	7-9	English, Maths, Science, Technology.	Islamic Studies Arabic, P.E, Art Geography, History, French.
4	10-11 (GCSE)	English, Maths, Science, Technology.	Islamic Studies, a second language, a choice of humanities and arts subjects.

### English as a second language

The schools receive children from a variety of racial, cultural and linguistic backgrounds. Teaching of English to such a mixture of

children poses a serious problem. To help those who have difficulty in English the schools have support teachers to provide special coaching to such children.

### **Extra Curricula Activities**

In order to enhance the pupil's awareness of the world they organise structured guided tours of historical sites and monuments are organised. There are educational visits to museums and places of local, historical, cultural and national interest.

### **Financial Expenditure**

Financial expenditures are met partly by the fees paid by the pupils and mostly by the *Al-Khoei* Foundation, which is a registered U.K. charity.

All students pay an initial registration fee. Tuition fee is payable by all students on a termly basis.

### **Fees**

<b><u>Registration</u></b>	£100
<b><u>Tuition</u></b>	
primary school	£950 per annum
Secondary School	£1250 per annum

### **Parents and School Involvement**

The schools encourage close co-operation between teachers and parents. School teachers and staff, including the Head, are always available to see parents. Parents are expected to follow the development of their children and to assess their continuing development. During the course

of the school year, parental evenings are held where parents can meet subject tutors and discuss their children's progress.

### Assessment

All pupils are continually assessed as it is an integral part of the educational process. Guidelines are given to maintain the uniformity and parity in assessment in both schools. Every pupil has their own Personal Report Book which is prepared by teachers. This enables them to value the progress they are making as well as providing an opportunity for addressing how this might be improved. At the end of each Key Stage external examinations take place which are marked by outside examiners.

### Times of The School's Day

The schools hours are 8.45 a.m to 3.45 p.m. The day is divided as follows for the various years:

RECEPTION - YEAR 3

#### MORNING SESSION

REGISTRATION	8.45 - 8.55 a.m.
ASSEMBLY	8.55 - 9.10 a.m.
Period 1	9.10 - 9.50 a.m
Period 2	9.50 -10.25 a.m
BREAK	10.25 -10.40 a.m
Period 3	10.40 -11.15 a.m
Period 4	11.15 -12.00 p.m
LUNCH	12.00 -30.00 p.m
PLAYGROUND	12.30 - 1.15 p.m

AFTERNOON SESSION

REGISTRATION	1.15 - 1.25 p.m
Period 5	1.30 - 2.05 p.m
Period 6	2.05 - 2.40 p.m
AFTERNOON PLAY	2.40 - 3.00 p.m
Period 7	3.00 - 3.40 p.m
END OF SCHOOL * * *	3.45 p.m
YEAR 4+	

The schools start at 8.45 am for all pupils.

MORNING SESSION

Morning registration	8.45 - 8.55 a.m
Assembly	8.55 - 9.10 a.m
Period 1	9.10 - 9.50 a.m
Period 2	9.50 -10.25 a.m
Period 3	10.25 -11.00 a.m
BREAK	11.00 -11.15 a.m
Period 4	11.15 -11.50 a.m
Period 5	11.50 -12.30 p.m
LUNCH	12.30 -12.50 p.m
PLAYGROUND	12.50 - 1.30 p.m
PRAYERS	1.30 - 1.50 p.m

AFTERNOON SESSION

Afternoon registration	1.50 - 2.00 p.m
Period 6	2.00 - 2.35 p.m
Period 7	2.35 - 3.10 p.m
Period 8	3.10 - 3.40 p.m
HOME TIME * * *	3.45 p.m

### Quality Assurance Mechanism

Under the supervision of the Principal, the academic, administrative and managerial policies are pursued in both schools. Curriculum review, paper setting and teachers progress are assessed by the Principal.

### General Comments

Al-Sadiq and Al-Zahara schools were established to provide education for Muslim children in an Islamic environment. The number of children registered in the beginning (1991) was 380. In 1994-95 there were total 339, 171 boys and 168 girls, students. There are five non-Muslim children attending the school. The total number of teaching staff is 25, 7 male and 18 female. Most of the staff are qualified teachers, some of them are Masters degree holders, while some are even Ph.d. holders. The community uses the schools in the evening and at the weekends for various religious, community and social activities. The community comprises of a mixture of various ethnic groups viz the Arabs, Iranian, Asian and recently arrived Kurdish refugees. Therefore, the schools receive children from a variety of racial, cultural and linguistic backgrounds. Children from different backgrounds find it difficult, especially boys, to mix together in an orderly manner, and therefore they create problems for the teachers and the school in general.

However, to date, the schools authorities have not applied for Voluntary Aided status, but there is a plan to do so because of the financial burden and inadequacy of parental financial support. Gillian Shephard, the Education Secretary, visited al-Zahra Girl School and al-Sadiq Boys School on January 1996. She was impressed by everything in the school according to the Principal.



#### 4.4. THE KING FAHAD ACADEMY LONDON

##### History

The King Fahad Academy was founded in September 1985 to provide education for Arab and Muslim children in an Islamic environment. It is instituted as an Educational Trust under the order of King Fahad bin Abd Al-Aziz, the Saudi monarch with funding at source from the Kingdom. Registered as a charity in the United Kingdom in the form of a company limited by guarantee and not having a share capital, it has a council of management chaired by the Saudi Ambassador to the U.K, together with both British and Saudi notables. Sheikh Naser Al-Manqour the former Saudi Ambassador to the Court of St. James, who, in fact, supervised the organization and opening of the Academy.<sup>48</sup>

##### LOCATION

The King Fahad Academy is located on two separate sites, one at

BROMYARD AVENUE,  
EAST ACTON,  
LONDON W3 7HD

and the other at the following address, where the Girls Upper School is situated.

123/127 LITTLE EALING LANE,  
EALING  
LONDON W5

The Bromyard Ave site exceeds 5.5 acres with modern buildings and is easily accessible by both road and rail. Road access is easy from either the A40/M40, or the North Circular Road. The nearest

underground station is East Acton on the Central line. The Girls Upper School is contained within a site of 2.7 acres and is housed in a historic building having been listed by English Heritage. It is also easily accessible by public transport, Northfield is the nearest underground station on the Piccadilly line. Bus routes E2 and E3 also serve the area. The Academy provides transport facilities for its pupils covering certain areas, but not all areas of London.

### Aims and Objects

The Academy possesses a general overall philosophy and objective, whilst individual schools within the Academy will develop philosophical perspectives and specific objectives and strategies, yet always remaining complimentary to the master philosophical idea and objective of the Academy.

The aims and objects of the Academy may be summarised as follows:

- To provide schooling of the highest standard, equally acceptable to the Saudi and British educational authorities, especially for the children of Saudi nationals who are in London on a Diplomatic Mission or for postgraduate studies as well as Arab and Muslim children in London.
- To provide a quality education for all its students based on their particular individual needs and their age, aptitude and ability.
- To preserve the heritage of our culture, its language, literature, history and especially its Islamic ethos and tradition.

Simultaneously, being situated in London, a centre of Western culture and traditions, it is necessary:

- To employ that which is best in the language, literature, science, technology and culture of Europe to develop our students into young men women, proud of and understanding of their own culture but being conversant and sympathetic to that which is best in Western ideas and culture.<sup>49</sup>

The philosophy of the Academy is that the education and development of our students is not to be confined to a narrow or limiting interpretation but it is holistic. To this aim, the curriculum, ethos and strategy of the Academy aims:

- To facilitate development of the intellectual, physical, emotional, social, spiritual and creative needs of all our students.<sup>50</sup>

### **ORGANISATION**

The Academy has an Executive Board chaired by the High Mistress who has responsibility for the management of its day to day affairs. The Academy consists of five schools, these being:

- (1) Kindergarten,
- (2) Girl's Lower School,
- (3) Boy's Lower School,
- (4) Girl's Upper School and
- (5) Boy's Upper school.

The Academy's five schools operate under the overall direction of the High Mistress, each school has its own head teacher.

## **MANAGEMENT**

There is a Council of Management which governs the Academy and provides direction and guidance in all aspects. The Council of Management is comprised of a number of distinguished personages and chaired by the ambassador of Saudia Arabia to the United Kingdom.

## **ADMISSIONS POLICY**

The admissions process into all five schools of the Academy is conducted by the Registrar's office. Entrance examinations are held in February or March. The examination consists of tests in English, Mathematics, Arabic and Islamic Studies. Each child is also tested orally to assess aptitude and potential. The age of the students of the Kindergarten is four. The age of admission for the Lower Schools is five to eleven plus, with the ensuing seven years in the Upper Schools. Students sit for GCSE examinations at the end of Year 11.

## **PROCEDURE FOR TRANSFER/PROMOTION TO THE ACADEMY'S UPPER SCHOOLS**

Pupils are tested during the 6th Year for possible entry to the Upper Schools. If a pupil is not achieving a satisfactory standard, parents are notified and informed that their son/daughter may have to repeat the 6th Year.

## **STAFF/STUDENT RATIO**

A well balanced ratio between staff and pupils has been achieved and will be maintained. Students are taught in classes of no more than 25 in number for all British teaching.

## **BUILDINGS, SCHOOLS AND FACILITIES**

When the Academy was founded in 1985, it took over the existing buildings of a former LEA school (Faraday High School.) These

buildings were completely modernised and refurbished with the latest equipment. In 1985, extension work started, and by 1988 the Academy had doubled in size and continued to expand. Details of the buildings and facilities of each school are given below.

### **The Nursery**

The Nursery premises are new, purpose built and completely self-contained. It has its own playground with a safe, soft surface and play apparatus.

### **Girls Lower School**

Girls Lower School building contains twelve classrooms, each with its own BBC microcomputer, and three tutorial rooms. The school has its own dining hall, an assembly hall, a gymnasium, a library and separate playground.

### **Boys Lower School**

Boys Lower School comprises twelve classrooms, each with its own BBC microcomputer, a library, a gymnasium, an assembly hall and a dining hall. The school has its own separate playground.

### **Girls Upper School**

The Girls Upper School has eight classrooms and nine tutorial rooms, three science laboratories which cater for the tuition of Physics, Chemistry and Biology, a computer room equipped with twenty four Nimbus network stations, a language laboratory, a home economics room where textiles, needlework, nutrition and cookery are taught. In addition, the Girls Upper School has an art room, a library, an assembly hall, dining hall, a gymnasium and a playground.

### **Boys Upper School**

The Boys Upper School contains sixteen classrooms, two tutorial rooms, four science laboratories for the Physics, Chemistry and Biology, a computer room equipped with twenty four Nimbus micro-computers, and a language laboratory. There is a well equipped technology area. In addition the school has a two storey library, an assembly hall complete with stage, a music room, an art room, a well equipped gymnasium and a large playground.

### **MOSQUE**

The Academy has a purpose built mosque with full ablution facilities shared by all the schools. The Mosque building was started in September 1986 and completed in 1988. All students, boys and girls are required to attend *Dhur/Asr* prayers daily and Friday prayer in the mosque. Girls are accommodated on an overhanging balcony and it has its own separate entrance and facilities.

### **TERM DATES**

Terms and holidays follow the usual school year patterns of British Schools except for two additional holiday weeks, (one week for each Eid) added for both of the Islamic Festivals of *Eid-ul-Fitr* and *Eid-ul-Adha*. The Academy operates from Monday to Friday inclusive. During Ramadan the times of the school day are altered.

### **CATERING FACILITIES**

The Academy employs contract caterers to provide nutritious lunches of a high standard complying with Islamic requirements for its students. Milk is supplied for Nursery and infant children.

## UNIFORM

The wearing of the Academy uniform is compulsory for all its pupils when attending schools. The Academy uniform consist of the following:

### GIRLS:-

Academy Blazer;

Academy tie;

White Shirt;

Dark green jumper;

Plain grey pleated skirt with straps;

White or grey knee length socks or tights;

Black shoes.

### PE:-

Green King Fahad Tracksuit( Grey light weight tracksuit trousers in summer)

Plain white T.Shirt;

Black or white plimsolls or trainers;

White ankle socks.

### BOYS:-

Academy Blazer;

Academy tie;

Plain, white shirt;

Oliver green, V-neck pullover;

Plain dark grey trousers;

Black leather shoes;

White laboratory coat for Science and Technology.

### P.E :-

White T-Shirt;

White Ankle socks;

Football boots;  
Green football socks;  
Green football shirt;  
The Academy Track suit.

### CURRICULUM

Arabic and Islamic studies are compulsory subjects throughout the Academy. They form 25 percent of the Academy's curriculum and are taught according to the Saudi syllabus, by qualified Arab nationals. Students are also prepared for GCSE and 'A' level examination in Arabic and Islamic studies. The rest 75 percent of the Academy's syllabus is devoted to the British National Curriculum and is taught by British qualified teachers.

Subjects taught in the Girls Lower schools are:

- \* Mathematics,
- \* English Language,
- \* Arabic Language,
- \* Islamic Studies,
- \* Science,
- \* Art,
- \* Music,
- \* History and
- \* Geography.

Subjects taught in the Boys' Lower school are:

- \* Mathematics,
- \* English Language,
- \* Science,
- \* Art/C D T/Craft,



- \* Music,
- \* Arabic Language,
- \* Islamic Studies,
- \* Topic Based; History and Geography,
- \* Games/P E.

