

HONOURING THE SENIOR ULAMA OF SOUTH AFRICA

Foreword by:

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Published by:



DARUL IHSAN
HUMANITARIAN CENTRE
GUIDANCE ♦ UBUNTU ♦ EMPOWERMENT

HONOURING THE SENIOR ULAMA OF SOUTH AFRICA

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Contents

Introduction.....	1
Foreword - Hazrat Moulana Ebrahim Pandor (DB).....	3
The Status, Role And Responsibility of The Ulama - Moulana Ebrahim Bham.....	7
The Legacy of The Ulama - Moulana Yusuf Patel.....	17
We Are Indebted to our Ulama - Mufti Zubair Bayat.....	25
Message from the Honourable Imraan Subratie.....	33
Message from the Honourable Shabir Chohan.....	38
Darul Ihsan Commemorates 25 Years of Service - A Reflection of Programmes & Events.....	44





INTRODUCTION

This book is a transcription of three dynamic talks delivered on the occasion of the Johannesburg launch of the book “The Early Guiding Stars of KwaZulu-Natal – 1860 to 1960.” The launch was held on Wednesday, 5 November, 2025 at the Qurtuba Centre in Johannesburg. The programme was part of the commemorative events held by Darul Ihsan Humanitarian Centre on the occasion of the 25 Year landmark of the organisation.

The programme was exceptionally well attended. Senior Ulama, professionals, businessmen and other community members were in attendance. The highlights of the evening were the launch of the book, inspirational advices to the Ulama and community, the special mention of certain personality profiles and the presentation of complimentary copies of the book to prominent luminaries present.

Considering the importance of the messages delivered, the need was felt for the advices to be transcribed for broader benefit.

We thank Moulana Ebrahim Bham and Moulana Yusuf Patel for their eloquent and well-presented speeches. We express our deep appreciation to Hadhrat Moulana Ebrahim Pandor (Hafizahullah) for his presence at the programme, his ongoing

support, encouragement and duas, and for kindly penning the foreword.

A word of sincere gratitude to the senior Ulama of the Jamiatul Ulama South Africa, the Executive members and Ulama from Madrasahs and institutions who honoured our invitation. We also acknowledge our Akabir and seniors, who expressed their wish to be present, but were unable to attend due to ill health. Your support and encouragement is acknowledged and most appreciated.

We humbly dedicate this work to the selfless Ulama of our country, both past and present and trust that you will find it beneficial.

With Request for Duas.

Muhammad Ameer (Moulana)

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FOREWORD

Hazrat Moulana Ebrahim Pandor (Damat Barakatuhu)

*Khalifa of Shaykhul Hadith Hazrat Moulana Muhammad
Zakariyyah (Rahimahullah) and Special Attendant to Faqihul
Ummah Hazrat Mufti Mahmoodul Hasan Gangohi
(Rahimahullah)*

Deputy President of Jamiatul Ulama South Africa

In the Name of Allah, the Most Gracious, the Most Merciful

All praise is due to Allah Ta'ala - Salawaat and Salutations be upon our beloved Nabi Muhammad ﷺ, his family, companions, and all those who follow in his noble path until the Day of Qiyamah.

The preservation of Islam has never been incidental. It has always been the result of tireless effort, sincerity, and immense personal sacrifice. From the earliest days of Islam, the Ulama and scholars of Islam have stood as inheritors of the Prophetic mission — guiding, teaching, nurturing, and safeguarding the faith of communities under all circumstances.

Over centuries, Ulama and Imams arrived on the shores of South Africa, many under conditions of extreme hardship and exile.

Through their efforts, Masjids and institutions were established. The flourishing religious infrastructure we witness today is a testimony to the silent struggles and sacrifices of those who came before us.

This booklet, titled "Honouring our Senior Ulama of South Africa", is a summary of the speeches that were delivered by the esteemed Ulama on the occasion of the book launch programme of "The Early Guiding Stars of KwaZulu-Natal", by Darul Ihsan Centre, held in Qurtuba, Johannesburg, on 5 November 2025. This servant was privileged to attend this august programme among many other senior Ulama, businessmen and professionals.

Often, communities benefit from the sacrifices of their predecessors without pausing to recognise them. This publication serves as a reminder that gratitude is not optional; it is a moral and spiritual obligation. To honour those who served Deen is, in essence, to honour the Deen itself. The sincerity, humility, compassion, and resilience of our Ulama must ignite within us a renewed commitment to serve selflessly.

Furthermore, a community that loses its history risks losing its direction. By documenting these contributions, this work ensures that future generations remain connected to their roots, drawing

strength and guidance from the past as they navigate the challenges of the future.

