GUIDE TO THE
KRAMATS
OF THE WESTERN CAPE

Published by the Cape Mazaar (Kramat) Society
# Contents

<table>
<thead>
<tr>
<th>Title</th>
<th>Page</th>
</tr>
</thead>
<tbody>
<tr>
<td>Foreword</td>
<td>5</td>
</tr>
<tr>
<td>Message from the MJC</td>
<td>6</td>
</tr>
<tr>
<td>Message from Habibia Soofie Masjid</td>
<td>7</td>
</tr>
<tr>
<td>A word from Captour</td>
<td>8</td>
</tr>
<tr>
<td>The Cape Mazaar (Kramat) Society – Life President’s Message</td>
<td>9</td>
</tr>
<tr>
<td>Historical Background</td>
<td>10</td>
</tr>
<tr>
<td>Etiquette of visiting a Mazaar (Kramat)</td>
<td>12</td>
</tr>
<tr>
<td>1 Robben Island: Tuan Matarah (Sayed Abdurahman Motura)</td>
<td>14</td>
</tr>
<tr>
<td>2 Faure: Sheikh Yusuf</td>
<td>17</td>
</tr>
<tr>
<td>3 Simonstown: Tuan Dea Koosa and Tuan Imsaill Dea Malela</td>
<td>20</td>
</tr>
<tr>
<td>4 Muizenberg: Sayed Abdul Aziz</td>
<td>22</td>
</tr>
<tr>
<td>5 Klein Constantia: Sheikh Abdurahman Matushe Shab</td>
<td>23</td>
</tr>
<tr>
<td>6 Constantia (Summit Rd): Sayed Mahmud</td>
<td>26</td>
</tr>
<tr>
<td>7 Constantia Forest: Sheikh Abdul Matalih</td>
<td>28</td>
</tr>
<tr>
<td>8 Oudekraal: Sheikh Noorul Malique</td>
<td>29</td>
</tr>
<tr>
<td>Map of the Cape Peninsula</td>
<td>32</td>
</tr>
<tr>
<td>9 Bakoven: Sayed Jaffer</td>
<td>34</td>
</tr>
<tr>
<td>10 Camps Bay (Hely Hutchinson Road): Sheikh Ali (Sayed Bassier)</td>
<td>35</td>
</tr>
<tr>
<td>11 Signal Hill (Ridge): Sheikh Mohamed Haesan Gulaine Shah</td>
<td>36</td>
</tr>
<tr>
<td>12 Signal Hill (Army camp): Tuan Kaape-ti-low</td>
<td>38</td>
</tr>
</tbody>
</table>

Whilst every care has been taken in the compilation of this booklet, we suggest that you do not act solely on material contained herein as the nature of the information contained is general and may in certain circumstances be subject to misinterpretation.

The Publication Committee has tried to the best of our ability to produce this booklet. If we have erred, please forgive us and make Dua the Almighty Allah forgive our shortcomings and accept our efforts, Insha Allah.

The views and opinions expressed in the publication do not necessarily reflect those of the editorial team, the Publication Committee or the publishers.

ISBN 0-620-19889-3
Guide to the Kramats

Bo-Kaap (Tana Baru): Tuan Guru .................................................. 40
Bo-Kaap (Tana Baru): Tuan Sayeed Alawie ............................ 42
Bo-Kaap (Tana Baru): Tuan Nuruman ........................................ 44
Vredehoek: Sayyid Abdul Malik ............................................. 46
Deer Park: Sayyid Abdul Haq ................................................. 48
Mowbray (cemetry): Sayed Moegsien bin Alawie al Aidarus and
Sheikh Abdurahman ibn Muhammad al Iraqi ............................... 50
De Waal Drive: Sheikh Abdul Kader (Biesmillah Shah Bawa) .......... 52
Athlone (College): Moulana Abdul Latief ................................. 54
Rawsonville (Worcester): Tuan Masud ...................................... 57
Caledon (Overberg): Sayed Abdul Kader ................................. 58
Bainskloof (Wellington): Sheikh Saleiman .................................. 59

The History of The Cape Mazaar (Kramat) Society .......................... 60
Glossary .................................................................................. 62
Index and location map of kramats ............................................. 64

Errata:
1. In the first edition, the saint buried at Simonstown was incorrectly titled as Sayyid Musa and Sheikh Saleiman/Abdul Samad. This has now been corrected as Tuan Dea Koasa and Tuan Ismail Dea Malela.
2. Based on new research, the chapter referring to Sayed Moegsien bin Alawie and Sheikh Abdurahman ibn Muhammad al Iraqi has also been updated to include the new information.

Foreword

The Western Cape has become or is destined to become the tourist capital of South Africa. The expected influx of international and local visitors to these parts has made the different segments of the tourist industry shift into top gear.

The Cape Mazaar (Kramat) Society, in keeping with these trends, has produced this booklet “Guide to the Kramats of The Western Cape”, which to date is the only work of its kind. This booklet has been long overdue and will prove to be indispensible to the more mature and serious visitor to the Kramats of the Western Cape.

Most visitors are at a loss concerning the names or even the most basic facts about the Saints buried at these Kramats. For generations, residents of Cape Town and its environs have been visiting these shrines. Since early times, traditions regarding the history of these Saints, have been passed down mostly by word of mouth. This we agree, is not the most reliable way to record history for posterity. Many people have set ideas and beliefs about individual Kramats and may therefore find the information in these pages rather surprising or to say the least, different. However, it is not the purpose of this booklet to confuse, but rather to assist the Kramat visitor.

Many a reader, including Muslims, may find words in the text of the booklet which are not familiar. They are of Indonesian, Malaysian and Indian origin. A glossary of these terms has been included.

Moreover, visitors to the Kramats are representatives of all the different faiths. This booklet has therefore been designed to afford one an insight into this long established culture.

The sources from which information has been extracted are numerous. The most noteworthy being Mr. Achmat Davids, regarded by many as the doyen of Cape historians. He has done extensive and invaluable research in this field and is generally accepted as reliable.

This booklet should prove informative and enjoyable to the discerning reader and would not be out of place on a library shelf.
The Muslim Judicial Council South Africa (MJC SA) hereby wishes to place on record its undivided support for the sterling work done by the Cape Mazaar Society over the past 30 years. The initiative taken by the Cape Mazaar Society to embark upon preserving the history and legacy of Muslims at the Cape is without doubt commendable, admirable and praiseworthy.

The Muslim Judicial Council South Africa (MJC SA) fully endorses the launch of the third edition of the book “Guide to the Kramats of the Western Cape”. This book preserves the identity of Muslims and unveils the outstanding contributions of our pious predecessors in preserving Islam in the Western Cape. Since the first circulation of the book in 1996, the demand for it has increased amongst the South Africans and the international visitors. This informative compilation testifies to an unrecorded history of Muslims at the Southern tip of Africa.

We pray that the Cape Mazaar Society is successful in all their future endeavors and continue to serve assiduously the Muslim community in South Africa.

Ml. I. Hendricks
PRESIDENT of the Muslim Judicial Council South Africa

---

It is with great joy and happiness that we wish to compliment you for undertaking the initiative to publish a book which will serve as a guide for visitors of the various mazaars in the Western Cape. Such a book has been long overdue and we hope and pray that your endeavour will serve the purpose that it was intended for.

These shrines (mazaars) are the resting places of the pioneers of the muslim community in South Africa and our children are in need of such a book which will keep them informed of these beloved ones of Allah.

