ŞUFİ ŞĀHĪB’S [1850–1911] CONTRIBUTION TO THE EARLY HISTORY OF ISLAM IN SOUTH AFRICA

by

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DEDICATED TO MY PARENTS
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INTRODUCTION

Shāh Ghulām Muḥammad (1850-1911), popularly known as Ṣūfī Ṣāḥib, arrived in South Africa (Durban) in 1895. As soon as he arrived he noted that the Muslims settled in Natal required help in retaining their identity as Muslims. Shortly after his arrival Ṣūfī Ṣāḥib founded at Riverside, Durban, a centre (khānqah), consisting of a residential quarter, a Masjid (mosque), a public kitchen, a Madrasah (religious school), an orphanage, and a Muslim cemetery which became the nucleus of his Islamic activities. Soon he extended his activities throughout South Africa and within a short period of 15 years he was able to build 12 masājid (mosques) and Islamic training centres in South Africa.

That he managed almost single-handedly to establish so many masājid and madāris (religious schools) and also to accomplish his goals within such a short period deserves a detailed study of facts and data and an investigation into the reasons of his arrival and accomplishment in South Africa. As yet, except a short article by G R Smith, no serious study of
him has been made to evaluate his contribution to the early history of Islam in South Africa. This study proposes to evaluate Şūfī Şāhib's contribution to the early history of Islam in South Africa.

Evidence of the impact of Şūfī Şāhib's work and contributions and a vindication of my assumption that his track record of achievement was indeed inspirational and legendary may be noted in Appendix 1.

In perspective, Şūfī Şāhib's profile of religious work, his emphasis on the amelioration of the condition of orphans, and the disadvantaged and destitutes of all faiths is ample testimony to his having been a "living epistle" or animated ambassador of the tenets of Islam, as a consequence of which many people entered the fold of Islam.

Due to the paucity of written literature on Şūfī Şāhib I have referred to minimally available written academic source material and to relevant documents in the possession of the present descendants of Şūfī Şāhib. Most of the material has been obtained
through the two academically researched articles by G R Smith and A F Vanker and also through qualitative interviews with the descendants of Šüfi Şahib, the trustees of the various Šüfi complexes and from brochures published by the Šüfi institutions.

Put in another way, by looking at Šüfi Şahib's life in a deontological manner (past-oriented), the conclusions will help us in a teleological (future-oriented) way to recapture and understand the duty-based vision of Šüfi Şahib which is rooted in the Islamic orientation of "submission to Allah's will".

This thesis will hopefully bear witness to the significance of Šüfi Şahib's work and offer reflective comments arising out of his seminal contribution. In this spirit I have embarked upon this research.
CHAPTER ONE

A SHORT BIOGRAPHY

EARLY LIFE

The main thrust of this chapter is to focus on Şüfi Şahib’s life history. In order for the analysis to succeed, I will as an exercise in historiography focus on his biodata culled from brochures, pamphlets, a pioneering article by G R Smith, an article by A F Vanker and interviews with the descendants.

Ghulām Muḥammad Şüfī popularly known and remembered as Şüfī Şahib was born in 1269 AH/1850 in the district of Ratnagiri, the village of Ibrahīm Pattān, a small town of Kalyan, near Bombay, India. His genealogy is traced to Abu Bakr al-Şiddīq (R.A.), the first Caliph of Islam. 2 [For a

1. The word "Şüfī" is derived from "şuf" meaning wool because of the early Şūfīs’ habit of wearing simple clothing made of wool.

2. The Urdu version of the genealogy is in possession of Mawlānā 'Abd al-Ra‘ūf, Imam of the Westville Masjid.
critique of the genealogy see Appendix 2.]

As a child Ghulām Muḥammad showed outstanding ability in his studies which he imbied from his father, Ḥādi' 1 Ibrāhīm Siddīq, who was the Imām of the Jāmi' Masjid in Kalyan.

It should be noted that although Ghulām Muḥammad came from a family which produced Qudāt (Islamic judges - singular: Ḥādi') and were well versed in Fiqh (Islamic Jurisprudence), no one in his family before him manifested any Ṣūfī leanings.2

In 1872, when Ghulām Muḥammad was 22 years old, his father died. He had by this time reached such heights of learning that he assumed immediately his father's position of Imām and teacher in the community for the next 20 years, until 1892. He continued to teach the essential disciplines of

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1 The "Ḥādi'" title may have been given to Ibrāhīm Siddīq, the father of Ghulām Muḥammad, in his capacity of Imām at Jāmi' Masjid by virtue of which he may have decided cases relating to marriage and divorce.

2Smith, G R, "A Muslim Saint to South Africa"
Islamic education namely Arabic, Persian, Tafsir, Hadith and Fiqh in Kalyan.

PATH TOWARDS SUFISM

In 1892, while delivering a detailed tafsir on the Quranic verse "And perform ḥajj and 'umrah for the sake of Allah", Ghulām Muḥammad experienced a tremendous urge compelling him to proceed for ḥajj. He travelled to Makkah in 1892, accompanied by his mother, his wife and his infant son, 'Abd al- Gādir. His mother was old and frail, unable to perform ṭawāf and sa'y, Ghulām Muḥammad tied his mother to his back with his shawl and

1Commentary of the Holy Quran

2Traditions of the Holy Prophet Muḥammad [S.A.W.S.]

3Ḥajj means pilgrimage to the Ka'bah. The performance of Ḥajj is in the month of Dhul Ḥijjah, the 12th month of the Islamic calendar.

4Umrah refers to the minor pilgrimage as distinct from Ḥajj.

5Circumbalation of the Ka'bah. Ka'bah literally means "The Cube" indicating the form of the building and is situated in the centre of the Great Sanctuary in Makkah.

6Ritual running between the hills of Safā and Marwah.
completed the ِتَوَاف and ِسَايّ.

According to his descendants this admirable action of Ghulām Muḥammad prompted his mother to make a special duʿa [supplication] for him in the precincts of the Holy Kaʿbah, and an urge for spiritual advancement developed in him.

After having performed ḥajj he travelled to Madinah. It is related⁠¹ that while visiting the tomb of Prophet Muḥammad (SAWS) a sudden change came over him. It was here that his mystic inclination began to assert itself. He returned to his home town Kalyan.

After his return to Kalyan, Ghulām Muḥammad became restless and craved for a murshid (spiritual guide) whose guidance would be essential to him along the path of taṣawwuf (sufism). He travelled to various parts of India to acquire a murshid but to no avail.

He then left for Baghdad where he visited the tomb

⁠¹Smith, G R, "A Muslim Saint to South Africa".
of 'Abd-al-Qādir al-Jīlānī1. There he met Shāh2 Ghulām Muṣṭafā Effendi, a prominent follower of the Qadirīyah order,3 who accepted him as his murīd (disciple). It was Shāh Ghulām Muṣṭafā who first called him Ṣūfī after he proved to be his devoted disciple. After about six or eight months, Ghulām Muḥammad Ṣūfī was despatched by his murshid to Hyderabad, in India, where he met the Chishti Ṣūfī, Ḥabīb 'Alī Shāh (d. 1904).

It is related that on Ghulām Muḥammad Ṣūfī's arrival at the khanqah (Ṣūfī retreat) of Ḥabīb 'Alī Shāh in Bombay, he found the members of the khanqah engaged in sama.4 He slipped into the room quietly and busied himself in the silent recitation of the names of God (al-dhikr-al-khafī).

1 'Abd al-Qādir (d.561 AH) was born in Jīlān, north western Iran. He was a prominent Ṣūfī of his day and age. His disciples founded the Qadirīyah Ṣūfī Order.

2 "Shāh" literally means a "king". It is a respectable title for one who is a mystic and is knowledgeable in the mystic sciences.

3 The Ṣūfī orders are classified into four prominent orders or silqilās, namely: Qadirīyah, Chishtiyyah, Suhrawardīyah and Naqshbandīyah.

4 Reciting of devotional and mystic poetry.
As the report has it, although the two had not met before, Ḥabīb ‘Alī Shāh recognised the newcomer and having cast a spiritual gaze (tawajjuh-e-‘ayn)\(^1\) at Ghulām Muḥammad Šūfī, causing the latter to transcend into a different level of being, which lasted two days.\(^2\)

Ghulām Muḥammad Šūfī thus became a murīd of Ḥabīb ‘Alī Shāh and remained with him for several months. Ghulām Muḥammad Šūfī held his murshid in such high esteem that he used to frequently kiss the feet of Ḥabīb ‘Alī Shāh. To the community it seemed that he made al-sajdah al-ta‘zīm (prostration of respect)\(^3\) to his murshid and this caused quite a stir.

ḤABĪB ‘ALĪ SHĀH

The research will now shift its focus briefly to the

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1 Transfer of the state of mind from the murshid to the murīd.

2 Smith, G R, "A Muslim Saint to South Africa".

3 The religion of Islam forbids prostration to anyone other than the Creator.
murshid of Ghulām Muḥammad Ṣūfī, Habīb ‘Alī Shāh, in order to determine his influence on the former and also assist in focusing upon the life of Ghulām Muḥammad Ṣūfī. Not much is known about the life of Habīb ‘Alī Shāh except what is given below.

Habīb ‘Alī Shāh (d. 1904) was born in Hyderabad, India. He was the fourth son of Nawwāb Ahmad Yār Khan Muḥī al-Dawlā. He was the murīd and khalīfah (successor) of Khwājā Ḥafiz ‘Alī Shāh who is buried in Khairābad, some 32 kms from Lucknow, India. He belonged to the Chishtīyah Ṣūfī order.

The successors and disciples of Habīb ‘Alī Shāh are scattered throughout India, the Middle East and

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2 Khalīfah means succession and a khalīfah is a successor. Khalīfah is bestowed by a murshid on a murid who is well-educated in Islamic law (shari'ah) and has traversed the Ṣūfī way (ṭariqah). The khalīfah directly represents his murshid in the particular order in which his murshid has endowed him with khilāfat. The murīds in turn train others to execute Islamic duties along the Ṣūfī path.
Africa. He died in 1904 in Bombay and was buried in his khanqah at Hyderabad. A tomb has been erected over his grave. [Appendix 3].

THE FAMILY OF GHULAM MUHAMMAD ŠUFI

In 1879, while still in India, Ghulam Muḥammad Šufi married Bibi Zaynab (d. 1950), the daughter of Qādi Muḥammad Yusuf, and is buried at Riverside, Durban. (Riverside is the place where Ghulam Muḥammad Šufi took up residence which is detailed in Chapter 2). She bore him nine children, three daughters and six sons. In 1890 he married a second wife, Hanifah Bibi (d. 1966) and lies buried at Riverside. Hanifah Bibi bore him 1 child, a son.

Since the children of Ghulam Muḥammad Šufi played a significant role in extending the work in the fields of da’wah (propagation of Islam), propagating the šūfi doctrines, feeding of the destitute and establishing madrasah classes (religious school) for children, focus will now shift towards the lives of

his sons.

The biodata of Ghulam Muhammed Šufi's sons is as follows:

1. MUHAMMAD IBRAHIM [Appendix 4] (also known as ŠAH ŠAHIB) was the eldest of his seven sons. From early childhood up to the age of about 10, he learnt elementary Islamic teachings from his father. He was said to be a brilliant pupil who assisted weak pupils in their subjects.

Ghulam Muhammed Šufi introduced Muhammed Ibrahım to his murshid, Ḥabib 'Alī Šah, for spiritual guidance in 1901. He remained in the khāngah at Hyderabad from 1901 to 1904. Ḥabib 'Alī Šah conferred the khilafat in various spiritual orders (šilšilā's) including that of the Gādirīyah in 1904 upon Muhammed Ibrahım. [Appendices 5 and 6].

In 1904 Muḥammad ʿIbrāhīm arrived in Durban, South Africa. He started his duties under the guidance of his father at the khanqah at Riverside. He was not happy to be in Durban on account of the separation from his murshid in Hyderabad which was too much to bear, after a few months, in 1904, he set sail for India. He travelled extensively in the Indian subcontinent and visited the khanqahs of some of the greatest ṣūfī’s of his time.

In 1911, shortly before his death Ghulām Muḥammad Ṣūfī appointed Muḥammad ʿIbrāhīm as his khalīfah and sajjādah nashīn (spiritual successor) [Appendix 7] of the khanqah at Riverside.

In 1911, five months after his father’s death, Muḥammad ʿIbrāhīm came to Durban and officially appointed his brother ʿAbd al-ʿAzīz as the sajjādah nashīn of the various institutions in South Africa established by his father and gave his brother power of attorney to run their affairs. He returned to India in 1912.
In 1950$^1$ he paid a visit to South Africa and appointed his nephew Ghulām Muḥammad Thānī (son of his brother, ʿAbd al-ʿAzīz), [Refer Appendix 8] as the sajjādah ṉaḥīn of the khanqah in Riverside, whilst also bestowing upon him his own khilāfat.

Muḥammad Ibrāhīm died in India on 12 June 1955$^2$, at the age of 75 and is buried in Ajmer, India. A tomb is erected over his grave. [Appendix 9].

2. ʿABD AL-ʿAZĪZ (d. 1947) was the second son of Ghulām Muḥammad Ṣūfī. He accompanied his father to South Africa in 1896, on the latter's second arrival in South Africa.