At a time when the Ummah faces many intellectual, social, and spiritual challenges, the role of the Ulama remains as critical as ever. Their responsibility to guide with wisdom, engage with relevance, and uphold the integrity of sacred knowledge is immense. Equally, the responsibility of the community to respect, support, and benefit from them cannot be overstated.

A nation that takes guidance from history, the legacy of its learned Ulama and preserves their present privileges and plan for the future generation, will always be successful and have recognition.

May Allah Ta'ala accept the efforts of all those involved in this work, grant it acceptance among the people, and make it a means of guidance, inspiration, and barakah for generations to come. May He also grant us the ability to recognise the value of our Ulama, to uphold their honour, and to contribute meaningfully to the preservation and propagation of this beautiful Deen.

Ebrahim Pandor

Johannesburg, South Africa

16 April 2026 - 27 Shawwal 1447





THE STATUS, ROLE AND RESPONSIBILITY OF THE ULAMA

Address by Moulana Ebrahim Bham

“Say: Are those who know equal to those who do not know?”

(39:9)

This Qur'anic verse establishes knowledge as a defining criterion of distinction and moral responsibility for Muslims.

We begin by praising Allah Ta'ala for the many favours that He has bestowed upon us. We thank Allah Ta'ala, though we are unworthy and not in any way qualified, that he has blessed us with the wealth of knowledge. May Allah Ta'ala consider us favourably when He deals with us on the Day of Qiyamah.

We confer greetings and salutations upon Nabi Muhammad ﷺ, through whom divine guidance reached humanity, affirming his role as the ultimate benefactor in the transmission of revelation.

After acknowledging Allah and His Rasul ﷺ, I also acknowledge everyone present in this gathering, the Ulama present tonight are stars in their own right, so I will not mention

anyone in particular. It is indeed a very tall order to speak in a galaxy of such Ulama. However, very briefly, I will speak about the virtue, status, and responsibility of the Ulama.

The Virtue and Status of the Ulama

Islam accords specific categories of individuals a divinely mandated respect, among them parents and scholars. Allah says,

“Allah bears witness that there is no deity except Him, and so do the angels and those endowed with knowledge, standing firm upon justice.” (3:18)

Imam Ghazali (Rahimahullah) explains in relation to this verse, that Allah Ta'ala illustrates the unique virtue of the Ulama by placing their testimony alongside His own testimony and that of the angels in a single verse. Allah Ta'ala bears witness, and He also makes mention of the testimony of the angels and the Ulama together.

This elevated status is further affirmed by the well-known Hadith describing the Ulama as the heirs of the Prophets, clarifying that prophetic inheritance consists not of material wealth, but of knowledge and guidance. Imam Malik (Rahimahullah) likened

the Ulama to stars, which serve as navigational guides through darkness on land and sea, a metaphor underscoring their role in guiding humanity through moral and intellectual uncertainty.

Sacrifice and Preservation of Sacred Knowledge

The preservation of the Qur'an and Sunnah in their original and authentic form did not occur incidentally, but through sustained scholarly sacrifice. The address referenced numerous historical examples illustrating this reality.

Imam Muhammad (Rahimahullah) a leading student of Umar ibn Khalifah, once mentioned to his daughter when she said to him, "Oh my father, everyone is sleeping. You spend most of the night studying, going through your books and Hadith, while everyone else sleeps." He replied beautifully, "Oh my daughter, everyone is still sleeping. We are securing the knowledge through which the Ulama will preserve the Deen. If we also sleep, who will preserve this Deen?" This is the type of sacrifices they made. Such dedication exemplifies the ethos that underpinned classical Islamic scholarship.

Similarly, we know of the sacrifices of Imam Sarakhsi (Rahimahullah), who was imprisoned in a well, from where he

authored books while his students stood at the top of the well. One of his works, *Al-Mabsut*, spans several volumes. Similarly, Imam Ghazali (Rahimahullah), after being the head of the Ulama in Baghdad, went into seclusion for eleven years because he felt the needed to reflect and determine what needed to be done to reform the condition of the people of his time. At that time, he was the most respected and sought after scholar of Baghdad. He later returned and authored his monumental works, including *Al-Ihyah Ulumudeen*, *Tahafut al-Falasifah*, among others in which he addressed the philosophical ideas that had taken hold and captured the thinking and minds of people and conflicted with Shariah.

This pattern continues throughout history. Today, we commemorate an occasion where the book, 'The Early Guiding Stars of KZN', has been launched. Recently, the Jamiatul Ulama South Africa also launched a book on the life of Ulama who served in South Africa. It spans two volumes and discusses the profiles the Ulama of our country. It is well worth reading to understand the sacrifices the Ulama have made.