We hope and pray that this book will be printed soon and hope the muslim community will support you in this noble effort.

Yours in Islam

Moulana Qurboomien Kagee

---

Assalamu Alaikum Warahmatullahi Wa Barakatu

It is with great joy and happiness that we wish to compliment you for undertaking the initiative to publish a book which will serve as a guide for visitors of the various mazaars in the Western Cape. Such a book has been long overdue and we hope and pray that your endeavour will serve the purpose that it was intended for.

These shrines (mazaars) are the resting places of the pioneers of the muslim community in South Africa and our children are in need of such a book which will keep them informed of these beloved ones of Allah.

We hope and pray that this book will be printed soon and hope the muslim community will support you in this noble effort.

Yours in Islam

Moulana Qurboomien Kagee
A word from CAPTOUR

Captour, the Tourism Authority for the Greater Cape Town Metropolitan area, congratulates you on the publication of this guide.

There is no doubt that the publication of this Guide fulfils an important need in the cultural life of Greater Cape Town and its Tourism Industry.

The contribution of the Muslim Community of Cape Town to the history and traditions of our City has been enormous since the days of the early Cape Settlement in the 17th Century. This contribution continues to be a vital one today. Indeed, the social and cultural uniqueness of Cape Town is largely due to the important role played by the Muslim people through the centuries.

We are thrilled that this publication will play its part in informing and educating local residents and visitors to our City on the existence and importance of the holy shrines in the Greater Cape Town area. We hope that by means of this Guide, Capetonians and visitors will be encouraged to visit each shrine, to learn of the wonderful and fascinating history of the social and spiritual contribution of the local Muslim Community to Cape Town life and at the same time to derive inspiration and upliftment through such visits.

Gordon R Oliver
Chief Executive

Cape Mazaar (Kramat) Society

Life President’s Message

I greet you with the universal greeting of peace and goodwill on behalf of the Cape Mazaar(Kramat) Society. I have been their President since inception in 1982, and have recently been made Life President. Over the years they have done me proud in their achievements.

In every Society, inevitably, there are sceptics and we were not short of our share. However, they have been silenced or won over by the sheer commitment of these diligent workers. They have always delivered on their promises. From the Kramat on Robben Island to those in Constantia and elsewhere one can see the fruits of their hard work. These renovated shrines of the Saints bear testimony to me a sincere pursuit of the aims and objectives they have set for themselves in their constitution.

This book, “THE GUIDE TO THE KRAMATS IN THE WESTERN CAPE” is a major accomplishment and should be lauded accordingly. I wish this venture every success as it so rightly deserves.

The successes of the Society are largely due to public generosity and I pray that this co-operation and mutual trust continues forever.

I conclude by wishing the Cape Mazaar (Kramat) Society every success in their future.

Hadjie Ismail Sydow
Historical Background

The early history of the Cape cannot be neglected for it is here that local Muslims have their roots.

Historical research shows that what transpired during the 17th century at the Cape involved not only the Malays, but also large numbers of Indians, Javanese, Bengalese, and even Arabs. In fact, there were more Indians brought to the Cape than any other nationality. Therefore, being Malays or Indians, our history originated here and cannot be ignored.

Firstly, we must look at events in the East which led to Muslims being brought to the Cape. There was a power struggle between the Dutch and the Portuguese for supremacy of the seas. These two powers were competing to plunder and loot as much as possible. In order to do so, they built up a large naval capacity in the Asiatic sea. The target centres were places like Bombay, Goa, Cochin, the Coramandel Coast and Bengal in India, Cylumbo and Galle in Ceylon, Medan and Padang in Sumatra, Patani in Malasca, Batavia and Bali in Java, as well as smaller islands like Macassar, Rori, Timor, Ternate, Tidore and others.

Very soon, the inhabitants began to resist and united to form defences against the imperialist tyranny. The men to lead the people were of a high calibre; men of great spiritual intellect who commanded a great deal of respect from the communities. They were however cunningly captured, and together with their followers, banished to the Cape.

In the meantime, Jan van Riebeeck, had his own peculiar problem in the Cape. His plan was to establish a Dutch garrison here to defend the sea route to the East, but all was not going well. He had hoped that the capture of the local Hottentot population would adequately serve his labour force requirements. This proved difficult as the Hottentots soon fled to the interior. Those captured were too lazy to work. Van Riebeeck wrote to the Dutch Council in the East (VOC) to plead for slaves. The slaves would be used for the hard labour, in addition to which they could be made to carry stones, build the Fort, make bricks, dig, plough, sow, plant and construct homes. They would also be used to work the salt mines and club seals.

This marked the beginning of the Muslim community in the Cape. The Dutch arrived as conquerors and slave-masters, and the Muslims arrived as conquered slaves. Some historians have a different view:

“The slaves” arrived here with chains around their necks, leg-irons and hand-cuffs on their wrists, but their minds could not be chained. These very ‘slaves’ were the leaders of resistance against the Dutch colonialists and exploiters in the Far East. These ‘slaves’ did not have experiences in battles, but they brought with them a supra-national ideology of liberation... the ideology of ISLAM.

It is said that 250 years ago a prophecy was made that there would be a “circle of Islam” around the Cape. According to local beliefs the circle is complete, comprising the tombs of Saints and Auliyah (friends of Allah) who were brought as slaves to the Cape. It starts at the old cemetery on the slopes of Signal Hill, just above the quarry in Strand Street, where two saintly men lie buried, the circle continues to two graves on the top of Signal Hill. The circle then continues at a grave much revered, situated above Oude Kraal beyond Camps Bay, and sweeps around the mountain to a Kramat at Constantia, on the Tokai Road.

The circle proceeds to the most important and widely known of all tombs, the Kramat of Sheikh Yusuf at Faure, on the farm Zandvliet. The circle is completed by an old tomb on Robben Island. Modern pilgrims can visit all, except the Island Tomb, in a single day.
When a person reaches the stage of Wilayat, then he becomes the Beloved of Allah and everything he does is done through the power of Allah. A person with such a great status is called a Wali-Allah.

When the Auliyah physically depart from this earth, then their status is still upheld. The grave of a Wali is unlike that of an ordinary person. Their bodies do not decay or perish, but remain intact and fresh. The Holy Prophet (SAW) has said:

“The bodies of the Ambiyah and Auliyah remain intact in their graves. Furthermore, the mercy and blessing of Allah continuously descends on them.” In order to distinguish the grave of a Wali-Allah from the ordinary person’s grave, and also as a sign of recognition, a Chaadar or Ghilaaf is placed on their graves.

It is spiritually beneficial to visit the Mazaars of the Auliyah and partake in their remembrance. In a hadith of the Prophet (SAW) it has been reported that, “When the beloved of Allah are discussed, abundant and intense mercy of Allah descends on all those present.” This is because Allah loves His Auliyah, thus He loves the discussion of the Auliyah. This discussion can be upheld in various ways; which include; reading a book on their life histories, struggles, striving in the path of Allah, emulating their examples and patterns of thinking, learning to uphold the Sunnah as practised by Auliyah, lecturing to an audience and informing them about the life history of a particular Wali or other Auliyah.