On 29 June 1911$^3$, when Ghulām Muḥammad Ṣūfī

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$^3$ G R Smith mentions 1910 as the year of Ghulām Muḥammad Ṣūfī's death. However, according to an obituary published in the "Natal Mercury" of 1 July 1911, Ghulām Muḥammad Ṣūfī died on Thursday, 29 June 1911. [Appendix 1]. This is confirmed by the title deeds of the Pietermaritzburg Masjid complex. [Appendix 10].
passed away, the complexes established by him were now placed temporarily under 'Abd al-'Azīz, because his elder brother, Muḥammad Ibrāhīm, was still in India.

As mentioned earlier, on Muḥammad Ibrāhīm’s return to South Africa in 1911, 'Abd al-'Azīz was made the khālīfah and sajjādah nashīn.

Meanwhile, in the early 1920’s, as the population of Durban grew, the activities of the Ṣūfī institutions also expanded to the extent of their administration becoming somewhat onerous for 'Abd al-'Azīz. He, therefore, placed his various brothers in charge of some of the Ṣūfī complexes. These were:

1. Muḥammad Ḥabīb - Springfield [Alpine Road];

2. Ghulām Farīd - Overport [Glenearn Road];
3. Ghulam Hafiż - Sherwood [45th Cutting];

4. 'Abd al-Qadir - Pietermaritzburg [East Street].

'Abd al-'Aziz died in 1947 and is buried at Riverside. [Appendix 11].

3. 'ABD AL-QADIR (d. 1940) was the third son of Ghulam Muḥammad Šūfī and he had accompanied his father and grandmother for ḥajj, when he was an infant in 1892.

He was asked by his brother 'Abd al-‘Aziz to administer the affairs of the Šūfī complex in Pietermaritzburg in the 1920’s. He efficiently fulfilled this obligation until his death in 1940. The people of Pietermaritzburg looked up to him as a spiritual luminary. Family counselling, faith healing, and daily feeding of the poor and needy and educating the Muslims in religious matters are some of the services for which he is remembered. He is buried at
4. GHULAM ḤAFIZ, popularly known as Bha‘i Jān (respected brother), (d. 1953) was the fourth son of Ghulām Muḥammad Ṣūfī. He administered the running of the Ṣūfī complex at Sherwood, Durban.

In 1950 his eldest brother, Muḥammad Ibrāhīm, conferred on him the khilāfat. He is buried in Durban, near the 45th Cutting at Sherwood.

5. MUḤAMMAD ḤABĪB, popularly known by an endearing title Bha‘i Miya (respected brother), (d. 1969) the fifth son, was born in Bombay, India in 1896.

He became the murīd of Ḥafiz ʿAlī Shāh, eldest son of Ḥabīb ʿAlī Shāh. He was proficient in Persian and Urdu and was also a great poet (Shā‘īr). He was known as Jhandā Pīr, a title given to him by his father, since as a child he had been given the task of regularly hoisting the Chishtiyyah flag at the Riverside khāngah.
Muḥammad Ḥabīb was endowed with khilāfat whilst still in India by Ḥāfiz 'Alī Shāh. He returned to South Africa in the early 1920's. He married in 1926 at the age of 30. He taught at the Verulam Madrasah for a number of years.

In 1939, at the request of his brothers Muḥammad Ibrāhīm and 'Abd al-'Qādir, he settled at the Ṣūfī complex in Springfield. The community of Springfield looked upon Muḥammad Ḥabīb as a father figure and constantly sought spiritual guidance from him. He was renowned for faith healing and herbal cures. He is buried at Riverside.

6. GHULAM FARĪD (d. 1974) was the sixth son. He was the only child of Ghulām Muḥammad Ṣūfī's second wife, Ḥānīfah Bībī.

He was stationed at the Glenearn Road, Overport Ṣūfī complex in Durban. He is buried at Riverside.

7. The youngest son was Muṣa Miya. He died in
India of chicken pox at the age of 5.

Very little is known about the life of Ghulām Muḥammad Ṣūfī's daughters. They were:

1. Hajirah Bi: married to Ḥafīz Ḥusayn of Tongaat.

2. Habīb Bi: married to 'Arif who arrived in Durban with Ghulām Muḥammad Ṣūfī on his second trip to this country.


All the daughters of Ghulām Muḥammad Ṣūfī are buried at the family graveyard in Riverside.

THE KHULAFĀ' OF GHULĀM MUḤAMMAD ṢŪFĪ

The khulafā' [singular khalīfah] of Ghulām Muḥammad Ṣūfī were:
1. Mawānā 'Abd al-Latīf Gāfī (d. 1916). He was based in Cape Town and is buried in a tomb next to Masjid Ḥabībiyāh in Rylands, Cape Town. [Appendix 12].

2. Muḥammad Ibrāhīm, eldest son and "sajjādah nashīn" (successor).


4. Yūṣuf ‘Alī Shāh (d. 1953) who was based at the Ṣūfī complex at Westville, Durban.

5. Ḥāfiz Ḥusayn, eldest son-in-law of Ghulām Muḥammad Ṣūfī who was based at the Ṣūfī complex in Tongaat, Durban.

6. Muḥammad Yūṣuf Munshī who was stationed at the Ṣūfī complex in Ladysmith, Natal.

When Ghulām Muḥammad Ṣūfī died on 2 Rajab 1328 AH/Thursday, 27 June 1911, he was buried in Riverside. He himself had ordered the construction of his tomb
during his lifetime. [Appendix 13]. According to reports it is believed that he had built the tomb at the behest of his murshid Ḥabīb 'Alī Shāh.
CHAPTER TWO

SUFI ŞAHIB'S ARRIVAL IN SOUTH AFRICA AND HIS SUBSEQUENT RETURN TO INDIA

INDIAN IMMIGRATION TO SOUTH AFRICA

Indian immigration in South Africa had begun in 1860. Some arrived here as "indentured labourers" ¹ to work in the sugar cane fields whilst others immigrated here as so called "passenger Indians".²

Against the backdrop of a multi-cultural population consisting of Blacks, Whites, "Coloureds" and Indians – the latter consisting of both Hindus and Muslims – arriving in a country dominated by British colonial

¹ The term "indentured labourer" refers to that person who has been contracted to work as a labourer in the sugar cane plantation for a contract period of 5 to 10 years.

² "Passenger Indian" refers to that person who made his own travel arrangements and came for the purpose of conducting trade.
rule and complicated by race and class division, the possibility of people losing their religious and cultural roots was very strong.

Ḥabīb Ḍalī Shāh seized the opportunity of serving immigrant Muslims in a distant land and selected Ghulām Muḥammad Ṣūfī to accomplish this mammoth task.

**GHULĀM MUḤAMMAD ṢŪFĪ’S ARRIVAL IN SOUTH AFRICA**

Ḥabīb Ḍalī Shāh instructed his murīd, Ghulām Muḥammad Ṣūfī (aged 45), to settle in South Africa. In 1895 he left for South Africa and disembarked in Durban the same year.

Ghulām Muḥammad Ṣūfī — whose home tongue was Urdu — travelled alone and when he arrived in Durban, he experienced difficulty in communicating with the local inhabitants. Indentured Indian workers belonging to different linguistic groups had been brought from different parts of India to Natal.
Although many non-Muslims had embraced Islam, they could not speak Urdu, and spoke mostly Hindi and Tamil\(^1\).

Nevertheless, Ghulām Muḥammad Šūfī managed to find his way to the Grey Street Masjid (corner of Queen Street and Grey Street, Durban). It was a common practice for Muslim travellers and strangers to stay temporarily in the masjid. It is said\(^2\) that from there he was driven out by the muʿādhhdhin,\(^3\) although the practice of seeking shelter in the masjid prevailed from the inception of Islam and is done even today.

It is reported that the muʿādhhdhin then went off to sleep, but he found that as soon as he lay down the bed collapsed beneath him. He finally found it necessary to go to the Imām to complain of this incident.

\(^1\) Interview - Mawlānā ʿAbd al-Raʿūf.

\(^2\) Interview - Mawlānā ʿAbd al-Raʿūf.

\(^3\) A person who calls out the adhān [call of prayer] five times a day.
The Imam inquired of him what wrong he had committed to which the mu'adhdhin replied that he had merely chased a stranger dressed in yellow from the masjid. The Imam reminded the mu'adhdhin of the age old custom of permitting strangers to take shelter in the masjid. Whether the yellow clothing, a mark of the Chishtiyah order, also meant anything to the Imam is uncertain, but he advised the mu'adhdhin to find the stranger, apologise to him and allow him sanctuary within the precincts of the masjid. Only when the mu'adhdhin had done this, was he able to sleep in peace with his bed intact. The Grey Street masjid became the temporary shelter for Ghulām Muḥammad Šūfī.

SHAYKH AHMAD [BADSHĀH PĪR]¹

Shaykh Aḥmad Bādshāh Pīr (d. 1894) was born in Madras, India in 1820. It is believed that spiritual contact had existed between Ghulām Muḥammad Šūfī and Shaykh Aḥmad Bādshāh Pīr who, (it is said), had foretold the arrival of Ghulām

¹Meaning King of Saints.
Muḥammad Ṣūfī in South Africa: "Shortly a beloved of Allah will arrive in this country, and his arrival shall herald an era of Islamic revival in South Africa. Establish your links with him if you wish to attain spiritual benefit". In 1895 Ghulām Muḥammad Ṣūfī arrived in South Africa, and on arrival he enquired about the whereabouts of the grave of Bādshāh Pīr. After meditating at the cemetery, he identified the grave of Bādshāh Pīr and declared him as a saint. He then laid the foundation of this grave and covered it with a (green) cloth so as to distinguish it as that of a holy personage. [Appendix 14].

Ghulām Muḥammad Ṣūfī acquainted himself thoroughly with the conditions and whereabouts of the Muslims in South Africa. Indeed, he discovered, there was widespread ignorance of the fundamentals of Islam amongst the Muslim community that had hailed from India and they had become forgetful of their Islamic teachings and injunctions. The Muslim population in

1 "Hazrath Sheik Ahmad Badsha Peer (RA)" in "Your Visit to the Soofie Saheb Badsha Peer Mazaar", 1988, p.8, by the descendants.
Durban included many from the Hindu community who had embraced Islam superficially and had retained much of their earlier Hinduistic beliefs. Ghulām Muḥammad Ṣūfī complained that they were deviating from correct Islamic practices and obligations. He also observed that Muslims in general were deviating from Islam because of cultural assimilation with the Hindu majority.

The task of rehabilitating people, cut off from the mainstream of the Muslim ummah, was a formidable one.

GHULĀM MUḤAMMAD ṢŪFĪʼS PURCHASE OF RIVERSIDE PROPERTY

The indentured Indian workers brought from India to work in the sugar plantation in Natal came in their largest numbers between the years 1860 and 1911. It is believed that through spiritual contact with Ḥabīb ʿAlī Shāh in India that Ghulām Muḥammad Ṣūfī was guided to the Riverside area of Durban North, a little distance from the Umgeni River where a number of Indians had already settled.
It is related\(^1\) that when Ghulām Muḥammad Ṣūfī settled at Riverside he was told of a dangerous python which inhabited the vicinity of a large boulder near an old temple and terrorised the neighbourhood. Hearing of the newly arrived pious man, the Hindu religious leader (gurū) sought his assistance in removing the reptile. Ghulām Muḥammad Ṣūfī was shown its hiding place, and by merely ordering the snake to leave, he was able to make it leave the place for good. Subsequently, Ghulām Muḥammad Ṣūfī bought the land from the Hindu gurū in 1895. (Refer to the land purchase document Appendix 15). It may be of interest to note that M.K. Gandhi (later known as Mahatma) served as conveyancer.

Thereafter, in 1895, Ghulām Muḥammad Ṣūfī returned to Hyderabad, India to return the following year.

\(^{1}\) Mawlānā Sayid Tajammul, "Riyaze Ṣūfī", 1331AH/1913, pp. 11-12.
CHAPTER THREE

REASONS FOR HIS RETURN TO SOUTH AFRICA

According to some\(^1\) Ghulām Muḥammad Ṣūfī's return in 1895 was due to the fact that he found life intolerable under conditions wherein Muslims were uneducated in the religious sphere and moreso, indifferent to Islamic teachings. His initial endeavours to ameliorate the religious condition of the Muslims in Durban proved to be overwhelming, the task being too awesome and daunting for him to generate an Islamic renaissance.

Ghulām Muḥammad Ṣūfī's murshid, Ḥābib 'Alī Shāh was disappointed on the former's return to Hyderabad in 1895, and, categorically instructed him to settle in Durban. On 20th January 1896, he once again set sail for South Africa to re-establish his mission.

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\(^1\)This has been reported by Mawlānā 'Abd al-Ra'ūf.
A divergent view relating to Ghulām Muḥammad Šūfī's departure is that he returned in 1895 to Hyderabad, India not because he found life reputedly intolerable; his real purpose was to consult his murshid regarding the state of affairs in South Africa and also to bring his family to this country. He had originally come to South Africa on the express instructions of his murshid, Habīb ‘Alī Shāh. It must be pointed out that within the structure of sufism (taṣawwuf) a murīd does not question the intentions or instructions of his murshid. The viewpoint that Ghulām Muḥammad Šūfī's return to India, was motivated on the grounds that he found life intolerable in South Africa, may, therefore be regarded as less tenable. The purpose in questioning this view is that since Ghulām Muḥammad Šūfī was regarded as one of the best of the murīds of Habīb ‘Alī Shāh, it is unlikely that his return to India was motivated by any intention to give up the vocation assigned to him by his murshid. It is more than likely that his return to India—after having stayed a few months in South Africa—

1As given by the current sajjādaḥ nashīn, Muḥammad Sa‘īd Šūfī.
was more in the manner of a consultative visit by a murīd to his murshid and to benefit from the company of his murshid, a custom which is quite common.