We often say in Urdu that we boarded a moving train. That train was set in motion by the sacrifices of the Ulama of the past, who kept the flame of Islam alive, from which we benefit today. If

anyone today wishes to practice the Deen of Allah, the corpus of scholarship is still alive and accessible because of the efforts of the Ulama. Muslims benefit from a trajectory set in motion by previous generations of Ulama, whose sacrifices ensured the continuity and accessibility of sacred knowledge.

Differences and Scholarly Ethics

Given this legacy, the necessity of maintaining respect for scholars is paramount. The Prophet ﷺ warned that one who fails to honour the elderly, show mercy to the young, and accord due respect to scholars is not fully aligned with the Muslim community.

I have heard from Moulana Ihtishamul Haq Thanwi (Rahimahullah) that the Ulama are like the national flag of a country. The flag is a symbol of the nation and is always treated with respect. Even if it is torn, dirty or damaged, it remains worthy of honour because of what it represents. Similarly, even if the Ulama have weaknesses or flaws, they remain symbols of the Deen and deserve respect.

Similarly, the example of the Ulama can be likened to a printed copy of the Qur'an which may contain typographical errors. The

Qur'an with the typographical errors is not disrespected despite its errors. Differences of opinion among scholars, therefore, must never become grounds for disrespect. Despite differences of opinion among Ulama, respect must be maintained.

Hazrat Mufti Mahmood Saheb (Rahimahullah) has lamented that today, when we differ with someone, we cut them off entirely, failing even to acknowledge their good qualities. This is a flaw our Ulama have warned against. If there is a difference of opinion, follow the scholar or organisation you respect, without showing disrespect to the view of others. This is how we as people on the ground are supposed to work.

Responsibility and Contemporary Challenges

Imam Ghazali (Rahimahullah) noted that societal corruption stems from the corruption of two groups: rulers and scholars. Knowledge, like wealth, constitutes an 'Amanah' that demands integrity, accountability, and proper application. When Allah grants a privilege, Allah expects us to act in accordance with the responsibility of that privilege. When Allah Ta'ala gives wealth, Allah Ta'ala expects it to be used correctly. The first signs of destruction of a nation is when the wealthy become transgressors, then destruction befalls that nation.

There will always be people until the Day of Qiyamah who carry the responsibility of this knowledge. Among the enduring responsibilities of the Ulama is safeguarding religion from three persistent threats: the distortions of extremists, the misinterpretation of liars and the errors of the ignorant, a responsibility that continues until the Day of Qiyamah.

Extremism was identified as a recurring historical challenge, confronted even during the time of Hazrat Ali ؓ and remains a source of division within the Ummah today. The extremists are causing havoc in the Ummah and must be confronted and corrected. Shaykhul Islam Hazrat Mufti Taqi Usmani (Hafizahullah) gave a sermon in Bolton UK, where he mentions about Hazrat Shaykhul Hind (Rahimahullah), who was also known as Shaykhul A'alam, who identified estrangement from the Qur'an and disunity as primary causes of Muslim decline, a reflection that remains relevant. We must ask ourselves whether we are contributing to unity or further division.

The Ulama are also likened to a printed copy of the Qur'an. Even if there are printing errors, it is still worthy of respect because it is the Qur'an. In the same way, when Allah grants wealth, He expects it to be used responsibly. Similarly, when knowledge is granted, it must be upheld correctly. One of the signs of a nation's destruction is when those given privilege become transgressors.

Presenting Islam to a New Generation

One of the major responsibilities of the Ulama today is to present Islam to the new generation in a language and context they understand. Scholars must engage meaningfully with younger generations, who face unprecedented confusion due to misinformation and ideological distortion amplified by digital platforms. Failure to address these challenges risks leaving a vacuum filled by misguidance. If the Ulama do not address their doubts, who will?

Change is inevitable. Ignoring change leads to failure; adapting to it ensures survival, and anticipating it leads to prosperity. If you influence change, you transform. We are nowhere near influence. However, modernity must be embraced without compromising our Muslim identity.

The Ulama also have a role in advocacy, social justice, and guiding communities within a secular system, such as we have in South Africa. Even in a non-Shariah system, Islamic values must not be abandoned.

In conclusion, my topic was the virtue, status, and responsibility of the Ulama. I hope I have managed to touch on some of these

points. May Allah grant us the ability to respect the status of the Ulama and to work together, Ulama and non-Ulama alike, to realise the objectives of the Islam.

“And our final supplication is that all praise belongs to Allah, Lord of the worlds.”







THE LEGACY OF THE ULAMA

Address by Moulana Yusuf Patel

All Praise is for Allah and we convey Salutations upon His noble Messenger Muhammad ﷺ.

Esteemed scholars, Respected brothers and Elders in Islam, I greet you with the greeting of peace. May peace and blessings of Allah be upon you.

If you look at your invitation to this book launch, there is an item that says finger supper. So, I am the finger supper between the two main meals.