The following subjects are studied in upper school during the first three years which form the basis of GCSE in years 10 and 11.

Arabic	Art	French
English	English Literature	Geography
History	Islamic Studies	Mathematics
Music	Physical Education	Science
Technology.		

#### **ENGLISH AS A SECOND LANGUAGE**

Tutorial facilities are available for students requiring extra help with English language and reading. A regular review of student receiving this help is done every term. Pupils are returned to full time classes as soon as possible.

#### **EXTRA CURRICULAR ACTIVITIES**

The Academy recognises the importance of extra curriculum activities, and therefore, offers a variety of activities and clubs which operate outside of school hours. For example following are a selection of Clubs held every Wednesday after school in the boys Lower school.

- |                      |             |
|----------------------|-------------|
| - Arabic Calligraphy | - French    |
| - Board Games        | - Choir     |
| - Stamps             | - Recorders |
| - Arabic poetry      | - Modelling |

- Football
- Origami
- Drama
- Craft and Woodwork
- Scrabble
- Photography
- Arabic Art & Craft

The following are a selection of Clubs held in the Girls Lower School

- \* Islamic Art
- \* Board Games
- \* Aerobics
- \* Music and Movement
- \* Arabic Art
- \* Volley Ball
- \* Needlework
- \* *Qur'an*
- \* Craft
- \* Arabic Stories
- \* Arabic Videos
- \* French.

Every academic year school trips/ educational visits are organised. The places of interest, organised by schools include museums, theatres, art galleries as well as other places of interest. The schools, as a part of education, also organise trips, for students, to foreign countries specially in Europe and the Middle East. The Upper Schools also produce their own school magazines.

## FEE STRUCTURE

### Registration

A non refundable registration fee of £300 per pupil must be paid by the parents.

### Tuition

Nursery	£1200 per annum
Lower Schools	£1500 per annum
Upper Schools	£1800 per annum

### Catering

Nursery	£60 per annum
Lower & Upper Schools	£122 per annum

### Books

Lower Schools	£30 per annum
Upper Schools	£50 per annum

## CODE OF CONDUCT

There are a few simple rules which are made clear to the pupils and their parents. Pupils are expected to keep these rules. The first and foremost aim of all students must be to work to the best of their ability in an orderly environment and allow others to do so.

All Pupils are expected to:

- \* attend schools regularly;
- \* attend schools in full schools uniform;
- \* behave in a sensible and orderly manner at all times. Mutual respect for each other and all members of staff;

- \* respect and look after their classrooms and take pride in keeping them tidy and in good order;
- \* attend prayers daily in the Mosque as directed by the staff. All pupils are expected to obey the rules and regulations governing behaviour during prayer time.

Pupils are not allowed to:

- \* eat or drink around the schools. Cartons or cans of drinks, sweets, snacks and chewing gum are all banned;
- \* leave during the day without written permission;
- \* bring into schools any valuable item or large amount of cash.

### DISCIPLINE

Discipline in the schools is firm but fair. Teachers deal with most problems arising from pupils' general problems. Any offence that the teacher feels is beyond his/her responsibility is dealt with by the Headteacher. In most serious cases punishment can be additional homework, detention during playtime or in certain cases, contact with parents is made. However, discipline is seen to be a matter of relationships and the schools always try to praise and reward good behaviour. Stickers are attached to good work. Very good work is sent to the Headteacher for inspection and comments. Excellent work is displayed on school boards or read out at Friday School Assembly. The schools have merit systems and award certificates for good work, progress and behaviour. These awards are presented to encourage students to behave in a good manner and also to work hard, knowing that their effort will be recognised and appreciated.

## HOMEWORK

Homework is compulsory for all pupils. The length of time varies according to the year group. Mathematics, English and Arabic are the subjects done at home. A small amount of reading at home to parents is done by infant pupils in both Arabic and English. In the Upper Schools homework does not just consist of written pieces of work but also involves reading, revision or research. All pupils are expected to carry out a programme of reading in order to improve their English language skills. It is the policy of the Academy that students carry out regular homework. Pupils not completing homework, in the Lower Schools, will have a letter sent home to their parents, and if necessary, extra work is given for another evening. In the case of the Upper Schools it may result in a departmental detention. Homework diaries are provided by the schools and it is the parents' responsibility to ensure that they are checked and signed by them on a regular basis.

## PARENT TEACHER ASSOCIATION

The Academy appreciates the importance of co-operation between schools and parents and so has established a Parent Teachers Association which all parents are encouraged to join. Parents are invited to meet the class teacher and Arabic teachers both during the first term and third term to discuss their child's work. Parents are also welcome to make a private appointment with the Headteachers or a teacher whenever necessary.

## DAILY ROUTINE

### UPPER SCHOOL

The Schools start at 8.30 a.m.

### MORNING SESSION:

Morning Registration 8.30 a.m.

Period 1	8.40 a.m.
Period 2	9.20 a.m.
Period 3	10.00 a.m.
Period 4	10.40 a.m.
BREAK	11.20 a.m.
Period 5	11.40 a.m.
Period 6	12.20 p.m.
END OF MORNING SCHOOL	1.00 p.m.
PRAYERS	1.15 p.m.
Lunch	1.30 p.m.
AFTERNOON SESSION:	
Period 7	2.00 p.m.
Registration	2.35 p.m.
Period 8	2.40 p.m.
Period 9	3.20 p.m.
End of School	4.00 p.m.

**LOWER SCHOOL**

Period 1	8.30 a.m.	
Period 2	9.10 a.m.	
Period 3	9.50 a.m.	
* * * *	B R E A K	* * * * *
Period 4	10.45 a.m.	
Period 5	11.25 a.m.	
Period 6	12.05 p.m.	
* * * *	L U N C H	* * * *
Period 7	2.15 p.m.	
Period 8	3.00 p.m.	
End of School	3.45 p.m.	

## GENERAL COMMENTS

The King Fahad Academy was founded with the objective of providing schooling especially for the children of Saudi diplomats and students as well as Arabs and Muslim children in London. The Academy offers a complete education from Kindergarten through to University entrance. The initiative for the foundation of the Academy came from King Fahad of Saudi Arabia and former Saudi Ambassador to the United Kingdom Sheikh Nasser Al-Manqour, who infact supervised an opening of the Academy. Sheikh Nasser Al-Manqour with his considerable experience in the Ministry of Education and as the first Vice Chancellor of the Kingdom's first University, the King Saud University in Riyadh was well placed to guide the Academy in its formative years.

In 1992 Dr. Ghazi Algosaibi came to London as Ambassador and reinforced the aims and philosophy of the Academy. The Council of Management governs the Academy and provides directions and guidance in all aspects. The Council of Management is comprised of a number of distinguished personages and chaired by the Ambassador of Saudi Arabia to United Kingdom. As explained above, the financial expenditures of the Academy are met exclusively by the Saudi government. The Academy follows British National Curriculum as well as Arabic and Islamic Studies. The Saudi Syllabus programme was introduced in 1993 for Saudi nationals who wish to follow the Saudi educational system for their children. This syllabus is on a progressive basis to Saudi pupils in year one and will be extended as the students move up through the school. The Academy also has a Distance Learning programme for children of Saudi nationals unable to attend the Academy but who wish to sit for Saudi syllabus primary school examinations. There were approximately 200 children registered at the beginning. At present a total of 1200 students of 36 nationalities, 600 boys and 600 girls, attend the schools of the Academy. There are 128 teachers, 52 male and

76 female. The majority of teachers are degree holders with a considerable number of Ph.D holders from Universities in Britain and the Middle East. Due to a lack of Muslim teachers more than seventy percent of the teaching staff consists of non-Muslims. The selection criteria for teachers is, according to the Registrar, based on their qualifications and experiences rather than religion.

The schools seem to be well organized and well administered. Members of various international organizations, including the European Council of International Schools (E.C.I.S) regularly evaluate the schools. In 1992-3 the Academy was awarded accreditation by the European Council of International Schools (ECIS) and the New England Association of Schools and Colleges (NEASC). Since its foundation the Academy has been honoured by visits from its founder, King Fahad Bin Abdul Aziz, also H.R.H Crown Prince Abdullah, H.R.H Prince Sultan Bin Abdul Aziz, H.R.H Prince Turki Bin Abdul Aziz, H.R.H Prince Salman Bin Abdul Aziz and H.R.H Prince Mohammed Bin Fahad. Other distinguished guests have visited including Lady Thatcher, Sir George Young, Professor Yusuf Bangesh, Professor Magdi Yacoub and Lord David Owen.

The King Fahad Academy, as it became, faithfully serves the Arabs and Muslim community in London, yet simultaneous nurturing an understanding and friendship between Saudi Arabia and Britain.



Table 11: Muslim schools GCSE exam results: Comparative table 1993/1994

School \ Year	No. Pupils aged 15		5 or more Grades A-C		5 or more Grades A-G		1 or more Grades A-G	
	'93	'94	'93	'94	'93	'94	'93	'94
Bolton Muslim Girls' School	23	33	22%	45%	74%	68%	100%	94%
Birchfield Girls' School	4	9	-	0%	-	0%	-	0%
Darul Uloom Islamic High School	13	10	0%	0%	15%	20%	100%	80%
Darul Uloom Al Arabiya Al Islamia	39	46%	0%	0%	5%	2%	51%	59%
Darul Uloom School London	2	5	-	0%	-	0%	-	0%
Feversham College	16	26	6%	19%	56%	50%	69%	77%
Islamia Girls' High School	1	12	0%	58%	0%	67%	100%	78%
Islamic College London	6	8	0%	100%	100%	50%	100%	100%
Institute of Islamic education	42	30	2%	3%	12%	27%	69%	70%
Islamia Girls' High School	7	13	0%	15%	57%	46%	71%	62%
King Fahad Academy	46	73	50%	52%	89%	88%	100%	89%
Leicester Islamic Academy	16	16	19%	19%	75%	88%	100%	94%
Madni Muslim Girls High School	33	21	18%	14%	61%	52%	79%	86%
Madinatul Uloom Al Islamiya School	14	27	0%	0%	0%	0%	79%	81%
Tauheedul-Islam Girls High School	28	26	0%	42%	29%	73%	75%	73%
Al-Hijra School, Midland House	3	7	0%	57%	67%	86%	100%	100%
Zakaria Muslim Girl's School	12	14	0%	29%	58%	100%	83%	100%

Source: the Muslim News.

### Conclusion

Muslims have justifiably been concerned with issues of state school ethos and curricula content. There is little faith in the ability of a secular atheism to transmit a moral code. Muslim schools are giving better moral, spiritual, social and cultural education. This has been

known for Christian and Jewish schools but Muslim schools confirm that a school of any religion will be better than secular schools. The above stated schools are doing very well. What these schools lack compared with state schools are resources and teachers. Any lack of finance could lead to a serious lack of resources in the school. Most of these schools are suffering because of financial stringency. They cannot get as much staff as they would like. Some schools do not even have enough text books for each student. Text books are shared between a number of them and therefore teaching is seriously affected. Teachers are not gaining as much as they should have because there are not sufficient practice of the crucial and structural items that they learnt. The economic squeeze affects the school in many other ways, however the teachers are doing their best to cope with the rather unusual situation. Teachers are crucial agents in any society that is attempting to incorporate its children successfully into the education system. First of all there are not enough qualified Muslim teachers, Muslim schools can therefore hardly avoid employing non-Muslims. One of the school has more than seventy percent non-Muslim teaching staff. The Registrar, while acknowledging this fact, stressed that our selection criteria for teachers is based on their qualifications and experiences rather than religion. Secondly, the teacher has been assigned a pivotal position in Muslim Society. The pivotal role of the teacher can be given due recognition only when a system is able to take the broadest possible views of the factors which bear upon their morale, competence and efficiency. Such factors include, among other things, teacher representation in decision making at various levels, salary and benefit structures and review system, conditions of service; professional codes of conduct; career development processes and other professional support systems. This list is self-evidently not exhaustive. These are the very factors which bear down on all teachers

and affect their performance for better or for worse. Most if not all of them affect, or have the potential to affect, the teacher's morale, competence and professional confidence. It is neither possible nor desirable to elaborate and illustrate all of these aspects relative to teachers' problems here, more so as these apply to independent schools. In short, there is a sense of insecurity and instability among the teachers.

Muslim schools require teachers who, in addition to having their prescribed professional qualifications, are dedicated to that profession, able to initiate and adapt to changed circumstances and environment. These teachers should be in a position to pass on the school's goals, values and commitments that must in the end become part of the character of the youth of the school. If Muslim schools are to be successful in achieving their principles and aims, it is important for the proprietors to share a vision on what form that education should take. Just sitting alone trying to formulate and adopt policies is of very little use. It is, therefore, important to create a genuinely-shared understanding of what the school is about, and how to achieve that aim together. Unity of purpose is a vital part of the education process and this fact should be recognized in the clearest possible light.