Furthermore:

1. According to a legal document dated 5 December 1984, the Riverside property that Ghulām Muḥammad Ṣūfī purchased was subdivided in 1895. At the time of survey (1895) the construction of the Riverside masjid had been in operation or even completed. (Appendix 16).

2. According to the Deed of Transfer dated 28 April 1896, (Appendix 15), power of attorney had been given to Advocate William Edmund Pitcher on 5 March 1896 by a certain Mr Soobier in order to transfer the property to Ghulām Muḥammad Ṣūfī.1 The date of Ghulām Muḥammad Ṣūfī’s return to Durban is recorded as 17 March 1896 [Appendix B]. It may be safely assumed, that since he had purchased the Riverside property

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1 Ghulām Muḥammad Ṣūfī’s name appears as Hajee Shah Goolam Mahomed.
the year before (1895), he had already made long term arrangements to continue his work in South Africa.

On his return to South Africa in 1896 Ghulām Muḥammad Ṣūfī was accompanied by his brother-in-law, Mawlāna 'Abd al-Lāṭif Qādī and his second son 'Abd al-'Azīz.

A 1984 document issued by the Department of Internal Affairs (now referred to as House of Delegates) Copy of Ship’s List of Indian Immigrant records regarding Ghulām Muḥammad Ṣūfī show the following particulars [Appendix 17]:

<table>
<thead>
<tr>
<th>Serial Number</th>
<th>276</th>
</tr>
</thead>
<tbody>
<tr>
<td>Colonial Number</td>
<td>10539</td>
</tr>
<tr>
<td>Date of Arrival</td>
<td>17 March 1896</td>
</tr>
<tr>
<td>Name of Ship</td>
<td>S Umzinto XI</td>
</tr>
<tr>
<td>Place of Registration</td>
<td>Ghazipur</td>
</tr>
<tr>
<td>Date of Registration</td>
<td>20 January 1896</td>
</tr>
<tr>
<td>Number in Register</td>
<td>23</td>
</tr>
<tr>
<td>Name</td>
<td>Mahomed</td>
</tr>
<tr>
<td>Father’s Name</td>
<td>Ebrahim Soofie</td>
</tr>
</tbody>
</table>
The age reference appears to contradict the oral evidence supplied by the Şüfi family that he was born in 1850 CE and therefore at this time (1896) he was 46 rather than 36 years of age.

Ghulam Muḥammad Şüfi built a masjid and a khanqah which became a pivotal centre for his spiritual activities. The masjid (known as the Masjid Ḥabibiyyah) complex was completed in 1896. He was then able to turn his efforts towards preaching Islam and imparting religious instruction to the Muslim community. From then onwards, he came to be known popularly as Şüfi Şahib by his followers.

[Appendix 18].

1 Both masjids at Riverside (Durban) and Rylands (Cape Town) have been named Masjid Ḥabibiyyah after Ghulam Muḥammad Şüfi's murshid, Ḥabib Allī Shāh. "Ḥabibiyyah" is spelt as Habibia presently in South Africa.

2 The Arabic term şahib means a companion. In popular Urdu usage it means "a respectable". The term "Şüfi Şahib" is italised because it was used as a term of respect rather than his registered name which was Ghulam Muḥammad Ibrāhīm.
In the Certificate of Domicile issued by the Immigration Restriction Department of the Colony of Natal, Certificate Number 4834, Šuﬁ Šāhib’s signature in Urdu reads: Ḥaḍī Shāh Ghulām Muḥammad. [Appendix 19]. Šuﬁ Šāhib’s passport issued by the Administrator of the Colony of Natal also bears the signature: Ḥaḍī Shāh Ghulām Muḥammad. [Appendix 20].

Šuﬁ Šāhib at this stage embarked on a vibrant propagation of Islam resulting in a significant number of Hindus embracing Islam. An Islamic educational programme for elders through public lectures was initiated in order to transform illiterate and superstitious Muslims into positive, practising believers. Clearly, the evidence suggests that there was a significant revival of Islamic consciousness and learning owing to the pivotal role of Šuﬁ Šāhib.

Šuﬁ Šāhib’s efforts to teach and preach to the Muslim community of Durban and to reinforce Islamic identity continued until 1900. Throughout his
teaching of Islam, he had met many wishing to join him as murids, but as yet he had no authority (khilafat) to accept anyone as his disciple. It became evident that he had to obtain from his murshid, Ḥabīb 'Alī Shāh, the authority of khilafat, for this purpose.¹

In 1900 Ṣūfī Ṣāhib visited his murshid in Hyderabad, India. Ḥabīb 'Alī Shāh willingly granted him khilafat. He is said to have returned to Durban in the same year or in early 1901.

However, according to another source² Ṣūfī Ṣāhib’s visit to Hyderabad was not for the purpose of obtaining khilafat since he already possessed this sanction from his murshid. His purpose was a routine visit to his murshid. It was at this time that he introduced his eldest son, Muḥammad Ibrāhīm, to Ḥabib 'Alī Shāh with whom he stayed behind as murid.

¹This has been reported by Mawlānā 'Abd al-Ra'ūf.
²This has been reported by Muḥammad Sa'īd Ṣūfī.
It was at this stage that he began to expand his teachings to other parts of southern Africa where Muslims lived. Under his direction, masājid were built in a number of places, from Cape Town to Lesotho, and especially in Natal. He personally supervised the building of various masājid over the next ten years, until his death in 1911.

In 1904, upon the death of Ḥabīb ʿAlī Shāh, Ṣūfī Ṣaḥīb departed in order to visit his dargāh (tomb) in Hyderabad. At Kalyan, (his home-town), he purchased a piece of land for the purpose of building a Dār al-ʿUlūm\. On receiving the news of the illness of his father-in-law, Qāḍī Muḥammad Yūsuf, in Durban, Ṣūfī Ṣaḥīb delegated the task of completing the Dār al-ʿUlūm to one of his murīds, Shaykh Dāwūd ibn Shaykh Sulaymān and left India to arrive in Durban in 1905.

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1 An institution for higher Islamic education.
CHAPTER FOUR

MAIN OBJECTIVES OF ŠÚFI ŠÄHIB’S MISSION

Šúfi Šáhib was a man of exceptional calibre, a selfless personage who is known to have devoted his entire life, family and possessions in the service of Islam.

The objectives of Šúfi Šáhib can be gauged from his personality, teachings and his work in the community. He wore a simple, yellow garment which signified simplicity and humility and was the garb of one who identified with the Chishtiyah order. It is reported¹ by his descendants that he was generally mild in nature and imbued with fondness for children, yet at the same time he was a strict disciplinarian when it involved following the laws of Islam (the sharī‘ah). He himself adhered rigidly to the sharī‘ah which constituted the very basis of his sufistic teachings. He emphasised al-ṣawm wa

¹Interview - Muḥammad Saʿīd Šūfī.
al-ṣalāh (fasting and prayer) and jihād bi al-nafs (striving against one's baser self).

The main objectives of Ṣūfī Ṣāhib can be summed up as follows:

1. He wanted to assist the Muslim community in retaining their sense of identity as Muslims in a non-Muslim milieu. (The Indian Muslim lived side by side with the larger Hindu majority within a larger Christian environment.

2. He wished to forge a community of practising believers in Islam and to this end he set out to establish masājid, madāris and yatimkhānas (orphanages).

3. In order to attain the above objectives he promoted the doctrines of the Chishtīyah Ṣūfī order. (Although he had come to South Africa with a mission to educate the Muslims, he at the same time trained disciples in taṣawwuf).
EDUCATION

As mentioned earlier when Šūfī Šāhib arrived in South Africa the Muslims consisted of a small minority within the immigrant Indian population, the majority of whom were Hindus. Through free assimilation and lack of Islamic education, they were neglecting and in danger of forgetting their Islamic practices and obligations.

He wished in this way (i.e. through a persistent teaching campaign) to mould the Muslims into a homogeneous community. He also laid emphasis on education in an environment consisting of people who were not fully literate.

He utilised the Urdu language as an effective medium of education it being noted that the sources of Islamic information from the Indian sub-continent are mainly in Urdu. Some of the Muslims in South Africa hailed from South India and employed Tamil\(^1\) as their mother tongue and a significant

\(^1\) Smith, G R, "A Muslim Saint to South Africa".
number who had converted to Islam from Hinduism spoke Hindi. It goes to the credit of Šūfī Šāhib that Urdu was retained for decades as the religious lingua franca of the Muslims in South Africa.

Munshīs (Islamic teachers) were trained at the outset not only to educate children at Riverside; others were posted to various parts of the country where Muslims were resident, in order to impart Islamic knowledge. It was a training ground for the creation of personalities who would embark on a mission for the religious upliftment of the Islamic community.

The primary concern of Šūfī Šāhib in his religious teachings was to assist his community to become better Muslims. On the whole it precluded any special concern with missionary work amongst non-Muslims. However, among many Hindus he was regarded as a man of extraordinary spiritual powers having come invariably on to their assistance in times of affliction and misfortune. His tomb at Riverside is still visited to this day by many Hindus.
He subscribed to the Shafi'i school of Islamic Jurisprudence. However, he did not impose the tenets of the Shafi'i madhhab upon the generality of Muslims who belonged to the Hanafi madhhab. Moreover, he laid no compulsion upon others to enlist as disciples to tasawwuf (sufism).

Sufi Sahib was the first Muslim in South Africa to establish an official link with prison authorities in order to educate prisoners and cater for the deceased (i.e. arrange for Islamic burials). Until then deceased Muslim prisoners had been administered "paupers' funerals" and not buried according to Islamic rites. He arranged for the deceased to be bathed, enshrouded and buried after the funeral prayer (janazah) was recited over them.

1 The term "madhhab" (school) refers to one of the schools of Islamic jurisprudence, for example, Hanafi, Shafi'i, Hanbali and Malikî.

TAŞAWWUF

Şūfī Şahīb had been initiated in both the Chishtīyah and Qādirīyah orders of taşawwuf; however, he adhered chiefly to Chishtīyah doctrines1.

It is important to note that originally Şūfī Şahīb was the murīd of the Qādirī Shāh Ghulām Muṣṭafā Effendī of Baghdad. Ḩabīb ʿAlī Shāh his second murshid though primarily a Chishtī, also held a khilāfat in the Qādirīyah Order. Although no typical Qādirīyah insignia can at present be identified in the life of Şūfī Şahīb his connection with the Qādirīyah order and that of his late family was firm.

Taşawwuf was a highly spiritualised and specialised knowledge open to those who were already well-educated in Islamic teachings and practices. Setting out on the şūfī path (the ṭariqah or way)

1 The Chishtīyah discipline, as with the Qādirīyah, is divided into four stages namely the absolute adherence to the sharī'ah [Islamic law]; ṭariqah [the mystic path]; maʿrīfah [gnosis] and finally haqiqah [the truth].
had to be voluntary. Those who had opted to become his murids were taught the Chishtiyyah doctrines and practices. Şūfi Şāhib also accepted those murids who made a special request to be educated in the Gâdirî doctrines as well.

DOMESTIC PROBLEMS

Domestic and business quarrels of both Muslims and non-Muslims were referred to Şūfi Şāhib to be settled. His judgement in those matters was regarded as beyond question. Much emphasis was placed on the establishment of a society devoid of discord.

Amongst Şūfi Şāhib's close acquaintances was Mohandas Karamchand Gandhi (known popularly as Mahatma Gandhi). According to his descendants 1, Gandhi on many an occasion attended Şūfi Şāhib's khānqah at Riverside. Although there is no written documentary evidence it was quite probable that Gandhi and Şūfi Şāhib had met frequently as Gandhi

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1 Interview - 'Abd al-'Aziz Şūfi.
was his conveyancer. He was responsible for drawing up the Deed of Transfer for Şufi Şahib's Riverside property in 1896. It is not improbable that the latter days of Gandhi's stay in South Africa were influenced somewhat by the spiritual values of the Chishtiyah order.

**ORPHANS**

Şufi Şahib observed that there were many homeless orphans and destitute who needed to be assisted. He therefore established a yatimkhānah and mawāli khānah (refuge for the destitute) at Riverside.

Şufi Şahib personally managed and supervised the affairs of the orphans. It is reported that the yatimkhānah enjoyed the presence of a father figure who would rise at various intervals during the night, checking the sleeping conditions of children and changing the clothing and linen of bed wetters. Şufi Şahib would sit down at meals with the orphans, seeing that no child was deprived of any food, and that no preferential treatment was accorded to anyone. Beside the orphans sat his own children as
well.

Ṣūfī Ṣāḥib also sought to take care of the basic needs of the inmates residing at the Riverside orphanage. He set up a dispensary on the premises where on Thursdays free medicines for common ailments were distributed to the general public.

Moreover, he catered to the needs of certain families whose members were compelled to beg for survival.