It is perhaps very appropriate that we are gathered here today at the launch of a book entitled 'The Early Guiding Stars of KwaZulu-Natal,' which is truly a legacy of the Ulama. The history of Islam in South Africa is deeply intertwined with the sacrifices and services of the Ulama. The earliest Muslims to arrive at the Cape were Ulama who were exiled as political prisoners who were brought to South Africa for incarceration. They were followed by Ulama from different parts of the globe.

For more than 350 years, these Ulama toiled under extremely difficult social, political, and economic circumstances, yet they kept the flame of Islam alive. It is that legacy which we celebrate today.

The Hadith that Moulana Ebrahim Bham recited, referring to the narration of Abu Darda ؓ, states: *“Indeed, the Ulama are the heirs of the Prophets.”* (Tirmizi)

This legacy, this turath, does not merely include the transfer of information. It includes the inheritance of purpose, the inheritance of responsibility, and the inheritance of the prophetic mission. The Ulama do not only inherit knowledge; they inherit the prophetic mission along with that knowledge.

The legacy of our pious predecessors was shaped by this turath, which was premised upon four fundamental principles.

Turath 1: Deep Concern for Humanity

The first fundamental is expressed in the verse where Allah Ta'ala addresses Nabi ؑ, *“Perhaps you will grieve yourself to death over them if they do not believe in this message.”* (Surah As Shuara 26 - Verse 2)

Allah consoles His Messenger and highlights the undying concern he had for society and humanity. His days were spent inviting people, caring for their wellbeing and fulfilling the needs of the community. His nights were spent standing before Allah, crying and pleading for his Ummah.

On many occasions, even when he was persecuted, he would say, “O Allah, guide my people, for they do not know.” He did not live in isolation. The requirement of this turath is that one cannot detach oneself from society.

Such was his concern that Abu Zar ؓ narrates that one night Nabi ﷺ spent the entire night in Salah, repeatedly reciting a single verse: *“If You punish them, they belong to You after all. But if You forgive them, You are surely the Almighty, All-Wise.”*

(Surah Al Maidah 5 – Verse 118)

At dawn, he was asked why, and he replied that he was begging and pleading that Allah accepts his intercession for his Ummah. Allah granted him that intercession on the condition that his people die with Iman.

Nabi ﷺ was never indifferent to the social ills of his time. We look at the verse: “There certainly has come to you a messenger from among yourselves. He is concerned by your suffering, anxious for

your well-being, and gracious and merciful to the believers.” (9:128). This verse captures the very essence of prophetic leadership: a heart that beats with empathy, a heart that beats with care and compassion for those around him. This is the first and fundamental requirement of this inheritance, and we can only fulfil the dictates of our knowledge if we are actively involved in uplifting our societies.

Turath 2: Deal Gently with Tolerance

The second fundamental is mentioned when Allah Ta'ala addresses Nabi ﷺ and says that it is through the mercy of Allah that he deals gently with people. Had he been harsh and hard-hearted, people would have dispersed from around him. They would feel uncomfortable in his company. The verse says:

“So by the mercy from Allah, (O Muhammad), you were lenient with them. And if you had been rude (in speech) and harsh in heart, they would have disbanded from about you. So pardon them and ask forgiveness for them and consult them in the matter. And when you have decided, then rely upon Allah. Indeed, Allah loves those who rely (upon Him).”

(Surah Aal-Imran 3 – Verse 159)

This verse reveals the secret of the Prophet's influence. It was not power, authority, wealth, or status, it was his tolerance and

gentleness. His soft, pliable and compassionate character attracted people and won over their hearts. This is the legacy and part of the turath that the Ulama are required to emulate.

Indeed, the central ethic of Islam is gentleness. It is no coincidence that the centre word of the Qur'an is the imperative, "And be gentle." It was this gentleness that won over the hearts of people. This is part of that turath, the ability to be gentle, soft and kind. This verse was revealed after the near disaster of Uhud, and Allah made it clear that harshness, rigidity and dogmatism repel people. Gentleness, patience, and tolerance draw them closer.

Turath 3: Be Solution Orientated

The third fundamental of this turath (inheritance) is being solution-oriented when providing guidance. We find a classical example of this in Surah Yusuf. When Nabi Yusuf (Alayhis Salam) was asked to interpret the king's dream, he first provided the solution before responding to the problem. He instructed them to harvest for seven years and explained how to store grain to survive the seven lean years of famine.

Merely diagnosing problems is insufficient. The entire leadership style of Nabi ﷺ was solution-oriented, offering practical, liveable and realistic solutions to people's challenges.