With regard to the provision of the full National Curriculum there is some imbalance in the curriculum which limits the school's effectiveness in reaching consistently sound standard. The Curriculum supports the school's overall aims, although declared intention to follow the National Curriculum is not fulfilled. As a specialist RE advisor has commented on one of the above schools. "With relation to the provision of the full National Curriculum, there appears to be a tension between the school's intentions to deliver the full curriculum and the religious beliefs that they are based on."<sup>51</sup> The religious

education programme devised in the schools does not inform them about the religious beliefs and practices of other faiths.<sup>52</sup> There are fears among some parents about the employment prospect and discrimination, etc, underlying anxiety is that students of these schools will be discriminated against in the job market or they may not be equipped to fit into higher education.

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## CHAPTER 5

### SUGGESTIONS

It goes without saying that every father and mother has a desire to get their children educated in such institutions where they can achieve meritorious results in the examinations, sports and other school activities. They also expect that their children should be so educated that they can compete and obtain the highest rewards and honours on the basis of their intelligence and intellectual training. Muslims are considered to be the second largest religious minority in Britain. They are involved in all facets of the life of the country, be it economic, political or social. But the national system of education has not positively responded to the demands of this situation.

#### Proposed Solutions

For a long time Muslims have been attempting to persuade the educational establishment to recognise the validity of at least some Islamic ideas on education, but their demands have been ignored. There is no reason why school authorities cannot solve the problems mentioned in the previous chapter. If the will was there, ways could be found. For any strategy to succeed it must be imbued with genuine trust and cooperation. The following suggestions are made with the underlying assumption that there will be full cooperation between the authorities and the community as well as full community participation in solving these problems.

#### Curriculum Issues

Curriculum plays an important role in the effectiveness of a school therefore, the school curriculum should be prepared according to the needs of the society and should aim for the standards demanded by



society. It is important that the curriculum should be based on the agreed aims of the school and the provision of a good education. It is also highly important that clear academic and social goals are set out in clear terms as an educational system does not exist in a social vacuum. Britain is now a multi-cultural, multi-racial and multi-faith country but its educational system still has a deep mono-cultural orientation. If one looks at, for example, the English educational system, one finds that its organisation, its structural and administrative set up remains unchanged.

Although literature published during the 1960s attempted to explain the need for pluralistic integration, as the policies of assimilation and integration failed to achieve their objectives, the British government's support for multicultural education appeared in the 1977 Consultative Document "Education in Schools. This paper stressed that:

"Our society is a multicultural, multi-racial one and the curriculum should reflect a sympathetic understanding of the different cultures and races that now make up our society... The curriculum of schools... must reflect the needs of this new Britain."<sup>1</sup>

Despite all of this, the mono-cultural orientation is still evident in the school curriculum where the principle of multi-cultural education is most relevant. For example, the curriculum on religious education largely concentrates on Christianity, other subjects such as history, geography and social studies taught in schools are narrow in their content as these are almost wholly European, the great non-Western civilizations are ignored.<sup>2</sup> Obviously this is not a balanced educational diet for minority group children.

The educational system should reflect the diversity of British society which is now a fact of life in this country. It is an historical fact that Muslims have played a great role in the history of science and civilization. From the 8th to the 15th century Muslims ranked as leaders in science, arts, architecture, medicine, philosophy, mathematics, logic and other disciplines.<sup>3</sup> They spent many lifetimes and devoted their efforts to acquiring new learning. They employed knowledgeable people from all religions and cultures to translate, research and produce new knowledge. Education for diversity and for social and racial harmony suggests that this contribution should be appreciated but this excellent system of learning and research is ignored as it is not included in the curriculum.

As a result of mono-cultural education Muslim children know very little about their religion. About their civilization they have no information save what they receive through their school curriculum which is almost European. However, it is almost certain that these children can hardly be expected to develop a sympathetic imagination about non-European cultures. They are growing up without a sense of identity. They live in a "no-man's land". In fact such people have no culture, no identity and nothing to contribute and, therefore, they will fail to make a positive contribution to the wider culture and civilization of Britain. Nevertheless, it is more reasonable to conclude that such an unfortunate situation is undesirable for both minority and majority groups. As the DES paper "The School Curriculum" emphasised:

"Since school education prepares the child for adult life, the way in which the school helps him to develop his potential must also be related to his subsequent needs and responsibilities as an active member of our society... It helps neither the children,

nor the nation, if the schools do not prepare them for the realities of the adult world."<sup>4</sup>

In the light of the above discussion it can be said that a failure to widen the perspectives presented to all pupils leaves them inadequately prepared for life in today's multi-racial society. Multi-cultural education, as a concept, is not an end itself but a means to an end. The end is to achieve some objective. That objective should be the improvement of the quality of education for all pupils in the school system. The system should provide a broad, balanced and relevant education which enables pupils to achieve their full potential academically, spiritually, morally, and socially in a caring and secure environment. A good education, therefore, must equip every child with essential knowledge, understanding and skill to function effectively in the wider national society.

A way forward is to organise and plan the curriculum which is adjusted to the needs of minority as well as majority children and, in fact, this should be the goal of a good education in a pluralist society. While it is the responsibility of curriculum planners to decide which of all the wide-ranging and challenging roles expected of pupils must take priority and what sort of education is appropriate. It is also important that the Muslim community's opinions, often neglected, are taken into consideration in planning the curriculum particularly in history, geography, religious education and sex education.

After all, in order to maintain multi-cultural education's sense of purpose, direction, commitment and drive, there are a few issues which need attention:

- \* A good sense of direction is needed in policy formulation, adoption and implementation;

- \* More attention needs to be given to curriculum leadership;
- \* The quality of education, particularly in history, geography and religious education should be improved.

The School Council suggested following points which are crucial in evaluating the curriculum:

- i) The variety of social, cultural and ethnic groups and a perspective of the world should be evident in visuals, stories, conversation and information.
- ii) People from social, cultural and ethnic groups should be presented as individuals with every human attribute.
- iii) Cultures should be empathetically described in their own terms and not judged against some notion of "ethnocentric" or "Eurocentric" culture.
- iv) The curriculum should include accurate information on racial and cultural differences and similarities.

The Swann Committee added two more points to this criteria. These are:

- All children should be encouraged to see the cultural diversity of our society in a positive light.
- The issue of racism, at both institutional and individual level, should be considered openly and efforts made to counter it.<sup>5</sup>

Finally, it is the responsibility of school authorities to put the aims and objectives of multi-cultural education into practice.

### Collective Worship and School Assemblies

Although under the 1988 Education Reform Act schools are required to have a daily act of collective worship of a broadly Christian nature, headteachers can apply for the Christian requirement to be lifted where it is inappropriate. In accordance with the Act, therefore, it is important that:

- \* Religious assemblies should be conducted by Muslim teachers where Muslim children are predominant.
- \* In schools where a sizeable number of Muslim pupils exists, a Muslim teacher may be appointed to take Islamic lessons during the school assembly.
- \* Otherwise, Muslim children should not be compelled to attend morning assemblies. They should be allowed to be absent from the assembly when a request is made by their parents.

### Religious education

Similarly, the 1988 Education Act requires that religious education syllabuses must reflect the fact that the religious traditions in Great Britain are in the main Christian whilst taking account of the teaching of and practices of other principal religions represented in Great Britain. The fact of the matter is that Muslims have no difficulties in studying other religions but the problem is, as Muslims believe, that stressing Christianity to their children, at best confuses, and at worst undermines the spiritual teaching which the children receive at home, at the mosque and in the supplementary schools. This is the problem which Muslim children in Britain face, because they are living between two cultures.

It is essential, therefore, that:

- \* Qualified and experienced Muslim teachers should be allowed to teach Islam in schools.
- \* If this is not possible then Muslim pupils should be permitted to be excused from RE when such a request is made.

### A Multi-Faith Approach

Much has been said and written about the religious clauses in the 1988 Education Reform Act. In fact religious education should not become the battleground for the supremacy of one faith, belief or set of values over all others. In the United Kingdom context, religious education should be done in such a way as to be acceptable to all religious communities.

The DES circular 3/89 clearly states:

"The Government believes that all those concerned with religious education should seek to ensure that it promotes respect, understanding and tolerance for those who adhere to different faiths."

In order to promote mutual understanding and respect between communities a multi-faith approach is needed. Man is by instinct a comparativist and all through history, comparisons have been made in education and culture. Ancient Greek, Arab, Chinese, Indian and other histories have recordings of prominent scholars who travelled widely in neighbouring countries and wrote their memories about the nature of their people, their social conditions and the state of their culture and education. Although not all the systems that prevailed in these neighbouring areas were adopted by a country but there was always some benefit. The best advantage that could be achieved from a comparative study of various religions is that it helps in understanding one's own religion more thoroughly and to analyze the factors and forces that

characterise other religions. It is therefore important that religious programmes are devised to inform pupils about the religious beliefs and practices of other faiths, thereby equipping them for living and working alongside people of diverse faiths and cultures in Britain's pluralist society.

#### Right of withdrawal from RE and collective worship

Parents have the right to withdraw their children from the morning assemblies and religious education under the 1944 Education Act. Parents are, of course, free to exercise this right as Muslim parents have used it in West Yorkshire. More than 1,500 Muslim pupils were withdrawn from 40 schools from religious education in Batley, West Yorkshire in January 1996.<sup>6</sup> In Britain this is the first time in the history of the Muslim community that a withdrawal has taken place in such a large number. The decision was made after complaints from parents that schools were confusing children in their religious education.<sup>7</sup>

- \* The right of withdrawal from RE should be maintained.
- \* It should be systematic and planned.
- \* The right of withdrawal from RE and collective worship should be made known to parents as many parents are not aware of their right. It is perhaps appropriate to stress here that there is a need for legislation so that school authorities will have to respect parental right in this respect.
- \* Schools need to provide supervision of those pupils who withdraw from religious education.
- \* Withdrawal procedure should be made simple. At present the withdrawal procedure is very complicated. Parents have to ask the headteacher, who then approaches the local standing advisory

council on religious education. This then has to go to the school governors, who can refuse it if they cannot afford the extra teachers to teach.

### Islamic Education in schools

One place where Islam could be taught is in schools. At present there are insufficient arrangements for the provision of Islamic education in schools though under the 1944 Education Act these facilities should be provided on school premises out of normal school time. In order to help community relations a number of steps could be taken in this respect.

- \* Firstly, It would be helpful if Islamic education were provided within the school system.
- \* Secondly, attention should be given to the introduction of suitable courses in Islamic studies. To incorporate Islamic studies as one of the compulsory subject is one possibility.
- \* It is equally important that arrangements are made for Muslim students for G.C.S.E. and 'A' level examinations in Islamic studies.

### **Arabic Teaching**

The National Curriculum requires all children aged 11-16 to study a modern foreign language as one of their foundation subjects. As the language of the *Qur'an*, Arabic, occupies a very important position in the education of a Muslim. It has always held high importance in the curriculum of the Muslims because Islam can only be learnt perfectly through the study of Arabic. Every Muslim needs to acquire a sufficient knowledge of Arabic in order to perform Islamic obligatory duties. Arabic is the essential part of Islamic studies as for a



serious and deeper understanding, the knowledge of the Arabic language is necessary. In an Islamic country, the study of Arabic is held as a compulsory subject priority in the curriculum at all stages. It has been the most potent vehicle of Islamic culture and a source of Islamic unity. It is the language which bound all Muslim people together. The native languages and literatures of the Muslims all over the world is greatly influenced by the Arabic language. The study of Qur'anic Arabic has been, and still is, the same classic, central core which is as necessary as ever. Therefore, Arabic needs a great deal of attention and the school authorities need to seriously look at the introduction of Arabic in courses of study at different level of education.

#### **Mother tongue education**

In any society, language is the key to both its religious and cultural heritage. In the British context, where native language and culture of the minorities are constantly at risk because of the increasing demand for the teaching of English, the acquisition of a mother tongue is considered quite important. The Bullock Report argued that:

"No child should be expected to cast off the language and culture of the home as he crosses the school threshold... the school should adopt positive attitudes to its pupils' bilingualism and wherever possible should help maintain and deepen their knowledge of their mother tongues."<sup>8</sup>

In 1977 the Council of the European Communities adopted the Directive on Mother tongue Teaching. Article 3 of the Directive states that:

"Member States shall, in accordance with their national circumstances and legal system, and in cooperation with States of origin, take appropriate measures to promote, in coordination

with normal education, teaching of the mother tongue and culture of the country of origin for the children of migrants."<sup>9</sup>

In a statement on this issue, in early 1980, the National Association for Multi-racial Education called for proper provision in schools for teaching ethnic minority languages. The statement recommended:

- to ensure the use of ethnic minority languages in schools, their encouragement and promotion;
- to involve parents, relatives and friends of minority pupils to the fullest extent in the work of the schools and to provide for communication with them in their respective languages;
- to provide for the teaching of minority languages within the normal school curriculum.<sup>10</sup>

However, the opportunities available to learn community languages in schools are very limited. Parents are particularly anxious that their community language should not die out as it is seen to have a role and value in the community. Therefore, the role of Arabic as a community language of all Muslims is too vital to be overlooked.

### **Sex Education**

Muslim and other parents are concerned about the sex education given to their children in schools as they see it as value free. The aim should be to present facts in an objective, balanced and sensitive manner, set within a clear framework of values. But in sex education, provided in schools, neither facts nor moral values are mentioned. It is encouraging, however, that the 1993 DFEE Guidelines on sex education broadly fall in line with Islamic sexual morality. The question is how are these guidelines are implemented? Most parents would wish to withdraw their children from these lessons.