As the mercy and blessings of Allah descend with the remembrance of the Auliyah, likewise the blessings of Allah descend at the graves of the Auliyah. One should maintain utmost respect when visiting the tomb of a Wali. Shoes should be removed. One should be in a state of tahaarah and wudhu. It is prohibited to sit on, lean against or put your feet on a grave. No other intention must exist in one’s mind beside intending to derive spiritual benefit from the Wali. One should stand or sit respectfully at the graveside facing the Wali. One should avoid loud and unnecessary conversations and worldly indulgence. One should recite the Holy Quran, even the smallest surah, Durud Shareef, and indulge in Zikr-ul-laah etc. One should make dua to Allah with the Waseela of the Auliyah after Esaale-e-Sawaah.

Etiquette of visiting a Mazaar or Kramat

“When I make someone my beloved then I become his ears by which he hears, his eyes by which he sees, his hands by which he holds and his feet by which he walks.” (Hadith Qudsi).

This Quran is over 300 years old and was handwritten by the great-great-grandfather of Hazrath Sufi Saib (r.a), who founded numerous Islamic institutions and mosques in South Africa.
Robben Island first gained notoriety as a prison for eastern political exiles, sultans, spiritualists, convicts and slaves. It is as a reminder of the injustices and the ill-treatment afforded these prisoners that a Kramat is to be found on the island. The eastern political exiles and convicts are truly the pioneers of Islam in this country; and thus Robben Island becomes very much a part of the history of the Muslims in South Africa.

The shrine on Robben Island, is a symbol of the struggle for the establishment of Islam. To them it was also an indication of the wonder of Islam. It is an expression of Islam’s power, having survived all kinds of restrictions, prejudices, imprisonment and oppression in a land called ‘the fairest Cape on the circumference of the earth.’ Ironically, this shrine was constructed by the Apartheid Prison authorities in the 1960s.

TUAN MATARAH
Tuan Matarah also known as Sayed Abduraghman Motura was reputed to have been a very learned and religious man. He spread the message of Islam and consoled those experiencing difficulties. There are many legends associated with him. He was known for his wonder cures and the comfort he brought his fellow prisoners when they were ill. Probably the most striking legend is that the island was too small to hold him. He could come and go as he pleased, without being detected by the prison warders. Legend has it that he walked across the water to visit his friends in Cape Town.

Tuan Matarah died on Robben island. Upon his death, his grave soon became a respected shrine. Here those who knew him came to meditate and seek consolation for their suffering. Their example was followed by other prisoners who arrived after his death. On their release, they talked extensively about the holy man who lies buried on Robben Island.
Sheikh Yusuf was born at Macassar in 1626. He was also known as Abadin Tadia Tjoessoep. He was of noble birth, a maternal nephew of King Biset of Goa. He studied in Arabia under the tutelage of several pious teachers.

The capture of Macassar by the Dutch, made it impossible for Sheikh Yusuf to return to his native land. Thus, when he left Jiddah in 1664 he did not sail to Goa, but to Banten in Western Java. Sheikh Yusuf was never to see Goa and Macassar again. Sultan Ageng of Banten offered the Sheikh his daughter's hand in marriage, and appointed him Chief Religious Judge and his personal advisor.

In 1680, a revolution headed by Pangeran Haji, Sultan Ageng's son broke out in Banten. This revolution was probably engineered by the Dutch. By 1683 Sultan Ageng had rallied enough support and besieged Pangeran Haji in his fortress at Soerdesoeang. The latter appealed to the Dutch at Batavia for assistance. The Dutch welcomed this opportunity. Sultan Ageng was defeated but managed to escape with a party of 5000 of which 1300 were soldiers. Among them was the 57 year old Sheikh Yusuf and the Sultan's two sons, Purbaya and Kilih.

During the resistance against the Dutch, many people died of starvation rather than surrender. It was not long before Sultan Ageng himself was captured. Sheikh Yusuf and Purbaya again escaped and continued their resistance. In September 1683, after a fierce battle in which the Sheikh was wounded, he again managed to escape and fled to Cherbon en route to Macassar. They were overtaken by Lieutenant Eijgel and completely routed. The wounded Sheikh Yusuf again escaped and sought refuge in a little village. He lived there in complete destitution, fearing betrayal. By then, his company had been reduced to a total of 24, consisting mainly of priests and four women.
Sheikh Yusuf was eventually persuaded to surrender on a promise of pardon in 1684. The Dutch never fulfilled their promise and he was incarcerated in the castle of Batavia. At Batavia he was treated kindly. The Dutch however suspected that he would attempt to escape, and in September 1684 he was transferred under guard to the castle in Colombo, Ceylon. While he was detained in Ceylon, requests from the King of Goa were received for his release, on the grounds that his holy presence and religious guidance were needed. By then, Sheikh Yusuf was regarded as a ‘Kramat’ - Saint - for his noble resistance. The requests made by the King of Goa were refused, and the Dutch, fearing that attempts would be made to rescue him, transferred Sheikh Yusuf to the Cape of Good Hope on 27 June 1693.

The voyage to the Cape was not without mysterious events. En route the fresh water supply became depleted and being far away from land, this caused deep concern. When Sheikh Yusuf came to hear of this, he merely put his foot in the sea, and told the men to let down the casks in that spot. When they pulled up the casks, they discovered, to their amazement, that the water was fresh and perfectly good to drink. It could have been that the Sheikh knew that they were near one of the fresh water currents of the coast of Natal. If so, it clearly displays the extent of his exceptional knowledge. Nevertheless, the legend lives on in the oral history of the community and is related with great pride by those who believe in his mystical powers.

When Sheikh Yusuf arrived at the Cape, on the Voetboeg, he was royally welcomed by Governor Simon van der Stel. His Indonesian background necessitated that he and his 49 followers be settled well away from Cape Town. They were housed on the Farm Zandvliet, near the mouth of the Eerste River, in the general area now called Macassar. He received an allowance of 12 rix dollars from the Cape Authorities for support of himself and his party. At Zandvliet, Sheikh Yusuf’s settlement soon became a sanctuary for fugitive slaves. It was here that the first cohesive Muslim Community in S.A. was established. This first settlement of Muslims in South Africa was a vibrant one, despite its isolation. It was from here that the message of Islam was disseminated to the slave community living in Cape Town. When Sheikh Yusuf died on 23 May 1699, he was buried on the hill overlooking Macassar at Faure. A shrine was constructed over his grave. Over the years this shrine has been rebuilt and renewed. Today it remains a place of pilgrimage.

For hundreds of years, residents of Simonstown had known of the existence of two holy shrines situated just above Runciman’s Drive. There in a forest clearing above Goede Gift, people from far and wide came to pay their respects.

In the early years of Simonstown, the community was a small and concentrated one – all living within the immediate proximity of the two shrines. While the precise identity of these Auliyah could never be verified, regular visitors have been unanimous in their opinion that buried in these graves are indeed the “friends of Allah”. Typical of all Kramats, the area has always been enveloped in an aura of calm and tranquility. An ambience heightened by the sound of a full stream running along the length of the shrines and down to the mosque where it collects to form a small pool.

Many have tried to solve the mystery surrounding the true identity of the Auliyah buried here. Oral history passed down from generation to generation has shown little deviation over the years. Close family members always remember being told never to forget their royal heritage – their ancestors prince and princesses of the court.
It was only earlier this century that a translation of a kitaab, passed from generation to generation, revealed with any definite certainty the identity of the Auliya buried here. Written in ancient Sumbawanese, the kitaab identifies these Auliya as Imam Abdul Karriem bin Imam Jalil bin Imam Ismail of Sumbawa in Indonesia. (aka – Tuan Ismail Dea Malela and Tuan Dea Koasa).