Turath 4: Spiritual Development

The fourth fundamental is spirituality. Allah instructed Nabi ﷺ, *“When you have completed your tasks, then stand and devote yourself to worship.”* (Surah Al-Insbirab 94 – Verses 7 & 8)

If we reflect on the first three commands of the Qur'an, we find that the command Iqra, which means read, was the very first instruction. Another command was to stand and warn. But the second command that gave life to knowledge and Da'wah was the instruction to stand at night and connect with Allah, strengthening the spiritual bond with the Creator.

It was through this spiritual connection that Islam spread and the unseen help of Allah descended.

To summarise these four fundamentals associated with the prophetic legacy:

- **Undying concern for humanity** – What is the level of our concern?
- **Gentleness and tolerance** – What is our level of perseverance and tolerance?

- **Being solution-oriented in leadership** – Are we solution orientated leaders in our community?
- **A deep and living spiritual connection with Allah** – This what ultimately matters, how well are we connected to Allah Ta'ala?







WE ARE INDEBTED TO OUR ULAMA

*Preserving Scholarly Legacy: History, Gratitude, and
Continuity*

Address by Mufti Zubair Bayat

In the name of Allah, the Most Gracious, the Most Merciful. All praise is due to Allah, the Lord of the worlds. Peace and blessings be upon the Messengers and Prophets, upon the Prophet Muhammad ﷺ and upon his family and companions.

I humbly request all to recite salutations upon the Prophet ﷺ.

Our most esteemed and honourable elders, Ulama and scholars, Huffaz, respected professionals, businessmen and all present, as well as all those listening on the audio streaming platforms, Radio Islam, and Radio Al-Ansaar this evening,

Assalamu alaikum wa Rahmatullahi wa Barakatuh

After the beautiful, insightful and wisdom-filled discourses of my two seniors and role models, there really is not much room left for me to add anything. They have been very gracious to me, as they say, I was saved by the bell, so I do not have to say much. Nevertheless, I would like to touch briefly on a few points.

By the grace of Allah Ta'ala and the supplications of our pious predecessors and well-wishers, Darul Ihsan Centre has completed twenty-five years of service. Among the significant milestones marking this occasion is the publication of 'The Early Guiding Stars of KwaZulu-Natal', a work spanning the period from 1860 to 1960.

The purpose of compiling this book, which documents the lives of great Ulama and scholars who came to the province of KwaZulu-Natal, as well as philanthropists, activists and community leaders, was to capture a history that was at risk of being forgotten and lost. It is often said that a nation which does not know its history has no future. We must know our history in order to shape our future. We have to look back in order to move forward. If we do not look back, we will not be able to move forward.

The history of Islam in South Africa is inseparable from the sacrifices and services of its Ulama. The earliest Muslims to arrive at the Cape were scholars, many of whom came as exiles and political prisoners. They were followed by Ulama from diverse regions of the Muslim world. For over three and a half centuries, these scholars laboured under severe social, political, and economic constraints, yet they succeeded in preserving religious knowledge, establishing institutions and nurturing communities.

The flourishing Islamic infrastructure visible today stands as testimony to their perseverance.

By capturing this very important segment of the history of Muslims in South Africa, we are able to reflect, analyse, and strategise for the future.

Acknowledgment of Contributions

The purpose of this book was threefold. The first was to acknowledge the contributions of these great giants. Often, we do not acknowledge or recognise what has been done for us, and this becomes the downfall of a community and a nation. Along with this acknowledgement is the expression of our deepest appreciation.

Communities that fail to recognise the contributions of their predecessors' risk moral and spiritual decline. Gratitude is a foundational Islamic ethic, as affirmed by the Prophet ﷺ, who taught that one who is ungrateful to people cannot truly be grateful to Allah Ta'ala. This work serves as a modest repayment of the moral debt owed to our elders, those whose sacrifices, toil and perseverance laid the foundations upon which contemporary Muslim life in South Africa is built.

The remarkable state of Islamic institutions in this country has drawn admiration from visitors across the Muslim world, including from regions where Muslims constitute a majority. Such achievements did not emerge spontaneously; they are the fruit of long-term sacrifice. We enjoy the beautiful Islamic infrastructure and the many bounties that Allah has blessed South Africa with, to the extent that Muslims here have become the envy of the Muslim world, not only in minority countries, but even in majority Muslim lands. Those who laid the foundations deserve primary recognition, while later generations merely benefit from their legacy. Visitors constantly express amazement at what the Muslim community in South Africa has achieved. The credit goes back to those who laid the foundation.

Recently, a group of Ulama from various countries visited Cape Town, and they spoke endlessly about the remarkable things they witnessed and what they would take back to their homelands. Who deserves the credit for all of this? The credit belongs to those who laid the foundations. We are merely basking in their legacy. At the very least, this book serves as a form of acknowledgement, recognition and repayment of a small portion of the debt we owe them.