- \* If sex education is to be given to schools it should be set within a clear moral framework.
- \* It should be given within the framework of family life and morality. Pupils ought to be encouraged to have due regard to moral considerations and the value of family life. Concepts such as "husband", "wife", marriage and family life, modesty, chastity and virginity before marriage, and loyalty within marriage should be fully and properly presented.
- \* It should be treated with sensitivity, there should be proper regard to its emotional, personal and spiritual context.
- \* Local religious groups should be consulted about the contents of sex education.
- \* Parents should be fully informed about what type of sex education is offered to their children as it is a sensitive area.
- \* If this is not possible, then Muslim children should be allowed to be absent from sex education lessons when a request is made.
- \* Withdrawal from sex education in schools should be made a statutory right.

### **Dance and Music**

The National Curriculum is made up of 10 subjects, three core subjects and seven foundation subjects. The core subjects are English, Mathematics and Science. The other seven foundation subjects are History, Geography, Technology, Music, Art, Physical Education (PE) and (at the secondary stage) a foreign language. Then there is religious Education which is a compulsory non-foundation subject. Music and Dance are part of the National Curriculum. Music must be studied at each of the first three key stages and is optional at the key stage four.

With music there is considerable difference of opinion among Muslims whether it is permissible or forbidden. Additionally, modern dance and music as taught at schools in Britain are instrumental to the Westernisation of the Muslim children. They are antithetical to the Islamic ideas of personality development. Part of the solution to this problem is that Muslim pupils to be excused from dance and music lessons when such requests are made by parents.

### Drama

If the main object of schooling and teaching is to build the character and personalities of the young and to help them discover and fulfil their best abilities, then the main method to do that is to create opportunities for them to shoulder responsibilities. These responsibilities may be very minor duties but they do have great significance for the young. The teacher's job is to involve his/her students in activities and make them feel that they are performing important roles. There are, of course, various ways and various occasions which the teacher, if he/she is trained to avail of, could successfully, with some imagination and initiative, turn into opportunities for student responsibility. Certain regular duties could be assigned to various students; the house system is the best mode of creating for each student some responsibility for his/her group or house. But special activities and events such as drama could also help involve every student into responsibility of one kind or another. Drama has been defined as the make-do and let's pretend world; it asks the learner to project himself into another situation, outside the classroom, or into the skin and persona of another person. He/she may do this alone or more usually may do so in conjunction with one or more of his/her fellow learners.

As discussed earlier drama and dance have the potential for causing problems especially if these were to be mixed activities as physical contact between adolescent boys and girls would be extremely suspect in the light of the Qur'anic injunctions.

### History and Geography

History and Geography are the subjects which have the potential to promote global understanding. But the current History and Geography curriculum concentrates heavily on Britain, Europe and the West, and marginalises the rest of the world. Muslim achievements and contributions, for example, to science and civilisation are ignored. In fact, history has become the most important instrument to instil the European world-view, other societies are presented as if they have nothing to offer to uphold world civilization.<sup>11</sup>

The historical perspective, as traditionally portrayed, is totally distorted. With regard to Geography, it is worth quoting the Swann committee at length here.

According to the Swann Committee:

"One of the most disconcerting aspects of present provision was that, where they attempted to discuss developing countries, schools frequently projected inaccurate, outdated and stereotyped views of the "Third World", thus confirming any negative prejudices which pupils might have, rather than seeking to counter them."<sup>12</sup>

In view of this it can be said that, overemphasis on the British context, does not truly represent the needs of all its multi-cultural children. The following points should be considered in history and Geography curriculum.

- \* The history curriculum should be international in its choice of content and global in its perspective.
- \* It should reflect minority groups in contemporary Britain, and
- \* the account and validity of historical events should be described in their own norms rather than in Western terms and norms as the book "Teaching World Studies" has put it:

"Other nations and cultures have their own validity and should be describe in their own terms. Wherever possible they should be allowed to speak for themselves and not be judged exclusively against British or European norms."<sup>13</sup>

When it comes to Islam, in fact Western writers view Islam in purely Western secular terms. This naturally leads to both ideological and terminological conundrum. Islam can only be properly analyzed and understood by using its own terms and concepts. Otherwise distortion is what is going to happen.

- \* Positive steps are required to remove the biased, negative and stereotyped views about Islam and Muslims.
- \* There is a great need to ensure that the curriculum does not convey or misleading information about Islam.
- \* There is a need to produce new courses that adequately and sensitively reflect the Muslim point of view.
- \* The historical background of Islam and its cultural achievements should be included in the curriculum.
- \* Muslims have played a great role in the formation of science such as medicine, mathematics, astronomy, pharmacology and other sciences. Their contribution to science and civilisation should be reflected in the history curriculum which is not told in the conventional textbooks.

In this way, Muslim children would develop a secure sense of cultural identity and self respect.

### **Practical Matters**

Turning to the second area, that of practical matters or school related problems. These problems mainly relate to food, dress, provision of lunch time prayers and holidays on religious festivals etc. Due to the decentralized structure of education local education authorities policies, in relation to Muslim childrens' needs in schools, vary from area to area. Some education authorities have produced very useful guidelines for schools to follow in such matters. While some authorities have rarely been able to respond to the problems faced by Muslim children in schools. The schools can solve these problems by making small adjustments in their rules and organization.

### **Guidelines on Muslim Pupils**

In the absence of a coherent and explicit national policy the response of Local authorities to Muslim children's needs is and has been varied. What is needed is a co-ordinated national policy to meet the needs of Muslim children in the education system. It would, therefore, be helpful if guidelines on Muslim pupils were prepared by the DES and circulated to L.E.As, school Governors and headteachers. Advisory committees may be constituted in the Local Education Authorities to assist them in fulfilling the needs of Muslim children.

### **Representative Body of Muslim Community**

It is equally important that there should be a representative body of the Muslim community as at present the community lacks a united voice. They must be united on the common problems facing Muslims in this country and present a united stand as well as united views. What the

community needs is a national body that will command respect and can speak with authority. In fact a well organised and well established single body could well represent, defend and serve the Muslim community. It will help resolve the Muslim community's many problems in the UK. There is, therefore, a dire need of a recognised national Muslim body to make official representations on behalf of the Muslim community of Great Britain to central and local government authorities, and other appropriate bodies. This is of vital necessity if any certain impact is to be made.

This organisation should be independent, free from outside control and should direct its policies to reflect the largest practicable measures of common agreement. It could play a co-ordinating role and deal in all those matters which affect the relationship between the community and the government. Its main objectives should be:

- \* to represent and protect Muslim interests and issues;
- \* to promote greater consultation, cooperation and coordination of Muslim affairs in the UK;
- \* to evolve mechanism for greater coordination and to make arrangements for better planning of Islamic work at central and regional levels;
- \* to promote study and research on the religious, social and other problems of the Muslims, particular the ones that confront them in Britain and to take necessary steps for their solutions; and
- \* it should work exclusively on educational matters as there is a need for a common programme of work in education of Muslim children in this country.



### **School Menu**

Muslim dietary regulations are markedly different from those of non-Muslims. In accordance with the Islamic requirements Muslims do not eat pork or other pig products, other meat must be slaughtered in the correct way. As far as halal (similar to kosher) meat is concerned, it is widely available in Britain. But many education authorities have shown little willingness to include halal meat in school menus. In schools where Muslim children are in the majority and there is demand, halal meat could be served twice a week. Muslims are not allowed to eat any food which contains, or is prepared in, lard or other non-halal animal fats, therefore it is also important that separate utensils are used for preparing and serving food to Muslim children. In fact, to employ a cook and to have a separate cooking unit, especially in those schools which contain a large number of Muslim pupils, should not really present any great difficulty.

### **Dress and School Uniform**

School uniform is another area of concern. This is particularly related to Muslim girls. There is no such problem in those schools where uniform is voluntary. Schools could show flexibility by allowing Muslim girls of secondary age to wear trousers or shalwar and kamiz matching the colour of their school uniform as some schools have already adopted as a policy.

### **Physical Education**

As for physical education and swimming, some form of acceptable dress could be permitted. For P.E the wearing of track suits for Muslim girls is one possibility, for swimming a special costume could be allowed. The issue of mixed P.E and swimming is another area of

concern in this respect. In fact this problem can be solved by providing single sex P.E and swimming with an instructor of the same sex.

#### **Communal showers and changing facilities**

This is a sensitive issue, especially for girls. From the Islamic point of view exposure of the body even to people of the same sex is unacceptable and school authorities should, therefore, accommodate their sensitivities in this respect. This problem can be solved by making suitable arrangements for changing and showering in connection with P.E, games and swimming. Most Muslims parents would prefer separate swimming and cubicles arrangements for their daughters.

#### **Prayer Facilities**

The requirements for such provision are simple. In winter the midday (Zuhr) and the afternoon (Asr) prayers fall within the school time. While in summer, as the time gaps between each prayer are quite long, only Zuhr prayer needs to be arranged in school hours. Ideally a room set aside for this purpose would be preferable where Muslim pupils can perform their prayers. A vacant room or classroom can be used which would required for about 15 minutes. With regard to Friday prayer, Muslim pupils should attend the nearest Mosque, if it is absolutely impossible because of distance there is, of course, an alternative. Friday prayer could be established within school where, in co-operation with local Muslim community, a suitably qualified person can conduct the prayer.

#### **Holidays on Religious Festivals**

Muslims celebrate two major festivals each year, Eid-al-Fitr and Eid-al-Adha. The Festival of Eid-al-Fitr marks the end of the month of

fasting, Ramadan, the Eid-al-adha occurs towards the end of the Pilgrimage period. In accordance with the 1944 Education Act they have the right to be absent from the school on the days of their religious festivals. But it will be helpful and Muslim community will appreciate if the dates of these two festivals are marked as Muslim holidays. Apart from these two Festivals there are some other occasions which Muslims celebrate with much enthusiasm. In fact some of these events can be organised in schools where Muslim as well as other families can attend and benefit from the proceedings and a community of interest can be built up from this.

### Resources for the teaching of Islam in Schools

"Islam should be presented by authors who have an accurate knowledge of the religion and the capacity to present it in a way in which a believing Muslim would perceive it. It should also be intelligible, relevant and interesting to pupils."<sup>14</sup>

But in practice, first of all there is a serious shortage of teaching materials on Islam for teachers and pupils in schools. Materials that are available fail to convey the true picture of the Islamic teachings. Some, if not all, of the books used in the schools reflect the prejudices and misunderstanding about Islam. But with that understood, there is an additional problem of spellings and typographical errors relating to vocabulary of Islam abound in the materials. This situation is likely to reflect badly upon teachers and students and leads to religious and racial division and conflict. Therefore a solution to this problem must be found. In fact, these shortcomings can be avoided if Muslim organisations and experts are consulted beforehand.

Key issues that need to be addressed:

- \* to produce enough material on Islam for use in schools. \*
- to produce a comprehensive repertoire of resource materials of Islam.
- \* to provide accurate, authentic and informative resources for teachers and pupils in schools.
- \* Improve the quality of books, those books which contain serious mistakes should not be used in schools. It is equally important, in order to portray Islam adequately, that these books should be written by Muslim scholars in partnership with educationalists.

Muslims too have a great role and responsibility in this respect. They have a great challenge throughout this field, and must think how to deal with the general public which is so badly misinformed about Islam and Muslims.

- \* It is important to study and investigate misrepresentations of Islam and Muslims and to take the necessary steps for their redress.
- \* The *Qur'an* is the very first document that needs to be prepared in a straight-forward and non-technical language which is readable.
- \* After the *Qur'an* there is the need for a good prayer book written in clear and simple English. It could be made with tapes and modern audio visual equipment in order to get children interested.
- \* There is also a need for text books explaining the Islamic religion clearly which can be used in schools.
- \* Attention needs to be given to the history of Islam and of Islamic civilization as there is lack of good books on these subjects.

- \* A board of publication can be established which should include Muslim scholars and non-Muslim religious education experts to study these issues. Present and future needs could be scanned.

### Presentation of Islam in schools

Strongly related to the issue of resources for the teaching of Islam is the question of presentation of Islam in British schools. In order to present Islam fairly and authentically teachers need to be provided with essential knowledge about Islam. Although knowledge is necessary, that alone is not sufficient and therefore in addition to knowledge about Islam teachers also need to know how Islam influences the whole of a Muslim's life. In other words it is important for teachers to know how to process cultural and ethnic information as Gay pointed out, teachers need to know that:

"the key to understanding cultural characteristics of [ethnic] groups is to seek out patterns of human behaviour, sets of beliefs and values most members of the group ascribe to, different configurations of values, attitudes and behaviours by ethnic groups; and [know that] laboratory (classroom) descriptions of human behaviour are, at best, only approximations of how that behaviour is likely to be expressed in living use."<sup>15</sup>

More resources are required as well as training courses for teachers to fulfil this purpose. Enough research on Islamic education, its aims and objectives in a modern Muslim society, its methodologies and its practical guidelines have been developed. Various conferences on Muslim education have outlined objectives on teacher training and therefore can be adopted both at the pre-service and in-service levels. At the pre-service level, for example, it is important for the teacher to know the history of Muslim education, the aims and objectives of an Islamic-modern society and the social and academic standards that Islam

requires of the Muslim youth. At the in-service stage, again because there are now quite a number of Islamic organisations that hold conferences, seminars and workshops, teachers must be allowed to attend these in order to develop an insight into the objectives and participate in their debates.