ADMINISTRATION

Ṣūfī Ṣāḥib's administrative abilities were commendable. Senior students, including his own sons were allocated special duties to be performed; some were appointed to clean the masjid carpets, whilst others were given the duties of hoisting the Chishtiyah flag. Some were in charge of feeding the horses, whilst others were in charge of filling up the pond (hauz) for ablution. Yet others executed the task of lighting the lanterns each evening. As an incentive each member was materially rewarded.
Şūfī Şāhib placed responsible people in charge of the complexes which he established. The progress of these people was carefully monitored by him and he periodically visited them without prior notice. At all his masājid and madāris complexes (Riverside, Springfield, Tongaat, Overport, Sherwood, Westville, Pietermaritzburg, Cape Town and Ladysmith) his representatives were issued with instructions to offer free education, free burial services and public meals after burials and on every Friday afterṣalāt al jumu'ah (the congregational prayer). The practice of feeding the public afterṣalāt al jumu'ah continues to this day at two of the masājid, at Springfield and Kenville respectively.

Specific instructions regarding the scrupulous and honest use of money and gifts for the benefit of the needy were issued to his representatives. The Muslim community especially the business sector responded favourably to Şūfī Şāhib’s appeal for funds and sponsorship for the poor and needy.

Annual religious functions, for example, Milād al-Nabī (Celebration of the birth of Prophet Muḥammad
(P.B.U.H.) and 'Urs Sharīf (Death anniversary of Haḍrat Muʿīn al-Dīn Chishtī)\textsuperscript{1} were encouraged in order to gather the Muslims so that a sense of spiritual identity would be forged. [Appendix 21].

Thus, all the complexes established by Ṣufī Ṣāḥib were managed and well maintained.

One of the prime objectives of Ṣufī Ṣāḥib's mission in South Africa was the establishment of a chain of masājid complexes, the control of which—in order to ensure continuity of his mission—would remain in the hands of his (committed) descendants. He wanted to ensure that the future generation of his descendants would continue the work that he had begun. This is demonstrated in the manner in which he drew up the constitution contained in the Title Deeds.

On examination, it may be noted, each institution—be it the Riverside masjid or the Cape Town masjid—has its own Title Deed. However, four clauses are

\textsuperscript{1} Muʿīn al-Dīn Chishtī is regarded as the founder of the Chishtiyah Sufi Order in India. He died in 1236 and is buried in Ajmer, India.
common to all the Title Deeds. This serves the purpose of binding his descendants to serve as Imāms, Trustees and guardians of their respective institutions.

The following are the clauses common to each of the Title Deeds at the time the Deeds were drawn:

1. The Trustee should be a male descendant of Ṣūfī Ṣāḥib.

2. The Trustee must be a capable person who is willing to serve the institution.

3. In the absence of a male descendant of Ṣūfī Ṣāḥib a Trustee should be elected by members of the Muslim community within a three mile radius (approximately 5 kilometres).

4. Each institution must be financially and administratively independent, with its particular Trustee managing the affairs of that institution exclusively.

In the preparation of his legal documents Ṣūfī Ṣāḥib
took great care in the proper phrasing and made appropriate use of legal counsel. Most of his documents were drawn up by J.P. Calder and Calder Conveyancers, Durban (presently defunct).
CHAPTER FIVE

SURVEY OF THE CONSTRUCTION OF MASĀJID AND MADĀRIS COMPLEXES BUILT BY ṢŪFĪ ṢĀḤĪB IN SOUTH AFRICA

In his interest in the spiritual and educational advancement of the Muslims, Ṣūfī Ṣāḥīb did not confine his efforts to Durban. None could have predicted at the time that a lone personage setting up residence in a foreign land would establish thirteen religious institutions through Southern Africa containing educational infra structures in a period of just fifteen years.

He established masājid, madāris and cemeteries in Riverside, Kenville, Verulam, Tongaat, Overport, Sherwood, Westville, Springfield, Pietermaritzburg, Ladysmith, and Colenso in the province of Natal; and in Cape Town in the Cape Province. He also had a masjid and madrasah built in Butha Buthe in the neighbouring state of Lesotho (then known as Basutoland). [Appendix 22]. This he achieved with
the barest financial resources (from the Muslim community) at his disposal.

The following are the masājid and madāris complexes that he established in Southern Africa:

1. RIVERSIDE, DURBAN (NATAL)

The Ḥabībiyah Ṣūfī Ṣāḥib complex was built in Riverside, Durban in 1896. As mentioned (Chapter 2) Ṣūfī Ṣāḥib was directed by his murshid, Ḥabīb ʿAlī Shāh, to the Riverside area of Durban North, a little distance from the Umgeni River where a number of Indians had already settled.

Having purchased the land from a Hindu guru, [the Deed of Transfer being 28 April 1896], he set about constructing the Masjid Ḥabībiyah at Riverside. It consisted of a masjid, yatimkhānah, khānqah and a cemetery. [Appendix 23].

In 1907/1908, Ṣūfī Ṣāḥib had his own mazār (tomb) constructed in which he was interred upon his demise in 1911. It is believed that he had done so at the
behest of his murshid. The tomb also contains the grave of his mother, Rabī‘ah, who died in 1913 and was buried beside him.

According to reports from one of the descendants\(^1\) of Ṣūfī Ṣāhib, a certain Mr Rustomjee (Parsi by faith) who had been arrested and charged for importing opium appealed to Ṣūfī Ṣāhib for assistance. It is reported that Ṣūfī Ṣāhib demanded that he repent sincerely of his deed and commit himself to abstain from such activity forever. Mr Rustomjee was eventually acquitted of the charge. In appreciation, he contributed towards the building costs of the madrasah.

Originally, Ṣūfī Ṣāhib’s tomb comprised one element of a much larger religious monument (dargāh), marked by a magnificent archway that dominated the entrance. The dargāh, included in addition to the tomb, a masjid, madrasah, khānqah-cum-yatimkhānah, public kitchen, dining hall, Imam’s residence and cemetery. As for the tomb, initially it comprised

\(^1\)This have been reported by Muḥammad Sa‘īd Ṣūfī.
of a simple octagonal building on a podium with a green steel roof.

In 1913 'Abd al-'Aziz Šūfī (d. 1947), the then sajjādah nashīn of the Habībiyāh Masjid complex at Riverside, bought the land adjacent to it and consolidated it with the Riverside property purchased by Šūfī Šahīb in 1895. He served as the sajjādah nashīn and trustee of the Habībiyāh Masjid complex in Riverside after the death of Šūfī Šahīb until his demise in 1947.

'Abd al-'Azīz Šūfī was succeeded by his eldest son, Ghulām Muḥammad (known as Ghulām Muḥammad Šūfī Thānī) [d. 1978], as sajjādah nashīn. He was assisted by his three brothers, Ghulām Ḥusayn, Ghulām Ḥasan and Ghulām Āḥmad to administer the affairs of the Riverside complex.

Ghulām Muḥammad Šūfī's eldest son, Muḥammad Sa’īd, who is the present sajjādah nashīn, succeeded him after his demise in 1978. He is assisted by his brother, 'Abd al-'Azīz.
The complex covered a span of three acres, extending from the Umgeni River in the south to a hill upon which the tomb is situated — overlooked the Indian Ocean. [Appendix 24].

The *dargah* served effectively the needs of the local Muslim community until, 1968, in which year the State Group Areas Act decreed Riverside a "White" residential area. This resulted in the wanton destruction of some of the precious buildings that the *dargah* had contained.¹

In contesting the State claim upon the *dargah* property, the latter (i.e the State) recognised the importance of the *masjid*, tomb and cemetery in catering for the religious needs of the Muslims of Riverside. However, the State authorities objected to the continued presence of the remainder of the buildings that the complex contained.

The argument put forward by the then Trustees that the latter catered equally for the religious needs

¹ Vanker, A F, "The Tomb of Soofie Saheb", in Al-Ilm, 1983.
of the Muslim community was rejected in favour of the State's contention that since the buildings were in the exclusive control of the Şufi family, they could not, therefore, be regarded as "public" religious institutions.

Consequently, all of the land that accommodated the madrasah, khānqah, yatimkhānah, public kitchen, dining hall and Imām's residence, was expropriated by the State. The matter, however, was held in dispute until 1972 when the State returned a small portion of the land (approximately 12m x 31m) originally taken.

In 1978 the dargāh was declared a National Monument by the Government of South Africa.

Over the nine decades since its construction, the dargāh has been effectively maintained by the successive mutawallīs (custodians). The present mutawallī is Muḥammad Sa‘īd Şufi, a great grandson of Şufi Şahīb, who is the present sajjādah nashīn (spiritual successor). [Appendix 25].
In 1980 the first major renovation and extension to the masjid was completed. [Appendix 26]. This was followed by renovation of Şüfi Şāhib's tomb in 1988. [Appendices 27 and 28]. In 1992 a museum and library was established. Appendix 28]. There are several relics of Şüfi Şāhib that have been preserved, and are to be seen at the Şüfi Şāhib museum. These include inter alia a sword presented to him by the Sultan of Zanzibar [Appendix 29].

Special mention must be made of the khilāfat nāmah (investiture of succession) in the handwriting of Ḥabīb ‘Alī Shāh that the latter had granted to Muḥammad Ibrāhim, eldest son of Şüfi Şāhib (See Appendix 5).

2. KENVILLE, DURBAN [Appendix 30]

A madrasah and jamā'at khānah (prayer room) was established at Sea Cow Lake, (a portion which is today called Kenville) in 1906/1907 by Şüfi Şāhib. The madrasah was destroyed (circa 1950/51) by fire (apparently through arson). ‘Abd al-Ṣamad, son-in-law, of Şüfi Şāhib rebuilt the madrasah and jamā'at
Khānah in the same year. In 1963 a piece of the property was expropriated by the Government for the building of a railway tunnel. Five years later the Trustees decided that the existing madrasah and jamā‘at khānah be demolished to make way for the construction of a new madrasah and masjid. In addition a yatimkhānah was also established. This was necessitated on account of the expropriation of the property at Riverside under the Group Areas Act by the State.

With the growing congregation of musāllīs (worshippers) at the masjid it was eventually renovated and enlarged. In 1993 a major renovation and extension to the masjid was completed. Moreover a hall and madrasah was built adjacent to the masjid. A dome and four minarets were added.

In 1982 a nursery school was opened to cater for pre-school children as a preparatory to their entry into Government schools. In 1985 ḥifẓ classes were introduced. The present trustee of the Kenville masjid complex is Muḥammad Sa‘īd Sūfī (who is also the trustee of the Riverside complex.)
3. IN SPRINGFIELD, DURBAN [Appendix 31]

In 1904 Ṣūfī Ṣāḥib established a masjid and Imām's quarters in Buttery Place, Springfield. It was a swampy and poorly inhabited area, but which had great farming potential owing to the abundance of springs, [hence Springfield]. The original structure was a modest one which was gradually completed by 1907.

As Ṣūfī Ṣāḥib was busy with other building projects he appointed the residents of Springfield to take charge of the masjid.

The gradual increase in population in Springfield by the 1930's necessitated the services of a luminary who would tend the needs of the community, as well as create a centre of learning for the advancement of the Chishtiyyah order. In 1939 Muḥammad Ḥabīb Ṣūfī, 5th son of Ṣūfī Ṣāḥib, settled at and took charge of the Ṣūfī complex in Springfield.

According to reports by his descendants the living
conditions were unbearable at Springfield and innumerable sacrifices were made by Muḥammad Ḥabīb and his family. The masjid remained in a poor condition until 1942 when it underwent renovation. Muḥammad Ḥabīb established a madrasah for the children of Springfield. Madrasah classes were conducted free of charge by Zulekha Bibi, wife of Muḥammad Ḥabīb, for a period of twenty one years. To date classes continue to be offered at the madrasah free of charge to pupils.

As Springfield began to flourish and the population increased it became necessary for the madrasah and masjid to be extended. In 1957 both were extended and a new wudu khanah (ablution chamber) was added.

Muḥammad Ḥabīb had been assisted in managing the affairs of the complex by his son Nur Muḥammad. The latter was appointed trustee upon the demise of his father in 1969.

By 1975 Nur Muḥammad and his two sons Jāvid and Khālid jointly managed the affairs of the Springfield complex.
In 1978 an extensive renovation of the masjid and madrasah was effected which brought the structure to its present size. In this expensive venture members of the Muslim community, especially, the A.G. Joosab family provided financial assistance. In 1986 a jamāʿat khānah for women was built adjacent to the masjid.

In 1989 Jāvid and Khālid, the sons of Nur Muḥammad, became trustees of the Springfield complex upon retirement of their father (owing to ill-health).

In 1990 the newly appointed trustees decided that extensive refurbishments to the masjid were required. Two new minarets were added; the interior was improved with new carpets fitted and air conditioners installed. This was made possible through the financial support of Muslim community in general and the Ebrahim Jooma Moosa family of Durban in particular.

In 1992 an extension to the masjid was begun in order to increase the floor area of the masjid. Moreover, a second storey was added, which provided
a jamāʿat khānah for women.

4. PIETERMARITZBURG, NATAL [Appendix 32]

In 1909 ʿṢūfī Ṣāḥīb established a masjid, madrasah and Imām’s quarters in East Street, Pietermaritzburg, near Durban.

ʿAbd al-ʿQādir, the 3rd son of ʿṢūfī Ṣāḥīb, was posted to administer the affairs of the ʿṢūfī complex in Pietermaritzburg by his brother ʿAbd al-ʿĀzīz in the 1920’s. He continued in this post until his demise in 1940.