Inspire and Emulate

The second purpose of this book is to inspire admiration that leads to emulation. Not admiration merely for the sake of saying mashallah and moving on, but it must be admiration for the purpose of emulation. It must motivate us to follow in their footsteps, acquire their qualities, and imbibe their sterling character. The lives documented in this work exemplify sincerity, humility, patience, and unwavering commitment to the service of deen and community.

The book has been published by Darul Ihsan and authored by the learned scholar, Moulana Dr Yunoos Osman (Hafizahullah), who is also the teacher of Moulana Yusuf Patel. A great deal of editing and hard work went into its publication, and Moulana Muhammad Ameer, our programme director this evening, also contributed significantly. The book amazingly and beautifully captures important aspects of the history of Ulama in this region, while highlighting common threads, remarkable qualities, and immense sacrifices.

Despite limited material resources and modest means, the Ulama prioritised service over comfort, dedicating their time, energy and family lives to the preservation of religious knowledge. Their simplicity, compassion, tolerance and deep concern for the Ummah resonate throughout the pages of this work. Their true

reward lies with Allah Ta'ala and any recognition offered here remains symbolic when compared to what awaits them in the Hereafter.

One outstanding feature of the book is the exceptional sacrifices of the Ulama. On a lighter note, there is a story of a king who announced that he would reward anyone who could make his elephant laugh and then cry. Many tried, but failed. Eventually, a man whispered something into the elephant's ear, and it began to laugh. He then whispered again, and the elephant began to cry. When asked what he had said, the man replied: first, I told him how big my family is, so he laughed. Then I told him my salary, and he cried.

Though humorous, this story captures the reality of the sacrifices of the Ulama. With very limited resources and meagre salaries, they sacrificed their holidays, weekends, wives, and children. It was not easy. Their sacrifices were immense. Today, we are served everything on a plate, but their reward is with Allah Ta'ala. Their simplicity, humility, sincerity, patience, tolerance, compassion, kindness and deep love and concern for the Ummah shine throughout the pages of this book. Only Allah Ta'ala can truly reward them, and our acknowledgement is merely the tip of the iceberg compared to what they will receive on the Day of Qiyamah. They were giants in our midst.

Preservation of Historical Memory

The third objective is the preservation of historical memory. A community that loses awareness of its past loses the ability to shape its future. By documenting this vital segment of South African Muslim history, the work enables reflection, analysis, and informed planning for generations to come.

Among the notable personalities featured is Hazrat Moulana Mufti Ibrahim Sanjalvi (Rahimahullah) whose inclusion on page 178 of the book, is historically justified by his service as Imam of the West Street Masjid in Durban from 1930 to 1936. From 1942, until his passing in 1983, he rendered over four decades of uninterrupted service, exemplifying scholarly dedication and selflessness. Such figures represent a standard of commitment that continues to inspire.

Mufti Sanjalvi (Rahimahullah) was a truly extraordinary personality. Many present here were his students, saw him firsthand, or were related to him. Some of us had the privilege of meeting him and even staying at his home. From his move to Mia's Farm in 1942 until his demise in 1983, he rendered 41 years of uninterrupted service. It is well known that he did not even take Eid day off, teaching and serving even on that blessed day. These are the examples of our great elders.

Request for Dua

I conclude with a humble request to all our elders, Ulama, and Mashaikh to make Dua for our organisation. May Allah Ta'ala accept our broken efforts, grants us sincerity, continuity, and Tawfiq, and may continue to serve the Ummah now and for generations to come.

Finally, we would like to acknowledge and present copies of this book to our seniors who are present here today, those who have contributed in their own ways. This publication stands as both a tribute and a trust. It honours those who have passed on, while reminding us to recognise and benefit from the presence of great personalities in our midst. One of the weaknesses of communities is the tendency to acknowledge greatness only after it is lost. This work seeks to correct that imbalance. May Allah grant us the ability to recognise and benefit from the great personalities in our midst while they are still with us.



MESSAGE FROM THE HONOURABLE IMRAAN SUBRATIE

Member of Parliament of South Africa

Darul Ihsan 25 Year Commemoration Message

Bismillahir Rahmanir Rahim

Dear Ulama, Respected Elders and friends. It is truly an honour to be here this evening.

Alhamdulillah, through the use of technology, many of our parliamentary meetings have become virtual. When I received the invitation to attend this historic programme, commemorating the 25 years of service by Darul Ihsan Centre, I could not refuse. I ensured that I remained in 'virtual' attendance of parliamentary meetings this week so that I could be present here tonight.

A Dream & A Vision

Firstly, as I listened to the presentations, I reflected deeply. I am an accountant by profession, and before entering public service, I ran a small business called Dream Consulting and Business Solutions. It was based on a simple but powerful idea: “If you can dream it, you can achieve it.”