### Racism and Religious Bigotry

In Britain, legislation exists to protect against racism and racial discrimination. However, there is no legal protection against discrimination and religious incitement to religious hatred. Muslims claim themselves to be the largest religious minority in Britain with their number around two million,<sup>16</sup> Muslims are a multi-racial, multi-linguistic and multi-cultural community. What unites this very diverse group of people is adherence to Islam. In every sphere and every walk of life the uniting factor amongst them is Islam. In other words, their identity is based on their belief in the ideology of Islam. The Muslim community, therefore, is not an ethnic minority as suggested in the Swann Report, but a distinct religious and cultural group, Islam being the central point in their life. In Britain the legislative objectives of racial equality and non-discrimination are governed by the Race Relation Act 1976. The Act prohibits discrimination on the ground of colour, race, nationality or ethnic origin. This has left the question of religious discrimination suspended. As Muslims identify themselves as a religious group they have no legal redress.

The Muslim community has been urging, without success, the government to enact legislation against religious discrimination "as a matter of principle". The government is not convinced that legislation against religious discrimination is needed. Muslims feel that their status has not been recognised on equal footing as other communities. For

example, it is legitimate to discriminate against Muslims as they are not protected by law, unlike other religious groups like Jews and Sikhs.<sup>17</sup> There is a need, therefore, for reform in this respect and legislative action is required.

As for schools the eruption of racist incidents in schools is not a new phenomenon. It is not a phenomenon that is easy to get rid of. Racism is an insidious evil which for the sake of the future unity and stability of our society must be countered. Positive steps are required to ensure that Muslims along with all other pupils are not subject to physical and verbal abuse. It may be added here that although schools have no control over racism, a clear policy by the schools can be effective in reducing its incidence. Schools have a moral and ethical obligation to teach pupils how to live in a racially and culturally pluralistic society.

In our society, schools are the only institutions that virtually everyone goes through, coming into contact in the process with at least some diversity of others. Therefore, schools have a very important role to play in this respect. In principle schools should give a firmer grounding to the general assumption that individuals in a democracy are morally obliged to obey the law, and people of all races, colours and national origins are not inherently inferior or of less value than his or her own and should not be disregarded or treated as less important. In fact this policy can unite the members of a pluralist society.

The role of education in this respect is therefore clear; that is, not only to equip a pupil with knowledge and understanding but also to develop their ability to formulate views and attitudes on the basis of this knowledge. One possibility is, as the Elton Report suggested, to widen the school curricula so as to give all pupils a better understanding of all the cultures which make up our society. Lord

Elton in his inquiry into bullying in schools asserted that a solution to racial harassment and intimidation is in the development of a culturally pluralist curriculum.

"We believe that using the curriculum to emphasise the importance of tolerance and respect for other cultures is a... productive approach. A variety of subjects can be used to point out the achievements of different cultures. Where possible these achievements should be linked to cultures represented in the school."<sup>18</sup>

It is accepted that schools alone can not significantly alter the basic structure of society but, at least at school level, they should do their best to counter racism and develop explicit policies to combat it. The following guiding principles prepared by the Inner London Education Authority provide a clear indication in developing a school policy on racism.

1. A clear, unambiguous statement of opposition to any form of racism or racist behaviour.
2. A firm expression of all pupils' or students' right to the best possible education.
3. A clear indication of what is not acceptable and the procedures, including sanctions, to deal with any transgressions.
4. An explanation of the way in which the school or college intends to develop practices which both tackle racism and create educational opportunities which make for a cohesive society and a local school or college community in which diversity can flourish.
5. An outline of the measures by which development will be monitored and evaluated.<sup>19</sup>



## Teacher Training

It is universally recognized that the teacher is the key person in an educational system. In the British context, teachers have a vital role to play in meeting the needs of Muslims and other minority group children as well as educating the majority towards understanding and acceptance of minorities. In order to fulfil this role the teacher needs to have clear guidelines in this respect. Without a sense of direction the teacher will fail to guide the younger generation to the desired objectives. The teacher has to have knowledge of the school in its present societal context; it is, therefore, essential that teachers are given the necessary knowledge about the minority children they teach.

As HMI discussion paper on initial Training in 1983 acknowledged:

"No teacher should lack understanding of the purposes of the curriculum and its relationship to the wider society; nor should a teacher lack understanding of the way in which the background of pupil's lives influence what they bring to their learning, and the expectations which they, their families and their teachers have of education. The student's course should enable him to place his work within this broader framework of educational meaning and purpose."<sup>20</sup>

However, it is important to stress here the teacher's attitudes towards minority group children is also important. Teacher training institutions have a crucial role in influencing teacher views, attitudes and perceptions about minority group children. As the Home Affairs Committee commented in their 1981 Report:

"Teachers can not reasonably be blamed for failing ethnic minority children if they have not had access to the sort of initial and in-service training which would enable them to perform more successfully."<sup>21</sup>

The Commission for Racial Equality in 1982 recommended that, since their attitudes and skills are crucial to the effectiveness of multicultural education, all teachers should have compulsory training in five areas. These are:

- a) awareness of the extent and influence of racism in societal institutions and the personal lives of individuals and groups;
- b) sensitivity to the ethnocentricity of existing school curricula, instructional resources and classroom practices;
- c) understanding of and respect for the cultural backgrounds of different ethnic groups;
- (d) knowledge of the process of language acquisition, and how it applies to second-language and dialectic speakers; and
- (e) knowledge of current research on race relations.<sup>22</sup>

It is highly important that clear social norms are defined for teacher training and expectation from a teacher to transmit these ideas to his/her pupils are determined.

#### **Parents and School involvement**

In fact, the quality of partnership between school and parents is the key to the success of each individual student. Parents have certain rights and responsibilities and, therefore, they should be encouraged to play their full part in supporting their children's education. Ethnic minority parents in general and Muslim parents in particular are often, for various reasons, apparently hesitant to take a full and active part in the schools. Vassen summarizes the situation.

"Lack of involvement has three main strands. First, the unwillingness of teachers to participate with parents who are

regarded as 'non-professionals' and thereby not qualified to offer anything. Second, the notion that parent's duties cease at the school gate. Third, the schools' rigidity in structuring visits that do not take into account the work commitments of parents."<sup>23</sup>

In fact many parents are unaware of the ways in which they might influence the school or develop a genuine partnership with teachers. The development of such a partnership between parents and teachers is very important. Parents need to be better acquainted with the education system and willing to relate to the schools, but bridges of communication are lacking to facilitate this process.

In a study, concerning the opinions of Mirpuri Parents in Saltley, Birmingham (1984) about their children's schooling, carried out by the Centre for the Study of Christian-Muslim Relations in Birmingham reported:

"The main problem facing the schools of the children is not a lack of interest on the part of Kashmiri parents, but the lack of facilities to promote contacts between home and schools."<sup>24</sup>

The study concluded:

"One must stress the potential and room for improvement in relationships between school and home. The Kashmiri parents appear to be far more willing than is generally assumed, but the ball rests in the schools' court."<sup>25</sup>

Close co-operation between teachers and parents is essential. There should be regular contact between both sides, and not only when problems occur. Parents should be encouraged to avail the opportunities to discuss their children's progress at parental evenings. Many parents are unable to communicate their concerns as

they have poor English, it is, therefore, helpful to provide interpreters during parent/teacher consultation. It should be emphasised here that in this respect the role of parents themselves is also vital. As the Scarman Report emphasised:

"Unless they [parents] do so [take a full and active part in the schools] however, teachers will remain unaware of the way they view the needs of their children and the effectiveness of school system... only if parents and schools can be brought together will parents appreciate what schools are trying to do for their children and teachers understand the parents' expectations."<sup>26</sup>

- \* There is a need for a substantial improvement of communications between schools and parents.
- \* There is need for a sustained and systematic service linking home and school, especially in areas where Muslims and other minorities are settled. The appointment of a home-school liaison officer who can communicate with parents in their languages other than English is the most valuable help in this respect.
- \* Adjustment could be made and sensitivities on both sides should be respected.
- \* It is important that parents are encouraged to feel that they are welcome in the school and are participants in the educational process.
- \* Parents should be made aware that they have a role to play in the running of the school and responsibility for the welfare of their children and therefore should be actively involved in school life.

As one LEA pointed out:

"Parents should be encouraged to feel that they are welcome in the school and are participants in the educational process. They must be drawn into the schools through social functions and otherwise thus gain an understanding of the school's functions and ethos so that they can more effectively discuss their children's progress with equanimity. Social events for parents should be held to cater for the various cultural interests."<sup>27</sup>

### Information to Parents

Parents ought to know as much as possible about the policy and practices of the schools their children attend. The 1980 Education Act requires schools to provide information to parents about their organization, staffing, details of curriculum, examinations and other provision. Local authorities are also obliged to provide written information to parents about local educational provision.

Generally speaking, it is a common procedure that schools every year issue a parent's handbook. This handbook contains a calendar of the academic year which has key dates listed, other information is also included. In addition students are provided with a diary and a study planner. But, as critiques have argued, parents do not receive enough information about schools and the policies adopted by the schools. As a result, they fail to exercise their rights and their children are deprived of the opportunities which are available to them.

Some authorities have produced very useful guides concerning Muslim pupils, for the schools to follow. Bradford Metropolitan Council, for example, has shown commendable initiative and effort by planning and producing an informative guide, though there is much room for expansion. There is a need for detailed written documents which address issues concerning Muslim pupils in schools. It is equally important that wherever necessary this information is translated into appropriate languages, as many parents have little or no knowledge of English.

### Community and Schools

A school can not itself achieve much without community support. Therefore the effectiveness of a community's cooperation is most important. The lack of community participation in the development of education impedes the expansion of education in a society. Schools need to co-operate with the community both to be effective in performing their tasks as well to involve a large number of people in their activities.

At present what is often missing is an effective communication between the Muslim communities and the schools. It is in the best interest of schools and the Muslim community to co-operate with each other because mutual consultation is always helpful in resolving problems. The opportunity should not be missed for the opening of a dialogue between representatives of two sides. The need is obvious as it is pressing.

- \* The authorities should take the initiative in planning schemes which could lead to better interaction between both groups.
- \* Regular meetings between the Muslim community and the authorities could be arranged so there can be mutual understanding of problems and co-operation among all on the basis of equality.
- \* A working party of headteacher, LEA and representatives of the Muslim community can be set up which can provide a forum for regular discussions on issues concerning Muslim pupils in schools like religious education, sex education and other school related problems.
- \* The Parent, Teachers and Friends Association can be set up to provide links between staff and parents, home and school.

## School Governors

In England and Wales education is a democratic partnership. The Department for Education and Employment, Local education authorities and School governors are the main partners in the system. In practice schools are under the direct control of their local education authority. The LEA appoints a governing body for each school who are responsible for making policy decisions. School governors are ordinary citizens with responsibility for an important area of public life as they play an important part in the management of a school. In fact it gives the local community the opportunity to become involved in the running of their school and to have a real stake in the education process. The governing body works closely with the head of a school. Its main function is to:

- \* determine the aims and curriculum policy of the school;
- \* allocate resources and make financial decisions;
- \* interview and appoint staff; and
- \* foster good relations with parents and the local community.

The make up of a governing board is as follows.

- Parent governors who are elected by the parent body. They must have a child or children at the school at the time of election.
- Teacher governors who work at the school and are elected by their colleagues.
- LEA governors who are appointed by the local authority, and
- co-opted governors who are chosen either because they come from a specialist group such as the business community, a local GP or a community leader.

Recent legislation has redefined their role and powers and today they, many of them being parents, find themselves in this increasingly important position. It was the 1980 Education Act, for example, which increased parent's right to know about what goes on in their local schools and to have a greater say in which schools their children should attend. The 1988 Education Reform Act, the largest piece of legislation since 1944, has changed the basic power structure within the education service. While it increased central government's control of the system, it also took powers away from the LEAs and gave those powers to the schools mainly through increasing the authority of governing bodies. The best way parents can influence the school is by getting involved in the system. Muslims ought to be involved in such processes as well as in positions of authority. However, the picture is not rosy when the participation rate of Muslims in education process is analyzed.

The Muslim community's involvement in educational institutions and their decision making procedures is seemingly lower than that of other communities. Muslim parents are generally inadequately represented on such bodies. If proper steps are sincerely taken then the above problem could be solved.

First of all there is a great need for a substantial improvement of communications between authorities, parents and the Muslim community in general. It is of the utmost importance that the authorities should co-operate with the community. Such participation will not be forthcoming if co-operation is made difficult.

Secondly, there should be checks and balances in the system for the various section of the society to have a chance to be heard and their views heeded as part of the decision-making. Muslims must be fairly represented at all level of management and in decision-making bodies. Thirdly, as there is a wide gulf in trust and understanding between



schools and Muslim community. One way of overcoming this is to encourage more Muslims to become governors of schools.