ʿAbd al-ʿQādir played a very successful role in maintaining a high standard of service and leadership. Family counselling, spiritual guidance, faith healing and daily feeding of the poor and needy and educating the Muslims in religious matters are some of the services for which he is remembered.

His difficult period of administration eventually took toll on his health. Some of ʿAbd al-ʿQādir’s well-known contemporaries include Cassim Bāwā and
Sa'id Bāwā (regarded as saints by the people of Pietermaritzburg) who spent most of their time with him. Sa'id Bāwā bequeathed, in his own lifetime, his house in East Street for the use of the Imam.

'Abd al-Qādir’s nephew, 'Abd al-Majīd of Westville and brother-in-law, 'Abd al-Šamad assisted him in conducting the madrasah classes.

After his demise in 1940, the masjid affairs were administered by the Nizamia Muslim Society for a period of 40 years, with the permission of the Šūfī Trust. However, at the end of the period (1980) the Šūfī Trust - on account of dissatisfaction at the manner in which the masjid was being administered - appointed a new trustee, Ghulām Muḥammad Šūfī, to ensure control over the affairs of the masjid.

The appointment of the new trustee was contested in the Supreme Court of South Africa in 1981.  

This dispute proceeded for about 5 years but it was

1 Case number M469 of 1981, Supreme Court of South Africa, Pietermaritzburg, Natal.
finally decided in favour of the Šūfī Trust in an out of court settlement. The agreement was that henceforth (from 31 March 1986) a management committee composed of two members appointed by the Šūfī Trust (Muṣṭafā 'Arif and Ghulām Muʿīn al-Dīn Šūfī), together with two members appointed by the Nizamia Muslim Society, and Ghulām Muḥammad Šūfī aş trustee and Chairman of the committee should run the Pietermaritzburg complex.

Thus it may be seen that Šūfī Şāhib's clear stipulation in each of the title deeds of the various Šūfī complexes that trusteeship should be retained by his descendants was maintained.

5. CAPE TOWN, CAPE PROVINCE

Until 1900 the Indian expatriates in and around Cape Town were few in number. They were largely followers of the Ḥanafī School, whilst the generality of Muslims (who of Malay origin) subscribed to the Shāfiʿī school. The distinction
between the Ḥanafī and Shāfiʿī Muslims became more and more pronounced as the number of Muslims of Indian origin increased.

Political and linguistic considerations certainly exerted their influences as well; and the Cape Muslim community of Indian extraction inevitably became a distinct entity.

Communal sentiments of a negative nature, contrary to the spirit of Islam, started to manifest themselves among the Indian Muslim community on the one hand, and the long-settled Malay community on the other. This was one of the major obstacles to be overcome by Ṣūfī Sāḥib when he arrived in Cape Town in 1905. He realised that the lack of Islamic education was responsible for the irrational fears and suspicions that were bedevilling the solidarity of the Cape Muslims. A masjid and khānqah for this purpose were required.

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1 The terms Ḥanafī and Shāfiʿī pertain to followers of the schools of jurisprudence whose founders were Imām Abu Ḥanifa (d. 150 A.H.) and Imām Shāfiʿī (d. 204 A.H.) respectively.
Once he arrived in Cape Town, Şūfī Şāhib set out to find land for building a centre for the teaching of Islam. Within a short time he succeeded in purchasing a land from a Doornhoogte farmer (today known as Rylands). Soon after a masjid, khāngah and yatimkhānah arose on this site in 1905. He also named these after his murshid, Ḥabīb 'Alī Shāh. He appointed his brother-in-law, Mawlānā 'Abd al-Laṭīf Qādī, in charge of the Ḥabībiyāh Masjid and yatimkhānah which are currently situated in Rylands, Cape Town.

By establishing the first orphanage at the Cape Şūfī Şāhib brought about a noteworthy step towards the direction of Muslim social welfare.

From 1905 to 1916, until his demise Mawlānā 'Abd al-Laṭīf Qādī served as the trustee of the Ḥabībiyāh Masjid complex. The Muslims (of both Ḥanafī and Shāfī'i persuasion) who imbibed his teachings gradually emerged as a relatively homogeneous community mindful of its distinct Islamic identity.

After his demise in 1916 he was succeeded by
Muḥammad Yūsuf Ḥabībi who administered the affairs of the Ḥabībiyāh Ṣūfī complex in Cape Town until his death in 1939.

From 1939 to 1986 'Abd al-Karīm Gādī served as a trustee. Thereafter until now 'Abd al-Lāṭīf Purkar served as trustee.

6. OVERPORT, DURBAN

Ṣūfī Ṣāḥib established a masjid, madrasah and Imām's quarters in Glenearn Road, Overport, Durban in 1905.

After his demise the Muslim community in the Overport district took upon themselves the task of administering the affairs of the masjid complex. This continued up to 1930 when Ghulām Farīd Ṣūfīī (d. 1974) was appointed to take charge of the affairs of the masjid complex. Upon his demise his son Niẓām al-Dīn has administered the affairs of the masjid and madrasah as trustee.

1 He was the son of Ṣūfī Ṣāḥib and his wife (second) Hanifah Bibi.
7. WESTVILLE

A madrasah, masjid, cemetery and Imām's quarters was established in Westville in 1904 on the land that was donated by one of Sufi Sahib's murids, Shaykh 'Ali. Yusuf 'Ali Shah (d. 1953), a khalifah of Sufi Sahib, was appointed trustee of the complex, a position which he held until his death.

His son, 'Abd al-Majīd (d. 1986), succeeded him as trustee. Mawlana 'Abd al-Ra'ūf is current trustee and Imām of the complex.

8. SHERWOOD [45TH CUTTING], DURBAN

Sufi Sahib had laid the foundations of the masjid on the land donated by Alīf Ḥusayn. Initially the donor had insisted upon being appointed as trustee of the masjid complex, yet to be constructed. However, Sufi Sahib prevailed upon him with the

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1 He had been a Hindu who embraced Islam.
argument that a trustee had to be one who was sufficiently grounded in Islamic teachings and administrative capability. Altāf Husayn retracted and subsequently a madrasah, jamā’at khānah, Imām’s quarters and a cemetery was established by Şūfi Şāhib in Sherwood in 1906.

In the 1920’s as the Muslim population of Sherwood grew Ghulām Ḥāfīz (d. 1953), the fourth son of Şūfi Şāhib, was appointed to administered the affairs of the Sherwood complex. He continued in this post until his demise. He was succeeded by the present trustee, his son, Ghulām Murtaḍā Şūfi.

9. TONGAAT (NATAL)

A masjid, madrasah, cemetery and Imām’s quarters was constructed in Tongaat which is about 30 kilometres to the North of Durban in 1907/1908.

Şūfi Şāhib’s son-in-law Ḥāfīz Husayn (d. 1948) was the first trustee of this complex. His son, Ghulām Ḥāfīz, served as trustee until his death in 1964.
Thereafter - until the present - members of the Muslim community have administered the affairs of the complex.

10. VERULAM (NATAL)

Ṣūfī Šāhīb established a madrasah and cemetery in Cottonlands in Verulam about 22 kilometres from Durban, in 1909/1910.

Muḥammad Ḥabīb Ṣūfī (d. 1969) served as the Imām and trustee of the Verulam madrasah until 1917 when it was destroyed by flood. However, the Ṣūfī madrasah was not reconstructed.

11. LADYSMITH (NATAL)

Ṣūfī Ṣāhīb established a masjid, madrasah, cemetery and Imām’s residence in 1908/1909 at Ladysmith Natal about 240 kilometres from Durban.

Ṣūfī Ṣāhīb’s khalīfah, Muḥammad Yūsuf Munšī, was stationed at this complex.
In 1914, Muḥammad Yūsuf Munshi left for India and handed the control of the affairs of the masjid complex to the Ladysmith Muslim community. The complex was renovated a few times owing to floods.

12. COLENSO (NATAL)

Ṣūfī Ṣāḥib built a masjid, madrasah, cemetery and Imam's quarters in Colenso in 1908/1909, which is 160 kilometres from Durban. Since its inception the Muslim community of Colenso has administered the affairs of the masjid complex.

13. BUTHA BUTHE (LESOTHO)

Ṣūfī Ṣāḥib constructed a masjid, madrasah, cemetery and Imam's quarters in Butha Buthe, Lesotho (then known as Basutoland) in 1910. This masjid complex has been administered by members of the Muslim community of Butha Buthe since its inception.

All the masajid and institutions established by Ṣūfī Ṣāḥib, with the exception of the Verulam madrasah,
are still in operation providing innumerable services for the religious needs of the Muslim community.

Ṣufi Ṣāḥib arranged for boreholes to be dug at each of these centres. This was because in the early years of this century provisions for water were not available from the local municipality. Traces of these facilities can still be seen at some of Ṣufi Ṣāḥib’s complexes.
CHAPTER SIX

ASSESSMENT OF ŞUFI ŞAHIB'S CONTRIBUTION TO THE EARLY HISTORY OF ISLAM IN SOUTH AFRICA

Şüfi Şahib's contribution to the Muslim community of South Africa may be judged by his record of achievement in the religious and educational and humanitarian spheres.

It is important to take into account the political limitations and the constraints of a wholly non-Muslim (Christian and Hindu) environment which Şüfi Şahib encountered when one evaluates his overall contribution.

Şüfi Şahib utilized religious teachings and principles in order to understand and transform the "culture" of the politically oppressed and economically destitute Muslims.

Şüfi Şahib's major contribution was in the areas of
Islamic religious education and the improvement of the human condition of the oppressed and destitute Muslim and inculcating in them the capacity to sustain themselves through Islamic spiritual consciousness in a materialistic and demanding world.

He was a leader who understood the social tensions which revealed themselves at an intra-cultural level, viz. tensions between the Hanafi and Shafi'i Muslims, and at the inter-cultural level, between Muslims and Hindus. Therefore he consolidated a large sector of Muslim society so as to enable the healing of a fractured Muslim identity. Furthermore, he impacted impressively as an ambassador of Islam on people of other faiths and culture which had a lasting impact on succeeding generations. Therefore Ṣūfī Ṣāhib's work can be expressed in the form of commitment, concern and service - it was a commitment to the Muslims of South Africa in particular and to humanity at large.

He was like a "living" ambassador of Islam who lent a voice to the oppressed, destitute and marginalised Muslims.
Sufi Sahib strived to educate the Muslims in inculcating the spirit and teachings of Islam. In order to achieve this end, he strove to establish masajid and as well as madaris wherever Muslims resided in large numbers. These served as centres which played a pivotal role in educating the Muslims and transforming ignorant and illiterate people into practicing believers. The success of his work may be gauged by the fact that almost all of these institutions are playing an effective functional role in serving the needs of the Muslims. The Islamic work that he initiated for the upliftment of the Muslim community has been effectively promoted by successive generations up to the present day.

Significantly therefore, the Sufi establishments (masjid and madrasah complexes) have consistently played an important role of religious upliftment in the Muslim community. They served a multi-purpose function. The masajid, rather than being places of worship alone were used to impart Islamic education and instruction. The Sufi masajid, wherever it was established, formed the hub of Islamic activities which was relevant to the community that it served.
Furthermore, the Šūfī establishment served to bring the Muslims together, thus enabling the masjid to function as a religiously unifying and socially cohesive force. The masjid-madrasah complexes also offered opportunities for members of the Muslim community to get to know one another and to share their moments of joy and grief, thus bringing about understanding and co-operation amongst the believers.

As noted previously (Chapter 4), Šūfī Šāhib was the first Muslim to liaise with the prison authorities for the sake of the welfare of Muslim prisoners by way of Islamic education and provision for Islamic burials for the deceased inmates. This was a pioneering step on his behalf which served long-term purpose of inculcating consciousness amongst Muslims of their Islamic duty to fellow-Muslims in distress. Now at present this is one of the important activities of the Muslim Welfare Societies.

Moreover, his step in training Munshis (Chapter 4) and posting them to different Šūfī centres served a primary need amongst Muslims who were deprived —
through social, political and economic circumstances of basic Islamic education.

Şūfī Şāhib did not consider his endeavours to be an ephemeral phase in the life of the Muslim community. He wished to ensure continuity of his work of religious instruction and reform (which explains the stipulation in each of the Şūfī complexes he established that the eldest male from his descendant should be the successor).

As Şūfī Şāhib belonged to the Chishti and Qādirī orders it was quite natural on his part to promote the Chishtiyyah and Qādirīyyah doctrines to those who wanted to be trained in taṣawwuf. Indeed the Şūfī doctrines popularly propagated today in South Africa are those of the Chishtiyyah and Qādirīyyah.

As for Islamic education, Şūfī Şāhib, believed that to confine it within the walls of the madāris was to exclude a large section of the community from acquiring it. He therefore encouraged and promoted religio-cultural activities such as Milād al-Nabī
and 'Urs Sharīf in order to gather common Muslims on Milād and 'Urs occasions so that education could be imparted and an Islamic identity forged. His success in imparting religious knowledge in the Muslim community through a long-term process of personal contact, association and participation in religio-cultural life may be gauged by the fact that the Milād al-Nabi and 'Urs Sharīf continue to be celebrated popularly to this day at each of the Ṣūfī complexes and at the private residences of many a Muslim family.

To alleviate the condition of Muslim orphans Ṣūfī Ṣaḥīb established the first yatimkhānah at the Riverside complex in Durban and one in Cape Town. This was achieved at a time when Muslims in South Africa had limited financial resources. He succeeded in this task through the co-operation and assistance of the Muslim merchant class.