So I would love to ask: 25 years ago, when this journey began - what was the dream? What was the vision?

Whoever we are today, and whatever we become, it all begins with a thought, a feeling, an idea, a dream.

Tonight, I feel truly honoured to witness this dream come to life. Perhaps, the founder, Mufti Zubair Bayat (Hafizahullah) never dreamt that it would grow this big, but Alhamdulillah, it has. And that speaks volumes about the level of Ikhlas (sincerity) behind this sterling mission.

A Vision for the Nation

In the recent State of the Nation Address, the President of South Africa outlined three apex priorities:

1. Building an inclusive economy and creating jobs
Alhamdulillah, I see this reflected in the efforts of Darul Ihsan, through skills development, empowerment, and job creation initiatives.

2. Reducing the cost of living and fighting poverty
This includes uplifting the most vulnerable, providing food and nourishment, assisting with rent, and restoring dignity. All this is part of the broader work of this organisation.

3. Building an ethical, capable, and developmental state
Through transparency, audit structures and governance systems,
this is evident in this organisation.

Alignment with National Priorities

Let us take the example of a fish swimming in water. It flows naturally, without resistance. If every department and organisation aligns itself with these national priorities, then we too will move this country forward with ease and unity – Insha Allah.

I want to highlight three personal observations:

- **Ihsan (Excellence and Compassion)**

I have personally experienced Ihsan through this organisation, through compassion, mercy and excellence.

From sponsoring students with laptops, to assisting families with rent, to disaster relief efforts, even before being asked, you were already on the ground serving.

I have witnessed how assistance is given with dignity, preserving the honour of those in need. This is true Ihsan.

- **Humility of Leadership**

What stands out most is the humility within your team, from Mufti Zubair Bayat Sahib to every member of your organisation, there is a consistent character of humility. A chain is only as strong as its weakest link, but here, every link is strong.

This unity, humility and empowerment of others is a key reason for your success.

- **Vision and Inclusivity**

Your transition from an Islamic service organisation to a broader Humanitarian Centre is a powerful and strategic move.

The Qur'an reminds us: *"You are the best of nations, raised for the benefit of humanity..."*

By serving beyond religious boundaries, you are embodying this verse.

And I was especially pleased to see your commitment to inclusive efforts in uplifting both men and women in your programmes.

In conclusion, as a representative of government, I want to say that government cannot do this work alone. Organisations like yours are essential to the well-being of our country.

In fact, Muslim charitable contributions amount to billions annually, equivalent to the GDP of a small nation. Without this generosity, the burden on the state would be overwhelming.

So, from the bottom of my heart, I thank you. Please continue supporting this noble work.

Jazakumullahu Khairan



SHABIR CHOHAN

CEO of Albarakah Bank South Africa

Darul Ihsan 25 Year Commemoration Message

Bismillahir Rahmanir Rahim

It is truly my pleasure to honour and pay tribute to an organisation that has done so much for our community.

Just listening to the reports this evening, I can confidently say that from a governance perspective, this institution reflects exactly what a well-run organisation should be. With multiple chartered accountants involved and strong sustainability processes in place, this is a model of excellence and accountability.

When we speak about 25 years, it is not just a number. It represents sacrifice, dedication and countless meaningful initiatives that have touched lives. For that, we simply say: Alhamdulillah.

Over the past 25 years, Darul Ihsan has not merely functioned as an organisation - it has become a pillar in the community. The organisation has:

- provided education and upliftment
- supported families through hardship
- guided individuals through personal challenges
- brought stability to communities
- launched numerous impactful programmes.

In my view, Darul Ihsan has played a leading, community-oriented role.

I have personally witnessed the involvement of Mufti Zubair Bayat in engaging critical issues, whether related to elections, community concerns, or broader societal matters. We have spent many hours discussing, debating, and reflecting on key issues affecting our people and our country.

We Live in a Beautiful Country

We are living in a beautiful country, but sometimes we take it for granted.

South Africa remains a land of opportunity, but it also faces serious challenges. One of the most pressing is inequality.

We often hear the term 'Gini coefficient' - and South Africa has one of the highest in the world. This means the gap between the wealthy and the poor is extremely wide.

At the heart of this challenge is job creation.

One of the most impactful initiatives introduced by Darul Ihsan is its small business initiative. We have supported this financially and have seen real results, people becoming self-sufficient and regaining dignity.

Yes, there are challenges. Not everyone repays loans, even when they are interest-free. But the model itself is powerful and deserves strong support.

Our success as a community - and as a country - will depend on how much we invest in initiatives like these.

Sustainability & Succession

Another key strength of this organisation is its sustain ability.

It is not built around one individual. While Mufti Sahib provides leadership, there are strong committees, structures, and systems in place. This ensures continuity and long-term success.