Fourthly, representatives from the local Muslim community could be appointed, as Muslim parents are generally inadequately represented on such bodies, to speak on the issues of crucial importance to the education of Muslim children.

Fifthly, the formal structures associated with the school should reflect the community it serves, in areas where Muslim pupils are in the majority, the governing body should reflect the school population itself.

Sixthly, it is necessary to find ways of making it easy for parents to serve on governing bodies.

In fact this is a long term project which requires sustained and serious attention.

### **Muslim Teachers**

Statistical information concerning the number of Muslim teachers in state schools is regrettably unavailable. The fact is that teachers from the Muslim community as well as from other minorities are evidently a minority in themselves. This is despite rhetoric that the employment of more minority teachers would be advantageous to schools.<sup>28</sup> If schools are to reflect a multi-cultural society then their curricula as well as their staff should be multi-racial too. According to the Community Relations Commission there are four main reasons for employing more ethnic minority teachers:

- "a. It is desirable for people staffing an educational service to be a natural reflection of the make-up of the population.

- b. People from ethnic minority groups should have opportunities to become professional workers if they have the desire and the ability to do so.
- c. Ethnic minority teachers act as a source of cultural expertise and skill for other staff and children.
- d. Ethnic minority parents and children who are unable or unwilling to trust the 'authority' to understand their needs are reassured by the presense of staff from their own ethnic group."<sup>29</sup>

It would be far more sensible in areas where schools contain a large number of Muslim pupils to employ Muslim head teachers and staff. But according the Muslim Educational Trust:

"It is sad that even in schools with 90%+ Muslim pupils there are few, if any, Muslim head teachers, teachers or non-teaching staff. This is often explained away as being due to a shortage of suitably qualified people."<sup>30</sup>

It is clear that the Muslim community is disproportionately under-represented in the teaching profession and therefore there is a need for more teachers drawn from the community. The DFEE should find ways of increasing their numbers. In fact there are three main sources for recruiting more teachers of Muslim community. These are:

1. Teachers from overseas, trained outside the European community,
2. Individuals who do not hold a formal teacher training qualification but hold an appropriate degree from overseas, and
3. Young people who have the appropriate qualifications or students currently in the schools who may be motivated to conceive of teaching as a profession.

The Muslim community too have a major role to play in this respect. Muslim parents and organisations should encourage young people to enter in teaching profession, stressing its importance in Islam as teaching is a noble profession according to Islam and teachers are considered to be in the footsteps of Prophets.

### **Order and Discipline**

Lack of discipline in state schools remains a major concern amongst both parents and community. Order and discipline is very important because good schools ought to have sound discipline and their entire organisation and programmes are based on orderly routines which help pupils learn and achieve best habits. It has become very important that teacher trainees are introduced in both the teaching course on the question of discipline and practical skill in class control, effective and productive discipline techniques where they learn how to encourage and motivate their pupils to work on their own initiatives.

From the Muslim point of view Islam claims definite requirements from teachers to work with and inspire pupils towards good conduct and educational progress. Therefore, teachers must be made fully aware of these requirements. At the same time (as Muslims claim) RE in state schools has failed to cater for the moral and spiritual development of their pupils. The negative effect of secular education is a cause for worry, divorcing moral and spiritual values from the content of curriculum. The norms of life are deeply influenced by secularism as there are those who maintain that RE must be justified on educational not religious grounds if it is to be incorporated in the curriculum. Obviously, this type of religious education gives new values to the young generation who do not recognize any absolute and permanent values.<sup>31</sup>

### Frequent and monitored homework progress

Strong academic learning in schools is vital. The more academic learning in a school the better the intellectual achievement of its pupils. Academic progress is the first and foremost objective of a school and so the more children will be successful and able to develop their knowledge. At the same time they should be given homework regularly and have their homework checked, this way their progress can be monitored.

Homework is an important part of successful learning which takes place outside the school day. It teaches pupils how to organise and plan their study time outside school. Homework is given in all good schools and checked by their teachers. Pupils are guided by their tutors and their progress can be monitored regularly. In all famous and successful public schools, for example, the secret of success lies in their administration of homework which is done through the tutorial system. Tutors take a more personal interest in the growth habits and personality formation of their tutor group. They regularly monitor their homework and discuss it with their pupils and this way they develop their academic and character progress. Homework records are kept and performance of children is rewarded individually in the house system and then at the all school level. In this way, homework credits in a good school become real targets towards which pupils work and aspire to compete. This makes the teaching activity more inspiring and effective.

But in schools where classes are over-sized and teachers are not well paid, homework is neither set nor marked. Therefore, teaching remains poor in quality and in production.

Of course, the problem relates to political and economic priorities and has to be solved by government. But at the level of the teacher training colleges and institutes it is important that trainees are

taught the principles of homework administration and supervision. Teacher trainees should be given special emphasis upon the techniques of homework administration so that their teaching becomes more rewarding. A lot depends on the discipline of the school but even individual teachers could make their own teaching more effective by relying on regularity in the setting, marking and recording of homework of their pupils.

It must be pointed out here that parents too have a role and responsibility in this respect. Talking about what happened in school is the most important daily help any parent can give. Next step is to check the child's personal planner, if it is not possible daily, then at least twice a week. To produce a quiet time and space for homework to be done - perhaps 1-2 hours.

### **Single-sex schooling**

One of the anxieties of Muslim parents relates to the lack of single-sex schooling, particularly for girls of secondary school age, as there is the problem finding single sex schools in the state system. The problem is becoming acute as many single-sex schools have been phased out in favour of co-educational schools. Culturally, Islam does not encourage the idea of the free mixing of adolescent boys and girls except for morally and socially beneficial purpose such as marriage and Muslims, therefore, want their children to receive education in single-sex schools.

It may be added here that, as discussed in a previous chapter, apart from religious reasons there are social, moral and educational reasons in favour of single-sex education as well.

In fact much of the appeal of Muslim schools has been created by the decline in provision of single-sex schools as it has been one of the most sustained demands of the Muslim community. Muslim parents have

very little real choice about their daughter's schooling. They want free access for their daughters to existing single-sex schools and re-establishment of more such state schools which have been closed down.

- \* The authorities should, therefore, consider the value of retaining an option of single sex education as part of secondary school provision.
- \* Muslim parents have a restricted choice about their daughter's schooling. It was important, if choice was to be realised, for the authorities to recognise and be aware of the areas in which Muslim and other parents supported the idea of single sex schooling.
- \* The DFEE may look into the setting up or helping to set up single sex schools where a sizeable need is indicated.
- \* One option would be to introduce single sex classes.

Table 12: The Number of Maintained Secondary Schools in England

	1968	1978	1981
Boys	1066	479	391
Girls	1071	489	415
Co-educational	3085	3743	3848

Source: DFEE (1985) Basic Schools Statistics

### Muslim Supplementary Schools

It does not seem necessary to explain and prove again the importance of Madrassahs, often referred to as supplementary schools or Quranic schools. Suffice it to say that Madrassahs have remained for centuries, before modern universities were introduced in the Islamic

world, as the nucleus of all intellectual, cultural, legal, social and economic life of the Muslim society. In Britain the Muslim community has established supplementary schools for Islamic education. These schools, as discussed in previous chapter, have some shortcomings such as lack of proper classrooms atmosphere and other facilities.

But Despite their rudimentary facilities supplementary schools have been the backbone of Islamic education in this country. What is needed is a thorough review of their curriculum and standards of teaching with the aim of professionalising them in the delivery of Islamic education. There are a number of steps which could be taken in this respect.

#### **Lack of communication**

Communication and purposeful contact are the prerequisites of a consensus-building process. There is often a gap between the Muslim community and the authorities. These schools can provide the channel of communication through which authorities and the community could be in touch with each other. Thus the gulf created by the lack of communication can be expected to be bridged eventually.

#### **Improvement of the environment**

In order to improve the supplementary school environment, as these schools do not have proper class-room atmosphere and necessary facilities, local state schools can be used for this purpose. After school hours a few classrooms of a local school could be made available to the community where children can learn in comfort.

#### **Teacher Training**

There is a great need to provide training to help supplementary schools teachers to improve their professional competence and to upgrade their qualifications;

- in order to make an effective use of educational technology they need to be given the necessary knowledge, skills, and understanding.

To fulfil the above purposes teacher training programmes are needed, teachers need to participate in seminars and training programmes but these teachers do not have these opportunities.

- \* The authorities and the community should give adequate consideration to the training of these teachers. It is necessary for these teachers to have some courses or sessions for training.
- \* A suitable syllabus could be drawn up for the training programme, a knowledge of English is important.
- \* local education authorities could extend training facilities to these teachers.

#### **Exchange of visits**

As mentioned earlier, communication and purposeful contact are the prerequisites of a consensus-building process. By exchange of visits both state schools and supplementary schools could become closer. By exchange of their views and experiences both sides teachers could learn a great deal from each other.

It is therefore, important that arrangements are made for both sides teachers to frequently visit each others' schools. These contacts are essential and should be on a regular basis. There is a need for liaison committee in which teachers from both sides should participate in tackling problems in education. In fact this committee could provide a forum for regular discussions on RE and other matters.



### **Uniform Syllabus**

Generally speaking there is no agreed syllabus to follow. The syllabus offered to students in these schools has two components: the Qur'an and Islamic studies. In some schools language classes are also offered. There is, therefore, a need for a uniform syllabus on Islamic education.

### **Financial Assistance**

Lack of suitable accommodation, trained staff and other amenities are the major problems with the root-cause being no funds or finances. These schools are an additional financial burden on the community as financing of supplementary schools is done by the community. These schools do not receive financial assistance from the government. These self-help groups always seek donations through monthly banker's orders and annual membership but this, certainly, is inadequate in the light of the problems they are faced with. The authorities need to have a sympathetic attitude towards these self help projects. In order to get the sympathy and co-operation of the Muslim community, the local authorities should give financial assistance to these schools to overcome their problems.

### **Muslim Schools**

Muslim schools represent Muslim values as well as freedom of religion, uniform, prayers, food, diet and holidays, Arabic and Islamic studies. Muslims don't have to fight for these rights as government of the school is in their hands. In my view all aspect of Muslim schools, their aims, administration, curriculum, activities, teachers, discipline should stress the Islamic values. They must also stress the fact that these schools operate as British Muslim schools conforming to the British native norms and feelings proved to be British and

Muslim. They do not conform to any standards outside Britain. It would be the height of folly to reject the British school system out of hand. After all it has much to offer. No doubt standards vary from school to school. It would be a mistake to blame the education system for the inadequacies in the society. Muslims can learn much from the system here and attempt to utilise it within their schools. Muslim schools, for example, need to go outside their own environment for in-service training and I believe that they can benefit from the experience of other faith schools in this respect by creating a closer professional relationship with the wider educational community. In order to equip their pupils for living and working alongside people of diverse faiths and cultures in Britain's pluralist society, it is important for Muslim schools to inform them about the religious beliefs and practices of other faiths. Nobody is suggesting that nothing is being done. On the contrary, what is done should be complemented with improvements that still need to be carried out so that at the end these schools should be able to achieve their stated aims and objectives.

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## CHAPTER 6

### CONCLUSION

This study has traced the origin and reasons under which Muslim migration to Britain took place in the fifties like other European countries which continued up to the seventies. They migrated from different parts of the worlds. Most of these Muslims have come from Asian and African countries. Though there are no statistics on religious basis, it is estimated that Muslims in Britain currently stand at one million and the number is increasing.

They arrived to join other foreign origin workers who had been massively mobilized since 1945 when the economic boom demanded the import of labour which, in fact, came from ex-colonies. The close relationship between immigration and the demand for labour was broken, however when the Government announced its intention to impose controls on immigration in early the sixties.

It has established that at first these migrants did not consider the introduction of their religion and cultures on British territory, as they intended to live here temporarily and thereafter return home. The majority of them were single males and had no intention to settle in Britain. The idea was to make as much money in as short a time as possible in order to return home within a few years. But for many migrants this aim proved unattainable and they have to redefine their plans accordingly. Whatever the original intentions of these migrants about staying or returning, the 1962 Immigrants Act, to a large extent, changed the situation for these migrants. As a result they began bringing in their wives and children. In fact, once children were born and started going to school, the prospect of return even further receded. In other words family reunification meant a much longer duration of stay.

Obviously the longer they stayed, the more inevitable it became that they changed their expectations and plans. Nevertheless, many still cling to the illusion of returning to their homeland, but they have been saying that since their arrival in some cases for thirty years. The emigrants, as evidence suggests, are always in a dilemma and are never really sure if their decision was the right one. In short they have become settlers, the expression "second generation" has now become a standard one, though third generation is knocking at the doors of these immigrants. Muslims and others have formed communities with their own institutions and identity.

The study has also stressed that Muslims living in Britain have unique and complex problems. The basic problem which confronts them is how to ensure their survival as a distinct religious community. The main concern and focus of attention of the older Muslim generation is to ensure that the next generation is not lost to Islam and, therefore, major efforts and resources are devoted for this purpose. They are concerned about their children's education and social environment. The younger generation, having a foot in two societies, is uneasily positioned between two cultures.