In 1969, a second part of the “mystery” was put to rest by a UCT student, a certain Mr Muller who conducted his theses on the Muslim community in Cape Town, and specifically this area in Simonstown. His research findings revealed what oral history had claimed for centuries – that Tuan Ismail Dea Malela and his son, Tuan Dea Koasa are of royal descent. His research cites the Kitaab as the most valuable piece of evidence linking the families of the Dea royal family in Pemangong, Sumbawa, Indonesia and Sultan Kharuddin to the Dea royal family in Simonstown.

A combination of research and Kitaab revealed a family tree that stretched to Sumbawa, Java. Like so many men of his time, Tuan Ismail Dea Malela was brought to these shores in 1779 as a political exile. Strangely, his birthplace in Pemangong and Simonstown has similar demographic and other features. Both villages have the following:

- While Simonstown is home to Tuan Ismail Dea Malela and his son, the Kramat in Pemangong is home to that of his grandfather;
- In both instances the Kramats are remarkably situated near a stream;
- on a hill;
- a short distance from a mosque;
- surrounded by a small but thriving Muslim community;
- well protected from the elements by trees
- and a history recorded in kitaabs written in the Sumbawanese language.

Additionally, both Kramats are surrounded by stories of inexplicable spiritual happenings. The most often retold, that of a severe fire in the 1940’s that roared across the mountain ranges destroying everything in its wake. Miraculously, the fire leapfrogged the area of the burial sites burning its way around the shrines. On every occasion a veldt fire has swooped through the area since then, the shrines have been left completely unscathed. This singular phenomenon is said to be more than enough evidence that the persons buried at these shrines are indeed of great spiritual ancestry.

Application to have the holy sites declared National Monuments is at present being processed by the National Monuments Council.
The presence of runaway slaves in the False Bay area early in the seventeenth century probably explains the presence of kramats in Muizenberg and Simonstown.

Very little is known about the kramat in Muizenberg. An oral source relates that this auliya’s grave was originally situated on the Muizenberg beach front. The grave was discovered by a lady who was directed to it in a dream. The grave did not remain here long. After a time it was relocated. There is no clarity about his name and his history is completely unknown. Was he possibly one of the runaway slaves of the Steenbergen mine who were hunted on the False Bay coast as reported by Simon van der Stel in 1687?

On the 24th January 1667, the ship the Polsbroek left Batavia and arrived at the Cape on the 13th of May 1668, with three prisoners in chains. They were Malays from the West Coast of Sumatra, brought here after their defeat at the Castle of Soeroesang in 1667. One of them was incarcerated on Robben Island, while the other two were sent to the Company’s forest at Constantia.

Sheikh Abdurahman Matebe Shah, the last of the Malaccan Sultans, was one of the two. He was regarded as Orang Cayen, a title which means ‘man of power and influence’, and viewed as particularly dangerous to the interest of the Company.

The Malaccan Sultanate, from which the men came, was founded by the Sumatran prince, Megat Iskander Shah during the fifteenth century. Megat Iskander Shah, was a refugee prince, who after seeking protection from the Chinese, made contact with the
Muslim Arab traders who were then appearing in South-East Asia. He adopted Islam, under which banner he embarked on an extensive military campaign in the Indonesian islands and established the first notable Malaysian Empire. By the end of the fifteenth century, Malacca was not only the greatest military power in the Malaysian peninsula, but also the centre for trade and Islamic missionary activity. The areas in which the Malaccan Sultanate had established its influence, presented the strongest resistance to Portuguese imperialism. Despite this, the entire Malaccan Empire was gradually captured, and by 1511 only the city of Malacca and some strongholds in Sumatra remained. The arrival of the Dutch, compounded the problems of the Sultanate. This did not stop Malacca from encouraging rebellion in the areas captured by the Dutch. The Dutch attacked and subsequently captured the City in 1641. But Malaccan resistance continued. They still held the fortress at Soeroesang from which they launched sporadic attacks on the Dutch. During these attacks the bravery of the young Sultan, Sheikh Abdurahman Matebe Shah, was recognised by his followers, who saw him as a Saint, leading them in a Holy War against the enemies of Islam.

In 1661, the Dutch decided to attack Soeroesang, but the capture of the fortress was effectively averted. Another attack followed in 1667, and after a fierce battle, Soeroesang fell. The Sultan, Sheikh Abdurahman Matebe Shah, and his two religious advisors, were captured. His execution would have made him a martyr, and thus an inspiration to his people to continue the war. The three were thus banished to the Cape becoming the first political exiles here.

Oral history relates that Sheikh Abdurahman Matebe Shah, soon befriended the slave population he met at Constantia, teaching them the religion of Islam. He died there in either 1682 or 1685, and was buried on the spot, near the river, where he took his ablutions, meditated and said his prayers. His shrine is at the gateway to Klein Constantia. It was contained in a wooden shack quaintly situated amongst the trees, adjacent to a stream of running water. Visiting the shrine was a unique experience. One felt as if one was in the living presence of history, standing in a sacred spot filled with a spiritualism. The place had a serene atmosphere, with the tranquility sweetly broken by the running water and the chirping of birds. The cramped little shack, with its small window and grave inside was a wonderful place.

But the old building became dilapidated and a new structure was created. In the process some of the trees were sacrificed. A beautiful edifice, designed by one of Cape Town’s leading architects, Gawie Fagan, and constructed by the Cape Mazaar(Kramat) Society.
Sayed Mahmud was a spiritual and religious leader of the Malacca Empire. He was one of the religious advisors captured with Sheikh Abdurahman Matebe Shah. He was also banished to Constantia in the Cape where the following inscription on his shrine on Islam Hill, Constantia appears:

"On 24 January 1667, the ship the Polsbroek left Batavia and arrived here on 13 May 1668 with three political prisoners in chains. Malays of the West Coast of Sumatra, who were banished to the Cape until further orders on the understanding that they would eventually be released. They were rulers 'Orang Cayen', men of wealth and influence. Great care had to be taken that they were not left at large as they were likely to do injury to the Company. Two were sent to the Company's forest and one to Robben Island."

This description in terms of the Records of the Cape Archives appear to be correct. It illustrates, however, the beginning of the policy of isolating influential political exiles from the slave population. This policy persisted throughout Dutch rule of the Cape of Good Hope and had severe implications for the spread of Islam in the Cape Colony.

The Shrine is situated some distance from the road on “Islam Hill” in Groot Constantia and has a beauty all of its own. The need to walk up the hill fills you with a desire to pay your respects to this noble saint in his majestic court.
The shrines of the Orang Cayen of Constantia, though the most prominent, are not the only graves of Auliyah to be found in Constantia. In 1972 another grave was found. The grave was identified by woodcutters working in Constantia. Strange things happened to their donkeys and their carts, especially at about one o’clock on Friday afternoons. There was this special spot over which their animals refused to go. Some spiritualists were consulted and they confirmed that a kramat lies buried at that spot.

The Orang Cayen of 1667 were not the only political exiles sent to the Company’s forest in Constantia. During Company rule many political prisoners of high standing were exiled to the Cape. They were usually placed at the more remote post to prevent them from having contact with the majority of the slaves. Many were sent to work in this forest where they later died. One of them possibly lies buried at this grave.