Ṣūfī Ṣaḥīb armed the Muslims in South Africa with an ideological defence that could not be broken easily although they lived as a minority within a largely non-Muslim religious and cultural environment. He
strove to alleviate the condition of the destitute by establishing schemes for the provision of food, groceries and medicine for common ailments free of charge to the destitute of all faiths. His work served as the foundation for welfare activity in the Muslim community in South Africa. It also gave birth to aspirations for an Islamic cultural revival, as became manifest in the proliferation of Muslim community and welfare organisations established throughout the rest of the 20th century.  

**Refer Mahida, E.M.: History of Muslims in South Africa: A Chronology for a historical account of Muslim organisations established in this country.**
A notable characteristic of Ṣūfī Ṣāhib was magnanimity. What is remarkable is that when he first arrived in South Africa he was so moved by the horrible conditions to which the early Muslims were subjected to, that he became committed towards the improvement of their lot. It need be noted that the task to which he dedicated his life thereafter did not easily blend with the environment of the era he lived in which could be best be described as "exploitive". His highmindedness and concern for the common lot proved to be above the general moral and intellectual level of the time. His philanthropic vision clearly manifested itself in the establishment of the chain of masājid and madāris, complemented by social upliftment programmes, that served the Muslim community.

Ṣūfī Ṣāhib's popularity has not yet faded and one can safely opine that, in the spiritual development of the Muslims in South Africa his contribution can not be ignored.
There is no doubt that through his teaching and practical campaign, he succeeded in contributing immensely to the successful growth and revival of Islam in South Africa.
APPENDICES

1. Obituary - Ṣūfī Ṣāḥib in the "Natal Mercury", dated 1 July 1911

2. Genealogy of Ṣūfī Ṣāḥib

3. Tomb of Ḥabīb 'Alī Shāh - Hyderabad, India

4. Certificate of Identity - Muḥammad Ibrāhīm
   [Eldest son of Ṣūfī Ṣāḥib]

5. Ḥabīb 'Alī Shāh confers Khilāfat upon Muḥammad Ibrāhīm

6. Ḥabīb 'Alī Shāh informs Ṣūfī Ṣāḥib that Khilāfat has been conferred upon Muḥammad Ibrāhīm

7. Ṣūfī Ṣāḥib appoints Muḥammad Ibrāhīm as his Khalīfah and Sajjādah Nashīn of the Ḥabībiyāh Masjīd and Khānqāh in Riverside, Durban

8. Muḥammad Ibrāhīm appoints Ghulām Muḥammad Thānī as his Khalīfah and Sajjādah Nashīn of the Ḥabībiyāh Masjīd and Khānqāh in Riverside

9. Tomb of Muḥammad Ibrāhīm in Ajmer, India

10. Ṣūfī Ṣāḥib's date of death confirmed by the title deeds of the Pietermaritzburg masjid complex

11. Riverside Cemetery - Graves of Ṣūfī Ṣāḥib's sons and Khalīfā'

12. Tomb of Mawljāna 'Abd al-Laṭīf Qāḍī - Cape Town

13. Tomb of Ṣūfī Ṣāḥib - Riverside, Durban

14. Tomb of Shaykh Ahmad Bādshāh Pīr

15. Title deeds of the Riverside, Durban Property

16. A part of the Land Surveyor's (Woodland H. Jeffreys) report of the investigation into the situation of and identity of the Riverside Masjid dated 5 December 1984

17. Copy of Ship's List of Indian Immigrant
18. Certificate of Domicile issued to Šūfī Šāhīb on 16 September 1898
19. Certificate of Domicile issued to Šūfī Šāhīb on 21 December 1909
20. Passport issued to Šūfī Šāhīb by the Administrator of the Colony of Natal on 21 July 1909
21. 'Urs Sharīf celebration at the Ḥabībiyāh Masjid, Riverside
22. The various masājid established by Šūfī Šāhīb
23. Ḥabībiyāh Šūfī Šāhīb complex - Riverside, Durban
24. Ground plan of the Ḥabībiyāh Šūfī Šāhīb complex - Riverside
25. Muhammad Sa'īd Šūfī's appointment as Sajjādah Nashīn of the Ḥabībiyāh Šūfī Šāhīb Dargah, Riverside
26. Ḥabībiyāh Šūfī Šāhīb Masjid - Riverside
27. Renovated Tomb of Šūfī Šāhīb - Riverside - 1988
28. The changing face of the Tomb of Šūfī Šāhīb & Šūfī Šāhīb Archives, Museum and Library - Riverside
29. Relics of Šūfī Šāhīb
30. Šūfī Šāhīb Bādshāh Pir complex - Kenville, Durban
31. Šūfī Šāhīb complex - Springfield, Durban
32. Šūfī Šāhīb complex - East Street, Pietermaritzburg
APPENDIX 1

OBITUARY - ŠUFLI ŞAḤĪB in the "NATAL MERCURY", dated 1 JULY 1911
A Well-known Mahomedan Priest

The Mahomedan community in South Africa are mourning the death of Sorfee Sahib, the well-known priest of the Lower Umgeni Mosque and Orphanage Institution, which occurred on Thursday afternoon in his quarters at the north bank of the Umgeni River. The funeral took place yesterday, and was attended by a large number of Moslems, including all the local Indian merchants. Among those present were: Messrs Dawad Mahomed, Abdul Caadir, Dada Abdoolia, Hoosen Cassim, Omar Amod, Osman Amod, M.C. Anglia, Dada Osman, Parsee Rustamji, and about one thousand others.

The deceased came to this Colony about 16 years ago, and started his mission to ameliorate the condition of the Mahomedan orphans, of whom to-day over a thousand are being fed, clothed, and educated at different orphanages, schools, and mosques started as the result of his laborious work at Durban, Tongaat, Verulam, Maritzburg, Ladysmith, Johannesburg, Capetown, and other places in South Africa. His appeal to the well-to-do Indians was promptly responded to, and the establishments are being conducted on the charitable contributions of merchants and store-keepers. To cope with the heavy traffic of the people of the community concerned who had been to Umgeni to pay their last respects, the tramway department kindly arranged a special service of tramcars to and from Umgeni.
The annual festival of Umgeni is coming on to-morrow, when large numbers usually spend their time outdoors, and it is coincidental with a similar festival held in India in honour of the patron saint of Mahomedans, Khaja Moinoodin. The deceased, as usual, sent invitations all round the Colony to celebrate the anniversary, but it was not decreed by Providence that the host should personally take part in the festivity.

The said festival, however, at his special instructions, will be proceeded with from to-night, and will last the whole day to-morrow, when over 2,000 people will gather there and pass the day about the bank of the river. At noon a special service and memorial service will be held, after which the guests will be treated to a grand feast. The tramway department has arranged special fare for the passengers to-night and to-morrow. A large number of up-country and coast storekeepers and merchants were present at the funeral yesterday, and will also attend the festival to-morrow.

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APPENDIX 2

GENEAOLOGY OF ŞUFI ŞAHIB
Genealogy Of Hazrath Soofie Saheb (r.a.)

Hazrath Soofie Saheb (R.A.) was a direct descendant of Hazrath Abu Bakr Siddique (R.A.). To be more specific it is noteworthy that he belonged to the 35th generation. We reproduce below his authentic genealogy. We are in possession of an ancient genealogy and it is from here that we have traced his remarkable lineage. Before we reproduce the genealogy we wish to mention that almost every generation produced Qadis (Islamic Judges) who were posted to various parts of the Middle East and India. Thus you will notice the title of Qadi attached to every name as contained in the original authentic genealogy. The genealogy also mentions that the 1st Qadi was appointed on the 15th of Ramadan 854 A.H. The first person to be appointed as Qadi e Shariat was Hazrath Qadi Ismail (R.A.).

1. Qazi Hazrat Abu Bakr Siddique
2. Qazi Muhammad Bin Abu Bakr
3. Qazi M. Omar
4. Qazi Abdullah
5. Qazi Qaihafa
6. Qazi Rahman
7. Qazi Osman
8. Qazi Muhammed Aabin
9. Qazi Abbaas
10. Qazi Ahmed
11. Qazi Saeed
12. Qazi Muhammed Jafar
13. Qazi Qasim
14. Qazi Osman
15. Qazi Hazrat Harees
16. Hazrat Abdurahaman
17. Hazrat Idrees
18. Hazrat Abdullah
19. Hazrat Ismail
20. Qazi Ali
21. Qazi Ebrahim
22. Qazi Nooruddin Fazih
23. Qazi Ahmed
24. Qazi Ebrahim
25. Qazi Ahmed
26. Qazi Aimuddeen
27. Qazi Ahmed
28. Qazi Ebrahim
29. Qazi Abdul Jari
30. Qazi Ebrahim
31. Qazi Yusuf
32. Qazi Ismail
33. Qazi Ali
34. Qazi Abdullah
35. Qazi Ebrahim
36. Gulam Muhammed Soofie Saheb
GENEALOGICAL TREE

It would serve a useful purpose to critically examine the genealogical tree both in terms of its authenticity and lineage.

The genealogy is problematic since it raises several simple arithmetical errors. In the first instance, if a generation is taken as an average thirty years then (according to the genealogical tree), commencing with Abu Bakr Siddiq [first Caliph of Islam] born in 573 CE and proceeding to Ghulam Muhammad [Gurî Sahib] born in 1850 CE, the years calculated would total 1050 years which leaves 227 years in question.

Moreover, according to the genealogical tree (English version) each of Ghulam Muhammad's predecessors is referred to as Qâdi (Islamic Judge). However, the genealogical tree (Urdu) reveals that the term Qâdi is not applicable to any ascendant until the 19th generation i.e. Qâdi Ismail.
APPENDIX 3

TOMB OF ḤABĪB 'ALĪ SHĀH
HYDERABAD, INDIA

Aastana -e- Aaliya, Hyderabaad
Khwaja Habeeb Ali Shah (rahmatullahi alaihi)
CERTIFICATE OF IDENTITY.

No. 10532

CERTIFICATE OF IDENTITY.

For Two Shillings and Sixpence (2/6).

It is certified that

M. HAMIM IZRAEH [ELDEST SON OF

having appeared before [Officer],

in the Province of [Province],

for the purpose of applying the name of

identification which are to be spelt [Name], has, after due process of law, been

himself/herself from the Province of [Province],

for a period not exceeding three years from the date of issue, on a visit to,

this document is issued to the

of [Province],

and, subject to the conditions contained below and to the production of the mark of identification, will be accepted by the Inspecting Immigration Officer without further evidence as proof of

the identity of the addressee of the present certificate,

on a later return.

Place of issue:

Date of issue:

Immigration Officer:

Conditions under which this Certificate is issued:

1. This Certificate shall be exchange for one visit only, and on the return of the person

related to in the Province of [Province],

in accordance to the provisions of the Immigration Act, 1913.

2. This Certificate must be surrendered to the Inspecting Immigration Officer, and returned by him to the

Issuing Officer, within a period of three years from the date thereof, the production of which shall be deemed to have been, and the person shall be required to satisfy the requirements of the Act.

3. This Certificate may be held to be invalidated if the person named herein to show to

the Immigration Officer a false declaration in a material point when applying for

such Certificate, and the person or persons concerned liable to the penalties of the Immigration Regulations Act.

The conditions of this Permit interpreted by me to the person concerned in:

Signature of Interpreter:

I accept this Certificate on the terms and conditions

mentioned

Signature of addressee

When:

Identification Records:

Applicant's Photograph:

Photograph:

CERTIFICATE OF IDENTITY - MUHAMMAD IBRAHIM [ELDEST SON OF

SUFI SAHIB]
Announcement

In The Name Of Allah, The Beneficent, The Merciful

With the view to inform all the member of the Chistiya Nizamiya, Qadriya Aaliya, Subarwardiya, Gesu-dawraaziya, Nasqsh-bandiya, Maghribiya, Shattaariya Kibroiya, Noorbakhshiya, Awwsiya etc. concealed in sanctity

All praise is due to Almighty Allah, Lord of the World and greetings and salutations on his messenger, the Noble Prophet, and on his family, the pious and purified, and on his companions, the guided and perfect, and on all the friends (owliyiyah) of his followers. (Let it be known)

After which, let it be established that this well wisher’s successor and dearly beloved Hadijje Shaah Gulam Muhammad Soofie, may Allah in the love, protection and attention of the magnificent spiritual guides (R.A.), grant him a long life and encompass him with peace.

Because of him, the orders of Chistiya Nizamiya and Qadriya Aaliya etc. are progressing well in Durban which is in Natal, South Africa.

May Allah via the mediation of all the khwaajas and Holy persons and with the love/care of the Peeraane A’zam, grant continuity till Qiyaamat for this bounty.

For it’s permanence and support for the future to be secure, it is necessary that a resident successor be appointed. Therefore his son Anjuum and Miya Shaah Muhammad Ibrahim Chisti Nizami, whom this well wishers has taught and made happy with the favour of the Peeraane A’zam (R.A.) when he became worthy of the way of Tareeqat.

Then this well wisher granted him permission to take Bay’at in all the Silsilas, and exalting him with khilaafat of the Peeraane A’zam and he became the resident successor to Hadijje Shaah Muhammad Saheb Soofie. May Allah in his pleasure keep him alive with love and steadfastness for the favours of all the Khwaajgaan.