As Clifford Longley points out;

"One of the deepest divisions in Muslim Britain is between the generations, those born in Britain and immigrants. For the latter Britain is forever foreign; for those who have known nowhere else, it is home. It is they who will fashion a new Islamic culture for themselves, their own blend of Islam and Britishness; or will they see it slip under the control of foreign Muslim interests?"<sup>1</sup>

Muslim parents especially the older generation are concerned about the Westernization of their children. Muslims maintain that their children

are exposed to a wide range of influences, most of which are totally at odds with Islamic principles. They fear that their children are deprived of their religion and culture and have become alienated from them.<sup>2</sup> Muslims want their children to uphold parental values.

In fact Muslim children are living under the shadow of two conflicting cultures. This younger generation encounter, on the one hand their parental demands, who see the security and harmony of their Islamic traditions being eroded by the permissive lifestyles of the Western society on the other hand they are exposed to the exploitative and destructive influences of market forces and the media.

These children are not in a position to face the tension and problems generated by this situation of conflict.<sup>3</sup> Nowhere is this conflict more apparent than in the field of education. There is conflict between the school environment and the beliefs and values of Islam. The educational system in Britain is based on secularism and liberalism. Muslims feel that state schools are not interested in the moral and cultural development of their children as they are exposed to irreligious ideas in schools. RE in state schools has failed to cater for the moral and spiritual development of Muslim children.<sup>4</sup> At home these children are subjected to TV programmes which are loaded against religious beliefs.

The religious needs of Muslims in Britain are served by the mosques and Islamic centres. Estimates indicate that there are more than 900 mosques (including 20 purpose-built mosques) and prayer halls in Britain. As has been emphasized the most pressing problems confronting Muslims in Britain, which needs immediate attention is the education of their children. The difficulties and challenges they face on this issue can not be overestimated. To tackle them this study recommends that they need planning, cooperation and effort. It needs hard work indeed. But without hard work nothing would ever be

achieved. There are very few organisations active in the field of education of Muslim children. The contribution of the Islamic Academy Cambridge, the Muslim Educational Trust and Union of Muslim Organisations of United Kingdom and Eire is appreciable. Fulfilling the needs of the Muslim community in the field of education alone is a task requiring formidable effort, dedication and enterprise. If such a role is to be adequately fulfilled it can not and should not rest on the shoulders of any single individual or organisation. The co-operation and participation of the community is very important in these projects. Muslims want to preserve their ideological character; they are eager to ensure cultural and religious continuity and they want their language and civilisation to be taught to their children. They see it as a necessity for their children. Because the generation without any inherited religious and cultural values shall be unsure of itself and be insecure psychologically as well. They will fail to make a positive contribution to the wider culture and civilisation of Britain.

In order to provide Islamic education to their children, Muslim communities have established mosques and supplementary schools. These schools exist in order to meet particular needs and give the community a sense of self-fulfilment. Their immense contribution and continuing role is of the utmost importance. But most parents seem to be dissatisfied with the present provision and consider these schools to be far from ideal.

It is stressed that Muslims are part and parcel of British society. They, therefore, want to participate in the development of Britain into a healthy multi-cultural society.

The Muslim community needs to establish a strong and well-educated generation of young Muslims able to play a positive role as well as to project Islamic culture in this country. Muslims, therefore, want to establish their own schools and want the government to support the



setting up of voluntary-aided schools. At present there are more than 40 full-time Muslim schools functioning all over UK. These schools are funded by the Muslim community with no government help. According to the latest league tables published in November 1995 Muslim schools achieved a mixed bag of results. Some schools like Islamia Girl's school in Brent, The Islamic college of Tower Hamlets and Al-Furqan school in Birmingham maintained their reputation for excellence, coming top of their respective tables.<sup>5</sup> Some schools even achieved 100% pass rates despite suffering from a continuing shortage of funds.<sup>6</sup> Two factors need to be taken into account if one makes any comparison of educational standards.

- (i) These schools are at an embryonic stage and,
- (ii) they have no state funding.

They have been struggling despite their meagre resources.

In today's pluralist democratic Britain everyone (including Muslims) must receive the same treatment under the Law of the land. The 1944 Education Act has enshrined within it the right for any faith community to establish their own denominational voluntary aided schools.<sup>7</sup> Various faith schools - Christian and Jewish are funded by the government.

There are currently 4500 voluntary-aided schools in Britain, most of them are Church of England and Roman Catholic. The Jewish community has over twenty schools. However, not one single Muslim school has succeeded in getting funds, despite excellent academic achievements. In 1982 Dr Rhodes Boyson announced in Parliament:

"The Government fully supports the very valuable part that voluntary schools play in our education system. They provide what many parents want for their children - education in

maintained school but in an atmosphere which reflects their faith."<sup>8</sup>

It has been noted that the Muslim community's demand for voluntary aided schools has provoked a lively debate. These schools have been portrayed as divisive and damaging to a multi-faith and multi-cultural society. The Muslim community has two options. First is to continue campaigning for Muslim voluntary aided schools. Under the 1944 Education Act, the Muslim community applied for government aid, however, to date, applications for voluntary aided Muslim schools in Bradford, Kirklees and Brent have all been rejected. The Islamia primary school in Brent, north west London, run by the Islamia school Trust, applied twice for state funding through voluntary-aided status but failed in getting state funds.

The Government rejected Islamia's application on the grounds that the local state schools have too many empty places. Islamia school has repeatedly shown that it meets the DFEE requirements on curriculum balance, teaching standards and all the other criteria involved. There are more than 1000 names on its waiting list. Muslims believe that the government's refusal to offer Islamia School voluntary aided status is an unfair, an unjust, denial of their legal right enshrined in the law of the land.

A second option to Muslim parents is to opt out of LEA control. The present government is committed to increase parental involvement in education. Under the 1988 Education Reform Act, the Government claims that parents will not just be able to choose their children's schools, but also in future possess the right to determine the status of the school of their choice. The 1993 Education Act similarly allows "any persons" to apply for existing independent schools or proposed schools to be funded as grant maintained schools.<sup>9</sup> However, it is debatable

whether the enhancement of parental choice will be extended to the Muslim community. In 1983 Mrs Thatcher was reported as saying that in schools it was the state's responsibility to express certain values and standards "and these, I would say, are based inherently on Judaism and Christianity."<sup>10</sup>

According to E. Temime:

"For the establishment of minorities also depends on the transmission and reproduction of a past (actual or mythical). The individual immigrant as an individual may be ignored. He is merely a foreign element of one kind or another, his presence being temporary. [That same individual can not be ignored for long, for once he or she installs] a "family environment," passing on to others the traditions and values which are its own and those of the country of origin or country [or group] of reference."<sup>11</sup>

The main rationale behind such schools is to establish two principles as rights for their children:

- (i) to achieve high standards of education; and
- (ii) to preserve, maintain and transmit their religious beliefs and values.<sup>12</sup>

Islam is a complete way of life and education is a very important part of that life. Muslim schools, as Muslims claim, not only represent Muslim values but in a Muslim school they don't have to fight for basic rights such as freedom of uniform, prayers, food, diet and holidays etc. More than one million Muslims cannot remain as they are, the numbers are too great. The time has surely come for Muslims, demanding voluntary aided schools to have their claims taken seriously.

Account must be taken of the fact that in Britain Muslims have integrated into the society and are full citizens, while in some other European countries Muslim communities do not have full citizenship rights. Muslims living in Britain are facing, directly or indirectly, many problems regarding the education of their children. But these problems are not insoluble because this country respects the rights of individuals and communities. The Muslim community needs to be better acquainted with the system itself. Most parents, for example, are ignorant of their legal and social rights regarding the education of their children. What is lacking, on the Muslim part, is a united voice.

A community is like a living body. Whenever there is a lack of communication within its parts, the body loses its coordination. It becomes ineffective in its functions, and may continue to work without achieving the desired efficiency. The study has therefore come to the conclusion that in order to use their collective power to influence the central and local government to solve their problems, Muslims need a properly organized national recognised representative body of the Muslim community. This representative body should not be subject to sectarian, nationalistic and party politics. It has to be independent, pro-active and effective. The Muslim population in the UK currently stands at 1 to 1.5 million, but it is sad that there is only one Muslim member of Parliament (MP) and there is no representation in the House of Lords.

As discussed, Muslims in Britain have a legal security of citizenship and therefore have full citizenship rights. They must join political parties and pressure groups as British citizens. Muslim parents should be encouraged to join school governing bodies which are becoming more powerful than LEAs.

To conclude, Muslims can not be ignored in Britain as they have integrated into the society and are full citizens. The Muslims are known to be a law-abiding community. There are obvious cultural and religious differences which are causing strains.

Britain is a multicultural, multiracial and multifaith country. In a multicultural pluralistic society it is the right of each group to have an equal voice and participation in the making of social and educational policies. It can not be satisfied by accepting the notion that everything is as good as everything else. Muslims ask to be treated as equal citizens. They expect the same treatment, especially in education, from the establishment as other religious groups have already received. What is needed is a consistent dialogue between authorities and the community. Finally, Muslim must continue to contribute to the peace, prosperity, moral and spiritual welfare of Britain which is their adopted home. They should respect its institutions, laws, norms and customs. The British culture and value system are also based on universalistic principles of democracy, rational discourse, the rule of law and respect for the right of all irrespective of difference of race, colour, and religion. Therefore, they should take their place in it, without losing their Islamic identity, and make their influence felt, in a positive way.

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## GLOSSARY

<i>Allah</i>	The Arabic name for God/Supreme Being.
<i>Al-Fatiha</i>	This is the first of the 114 Surahs of the Qur'an.
<i>Akhira</i>	Hereafter.
<i>Allama</i>	Most erudite, very learned.
<i>'Asr</i>	Mid-afternoon prayer, third of the five daily prayers.
<i>Azan</i>	Call to prayer
<i>Dar-al-Uloom</i>	The House of Learning; Academy.
<i>Eid-ul-Fitr</i>	Islam has two major festivals a year. The first is called Eid-ul-Fitr. It falls on the first day of Shawwal, the tenth month of the Muslim year, following the month of Ramadan.
<i>Eid-ul-Adha</i>	The Eid-ul-Adha occurs towards the end of the pilgrimage period.
<i>Fajr</i>	Early morning prayer after dawn, this is the first of the five daily prayers.
<i>Fatima/Fatimah</i>	Daughter of Prophet Muhammad; Wife of Ali, the fourth Caliph, and mother of Hassan and Hussain.
<i>Fiqh</i>	Lit: 'intelligence, knowledge'. The term denotes the science of jurisprudence in Islam.
<i>Halal</i>	Permitted, e.g. halal food.
<i>Haram</i>	Prohibited, e.g. haram meat.
<i>Hadith</i>	Tradition. The term is used to cover all the sayings, Actions and teachings of Prophet Muhammad on matters of religious doctrine or conduct and forms the second source of Islamic law after the Quran.
<i>Hajj</i>	The annual pilgrimage to Makkah, a duty for every Muslim with proper fiscal means and in good health once in life.

<i>Hijra</i>	Migration: The Migration of Prophet Muhammad from Makkah to Medina. The Islamic era start from the Hijra of the Prophet.
<i>Ibada</i>	The Arabic name for worship.
<i>Ibn</i>	Son.
<i>Ijma</i>	Lit: Unanimity of opinion/Consensus. Ijma expresses the unanimous consent of the learned scholars of theology. Ijma forms the third source of the Islamic law after the two primary sources of the Qur'an and the Hadith.
<i>Ijtihad</i>	Lit, the exerting of one's self to the utmost degree, in Muslim theology and law, the term is used to denote the utmost efforts to ascertain, in a given problem or issue, the injunction of Islam and its real intent. Ijtihad consists in legislating on matters for which neither any explicit injunctions nor even precedents exist, subject, of course, to the general principles of Islamic law.
<i>Ilm</i>	Knowledge.
<i>Imam</i>	Lit: One who leads the caravan, hence a guide, commonly used to designate the leader of the congregation in prayer, or the leader of the Muslim community.
<i>Iman</i>	Belief.
<i>Imamate</i>	The Shi'ate conception of Imamate; to denote the hereditary charismatic leadership or polity.
<i>'Isha'</i>	Evening prayer - usually recommended before midnight, this is the last of the five daily prayers.
<i>Jamia Masjid</i>	Great (or Friday) Mosque.



<i>Jum'ah</i>	Friday.
<i>Ita'at</i>	Obedience.
<i>Ka'abah</i>	A cube-like structure of stones covered with a black material of brocade in the centre of the Holy Mosque in Makkah is called Ka'bah. The Ka'abah is such a place and such a centre. In fact it is the symbol of the worship of Allah alone as Muslims in their prayer face towards the Ka'abah in Makkah wherever they may be.
<i>Kalam</i>	Speech; articulated sentence; theology.
<i>Khalifa</i>	Caliph.
<i>Khilafah</i>	Caliphate.
<i>Koran/Qur'an</i>	The Holy Qur'an. The Qur'an is the fundamental source of guidance for Muslims.
<i>Madrassah</i>	A Muslim school or college for higher studies. First founded in Baghdad in 1067 A.D.
<i>Maghrib</i>	Prayer just after sunset, the fourth of the five daily prayers.
<i>Ma'rufat</i>	Virtues; The term denotes all virtues and good qualities that have been accepted by all religions, ethical groups and humanist groups.
<i>Munkarat</i>	Vices; The term denotes evils that have always been condemned by human nature as evils.
<i>Maktab</i>	Writing place, primary school.
<i>Marja'</i>	The most senior and learned member of the Shia Muslim's religious establishment.
<i>Marja'iyah</i>	The (Shi'as) Supreme Religious Authority.
<i>Masjid</i>	The Arabic name for Mosque.
<i>Mujtahid</i>	A Muslim divine of the highest degree of learning.
<i>Muazzin</i>	One who calls to prayer.