O of the three prominent Auliyah buried on the hills facing the Atlantic seaboard, the one nearest to Oudekraal, appears to be the better known. The man buried there is Sheikh Noorul Mubeen. His grave is reached by ascending the 99 steps leading to it from Victoria Road up the mountain slope. The tomb, a simple, recently renovated building, stands beside a stream. On the other side of this stream is another set of steps leading to another grave higher up. Some believe the wife of Sheikh Noorul Mubeen lies buried here while others believe it is one of his followers. This grave too is afforded the respects of a holy personage.

Sheikh Noorul Mubeen was apparently banished to the Cape in 1716 and incarcerated on Robben Island. According to a popular legend he escaped from Robben Island by unknown means and came to make his home in this desolate spot. Soon he made contact with the slaves on the estates in this area, teaching them, mainly at night, the religion of Islam. When he died,
he was buried on the site where he had most frequently read his prayers. After a time, a wood and iron structure was erected around the grave, acting as the first tomb.

In a second legend, it is claimed that he swam from Robben Island, across the Atlantic Ocean and made good his escape. His tired body was discovered by slave fishermen. They nursed him to health and hid him on the mountain side, providing him with all his requirements. The fishermen soon discovered he was a holy man and started to take lessons from him. Sheikh Noorul Mubeen became their Imam and counselled them in their moments of difficulties.

His mountainside refuge, aside from allowing him to easily detect danger, gave him a magnificent vantage point from which he could see the towering peaks of the Twelve Apostles and the quiet dignity of Lions Head.

An alternative version is that he did not swim, but walked, across the Atlantic Ocean from Robben Island to the mainland.

A present day legend tells of a spirit on horseback from Robben Island who still comes to take lessons from his teacher. He is seen, so they say, at about midday on a white horse coming across the ocean from Robben Island.

Those who visit the grave of Sheikh Noorul Mubeen find there a quiet serenity, an ideal spot for meditation, away from the rigours of urban life.
Sayed Jaffer’s grave can be reached by a few steps leading off Victoria Road, just past the Bakoven bus terminus. These steps lead to an easy pathway virtually next to the jeep track on the mountain slope. There are at least four known graves in this area and numerous others.

The first of these graves, right on the footpath, is the grave of Sayed Alie, a disciple of Sayed Jaffer. The grave of Sayed Jaffer lies in a ravine which could be reached by a small pathway leading from the grave of Sayed Alie. Further up in the same ravine one finds a third grave, said to be the burial place of the wife of Sayed Jaffer. Walking in the direction towards Bakoven past the grave of Sayed Alie one finds a zig-zag footway leading to the fourth grave of Sheikh Muhammad Zaid.

The grave of Sayed Jaffer is a simple one. It is raised in the centre of a concrete platform, the floor of the main structure of the original tomb. The tomb itself was washed away by flood waters during a severe storm in the early 1970’s. Its location suggests it must be in constant peril of being washed away during Cape winter storms. That the grave continues to withstand the severity of the Cape winters, after the protecting structure of the tomb was destroyed, remains inexplicable.

It is claimed that Sayed Jaffer was banished to the Cape of Good Hope by the Dutch East India Company. He was a Sheikh of the Alawiah Tariqa; His grave was only discovered at the end of the nineteenth century.
The person buried in the grave inside the newly erected tomb is Sheikh Mohamed Hassen Ghaibie Shah al Qadri. Sheikh Mohamed Hassen Ghaibie Shah, is one of the two better known Auliyah who lies buried on the Signal Hill Ridge. The other one is Kaa-pe-ti-low. Both of them, according to oral tradition, were followers of Sheikh Yusuf of Macassar. On the death of Sheikh Yusuf and the return of his party to Banten, two of his followers and his daughter elected to remain behind. These men were learned teachers of Islam.

There are other known graves as well. These are the graves of Tuan Nur Ghiri Bawa also known as Tuan Galieh, Tuan Sayed Sulaiman and Tuan Sayed Osman.
Further up the Signal Hill Road, though not visible from the road itself, lies the grave of Tuan Kaape-ti-low. The shrine of Kaape-ti-low can clearly be seen from the entrance of the Boy Scout Camp on Signal Hill. It is situated at the far end of the Scout Camp, some distance away from the road. The shrine is a simple structure, rectangular in shape, with a moon and star built on to one wall. Inside the shrine lies the grave which has been built up with bricks. In the 1930’s, the shrine of Tuan Kaap-ti-low was some distance away from the path behind a pond. This pond was apparently destroyed when the area around the shrine was fenced in as a military camp during the Second World War.

It is claimed that Tuan Kaape-ti-low was a general from Java in Sheikh Yusuf’s army and was exiled to the Cape with the great Sheikh. This oral tradition cannot be verified in official records. In the community Tuan Kaap-ti-low is also referred to as ‘Jawhi Tuan’.
Tuan Guru

Of the Auliyah buried at the Tana Baru, Imam Abdullah ibn Kadi Abdus Salaam (Tuan Guru), is the best known. He was a prince from Tidore in the Trinate islands, who traced his ancestry to the Sultanate of Morocco.

His ‘crime’ is not clearly known, though it would appear from the records of Robben Island, that he and others, namely Collie Abdul Rauf, Noro Imam and Badroedien, were involved in a conspiracy with the English against the Dutch. They were captured by the Dutch and brought to the Cape as State Prisoners on 6 April 1780 and incarcerated on Robben Island where Collie Abdul Rauf and Badroedien died.

While imprisoned on Robben Island, Imam Abdullah wrote a book on Islamic Jurisprudence and several copies of the Holy Quran from memory. His handwritten works on Islamic Jurisprudence, became the main reference work of the Cape Muslims in the 19th century.

On his release from Robben Island in 1792, after twelve years of imprisonment, Tuan Guru went to reside in Dorp Street, then the main residential area of the Muslims in Cape Town. Here he married the free woman, Ka’leja van de Kaap, the mother of his two sons, Abdul Rakiep and Abdul Rauf. It was while he was staying in Dorp Street that he saw the need for the establishment of a Muslim school or madrasah. Thus in 1793, the Dorp Street Madrasah was established. Tuan Guru’s first concern was to teach his students, mainly Free Blacks and Eastern slave children, to read and write Arabic. Hence he was nicknamed ‘Tuan Guru’ meaning ‘Mister Teacher’.

The establishment of the Dorp Street Madrasah had a tremendous impact on the Cape Muslims. It very soon encouraged the replication of similar educational institutions by other the other Imams. By 1832, no less than 12 madaris operated in the Cape.

His second major concern seemed to have been acquiring a venue at which to perform Juma’ah. His application for a mosque site was refused. Nonetheless, Imam Abdullah led the Cape Muslims in an open-air Juma’ah in the disused quarry in Chiappini Street.

Tuan Guru’s desire to establish a mosque, in the face of colonial prejudice, had to wait until the Cape was occupied by the British in 1795. The first mosque opened in 1795, in the warehouse of the home of Trijn van der Kaap, the same premises from which the Dorp Street Madrasah operated.

According to Achmat of Bengal, it was General Craig, the British Commander, who for the first time allowed Islamic worship in the Colony. When Tuan Guru died in 1807, the madrasah and mosque in Dorp Street were flourishing institutions.
Tuan Sayed Alawi

It is an extraordinary man, who after a prison sentence of 12 years could forgive his gaoler and help him keep law and order in the very city to which he was banished. Such a man was Tuan Sayeed Alawie. He became a policeman in Cape Town. He obviously had a motive in becoming a policeman. The job gave him access to the slaves, and hence an opportunity to teach them Islam.