We have in exaltance and respect for all the various silsilas, announce thus so that it may be accomplished with far and wide and that you may present yourselves to him with love, honour and obeisance. Whosoever revered and honoured him with obedience, should regard it to be in the most important service of myself. Countless compliments and regards. Inscribed on Monday, the 6th of Rajab-ul Murajjab in the 1321st year after the Holy Hijrah.

Translated as best humanly possible by my most humble self, Ustad Muhammad Is-Haaq Sulaimman Rawoodt.

HABIB ‘ALI SHAH CONIFERS KHILAFAT UPON MUHAMMAD IBRAHIM
Habib Ali Shah (R.A.) announcement to Soofie Sahib (R.A.)

The most favoured of humble, Mia Haji Shah Goolam Mohammed Soofie Chishti Nizami, may he live long.

I supplicate to Allah that you remain steadfast in the love of your Peers and live in safety and may the spiritual benefits emanating from you, increase daily, with the wasila of all the Peeraane ezam.

Every spiritual personality in charge of a silsila needs a worthy successor and Sajjaden Nasheen. Al Hamduillah Allah has blessed and given this Nemat (bounty) in your very home, and that is your fortunate son Mia Shah Muhammad Ebrahim emerged as capable of this position. After intensely educating and training him I have bestowed on him the Khilafat and Ijazat (consent to accept baiat) and blessed him in the presence and office of Peeraane Ezam. Insha Allah in the future he will be your representative and successor.

All those who are connected to you must be informed of this blessing of Peerane Ezam as a declaration so that they will take heed of it. I have also given a documentry (written) Khilofat Nama bearing my signature and stamp as authenticity. I have also included a notice of declaration with my signature and stamp. Frame it and install it in the Khijangah and it is appropriate that a declaration of the same be made by yourself for the sake of information and publicity in your circle.

Since there is no Urdu printing press in South Africa, I have written it and sent it from here. Sign it and distribute it among your well wishers. All leaders have this very pattern that they appoint a Sajjaden Nasheen and successor worthy of the position in their own life time so that the silsila continues to function in future and the spiritual order remains on track and no future scandal and conflict. I hope in my Peerane Ezam that may Allah bless Shah Muhammad Ebrahim and his generation to generation. May he remain the path of his Peerane Ezam, Ameen.

Oh Lord of the servants for the sake of Prophet Muhammad (S.A.W) and his great progeny.

Written 06th Rajab 1321 A.H.

Signed : Sayed Muhammed Habibi Ali Shah Radawi Madani Chisti Nizami

May Almighty Allah forgive him and hide his weaknesses.

Signed by his son : Sayed Hafiz Ali Shah Radwai Madani Chisti Nizami, Hafizi Al Habibi

May Allah forgive his sins and hide his weaknesses

Translation by Maulana Abdur Raof.

ฮาบีบ อาเล ชะห์ อินฟอร์ม ซูฟี ชะฮิบ ทัท คิลี фаท ซานแพร่ดูนเปอร์นัตูน โมหัมมัด อิบราหิม
APPENDIX 7

Announcement

In The Name of Almighty Allah, The Beneficent, The Merciful.

All praise is due to Almighty Allah, Lord of the World, and greetings and salutations on His messenger Muhammad (S.A.W.S.), his family and companions and all the friends of Allah (Owliya) amongst his followers.

In truth and respect to all the pious ones (Peero Azzam) may their souls be blessed. My mentor, His exalted eminence and guide (Peero Murshid) has honoured this humble servant of His by bestowing Khilafat on my beloved son Miya Shah Muhammad Ebrahim (masy his age be prolonged). He has honoured him with the Khilafat of the Silsila (order) Chistiyyah Nizamia Fakhiria Hafisia and noble Qadriyah order and all other Silsilas (orders). He has also appointed him the deputy of this Humble Faqeer and vice-regency (SAJJADA NASIEEN) of the Habibiyyah Masjid, Khanqah and Madrasah.

He has honoured this humble servant further by issuing a document signed to this effect and with his seal and further honoured me with announcing it with the accompanying seal and signature of His deputy and SAJJADA NASIEEN Hazrat Makloum Alamen Sahedra of my honoured Hazrat, Hazrat Qibla Ma Hazrat Khwaja Sayed Hafiz Alisha Saheb Razwi Almadni Chisti Nizami al-Fakhir al Noori Al-Sulaimani al-Hafiz al -Habibi Hyderabad (May the Almighty prolong His shadow over until the day of Judgement).

This announcement with the afore-mentioned signature and seal has been sent to me so that I carry out the instructions thereto. Thus this Prayerful humble servant announces this blessed good news to all my friends and beloved ones with happiness and joy and reproduces it.

With Salaam

The Profound, Humble servant

Haji Shah Goolam Muhammad Soofi Chisti Nizami Fakhiria Hafizzi Habibi

The Province of Natal, the city of Durban.

The place Umgeni (which I have honoured with the name) Nizamabad. The suburb Fakhiria Khanqah Habibia

ŞÜFİ ŞAHİB APPOINTS MUHAMMAD IBRAHİM AS HIS KHALİFAH AND SAJJADAH NASHİN OF THE HABİBIYAH MASJİD AND KHAŃQAH IN RIVERSİDE DURBAN
Further, I wish to convey to my nephew that, in his capacity as Khalifa in Africa, he must take instructions from Hadrat Janab Pir Khwaja Habib Ali Shah Sahib the second of Katulmadi, Hyderabad, Deccan, India, who is the guiding light of Kokan, India, and who is the accomplished disciple of hazrath Janab Muhmmad Habib Ali Shah Sahib. The former being the only luminary of the order, it should be considered essential to serve him and take instruction from him, so that it may give me the utmost joy in both the worlds.

As I now find it impossible to return to Africa owing to my indisposition, I write these lines from Ajmer the Noble, India, on the sixth day of Rajab, 1374 Hijrah in order to assert my confirmation of the above nominated and to appoint my said nephew, so that this may serve the purpose of a testament and that the Centre may continue to function under his leadership, according to the order of the supreme Chishtiya Nizamiya Habibiya in conjunction therewith the supreme Qadiriya Habibiya. I would like to emphasize that the Urs and other religious ceremonies and discourses, together with the attendant functions appropriate to the Centre should be held as hitherto, as was the practise of the practise of the founder of the institution and his predecessors.

APPENDIX 8

Deed of Succession

All praises are due to Almighty God and may His choicest blessings be bestowed upon the Apostle, Muhammad, upon whom be peace.

I, the insignificant and humble Sufi Shah Muhmmad Ibrahim Habibi, son of Hazrat Sufi Shah Ghulam Muhmmad Sahib Habibi, came to India due to my old age and continual illness, after nominating my nephew, Sufi Shah Ghulam Muhmmad Habibi, son of Sufi Shah Muhmmad Abd-al Aziz Habibi, for the position of Khalifa of the brotherhood of the Habibiya in Africa, as well as appointing him Keeper of the tomb (Sajjadah Nashin, Mutawalli Dargah) in Africa, with a view enabling him to conduct the functions appropriate to the said spiritual centre (Khanqah) during my absence.

As I now find it impossible to return to Africa owing to my indisposition, I write these lines from Ajmer the Noble, India, on the sixth day of Rajab, 1374 Hijrah in order to assert my confirmation of the above nominated and to appoint my said nephew, so that this may serve the purpose of a testament and that the Centre may continue to function under his leadership, according to the order of the supreme Chishtiya Nizamiya Habibiya in conjunction therewith the supreme Qadiriya Habibiya. I would like to emphasize that the Urs and other religious ceremonies and discourses, together with the attendant functions appropriate to the Centre should be held as hitherto, as was the practise of the practise of the founder of the institution and his predecessors.

Further, I wish to convey to my nephew that, in his capacity as Khalifa in Africa, he must take instructions from Hadrat Janab Pir Khwaja Habib Ali Shah Sahib the second of Katulmadi, Hyderabad, Deccan, India, who is the guiding light of Kokan, India, and who is the accomplished disciple of hazrath Janab Muhmmad Habib Ali Shah Sahib. The former being the only luminary of the order, it should be considered essential to serve him and take instruction from him, so that it may give me the utmost joy in both the worlds.

Witnesses:
01 Diwan Sayid Inayat Hussein Keeper of the tomb Gharib Nawaaz
02 Habib the second Keeper of the tomb Astana Habibiya, Hyderabad, Deccan
03 Sayid Fyz Hussain son of Sayid Niyaz Hussain Hashimi Khadim e Khwaja Sahib, Ajmer the Noble
04 Habib Muhmmad Maqbul Ali Shah, Chisti Nizami, Delhi
APPENDIX 9

TOMB OF MUHAMMAD IBRAHIM IN AJMER, INDIA

INTERIOR OF THE TOMB OF MUHAMMAD IBRAHIM
IN AJMER, INDIA
APPENDIX 10

I hereby certify that this translation is not a contravention of Sec. 3 of Act 46/1937.

Conveyance Prepared by me

POWER OF ATTORNEY TO TRANSFER

WHEREAS by Deed of Transfer No. 1108/1909 one, HAJEE SHAH GOOLAM NAHONGED is the registered owner in trust for the use of the Mohomedan Religion of a certain piece of land being the Remainder of Lot 254 of the Town Land of Pietermaritzburg, situate in the Borough of Pietermaritzburg, Province of Natal, in extent Two Acres Nineteen decimal Four Perches (2 acres 19.4 perches).

AND WHEREAS the said HAJEE SHAH GOOLAM NAHONGED died on the 29th day of June 1911.

AND WHEREAS under and in terms of the Trust created in the said Deed of Transfer, one, SHAH MOHAMED EBRAHIM, the eldest son of the late HAJEE SHAH GOOLAM NAHONGED, is nominated to succeed to the office of Trustee.

AND WHEREAS the said SHAH MOHAMED EBRAHIM resides and is domiciled in India where he has renounced all matters mundana to devote himself exclusively to mystic contemplation and a spiritual life.

AND WHEREAS one SHAH ABDUL AZIZ of Durban, Mohomedan Priest, the second son of the said late HAJEE SHAH GOOLAM NAHONGED and younger brother of the said SHAH MOHAMED EBRAHIM has assumed the office of Trustee and acts as such under General Power of Attorney dated the 2nd day of September 1933 and executed at Bombay, granted to him by the said SHAH MOHAMED EBRAHIM.

AND WHEREAS the Mayor, Councillors and Burgesses of the City of Pietermaritzburg desire to acquire portion of

ȘŪFI SĀHIB'S DATE OF DEATH CONFIRMED BY THE TITLE DEEDS OF THE PIETERMARITZBURG MASJID COMPLEX
5. Grave of Hazrath Haji Shah Goolam Fareed Soofie (R.A.) youngest son of Hazrath Soofie Saheb (R.A.) who was incharge of Soofie Darbar, Overport.
7. Grave of Hazrath Hifa Hussain (R.A.) one of the sixth Khalifah of Hazrath Soofie Saheb (R.A.)

Hazrath Shah Goolam Hafa Soofie (R.A.) 4th son of Hazrath Soofie Saheb (R.A.) is buried in Soofie Darbar, Sharwood.
APPENDIX 12

TOMB OF MAWLĀNA 'ABD AL-LAṬĪF QĀḌĪ -
CAPE TOWN
APPENDIX 13

TOMB OF ŞUFI ŞAHIB - RIVERSIDE, DURBAN
APPENDIX 14

INTERIOR OF THE TOMB OF SHAYKH AHMAD BADSHAH PIR - DURBAN

TOMB OF SHAYKH AHMAD BADSHAH PIR
APPENDIX 15

TITLE DEEDS OF THE RIVERSIDE, DURBAN PROPERTY
DEED OF TRANSFER,
BY VIRTUE OF A POWER OF ATTORNEY.

Know all Men whom it may concern,

That William Edmund Ritsher

appeared before me, Commissioner of Deeds, and the said

William Edmund Ritsher

being duly authorized and guided by a Special Power of

Attorney, granted to him by John of

Amerong, County of Victoria, Colony of

South Australia,

dated the sixteenth of March, 1821, and drawn up

at Amerong, in the presence of, and certified by

the said William Ritsher, which Power of Attorney was ex-
hibited to me on this day; and the said Appraiser declared that

the said Appraiser, in his capacity as Appraiser to the said

Appraiser,

did by these presents, sell and transfer, in full and free

possession, and on behalf of John of

Amerong, County of Victoria, Colony of South Australia,

executors, administrators, assignors, certain

lands, situate and being

in subdivision 1st Section W 1st 1/4.
The Subdivision of Portion B is in extent 9 Rods 15 feet by 58 feet bounded North by Subdivision F of lot 11, East by Portion C1 South by Subdivision of Portion 2 and West by Remainder of Portion B.

The Subdivision of Portion L is in extent 9 Rods 12 feet by 58 feet bounded North by Subdivision of Portion B East by Portion K1 South by Ungeri River and West by Remainder of Portion L.

As will more fully appear hereafter to be derived from the Original Diagram of the date 10th November 1861 to the said G. Evans Hammill dated 14th day of August 1867, The Diagram of the Subdivision G annexed to the Deed of Transfer thereof in favour of W. Wilson dated 2nd day of January 1868.

1892. The Diagram of the Portion Q of Grant No. 21 in Portion L annexed to the Deed of Transfer thereof in favour of C. Banamwe's at the Indian Immigrants 1892 (deceased) dated the 22nd day of October 1892 and the Diagrams of the Subdivisions now hereby transferred attached to the Deed of Transfer in favour of Applicant's principal dated the 5th day of December 1892.