<i>Qiyas</i>	Analogy: the fourth source of Islamic law.
<i>Salah</i>	Regular prayers five times every day.
<i>Salatul Jum'ah</i>	The Friday Congregational Prayer.
<i>Risala</i>	Prophethood.
<i>Shahada</i>	Declaration of Faith.
<i>Shari'ah</i>	The Rule of Law in Islam. The sources Shari'ah are the Qur'an, the Sunnah, Ijma and Qiyas.
<i>Sufi</i>	Islamic mystic.
<i>Sunnah</i>	Lit: a way or manner or example of acting or mode of life; It indicates Prophet Muhammad's actions, practices and sayings. Sunnah is the second source of Islamic Law.
<i>Sunnis</i>	People of the Sunnah. The great majority of the Muslims in the world are Sunni Muslims. They recognised themselves to be the true followers of the Sunnah. Sunni Muslims recognise first four Caliphs rightly guided.
<i>Shi'a</i>	Lit: follower, split. About 10% of Muslims worldwide are Shi'a. They consider Imamate as the best guide.
<i>Surah</i>	Chapter: The Qur'an is divided into 114 chapters, each of which is called a Surah.
<i>Sawm</i>	Fasting in Ramadan. Muslims are required to fast for one month of Ramadan, the ninth month of the Muslim lunar calendar.
<i>Shawwal</i>	Tenth month of the Islamic calendar.
<i>Tafsir</i>	Lit:explaining. Commentary on the Holy Qur'an.
<i>Taqlid</i>	Uncritical acceptance of authority.
<i>Tawhid</i>	Oneness of God.
<i>Ummah</i>	The Muslim Community at large.
<i>Umrah</i>	The appointed pilgrimage known as Hajj can only be

performed on the appointed days on the month of Dhu-Hijjah. There is another pilgrimage to Makkah, it may be done at any time; in this case it is called 'umra' meaning visitation to the Holy Mosque.

<i>Usul</i>	Epistemology, Principles.
<i>Zawiah</i>	Literally a corner.
<i>Zakat</i>	Welfare due to the needy. Zakat is paid once a year, when the capital and income reach a certain point, called 'Nisab'.
<i>Zuhr</i>	Midday prayer, the second of the five daily prayers.
<i>Zul-Hijja</i>	The twelfth month of the Islamic calendar.

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APPENDIX A

Questionnaire about  
**MUSLIM SCHOOLS**  
in Britain

**(1) Background**

- (a) Title of the School .....
- (b) Brief history of the School .....
- .....
- .....
- .....
- (c) When was the School founded ? .....
- (d) Who were the personalities involved in establishing the School ? .....
- .....
- .....
- (e) What were the factors or reasons behind establishing the School ? .....
- .....
- .....
- .....
- (f) What was the Muslim community's early response to the School ? .....
- .....
- (g) What were parental attitudes towards the School at the time ? .....
- .....
- (h) How many children registered initially ? .....
- .....

(i) Were there any difficulties in establishing the School ? .....

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**(2) Aims & objectives of the school**

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**(3) State briefly the structure of the school**

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**(5) Language of instruction.**

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**(6) Resources of the school.**

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.....

**(7) Finance.**

(a) How are the financial expenditures met ? .....

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.....  
.....  
.....

(b) What is the fee structure ? .....

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.....

**(8) Qualifications of teachers, their commitments & attitudes toward the school.**

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**(9) Pupils attitudes towards the school.**

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**(10) Parent attitudes at present.**

.....

.....

**(11) Additional questionnaire.**

(a) What are the sub-national ethnic groups attending the school ? .....

.....

.....

(b) What are the language groups attending the school ? .....

.....

.....

(c) What are the catchment areas of the school ? .....

.....

.....

(d) How many pupils attend the school ? .....

(i) Boys ? ..... (ii) Girls ? .....

(e) How many teachers are employed ? .....

(i) Male ? ..... (ii) Female ? .....

(f) What are the sources from where the teachers obtain their qualifications ?

.....  
.....  
.....

(g) Primary or Secondary school ? .....

(h) Has the school applied for voluntary aided status, if so, what has been the outcome?

.....  
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.....

(i) What are the quality assurance mechanisms ? .....

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.....

(j) What is the agreed syllabus ? .....

.....

**(12) Any other additional comments.**

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APPENDIX B

# Muslim Schools in Britain

<u>ORGANISATION</u>	<u>ADDRESS</u>	<u>NOTES</u>
<i>Al-Furqan Primary School</i>	Jamea Masjid Bradford Road, Batley Carr DEWSBURY West Yorkshire	Mixed primary
<i>Al-Furqan School</i>	Stanfield House 447 Warwick Road, Tysley BIRMINGHAM West Midlands B11 2JR	Mixed primary girls' secondary
<i>Al-Hijrah School</i>	Midland House 71 Hob Moor Road, Small Heath BIRMINGHAM West Midlands B10 9AZ	Boys & girls' primary & secondary
<i>Al-Huda Girls' School</i>	74-76 Washwood Rd Saltley BIRMINGHAM West Midlands B8 IRD	Girls' primary & secondary
<i>Al-Islah School</i>	108a Audley Range BLACKBURN Lancashire BB1 1TF	Mixed primary Girls' secondary
<i>Al-Isra Islamic College</i>	Heathlands Upper Welland Rd and MALVERN WR14 4HN	Co-ed primary secondary, boarding

**ORGANISATION****ADDRESS****NOTES**

**Al-Jamiatul Islamiyah Darul  
Uloom Lancashire UK**

**Former Blair Hospital  
Bldg Hospital Road  
Bromley Cross  
BOLTON  
Lancashire  
BL7 9PY**

**Boys' secondary  
ages 11 - 18,  
boarding**

**Al-Khoei Foundation Schools**

**Chevening Road,  
Kilburn  
LONDON  
NW6 5TN**

**Boys primary &  
secondary,  
Girls' primary  
& secondary**

**Al-Manar School**

**7 the Avenue  
LONDON  
NW6 7YG**

**primary**

**Al-Muntada Islamic School**

**7 Bridges Place  
LONDON  
SW6 4HR**

**Co-ed primary**

**Amina Hatun Islamic School**

**The Annexe,  
Suffolk Rd Entrance  
277a St. Ann's Road  
Tottenham  
LONDON  
N15 5RG**

**primary**

**Balham Preparatory &  
Girls' School**

**Balham Mosque  
45-47 Balham High Rd  
LONDON  
SW12 9QN**

**Co-ed primary,  
girls'secondary**

**Birchfield Independent Girls'  
School**

**41 Wilson Road  
Birchfield  
BIRMINGHAM  
West Midlands  
B19 1LY**

**Girls' secondary**



**ORGANISATION****ADDRESS****NOTES****Birmingham Private Boys'  
School****68-70 Wrights Rd  
Saltley  
Birmingham  
West Midlands  
B8 1NS****Boys' primary and  
secondary****Bolton Muslim Girls' School****B.M.W.A. Building  
High Street  
BOLTON  
Lancashire  
BL3 6TA****Girls' secondary****Brondesbury College for Boys****8 Brondesbury Park  
LONDON  
NW6 7BT****Boys' secondary,  
boarding****Coventry Muslim School****54 Cambridge Street  
COVENTRY  
CV1 5HW****Co-ed primary,  
girls' secondary****Daul-Uloom Al-Arabiya  
Al-Islamiya****Holcombe Brooke  
Holcombe  
BURY  
Lancashire  
BL8 4NG****Boys darul uloom,  
boarding****Darul-Uloom, London****Foxbury Avenue  
Off Perry Street  
CHISLEHURST  
Kent  
BR7 6SD****Boys' secondary,  
boarding****Darul Uloom Islamic High School****523 Coventry Road  
Small Heath  
BIRMINGHAM  
West Midlands  
B10 OLL****Boys' secondary,  
boarding**

**ORGANISATION****ADDRESS****NOTES****Darul Uloom Leicester****119 Loughborough Rd  
LEICESTER  
Leicestershire  
LE5 4LN****Boys'darul uloom,  
boarding****Feversham College****Feversham Street  
BRADFORD  
West Yorkshire  
BD3 9QL****Girls' secondary****Gloucestershire Islamic School****Sinope Street  
GLOUCESTER  
Gloucestershire  
GL1 4AN****Girls' secondary****Hijaz College****Watling Street  
NUNEATON  
Warwickshire  
CV11 6BE****Boys sec/higher,  
boarding****Ikra Primary School****117-119 Newington Rd  
LONDON  
N16 8BU****Co-ed primary****Institute of Islamic Education****South Street  
Savile  
DEWSBURY  
West Yorkshire  
WF12 9NG****Boys'darul uloom,  
boarding****Iqra Community School (Boys)****1 Gresham Road  
LONDON  
SW9 7PH****Boys' primary****Iqra Community School (Girls)****3-5 Gresham Rd  
LONDON  
SW9 7PH****Girls' primary**

**ORGANISATION****ADDRESS****NOTES****Islamic College****16 Settles Street  
LONDON  
E1 1JP****Boys' secondary****Islamia Schools****129 Salusbury Road,  
Kilburn  
LONDON  
NW6 6RG****Co-ed primary &  
Girls' secondary****Islamia Girls School****Masjid Noor,  
Crossland Road  
Thornton Lodge  
Huddersfield  
West Yorkshire  
HD1 3JS****Girls' secondary****Islamic Institute****64, Industry Road  
SHEFFIELD  
S9****Secondary, boys  
and girls****Islamic Institute for Education  
and Training****Al Jamia Al Islamia,  
Inholms Road  
Fosse Way, Flintham  
NEWARK  
Nottinghamshire  
NG23 5LQ****Boys 'darul uloom  
& boarding****Jamia Al-Hudaa****Forest House,  
Berkeley Avenue  
Mapperley Park  
NOTTINGHAM  
NG3 5AF****Girs' boarding****Jamia Al-Karam****Eaton Hall  
EAST RETFORD  
Nottinghamshire  
DN22 OPK****Boys' secondary  
boarding**

**ORGANISATION****ADDRESS****NOTES****Jamea Al-Kauthar****Ashton Road  
LANCASTER  
LA1 5AJ****Girls' secondary  
boarding****Jameah Islamiyah****Catts Hill  
Mark Cross  
CROWBOROUGH  
East Sussex  
TN6 3NJ****Boys' darul uloom  
boarding****Jamia-Tul-Imam Muhammad  
Zakaria****Thornton View Rd  
off Pasture Lane,  
Clayton  
BRADFORD  
West Yorkshire  
BD14 6JX****Girls' darul uloom  
boarding****King Fahad Academy****Bromyard Avenue  
LONDON  
W3 7HD****Leeds Girls' Academy****Islamic Centre  
46-48 Spencer Place  
LEEDS  
LS7 4BR****Girls' secondary****Leicester Islamic Academy****320 London Road  
LEICESTER  
Leicestershire  
LE2 2PJ****Co-ed primary,  
girls' secondary****Madinatul Uloom Al-Islamiya****Butts Lane  
Summerfield  
KIDDERMINSTER  
Worcestershire  
DY10 4BH****Boys' secondary,  
boarding**

**ORGANISATION****ADDRESS****NOTES****Madni Girls' School****15/17 Rampart Street  
LONDON  
E1 2LA****Girls' secondary****Madni Muslim Girls' School****1-3 Thornie Bank  
Scarborough Street,  
Savile Town  
DEWSBURY  
WF12 9AK****Girls' secondary****Manchester Islamic High  
School for Girls****55 High Lane  
Chorlton  
MANCHESTER  
Lancashire  
M21 1FA****Girls' secondary****Manchester Muslim  
Preparatory School****The Grange  
551 Wilmslow Road  
MANCHESTER  
M20 4BA****Co-ed primary****Muslim Girls' School****104 Spotland Road  
ROCHDALE  
OL12 6PJ****Girls' secondary****Palfrey Girls' School****Countess Street  
WALSALL  
West Midlands  
WS1 4JZ****Girls' secondary****Preston Muslim Girls'  
Secondary School****Unit 1,  
36 Deepdale Mill Street  
PRESTON  
Lancashire  
PR1 6QL****Girls' secondary**

**ORGANISATION****ADDRESS****NOTES****Taibah School****27 Wyndham Crescent  
Canton  
CARDIFF  
South Glamorgan  
CF2 6NQ****Co-ed primary****Tauheedul Islam Girls' School****31 Bicknell Street  
BLACKBURN  
Lancashire  
BB1 7EY****Girls' secondary****Tayyibah Girls' School****88 Filey Avenue  
Stamford Hill  
LONDON  
N16 6JJ****Girls' primary &  
secondary****Zakaria Muslim Girls' High  
School****111 Warwick Road  
BATLEY  
West Yorkshire  
WF17 6AJ****Girls' secondary**