Tuan Sayeed Alawie was a citizen of Mocca in Yemen, the southern portion of the Arabian peninsula. There is no certainty as to whether he was brought here directly from Mocca, or from Indonesia where he was a missionary. Nonetheless, he and a fellow prisoner, Haji Matarim arrived at the Cape in 1744. They were classified as Mohammedaansche Priesters, who had to be kept in chains for the rest of their lives.

Legend relates that he used to enter the locked and guarded slave quarters at night with a Quran in his hand. After teaching the slaves, he would leave and return with food. The guards could never account for his visits but the evidence was there to see when they called their slaves to work the next morning. His job as policeman gave him free access to the slave lodge and thus aided him in the spread of Islam.

When Tuan Sayeed Alawie died in 1803, he was buried in the Muslim cemetery at the top end of Longmarket Street. Those who loved him erected around his grave a simple wall. It was a structure very much Cape in origin, but also symbolical of the simplicity of his life. The tombstone of Robben Island slate was wrapped with white cloth, stained with the oils of the atars and other scents which his devoted followers sprinkled on it.

This simple structure, with its garden gate, was for some unknown reason destroyed and replaced by a black brick structure with a stainless steel minaret. This new tomb is entered through a passage way, on either side of which are two incomplete circular structures. Inside the main chamber lies the grave of Tuan Sayeed Alawie.
An equally prominent Wali and a contemporary of Tuan Sayeed Alawie who lies buried in the Tana Baru cemetery, is Paay Schaapie de OuDe. He is also known as Imam Norman, though his real name is Tuan Nuruman.

Tuan Nuruman is the only Wali whom we definitely know was a slave. He arrived in Cape Town in 1779. He was housed in the slave lodge, the present Cultural History Museum at the top end of Adderley Street. Here his fellow slaves immediately came to recognise him as a Wali. He was described as their priest, their doctor, their wonderworker. In short, he was considered their oracle upon all occasions. In the oral tradition it is related that when he prayed, he was engulfed by a strange light which radiated from his body.

In 1786, he was approached for an azemat by a group of slaves who planned to escape. He eagerly consented. Unfortunately, the slaves were captured and the azemat found on them. The authorities used this as evidence to implicate him in the crime of assisting runaway slaves. He was incarcerated on Robben Island.

On his release, he did not take up lodgings in the slave lodge, but settled among the free blacks in the city. As a free man, he again became involved in religious activities, officiating as Imam at all communal functions.

Later, Imam Nuruman made an application for him and his daughter to be accommodated at the slave lodge which was approved. He now had free access to the slaves and the Free Blacks, facilitating his efforts to propagate Islam.

At the age of 80, Imam Nuruman still repaired the roads of Cape Town. His chief occupation was the sinking of pits along the rump of Lion Head from Greenpoint to Cape Town. These wells and dams were for collecting rain water and to serve as a source of drinking water for the animals. He apparently made a vow that he would work at some public place from sunrise to sunset for his earlier sins. A vow he diligently executed. It is also a tradition among some Sufi groups to render services to ease the life of fellow human beings.

He is not known to have ever compromised his religion, not even in the friendship which developed between him and General Janssens, the Commander of the Cape. As a token of this friendship Imam Nuruman accepted the piece of land known as the Tana Baru offered to him by Janssens as a burial site for him and his family. Here he was buried when he died in about 1810.
The shrine of Tuan Sayed Abdul Malik of Batavia is to be found in Upper Buitenkant Street, near St Cyprians School, Vredehoek. Today the grave of Sayed Abdul Malik is situated inside a beautiful green and white attractive Mausoleum whose arched windows and domes add an eastern feeling to the surroundings.

The historic data painted on the inside wall of the grave are incorrect. There is no possibility that Sayed Abdul Malik could have “arrived at the Cape on the Voetboeg with Prince Yusuf” and “died in Cape Town, 21st September 1669”. Sheikh Yusuf Arrived in the Voetboeg only in 1694.

The only Sayed Abdul Malik, who was brought to the Cape from Batavia, arrived here near the end of the eighteenth century as a slave. At the Cape he married the free born woman, Ruska of the Cape, whom he claimed in his will to be the mother of his children.

He was listed as a ‘Malay Doctor and Priest’, indicating that he administered spiritual medicine and guidance. He became involved with Tuan Guru in the establishment of the Dorp Street Madrasah. Tuan Guru had so much confidence in him, that he appointed him the executor of his estate, as well as the guardian of his two sons.

Sayed Abdul Malik, was also an efficient businessman. He became fairly wealthy, and as was customary at the time, the owner of several slaves. His slaves were all Muslims. It was as spiritual doctor and as Imam that Sayed Abdul Malik, made his impact on the Cape Muslim society.

Tuan Sayed Abdul Malik is probably one of the best known of the holy personages who lies buried around the mountain ridges of the Cape Peninsula. Many legends of his miraculous appearances abounds in the city. There are many reports of the friendly “old Malay man” who indulges in conversation with the students of St Cyprians school in their playground. It is claimed that he disappears as quickly as he appears.
Another area which seemed to have provided accommodation for runaway slaves is the nature reserve area at the foot of Table Mountain, today called Deer Park. The forest itself would have provided a convenient hiding place. There are at least five graves of Auliya along the mountain stream running through the park. Oral sources give their names as: Sayed Abdul Haq al-Qadri, Sayed Jabaar, Sayed Muhammad Haq al-Qadri, Sayed Muhammad and Sayed Mohammad Ilahie.

Oral history relates that the grave of Sayed Abdul Haq was discovered by a lady who used to do her washing at the mountain stream. She regularly saw a person performing his prayers at this site. Where he came from and other details of his history are unknown. All that is known about him is that he was a member of the Qadariah Tariqa.

The shrine is situated in a mountain ravine, adjacent to a fast flowing mountain stream. To reach it from the Deer Park side the stream has to be crossed. Leading from the stream is a pathway, neatly laid out with mountain stones which in turn leads to five red painted steps. These steps lead to a platform in the centre of which the grave is situated. The grave is surrounded by an ornate steel rail.

The roofless shrine presents a magnificent scene. At the end of the pathway, just to the right of the shrine, looking like a sentinel, stands a beautiful palm tree. On your left the rugged face of Table Mountain gives the appearance of a protective wall. The atmosphere engulfs visitors in a feeling of intense piety.

This is possibly all we will ever know of Sayed Abdul Haq. The title ‘Sayed’, on the name plate at the grave suggests that he might have been a descendent of the family of the Prophet Muhammad (SAW). But be that as it may, the followers of Sayed Abdul Haq have a reverend respect for their spiritual guide. This is clearly evident from the impeccable condition of the shrine and its surroundings.
The history of Wali Allah Sayed Moegsien (RA) can be traced to the beginning of the 20th century to a mountain hamlet, Hadratul Mout near Aden in Yemen. As denoted by the title Sayed, Sheikh Moegsien (RA) was a direct descendent of the supreme prophet Nabi Muhammad Mustafa (SAW).

As a young man, Sayed Moegsien already showed great promise as an exponent of the Deen. Early in his life, he left Yemen and emigrated to Mombassa in Kenya. It was here that the Sheikh met Mariam, an expatriate from Hyderabad in India. Sayed Moegsien married Mariam and lived in Mombassa for a good few years.

In 1909, Sayed Moegsien finally took up the reigns of what was to be characterised as his life’s work. He actively pursued his missionary calling and departed for Cape Town. Here he stayed for a period of ten years after which he briefly returned to Mombassa. In 1927, he again journeyed to Cape Town to continue his missionary work.