This transfer is subject to all the conditions and stipulations contained in the Original Grant, so far as applicable.

Whence the said William Edmunds, in relinquishing all the Right and Title which his Principal hereby had to the Premises, on behalf of aforesaid, did in consequence, also acknowledge the said — Seebiwa

to be entirely dispossessed of and divested of the same; and that by virtue of these presents, the said — Haji Seia Gomani, Alhamed, Kaiz Shari, Administrators, et Signis, now 10 and henceforth shall be entitled thereto, subject to all customary usages.
us also to clear it from all Encumbrances and Hypothecations, according to the Laws respecting the Purchase and Sale of Immo-
parly; Government, however, reserving its right, and finally acknowledging his Principal to be satisfactorily paid the whole of the
Purchase Money, amounting to a sum of
One Hundred and Eighty-Five Pounds
£ 185: 0: 0

In Witness whereof, I, the said Registrar, together with
the Applicants, y. g., have subscribed to these presents.

Thus done and executed at the Office of the Registrar of Deeds
at Pietermaritzburg, in the Colony of Natal on the 28th
day of the Month of April — in the year of Our Lord,
One thousand eight hundred and ninety-six.

In my presence

Registered at Deeds

Registered Transfer Register 2a M fol. 1402
No. 7 1olo 137 160
28th April, 1896.

Prepared by

M. G. F. C. M. G. F. C.

Conveyancer

Registrar of Deeds.
APPENDIX 16

the situation of Sub 1 of D1 is correctly described as being on the east of the Remainder of D1 but the situation of Sub 1 of L1 is incorrectly described as being on the western side of the Remainder of L1.

D. OBSERVATIONS

1) I am advised that in 1895 a Mosque was built on land described as Sub L1 and Sub D1, both of Lot 1 No. 1550, which properties were, in October of the same year, subdivided into Sub 1 of L1 etc. and the Rem of L1 etc. as well as Sub 1 of D1 and Rem of D1.

   It is not evident as to the month in which the Mosque was built, but the survey did take place late in the year, so it is more than likely that the building was there or under construction at the time of the survey.

2) My interpretation of the Deed of Transfer 765/1900 is that Sub 1 of D1 and Sub 1 of L1 were transferred by Narrainien to Soobier in March 1896 and then in April 1896 to H.S.G. Mahomed. It was in turn transferred to H.S.G. Mahomed Trust in 1900. The Deed clearly refers to a Mosque thereon.

3) My interpretation of the other Deed dated the 1st December 1913, is that Rem of D1 and Rem of L1 was also transferred by Narrainien and afterwards to others, ending in a transfer to Abdul Aziz in April 1912. These properties were then transferred to the Abdul Aziz Trust in 1913. This deed clearly refers to premises erected on the land.

4) All the evidence of diagrams and deeds, and photographs of the Mosque, Madrassa, shrine and residence, and information given on plans, indicate that the existing Mosque is in fact of the Remainder of L1 and the Remainder of D1 and is not on the properties described in the 1900 Deed of Transfer. If the topographical and photographic evidence is to be believed, then the residence was on Sub 1 of L1 and not on the property described in the 1913 Deed of Transfer. The buildings are shown on the attached plan lettered Plan "Y".

5) All but a small portion of the Rem of L1 and the whole of Sub 1 of L1 were, in 1973, consolidated with other properties to form Lot Prospect Hall No. 15070. The Mosque is situate mainly on the Rem of D1 and a small portion on the Rem of L1, now referred to in the papers as Sub 3 of L1. Refer to Plan "Z". This plan also shows the current position of the Subdivisions and Consolidations.

E. CONCLUSION

We must therefore concur with the statement made by the State Attorney in his letter to Messrs. Goodrickes dated the 12th October 1984 insofar as it relates to the location/situation of the four properties referred to herein and to Sub 3 of L1, and the buildings originally and previously situate thereon.

We can find no evidence to suggest that any of the transferrors knowingly transferred the incorrect properties or that at any time did they become aware of the situation.

.............3
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Certified a true copy.

[Signature]

REGIONAL REPRESENTATIVE

COPY OF SHIP'S LIST OF INDIAN IMMIGRANT
CERTIFICATE OF DOMICILE

This is to certify that the person hereinafter described has produced evidence to my satisfaction that he has been domiciled in Natal.

Name: Šufi Šahib
Age:
Height:
Distinctive Marks:
Country of Birth:
Trade or Profession:
Place of Domicile:

Secretary.

CERTIFICATE OF DOMICILE ISSUED TO ŠUFİ ŞAHİB ON
16 SEPTEMBER 1898
APPENDIX 19

CERTIFICATE OF DOMICILE ISSUED TO ŞÛFî ŞÂHÎB ON 21 DECEMBER 1909
COLONY OF NATAL

No. 4834

(Act No. 20 of 1903)

CER TIFICATE OF Domicile.

THIS IS TO CERTIFY that the person hereafter described has produced evidence to my satisfaction that he has been formerly domiciled or resident in Natal within the meaning of the Immigration Restriction Act.

Name: Muhammad Ismail Mohammed alias Soho Libil
Nationality: Indian
Age: 26 years
Sex: Male
Place of Birth: Bombay
Height: 5 ft. 6 in.
Trade or Profession: Cosmetician
Caste: Mohammedan
Married or Single: Married
Distinctive Marks:\n
[Signature of Holder]

Issued at the Immigration Restriction Office, Point, Port Natal, on 22nd December 1909.

P.I.R. Officer.

Left Thumb Impression

Right Thumb Impression
APPENDIX 20

PASSPORT ISSUED TO ŠUFI ŠAHIB BY THE ADMINISTRATOR OF THE COLONY OF NATAL ON 21 JULY 1909
This Passport

IS GRANTED TO

Hajee Shah Goolam Mohamed

A British Subject in this Colony to enable him to Travel in Foreign Parts.

Amoy Hale

Administrator of the Colony of Natal,

21st July 1909.
3. **Matthew Nathan**, Lieutenant-Colonel—Royal Engineers,

Knight Commander of the Most Distinguished Order of Saint Michael and Saint George, Governor and Commander-in-Chief in and over the Colony of Natal, Vice-Admiral of the same, and Supreme Chief over the Native population,

Request in the Name of His Britannic Majesty, all those whom it may concern to allow Hajee Shah Goolam Mohamed...

his wife Hajee Taimah, two sons Goolam Haji and Mohamed Habeebee, and one daughter Khajabi...

travelling in India and Arabia...

to PASS FREELY, and to afford them every assistance and protection of which they may stand in need.

**King's House, Durban.**

Given at Government-House, Pedersonstreet, in the Colony of Natal, the Twenty-first day of July, 1809.

[Signature of the Governor]

Signature of the Bearer:
APPENDIX 21

'URS SHARIF CELEBRATION AT THE HABIBIYAH MASJID, RIVERSIDE
URS SHARIF DURING THE TIME OF ŞÜFİ ŞAHIB
URS SHARIF OF HAḌRAT MU’ĪN AL-DĪN CHISHTĪ AT RIVERSIDE DURING THE LIFE TIME OF ṢŪFĪ ṢĀḤĪB

Urs Sharif of Hazrath Soofie Saheb (R.A.), Riverside, 1915. Note the "Khaste" in the foreground from where sweet rice is distributed up to this day.

14 January 1927 — Inmates at the Soofie Saheb Orphanage Umgeni, Riverside.
APPENDIX 22

THE VARIOUS MASĀJID ESTABLISHED BY ṢŪFĪ ṢĀḤIB
THE MAGNIFICENT ARCHWAY THAT DOMINATED THE ENTRANCE OF THE RIVERSIDE DARGĀH

HABĪBIYAH ṢŪFĪ ṢĀḤIB COMPLEX - RIVERSIDE
GROUND PLAN OF THE ḤABĪBIYAH ŞÛFI ŞÂHÎB COMPLEX – RIVERSIDE
Deed Of Succession

Sajjadah Nashin

 MUHAMMAD SA'ID SÜFİ'S APPOINTMENT AS SAJJADAH NASHİN OF THE HABIBIYAH SÜFİ SAHİB DARGAH - RIVERSIDE
A new concrete dome was also placed on the extended Musjid of Hazrath Soofie Saheb (R.A.) at Riverside, 1988.
Interior and Exterior Features of the Renovated Mazaar Sharief, Riverside, Durban

RENOVATED TOMB OF SUFI ŞÄHIB - RIVERSIDE - 1988
The New Dome being placed on the Mazaa of Hazrath Soofle Saheb on 7 August 1986.

THE CHANGING FACE OF THE TOMB OF SUFİ ŞAHİB

SUFI ŞAHİB ARCHIVES, MUSEUM AND LIBRARY - RIVERSIDE
APPENDIX 29

RELICS OF SUFI SAHIB
APPENDIX 30

SUFĪ SĀḤĪB BĀDṢĀḤ PĪR COMPLEX – KENVILLE, DURBAN
MASJID - KENVILLE

JAMA'AT KHANA - KENVILLE - 1952
APPENDIX 31

SUFĪ SĀḤĪB COMPLEX - SPRINGFIELD, DURBAN
Musjid-e-Soofia:—
Springfield:
Through the years.....
PROPOSED SOOFIE MOSQUE

PROPOSED RENOVATION OF MUSJID-E-SOOFIA & MADRESSA'S
327 QUARRY ROAD, SPRINGFIELD, DURBAN
PHONES: 289652 / 282202
APPENDIX 32

SÜFİ ŞAHİB COMPLEX - EAST STREET, PIETERMARITZBURG
Know all Men whom it may concern:

That Hugh Edward Price, Power of Attorney

appeared before me, Registrar of Deeds for the Colony of Natal, he, the said

Appraiser, being duly authorised thereto by Special Power of Attorney granted to

him by HAJEE SHAH GOLAM HANNAH of Lower Umgeni, Colony of Natal,

Hahomadan Trict,

Judgment

Acted the 11th day of August in the Year

of Our Lord One Thousand Nine Hundred and Nine

and drawn up at Darbon in the presence of and

certified by a competent Witness which Power of Attorney was

exhibited to me on this day: and the Appraiser declared that his Principal the said

HAJEE SHAH GOLAM HANNAH

had truly and legally sold, and that he, the said Appraiser in his capacity as

Attorney to the said HAJEE SHAH GOLAM HANNAH

did by these presents cede and transfer, in full and free property to and on behalf of

HAJEE SHAH GOLAM HANNAH in trust for the uses of the Hahomadan

Religion, his Successors in Office or Assigns, a certain piece

Signed: E. F. C. C. O. C. or Administration or Assignee.

Issued for Judicial Purposes Only.

A. C. M. A. or R. C. DELGRENDE UITG. REK.
The land and the proceeds thereof shall be exclusively used for charitable purposes approved by and according to the recipe of the Sunni Usahadn Faith. The control of the proceeds from the said land shall vest in the hands of the said HAJEE SHAH GOOLAM MAHMOOD and his successors in the office who shall be entitled to live on the premises erected on the said piece of land and to maintain themselves and their families out of the aforesaid proceeds. On the death of the said HAJEE SHAH GOOLAM MAHMOOD the office of Trustee shall descend to his eldest male issue and the male descendants of such issue and in the event of the descendants of the eldest male issue of the said HAJEE SHAH GOOLAM MAHMOOD being exhausted the office of Trustee shall descend to the person or persons from time to time elected and appointed by a majority of the Sunni Usahadn members. In the event that none of the male descendants of the said HAJEE SHAH GOOLAM MAHMOOD are entitled, the said HAJEE SHAH GOOLAM MAHMOOD is hereby declared to be the elected or successor in his place and his successor in the said office.

Also appeared before us, Registrar of Deeds, the said Edward Green, acting under Power of Attorney dated the 11th day of the month of October, 1877, granted to him by the said HAJEE SHAH GOOLAM MAHMOOD, did then on his behalf to have received, as he doth hereby accept, the said property by grant and transfer in perpetuity.

Therefore the Appealer, the said

Edward Green

renouncing all the Right and Title which his Principal heretofore had to the

premises, on behalf as aforesaid, did in consequence also acknowledge the said

HAJEE SHAH GOOLAM MAHMOOD

to be entirely dispossessed of and disentitled to the same; and that by virtue

of these Presents, the said HAJEE SHAH GOOLAM MAHMOOD in trust as aforesaid
and henceforth shall be entitled thereto, conformably to local Custom; moreover promising to Free and Warrant the Property thus sold and transferred, as also to clear it from all Encumbrances and Hypothecations, according to the Laws respecting the purchase and sale of Landed Property, Government however reserving its rights; and finally acknowledging his Principle to have satisfactorily paid the Purchase Money, amounting to the sum of the value of the said land to be the sum of TWO HUNDRED AND TWENTY FIVE POUNDS (£250) STERLING.

in Witness Whereof, I the said Registrar, together with the Appearer, q. q. have subscribed these presents.

Thus done and executed at the Office of the Registrar of Deeds at Pietermaritzburg, in the Colony of Natal on the 30th day of the Month of August in the year of our Lord One Thousand Nine Hundred and Nineteen.

In my presence,

[Signature]

Alfred Floyd
Registrar of Deeds.

Prepared by

Calder A. Calder,
Solicitors, Notaries Public and Conveyancers,

Durban, Natal.
MASJID - PIETERMARITZBURG

An aerial view of the extended and renovated Habibia Soofie Musjid
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