That being said, we cannot ignore the role of leadership.

Mufti Zubair's humility, presence, connection to people and vision for the country are qualities that have clearly shaped this organisation. He is not only focused on internal work but is constantly asking: "How do we make South Africa a better place?"

His ability to engage across communities, across differences and across institutions is something truly remarkable.

I recall an instance many years ago when a respected international scholar specifically recommended Mufti Zubair for a Shariah Board appointment. That level of recognition speaks volumes about the trust and respect he commands.

The Past and the Future

As we commemorate 25 years, this event is not only about the past, it is about the next 25 years.

We must ask:

- What systems are we putting in place?
- What funding models are we strengthening?
- How do we expand this work nationally?

Growth requires time, commitment, leadership and critically, financial support. Without funding, even the best ideas cannot be sustained.

There is still so much work to be done.

Alleviating Poverty & Hardship

If you visit low or no income areas, you will see the reality - poverty, hardship and families in dire need. This should move us. It should push us to do more.

We cannot take for granted the stability and opportunities we currently enjoy.

We must support organisations that unite communities, serve humanity, protect our values and build a better future.

Darul Ihsan is one such organisation.

Beyond the next 25 Years

In conclusion, I want to congratulate Darul Ihsan Centre on this remarkable milestone.

Let us support with our time, skills and most importantly, with our resources.

Let us help take this organisation to the next level, creating not just hundreds, but thousands of jobs, Insha Allah.

You have my full support and continued involvement in this mission.

May Allah place Barakah in this work and allow it to grow from strength to strength over the next 25 years and beyond.

Jazakumullahu Khairan

Wassalamu Alaikum wa Rahmatullahi wa Barakatuh



DARUL IHSAN COMMEMORATES 25 YEARS OF SERVICE

A Reflection of Programmes and Events

All praise and gratitude are for Allah Ta'ala, the Creator, Sustainer and Nourisher of the universe. May never ending peace, greetings and salutations be upon our most beloved Master, Guide and Leader Muhammad ﷺ.

In the year 2025, Darul Ihsan Humanitarian Centre marked a quarter-century of dedicated service to the community. Founded in 2000 (1420 AH) by Mufti Zubair Bayat, the centre has grown from humble beginnings into a multi-purpose institution, committed to fostering community development, spiritual growth and holistic education.

The past twenty-five years reflect the institution's enduring mission to inspire, guide, empower, educate and uplift the community. Over the years, Darul Ihsan has expanded its reach, offering a wide range of programmes, from early childhood education to adult learning, empowerment, counselling, guidance, spiritual development and motivation, all rooted in a foundation of sound Islamic values. These achievements are a result of the collective efforts of the founders, officials, members,

staff and well-wishers who have all been instrumental in the institution's success.

During the commemorative year, Darul Ihsan launched the book "The Early Guiding Stars of KwaZulu-Natal," followed by a number of programmes in key towns and provinces. A Fiqh Symposium was convened with visiting scholars and Ulama presenting scholarly papers and many prominent Ulama in attendance. Events were held nationally to acknowledge the support of Ulama and well-wishers of the organisation.

As Darul Ihsan looks to the future, it remains humbly grateful and appreciative in its acknowledgment of the immense support and encouragement received from our Akabir, senior patrons, scholars, donors and well-wishers across the globe, many of whom have visited the centre, supported it over the years and graced it with their inspiration and Duas.

It is our deep and humble Dua that this quarter century milestone should serve not just as a reflection of the past, but as a springboard for future activities, programmes and endeavours.

We look ahead to another 25 years and beyond, of growth, development and service to humanity.

Darul Ihsan Humanitarian Centre



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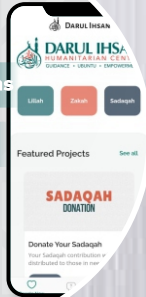
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About Darul Ihsan

Darul Ihsan Humanitarian Centre provides education, guidance, social, empowerment and welfare services to the community. In providing this service, we adopt a holistic approach, that gives due importance to basic needs as well as human rights and dignity of those that we serve.

Founding Philosophy

Darul Ihsan Humanitarian Centre is a multi-purpose, humanitarian-services providing organisation. 'Ihsan' means compassion towards mankind and to act with excellence. The Centre was established in the year 2000 with the primary objective of serving humanity and alleviating poverty and hardship locally and abroad. Since its inception, it has developed and established many humanitarian projects and provides a variety of free services to the community.

Key Objectives

One of the key objectives of the Centre is to promote a better understanding of humanity and peace, thereby serving as a bridge-builder between faiths and communities. Through guidance, Ubuntu and empowerment, the organisation hopes to train and develop the youth to become torch bearers of hope, peace and compassion to humanity.