On his return, he met and married Khadija Kamrudien Parker. From this union, a daughter Sharifa Qubaba Futoon bin yi Alawie Al Aidarus was born. She currently resides in Rylands Athlone and is a testimony to the legacy of Sayed Moegsien (RA).

Of all the great wonders attributed to Sayed Moegsien, the one most vividly retold over the years describes an encounter with the Sheikh at Rhodes Zoo. Having had his piety and nobility contested one time too many by rather influential people, the Sheikh asked to be taken to the wild animal enclosure at the foot of the Constantiaberg Mountains.

He then proceeded to request that the enclosure be opened so that he could step inside. The story goes that after much persistence and deliberation, the zoo keeper relented and Sheikh Moegsien stepped into the lions’ den. As expected, the leader of the pride immediately roused and walked over to the Sheikh. Those gathered, who knew the Sheikh to be well versed in 16 different languages (except English), were astounded to see that the Sheikh was engaged in conversation with the lion. The lion timidly laid down at the Sheikh’s feet and placed his large paw on Sheikh Moegsien’s hand. The astounded group of doubters conceded and acknowledged the divine spirituality of the Sheikh.

Many such miraculous events and stories have been attributed to the life of the Sheikh. A group of companions remember that having taken leave of the Sheikh, they fer-
ried over to Robben Island. Upon their arrival, they were astonished to see that Sheikh Moegsien had not only reached the shrine of Sheikh Abdurahman Maturra (RA) before them, but was also well into performing his Thikrullah!

Amongst his most noble acts was the discovery and identification of the Kramats of Sheikh Nurul Mubeen (RA) and Sheikh Sayed Jaffer (RA) of Oudekraal. He was sincerely devoted to Sheikh Yusuf (RA) and frequently visited his Kramat at Macassar.

This great pioneer of Islam in South Africa, Sayed Moegsien bin Alawie Al-Aidarus, lies buried in the Mowbray cemetery.

Sheikh Abdurahmaan ibn Muhammed al Iraqi.

From the compilation of his book, it would seem as if Cape Town, in those early years, possessed some strange ability to lure the great spiritual leaders to her shores. Like Sayed Moegsien bin Alawie Al-Aidarus and many others before him, Sheikh Abdurahmaan ibn Muhammed al Iraqi was an emigrant to the Cape of Good Hope.

Sheikh Abdurahmaan hailed from the old Persian city of Basra in Iraq, the very same city that gave to the world the great lady spiritualist and saint, Rabiah al Basri (RA). The Sheikh was most noted for his great piety, his spirituality and wealth of theological knowledge. He is also accredited with the authorship of numerous volumes on the teachings of Islam scribed in the most unusual fashion of Afrikaans using Arabic lexicon.

Most of his followers attributed to the Sheikh the status of Wali Allah (the friend of God) and like most great men of his calibre, many legends were woven around his life. One of these being his practice of spiritual medicine. Sheikh Abdurahmaan ibn Muhammed al Iraqi lies buried in the Observatory cemetery near Sheikh Sayed Moegsien bin Alawie Al-Aidarus.

The mountain ridges around Devil’s Peak and Table Mountain are filled with mystery. Spiritualists of all religious persuasions agree that there are powerful spiritual centres situated on and around the ridges of these mountains. Many stories about the spiritual power emanating from the Table Mountain ridges are being told. These stories add to the mystery of the mountain whose majestic presence enhances the beauty of the mother city.

On Devil’s Peak, just above De Waal Drive, many graves are found. Two of these graves are covered with satin cloths normally used to cover the graves of saintly persons. Neither the names of the saints nor the spiritual brotherhood to which they belong is known.

One of these graves, which is marked with an oblong iron frame decorated with stars and crescents can easily be seen from Walmer Estate. The name of the saint is not known, but a legend about him circulates in the community. This legend relates that a certain Junaid Mazier reported that he was curious about a man, who on Friday’s after the midday prayer, would walk...
towards the slopes. Wanting to know where the man was going, he decided to follow him. On reaching the mountainside he saw the man walking towards his grave, enter the grave and disappear.

These graves according to several Muslim spiritualists are not the only graves of auliyah buried on Devil’s Peak and Table Mountain. The oral tradition also claims that there are several graves of auliyah buried on these slopes which has as yet not been identified. One such grave is that of a mysterious auliyah, Sheikh Abdul Kader. The location of his grave was only known by a few selected confidants of the Sheikh. They were told to keep the location a secret. Those who related this legend also speculated that Sheikh Abdul Kader is the divine guide referred to in African folklore.

At the end of the 19th century there was a great influx of Muslim traders from India who followed the Indians brought to this country to work on the sugar plantations in Natal. Although the Muslims from India had a language and culture distinct from the Malay community in the Cape, their strong bond of Imaam (faith) broke down these barriers. The cementing of links between the Muslims from different backgrounds and the consolidation of the Muslim community in the Cape, was one of the accomplishments of Moulana Abdul Latief who was sent here by Hazrat Goolam Muhammed Sufi (commonly known as Sufi Saheb).

Moulana Abdul Latief came to South Africa at the end of the 19th century. He was first engaged as an Imam and teacher in the Transvaal. It was from there that he was recalled by Sufi Saheb to the newly established Islamic centre on the Umgeni River in Natal. At the Umgeni River Islamic Centre, Moulana Abdul Latief acted as madrassah teacher for a few years. He then decided to return to India to visit his aging father. On his temporary return Sufi Saheb recognised his potential as religious leader and persuaded him to stay even if it was for a short while.

Sufi Saheb then came to Cape Town and purchased the land at Doornhoogte. On his return to Durban, Sufi Saheb requested that Moulana Abdul Latief proceed to Cape Town to establish a mosque and Islamic centre on the site he had purchased.
Moulana Abdul Latief could not refuse this request from his brother-in-law and spiritual mentor.

At that time there was no mosque on the Cape Flats, and on the first Friday of his arrival, he led in open air, the first Juma’ah Salaah on the Cape Flats in January 1904. A year later the foundation of the Habibya Mosque was laid. This centre in the jungle soon became a great centre of learning.

The spiritual vision of Sufi Saheb would never have become a reality without Moulana Abdul Latief. He had to suffer great deprivation, living in a wood and iron shack, without running water or other necessities. This he endured, because he had only one mission in mind, to serve his spiritual mentor, whose guidance he knew would lead to greatness, not for him, but for Islamic society.

Moulana Abdul Latief died in 1917. He was buried next to the mosque which he established. This 'mosque in a jungle', large as it was at the time, was too small to accommodate all those who came to the Janazah Salaah.

Although his shrine is to be found in the Habibya complex, his greatest monument is the Islamic educational and religious activities still evident in this complex.

Today it is a vibrant Muslim centre, with a junior madrasah, primary and high school, an orphanage and Islamic library.

There are also other Kramats around the Western Cape of whose history very little is known. At Worcester, along the road leading from Rawsonville, the grave of Tuan Masud is to be found. Legend has it that an artisan, working and sleeping in a tent at a building site at Worcester, was one night woken by a voice, calling the name “Masud” and beckoning him to come outside. He obliged and saw a man on a white horse who requested the artisan to follow him. He did so for a time until they reached a certain spot. The man and the horse disappeared.

He returned to his tent and went back to sleep. Next morning, when he went to investigate he found a grave on the spot the man and horse disappeared.

What is known is that Worcester already had a Muslim slave population early in its existence and that a mosque was built there in 1885. One of the earliest mosques to be built outside of Cape Town. Tuan Masud was probably one of the early Muslim slaves forced to work on the farms around Worcester.
Caledon also has a Kramat. The man buried in this grave is Sayed Abdul Kader. The grave according to legend is mysteriously protected. During severe floods in this area, it was always this site which was never under water. The location of the bridge on the Caledon Road, adjacent to the grave, is said to have been forced upon the local authority. They tried to cut the road through the grave, but to no avail. After several attempts they had no option but to build the bridge.

There is also a mysterious grave on the mountain slopes near the bridge at Bainskloof. All that is known is that the person buried here is named Sheikh Suleiman.
A brief history of the Cape Mazaar (Kramat) Society

In January of 1982, almost 14 years ago, a group of people with common interest formed what was then called “The Robben Island Mazaar (Kramat) Committee”. Having established their goals, viz. to maintain the numerous shrines located in the Western Cape and to propagate the teachings of these Saints, the name was changed to “The Cape Mazaar (Kramat) Society”.

The southernmost tip of Africa was rich in Islamic culture and history and this heritage had to be preserved for posterity. The memories of Sheikh Yusuf of Macassar, Sheikh Abdurahman Motara of Robben Island, Sheikh Abduragman Matebile Shah of Klein Constantia, Sayed Mahmood of Islam Hill, Sayed Abdul Malik of Vredehoek, Tuan Guru of Scothes Kloof, Sayed Mohamed Hasan Ghaihe Shah of Signal Hill, Sheikh Nurul Mubeen of Oudekraal and Sayed Jaffer of Bakoven to name but a few, were to be kept alive. We owe these heroes and torchbearers of Islam and could never repay them for their sacrifices. Subjected to most harsh forms of cruelty and torture they never wavered from the true path.

With true commitment and firmly entrenched allegiance, the Cape Mazaar (Kramat) Society grew from strength to strength. From humble beginnings of cleaning and repainting the Kramats, major refurbishment and rebuilding projects were undertaken and successfully completed. During these times the support of the public was overwhelming and encouraged the Society even further.

The Cape Mazaar (Kramat) Society is a constituted body and is recognised by the Muslim Judicial Council, the South African National Monuments Council, the Cape Regional Services Council, the Cape Town City Council and the Correctional Services Department amongst others. Their proven track record has put them on a firm standing with the aforementioned organisations. The Society’s accounts are audited annually by an independent auditor.

The Saints taught unity and peace amongst the different faiths. In keeping with this teachings many non-Muslims, especially Christians and Hindus regularly visit the Kramats.

The publication of this book, which is the Society’s latest venture, will serve as a much needed guide for tourists wanting to visit the various Kramats in the Western Cape. This need has been acknowledged by Captour who has over the years been receiving many enquiries regarding the Kramats from tourists to the Western Cape.

This informative guide will be distributed locally, nationally and internationally. The Society intends placing these books on the international market due to the influx of tourists especially from Malaysia, India, Indonesia and the Middle East.

For further information contact:

The Cape Mazaar (Kramat) Society
27 Rylands Road, Rylands Estate 7764, Cape Town, South Africa
P O Box 443, Gatesville 7766, Cape Town, South Africa
Tel: 27-21-699 0500 (office hours)
or 27-21-705 1895 / 27-21-633 2212 (after hours)
Fax: 27-21-699 0508

GUIDED TOURS

Tours can be arranged by the society.
For more information, contact the above address.
<table>
<thead>
<tr>
<th>Term</th>
<th>Definition</th>
</tr>
</thead>
<tbody>
<tr>
<td>Allah</td>
<td>Arabic, Proper name of God</td>
</tr>
<tr>
<td>Alawiyyah Tariqah</td>
<td>Alawi Sufi chain</td>
</tr>
<tr>
<td>Attars</td>
<td>Perfume</td>
</tr>
<tr>
<td>Auliyah</td>
<td>Friends of Allah</td>
</tr>
<tr>
<td>Azeemat</td>
<td>Talisman</td>
</tr>
<tr>
<td>Chadar or Ghilaf</td>
<td>Cotto sheet placed over grave of a saint</td>
</tr>
<tr>
<td>Dua</td>
<td>Supplication to Allah</td>
</tr>
<tr>
<td>Darud Sharif</td>
<td>Salutations to the Holy Prophet of Islam</td>
</tr>
<tr>
<td>Eisaee Sawab</td>
<td>Act to invoke divine reward for the deceased</td>
</tr>
<tr>
<td>Hadith</td>
<td>Inspired sayings and traditions of the Prophet (S.A.W) as recorded by his companions.</td>
</tr>
<tr>
<td>Hadith Qudsi</td>
<td>Inspired sayings and traditions of the Prophet (S.A.W) by his companions and related by all four Imams.</td>
</tr>
<tr>
<td>Hajj</td>
<td>One who has performed the pilgrimage to Mecca</td>
</tr>
<tr>
<td>Holy Qur'an</td>
<td>Holy book of Allah revealed to His Messenger, The Holy Prophet Muhammed (S.A.W), The Bible of Muslims</td>
</tr>
<tr>
<td>Karamat</td>
<td>Urdu – Miracle of a saint</td>
</tr>
<tr>
<td>Kramat</td>
<td>Name commonly used in the Cape for tomb of a saint</td>
</tr>
<tr>
<td>Kitabhs</td>
<td>Urdu word for books</td>
</tr>
<tr>
<td>Madrasah</td>
<td>Muslim school</td>
</tr>
<tr>
<td>Madaris</td>
<td>Muslim schools</td>
</tr>
<tr>
<td>Moestajap</td>
<td>Pious</td>
</tr>
<tr>
<td>Mohamadaansche</td>
<td>Muslim priest or Imam (Dutch)</td>
</tr>
<tr>
<td>Priest</td>
<td>Peace and Blessings of Allah upon him</td>
</tr>
<tr>
<td>(S.A.W)</td>
<td>Descendent of the Holy Prophet Muhammad (S.A.W)</td>
</tr>
<tr>
<td>Sayyid or Sayed</td>
<td>Teacher, learned man, elderly man</td>
</tr>
<tr>
<td>Sheikh</td>
<td>Mystic in Islam or dervish</td>
</tr>
<tr>
<td>Soofie or Sufi</td>
<td>Mysticism</td>
</tr>
<tr>
<td>Surah</td>
<td>Chapter of The Holy Qur'an</td>
</tr>
<tr>
<td>Tabanab</td>
<td>Body cleanliness</td>
</tr>
<tr>
<td>Thikr-ul-laah</td>
<td>Rememberance of Allah</td>
</tr>
<tr>
<td>Urs Sharif</td>
<td>Observance of death anniversary of a saint</td>
</tr>
<tr>
<td>Wilayet</td>
<td>Bestowel of sainthood</td>
</tr>
<tr>
<td>Quadiiryah Tariqah</td>
<td>Quadiiryah Sufi chain</td>
</tr>
<tr>
<td>Wali-Allah</td>
<td>Friends of Allah</td>
</tr>
<tr>
<td>Wudu</td>
<td>Ablution</td>
</tr>
<tr>
<td>Wasilah</td>
<td>Intercession on ones behalf</td>
</tr>
</tbody>
</table>
Behold! Verily on the friends
Of Allah there is no fear,
Nor shall they grieve;

Those who believe
And (constantly) guard
Against evil; –

Surah 10, verse 62 and 63